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Arroyo Seco Foundation  
San Gabriel Valley Water Association  
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Gabrieleno Band of Mission Indians - Kizh Nation  
Angeles National Forest  
Southwest Council of Fly Fishers International  
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Palmdale Water District  
Angeles National Forest  
Nature for All  
Community Hiking Club  
Southwest Council of Fly Fishers International  
City of Claremont

**For questions regarding SGMCC Ad Hoc Committees, please contact:**

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Brian Robey, [brobey@nationalforests.org](mailto:brobey@nationalforests.org)

\*updated 07/2020

**NATIVE AMERICAN HERITAGE COMMISSION  
SACRED LANDS INVENTORY**

NAHC Site No. N-LAN-32

Date entered 3/9/17

Archaeological Site #: etc.: see Comments section below and attached Date originally recorded N/A

Has this site been recorded by another agency? Yes If "Other": Agency name: Various

Site Name: Hidakupa (Kizh Tribal name for the San Gabriel Mountains)

County: Los Angeles and San Bernardino

Tribes: Gabrielino Band of Mission Indians / Kizh Nation

**LOCATION**

USGS Quad 1 Meridian San Bernardino Township N/A Range N/A Section N/A

NW	NE
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
SW	SE
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

<sup>1</sup> Due to the large area involved, two USGS 30x60' series maps were used (Los Angeles, CA and San Bernardino, CA) to cover the entire area proposed.

**OWNERSHIP**

United States Government (US Forest Service and San Gabriel Mountains National Monument)

Owner name: \_\_\_\_\_

Owner Address: \_\_\_\_\_

**SACRED SITE TYPE**

**ADDITIONAL FEATURES**

Sacred/Power Area	<input checked="" type="checkbox"/>	Village Site	<input checked="" type="checkbox"/>	Collection Area	<input checked="" type="checkbox"/>
Worship/Ritual Site	<input checked="" type="checkbox"/>	House Pits	<input type="checkbox"/>	Lithic Scatter	<input checked="" type="checkbox"/>
Burial Site	<input checked="" type="checkbox"/>	Camp Site	<input checked="" type="checkbox"/>	Ceramic Scatter	<input type="checkbox"/>
Reburial Site	<input type="checkbox"/>	Rock Shelter/Cave	<input checked="" type="checkbox"/>	Caches	<input type="checkbox"/>
Petroglyph/Geoglyph/ Pictograph/Cupules	<input checked="" type="checkbox"/>	Bedrock Mortar	<input type="checkbox"/>	Unknown	<input type="checkbox"/>

Other (specify): See attached Continuation Sheet A.

**DOCUMENTATION**

Books, periodicals, Knowledgeable person, Other references  
Eberhart 1961, 1975; Wasson 2016 (personal communication); Bean and Smith 1978; Johnston 1962; McCawley 1996;  
knowledgeable people: Andrew Salas, Tribal Chairman; Chief Ernest Salas; Dr. Christina Swindall, Tribal Secretary;  
Dr Gary Stickel, Tribal Archaeologist. For a Tribal perspective on their cultural resources, see: Teutimes, Salas, Swindall  
and Stickel 2013. See attached Continuation Sheet B for other references.

**Ca Indian Consultant**

**Facilitator**

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Dr. Gary Stickel

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Phone: 626-926-4131

323-937-6997

Tribal Affiliation/Title: Tribal Chairman

Tribal Archaeologist

Comments: Hidakupa is the Kizh name for their sacred mountains, known today as the San Gabriels. They are sacred because they figure prominently in the Tribe's origin story. In the beginning the Creator, Quaor, had the sun, Tamit ("the bringer of light") connect with Chukit (Earth Mother). "[after] having given up her initial resistance, six births ensued [including] the earth and sand, rocks of all sorts (especially flints for arrow points), trees and shrubs, medicinal herbs and grasses, wild animals [and the First People], and, at the last, Quiot or Wiyot, who was an animate being..." (Johnson 1962, 41). The origin story relates how Wiyot was the great leader of the First People and he was the one "...who had led the people southward in the long migration at the beginning of the world" (Johnson 1962, 42). When Wiyot arrived with the First People at what is now the Kizh Tribal territory, he assigned land areas to each of the villages, which had their own chiefs. Wiyot has been referred to as "a Captain General" of his people, or in effect a superchief. (continued; see attached Continuation Sheet A)

Check if additional comments are on file: ☒

\* Due to the Kizh utilization and inhabitation throughout their Hidakupa (San Gabriel Mountains), it is most probable that a cemetery or cemeteries and isolated burials are to be expected throughout the nominated area.

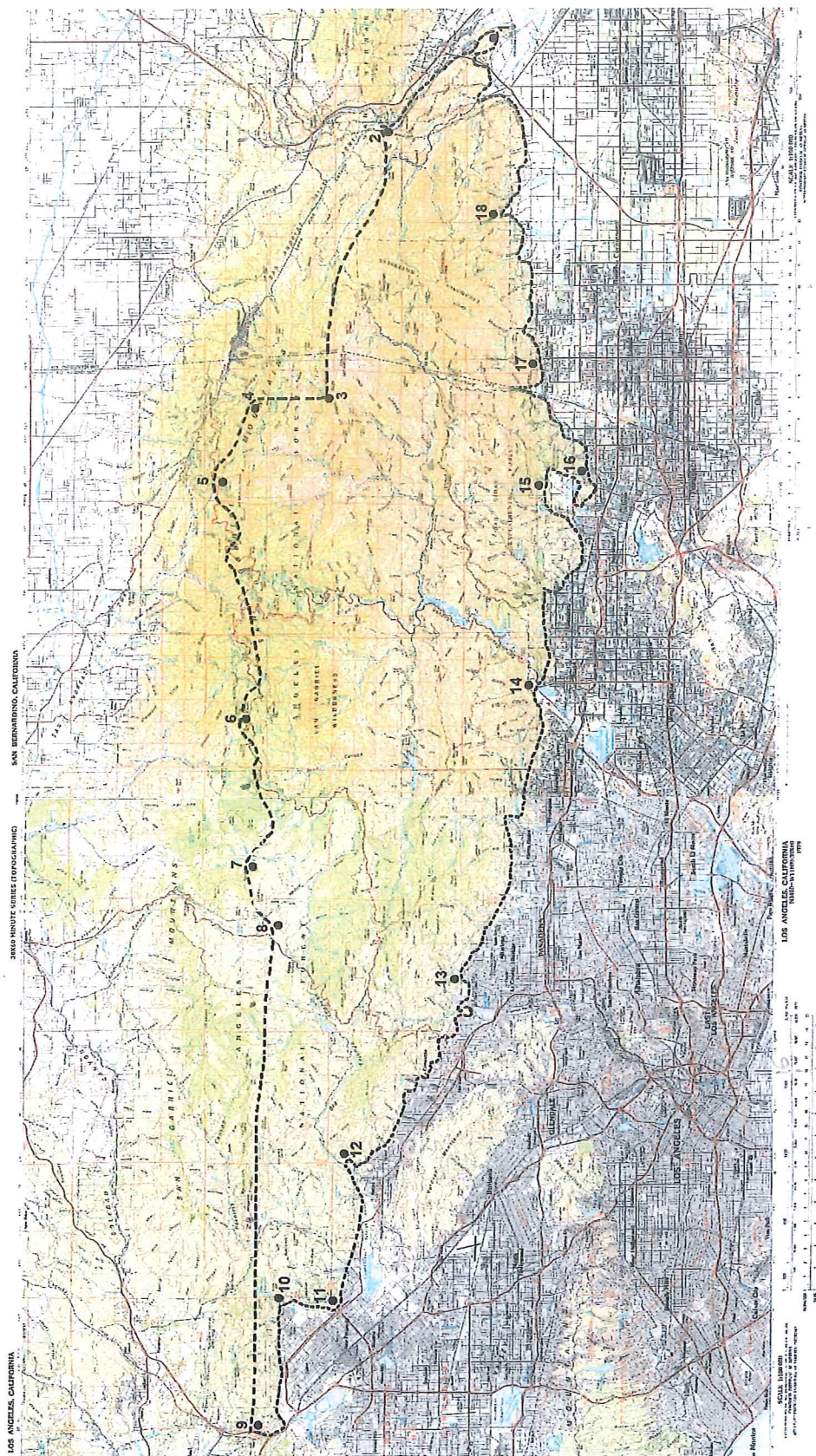
## NATIVE AMERICAN HERITAGE COMMISSION SACRED LANDS INVENTORY

### Location description

In order to encompass the entire area of Hidakupa (the sacred San Gabriel Mountains of the Kizh Tribe), the official Kizh Tribal map of 2015 was used to demarcate the upland mountain ridges portion of the area. Two USGS 30x60' topographic maps were utilized to cover that area, which are labeled as Los Angeles, CA and San Bernardino, CA. The lower elevation portions of the proposed area were demarcated using the 400 meter contour elevations across the entire area. That contour elevation was used because it represents the lower growing habitat of the pine trees that the ancient Kizh believed were their holy First People ancestors. To formally locate the proposed area, 18 points were emplaced on the location map (see Location Map, next page). Their locations and latitude and longitude coordinates are listed below:

- 1) Point 1 is located at the Southeastern-most sector of the proposed area. It is located near the Cajon Pass, to the SE of Sycamore Flat. Its coordinates are 34°11' latitude and 117°24' longitude.
- 2) Point 2 is located just W of the Cajon Pass and opposite Lytle Creek at 34°16' latitude and 117°28' longitude.
- 3) Point 3 is located just W of Mt Baldy at 34°17' latitude and 117°41' longitude.
- 4) Point 4 is located at Pine Mt Ridge, near the Native Sun Mine, at 34°18' latitude and 117°41' longitude.
- 5) Point 5 is located just N of Mt Baden Powell, at 34°19' latitude and 117°43' longitude.
- 6) Point 6 is located just S of Winston Peak at 34°21' latitude 117°56' longitude.
- 7) Point 7 is located at Round Top Peak 34°21' latitude 118°02' longitude.
- 8) Point 8 is located just S of Iron Mt at 34°19' latitude 118°07' longitude.
- 9) Point 9 is the westernmost extension of the area, and it is located in the Newhall Pass, just E of the junction of the 5 and 14 freeways, at 34°20' latitude and 118°30' longitude.
- 10) Point 10 is located just S of the Pacoima Reservoir, at 34°19' latitude and 118°26' longitude.
- 11) Point 11 is located just NE of the junction of the 118 and 210 freeways, at 34°17' latitude and 118°24' longitude.
- 12) Point 12 is located just N of the junction of Big Tujunga Cyn. Rd. and Oro Vista Ave., at 34°17' latitude and 118°22' longitude.
- 13) Point 13 is located NE of the Jet Propulsion Laboratory and just S of Millard Cyn at 34°12' latitude and 118°09' longitude.
- 14) Point 14 is located at the mouths of San Gabriel Cyn. and Roberts Cyn., at 34°10' latitude and 117°55' longitude.
- 15) Point 15 is located above San Dimas and NW of Marshall Cyn. Regional Park, at 34°09' latitude and 117°45' longitude.
- 16) Point 16 is located S of Marshall Cyn. Regional Park and near Oak Wash, at 34°08' latitude and 117°46' longitude.
- 17) Point 17 is located just N of San Antonio Heights, at 34°10' latitude and 117°40' longitude.
- 18) Point 18 is located near the mouth of Day Cyn., N of Rancho Cucamonga, at 34°11' latitude and 117°32' longitude.

# Location Map



45 mi x 17 mi

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## SACRED LANDS INVENTORY

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### The Significance of the Hidakupa Sacred Area

The story of Wiyot and the first people is relevant to why the San Gabriel Mountains are sacred to the Kizh Tribe, which is indicated by the following quote:

Wiyot ruled the people for a long time, ... He is said to have died at Big Bear Lake, and the only name the Indians had for the lake was where Wiyot died. At this time... white and blue beads came up out of the water and the lake cried like a person. There was no sun or stars, all was dark. All the pines on top of the mountains used to be people who turned to trees when Wiyot died (Johnston 1962, 41).

Johnston took her account from the John Peabody Harrington notes, with his notation based on his interview with the informant, Zalvidea, who stated:

...said of Bear Lake. All the pines on top of the mountains here used to be people turned into pines when wijot died. They all cried and crying turned into pines...Bear Lake, cries like a person. It is the lake that cries. Wijot died in the water there. He was drinking water and fell in and died there (Harrington 1986: R102 F446; quoted in McCawley 1996, 51).

The most significant rock art site in the proposed area is a huge boulder covered with pictographs that is located along the upper San Gabriel River near the Rincon Ranger Station, above the City of Azusa (note Azusa takes its name from the prominent Kizh village there of Asuksangna). The site has been called the Rincon Site, and it was given the State designation of CA-LAN-164. The present Kizh Tribe does not want to refer to the site with "Rincon", as that discloses its location, and the site has suffered vandalism (see below). The Tribe prefers to call it the "Big Rock Site", or with the Kizh name for big rock, which is To-tah yo-o-ët. The site was painted with an extraordinary array of red pigment pictographs that are thought to represent the San Gabriel Mountains and other sacred elements. The significance of the site was noted in the ethnography of J.P. Harrington, whose informant stated:

Jose de los Santos Juntos reported that "in Azusa [San Gabriel] Canyon there is a big painted rock with a hole through it" (Harrington 1986: R102 F75), and "there back of Azusa [is] the great cave; red painted, [it] must have been excavated. It must have been the home of some captain [chief]" (Harrington 1986: R102 F206; quoted from McCawley 1996, 44).

The Kizh informant in the above quoted passage acknowledged the presence of the Big Rock Site boulder with its pictographs painted upon it. The array of the pictographs comprises an important assemblage of sacred images. This important rock art site was first published by Garrick Mallory in 1889 in a publication entitled *Picture Writing of the American Indians*. That work was published in the US Government's 10<sup>th</sup> annual report of the Bureau of American Ethnology. That was one of the earliest publications of a rock art site in California archaeology. The site was later published by the renowned Julian Steward in 1929. It was also published by Fenenga (1949) and by Smith, et al (1961). The first detailed report of the site was published by Delmer Sanburg in 1971.

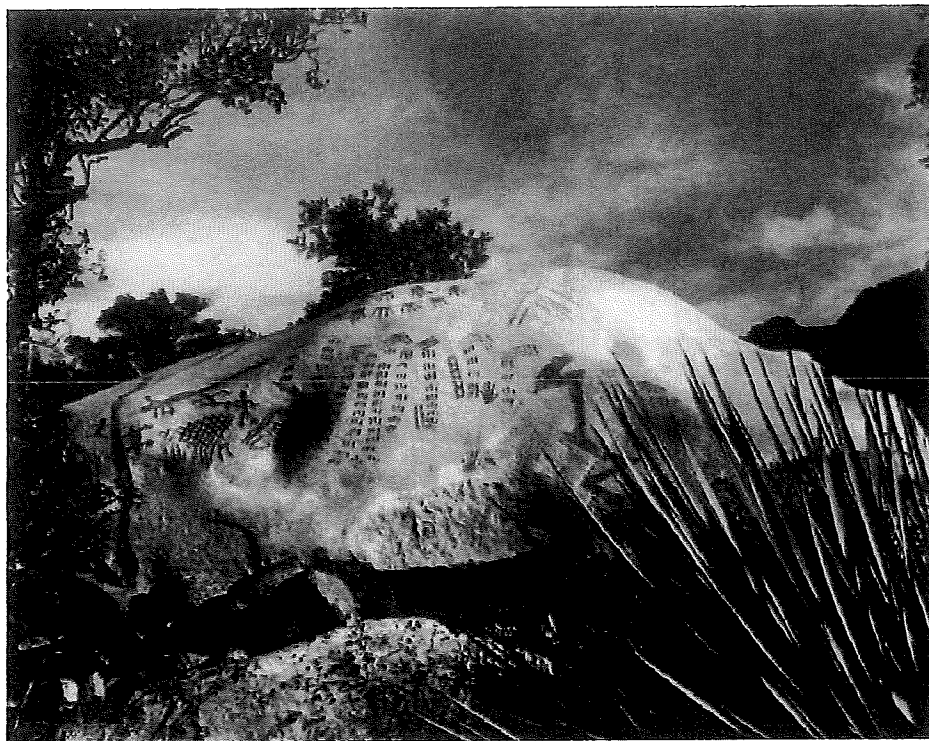
The pictographs on the Big Rock Site boulder can be clearly seen in photographs taken in the 1930s (see Figure 1, A and B). William McCawley, in his overview book on the Kizh Culture ("Gabrielino"; 1996, 45), shows another 1930s photograph of the boulder with the pictographs clearly shown (see Figure 2).

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Figure 1

A



B



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Figure 2



Photograph Courtesy of John W. Robinson

Fig. 9. Large boulder covered with pictographs (rock paintings), located in San Gabriel River Canyon in the San Gabriel Mountains. The pictographs, which have been given the archaeological designation CA-LAN-164, may have been retouched in the 1930s.

It may be seen on Figure 2 above, a variety of the images that were painted on one side of the boulder. On the right-hand side of the image may be seen three zig-zagging lines, which the Kizh Tribe and the US Forest Service archaeologist David Peebles (2015) believe represent the San Gabriel Mountains peaks. Just above them to the right are two large inverted "V"s with a shorter "V" on top. The Tribe believes that image represents their sacred snow-capped Joat (Mt Baldy). Below the zig-zagged lines are columns of dashes that may represent the pine trees that the ancient Kizh believed were their living ancestors. On the extreme left-hand side of Figure 2 is an image that looks like a person with the right arm upraised and the left arm holding what appears to be an infant. The lower portion of the image trails off into a ghost-like tail. This image may depict one of the ancient Kizh legends of the area:

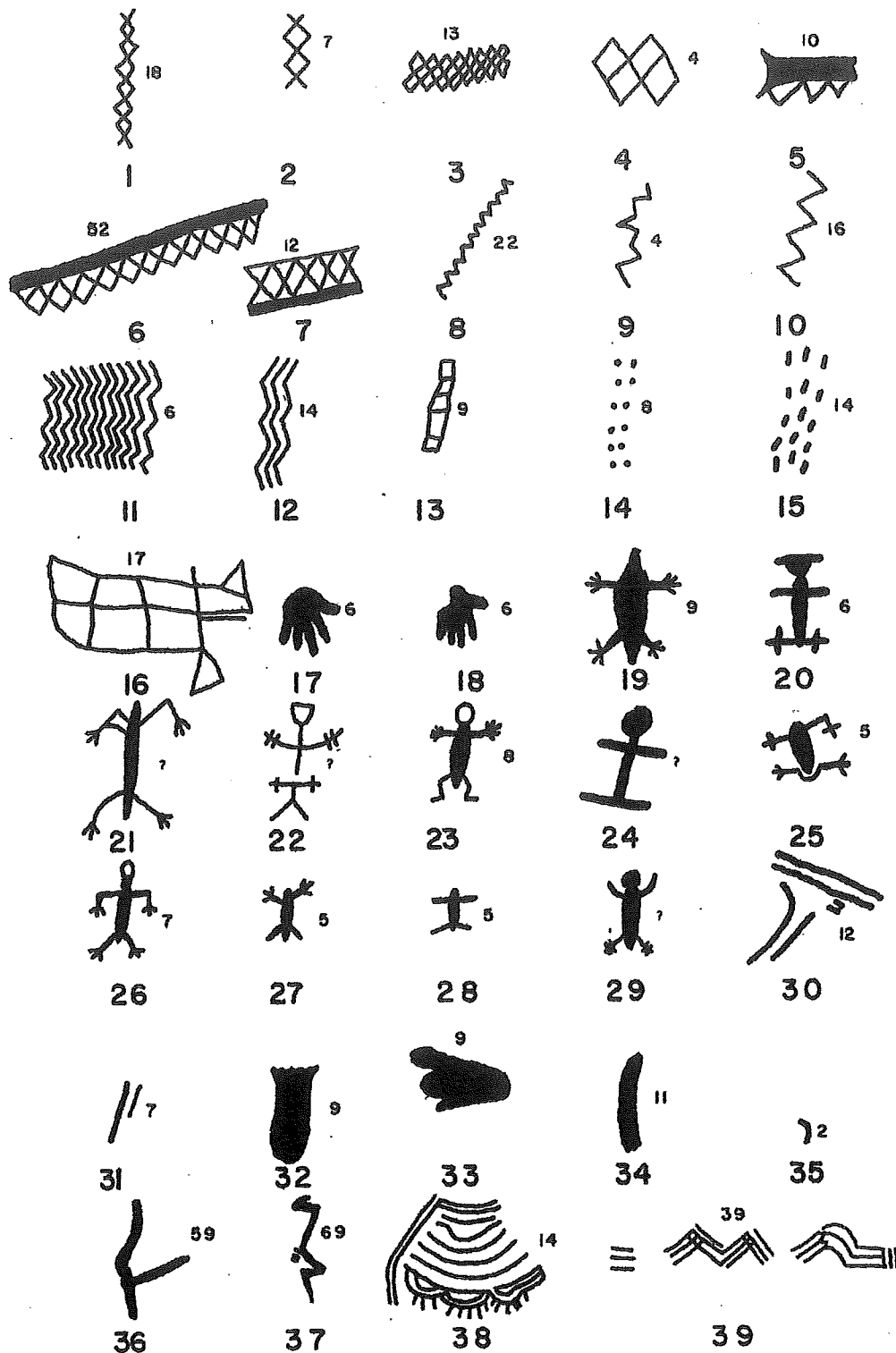
According to Zalvadia (Kizh informant to Harrington) the spot was known by this name because "there was a devil woman there who used to live there and this devil woman had a child which was not her own. The gopher told the child to run away, far away, and so the child was freed from the power of the devil woman" (Harrington 1986: R103 F31; quoted in McCawley 1996, 44).

At the top of Figure 2 may be seen a number of hand prints, all of which have their fingers pointing downward, which may be an attempt to depict twinkling stars. Sanburg (1971) published the most

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Figure 3



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comprehensive analysis of the images to date. Altogether he identified 39 different pictograph images (Sanburg 1971, 79; see Figure 3). Sanburg correctly stated "It (the pictographs at the Big Rock Site) was undoubtedly produced by the Gabrielenos who occupied the area at the time of contact (Kroeber 1925: 621). In addition, it was in all likelihood the by-product of girls' puberty rites that were carried out when they became full members of the tribes" (Sanburg 1971, 81). Those are accurate interpretations. In particular, the above mentioned handprints may have been painted by the young Kizh girls as part of their puberty ceremonies (it may be analytically possible to establish that interpretation, as there has been an analysis of similar handprints in Europe which used a computerized technique that established the probability that handprints at a site there were most probably those of women (Snow 2013).

A Kizh archaeological team was created to study and record the To-tah yo-o-ët (Big Rock) Site. During the field work inspection of the site, it was noticed that there was indeed a hole in the central part of the top of the boulder. It therefore correlates with the Kizh ethnographic report of it (see above). The hole is not a round hole, but has a perimeter with crenulations (see Figure 4). Kizh archaeologist James

Figure 4



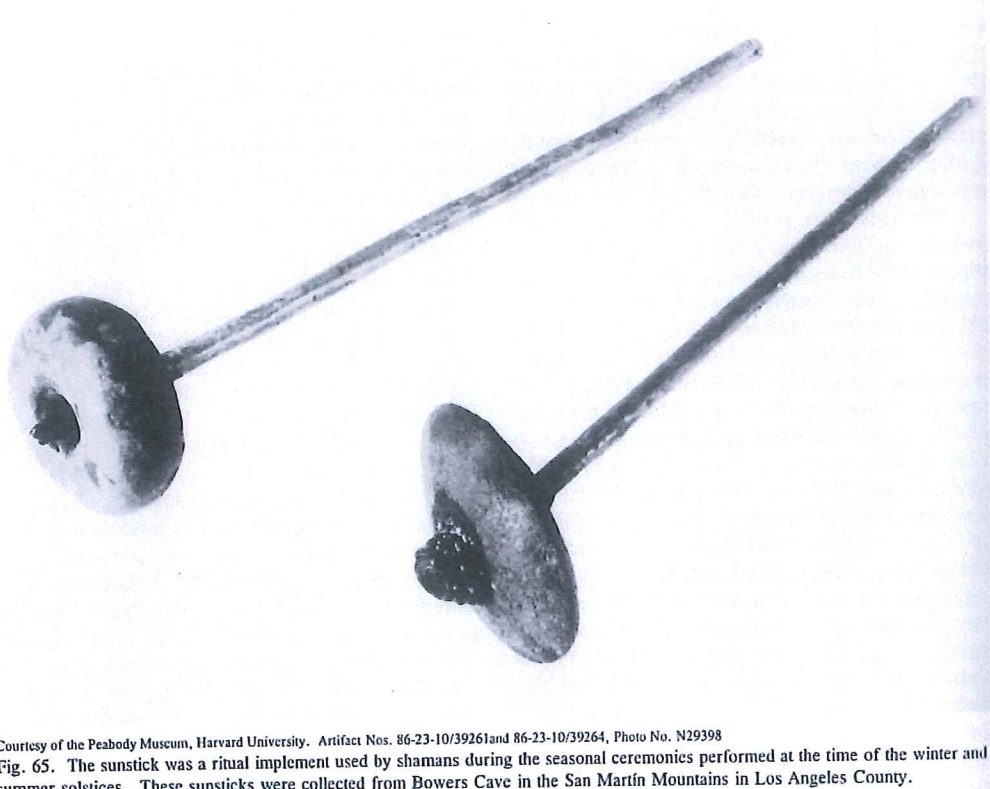
Flaherty noted that the unusual form of the hole matched that of sacred Kizh stone artifacts that archaeologists have termed "cogstones" (Eberhart 1961; Underbrink and Koerper 2006; Eissmann and Martz 2012). However, the Kizh Tribe maintains that these stones represent the sun deity, Tamit, and therefore they can be termed sunstones (Salas 2016, personal communication). Such stones with perforations were mounted with wooden shafts and have been called sunstones (Figure 5, McCawley 1996, 158). Therefore, Flaherty has suggested that the unusually shaped hole was created by the ancient Kizh to accommodate such a shafted sunstone. Flaherty has also hypothesized that the presence of the hole on the Big Rock boulder may have involved a ceremony that reenacted part of the Kizh origin story wherein Sky Father (Tamit) mated with Earth Mother (Chukit); which resulted in a series

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of six sacred births, one of which involved the creation of the first Kizh people (Johnston 1962, 41). As noted above, the origin story has the First People, when they died, turn into the living pine trees on the Kizh Hidakupa (San Gabriel Mountains). If Mr. Flaherty's hypothesis is correct, the Big Rock Site had ceremonies associated with the Kizh origin story and therefore was a component of the sacredness of the mountains to the Kizh. Sunstones (cogstones) were used by the ancient Kizh in the San Gabriel Mountains, as evidenced by the cogstone that was found at the Sassone Site (CA-LAN-339), located in the foothills above the City of Glendora (Eberhart and Wassen 1975).

Figure 5



Courtesy of the Peabody Museum, Harvard University. Artifact Nos. 86-23-10/39261 and 86-23-10/39264, Photo No. N29398

Fig. 65. The sunstick was a ritual implement used by shamans during the seasonal ceremonies performed at the time of the winter and summer solstices. These sunsticks were collected from Bowers Cave in the San Martín Mountains in Los Angeles County.

Part of the reason for nominating the Kizh San Gabriel Mountains to be a Sacred Lands area is to provide for the preservation of the mountains and – especially – its important sacred sites such as To-tah' yo-o-ët (Big Rock). That aspect is especially important and urgent at this time because, unfortunately, the Big Rock Site has suffered major damage and degradation. The government in 1970 redirected the San Gabriel River such that it flowed over the Big Rock boulder (Sanburg 1971) when it had previously been located about 30 yards from the riverbank. The result of that unfortunate decision was that the painted pictographs on the boulder have been damaged and have faded to the point where they are virtually invisible. Additional damage has occurred to the paintings because vandals have spray-painted graffiti all over the boulder (see Figures 6 and 7).

The Big Rock site (CA-LAN-164) is not the only rock art site in the proposed Sacred Lands area. There is another site located along Bear Creek, north of West Fork, known as CA-LAN-1302. It was considered to date to "the Late Prehistoric Period. It is considered one of the best sources for the study of aboriginal Gabrielino culture in the area" (EIS, U.S. Army Corps of Engineers 1993, p. 3.11-2; HLA, 1989). The Kizh

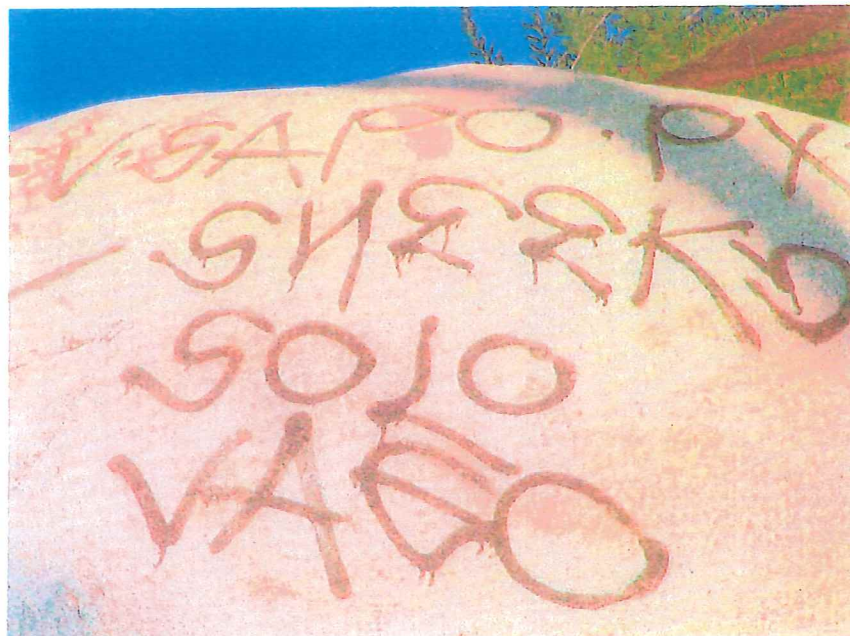
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Figure 6



Figure 7



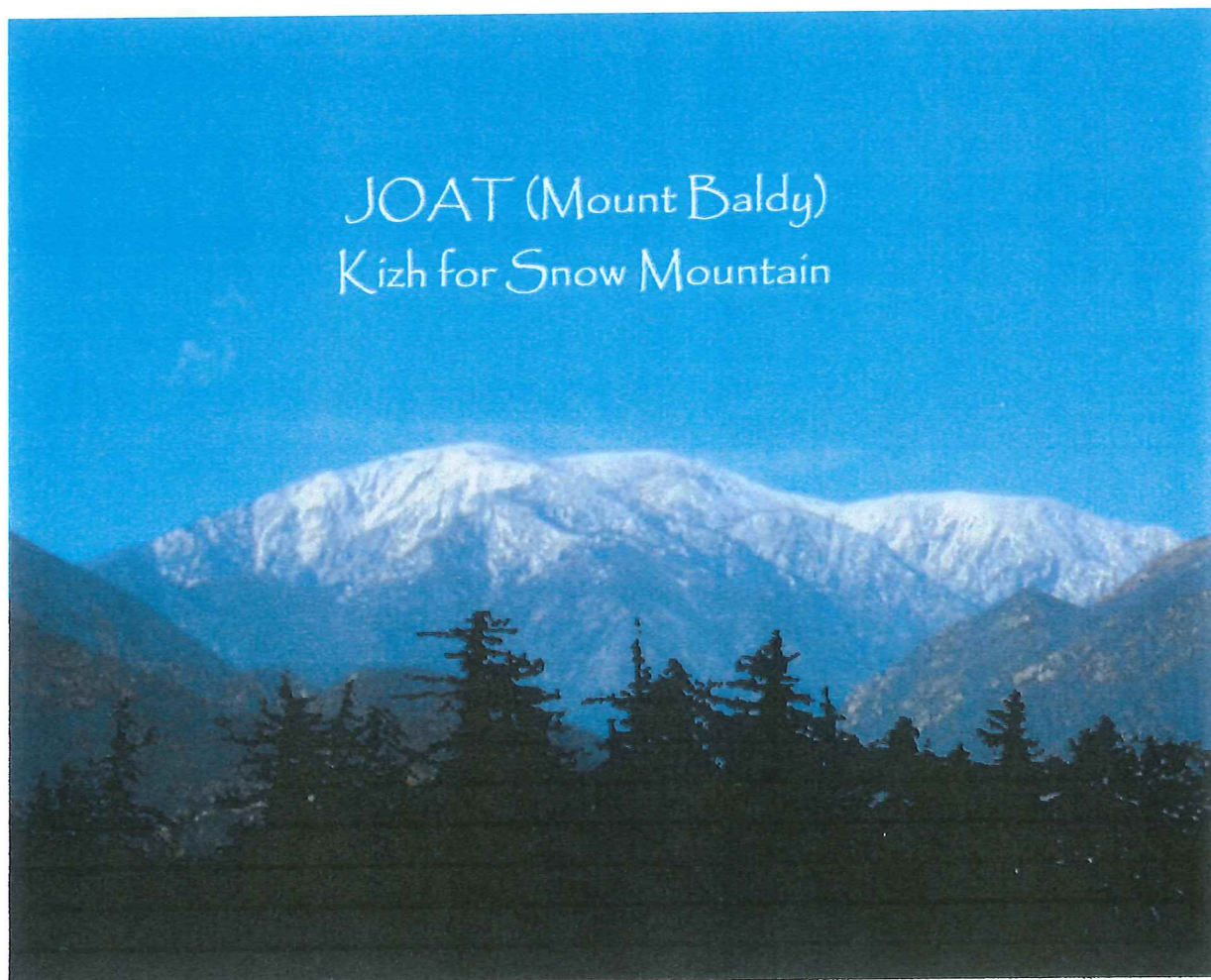
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Tribe's concern for the preservation of sites within its sacred Hidakupa is underscored by the fact that one pictograph site "as a result of erosion and vandalism... (CA-LAN-163) was completely destroyed by 1971" (EIS, U.S. Army Corps of Engineers 1993, p. 3.11-2; HLA, 1989). There are many archaeological sites contained within the proposed area, such as "a site located on the East Fork of the San Gabriel River, east of its junction with Dead Man's Canyon. This site (CA-LAN-221) contains various artifacts, apparently dating from different periods. (and) Another damaged site (CA-LAN-1224) is located near Stone Cabin Flat..." (EIS, U.S. Army Corps of Engineers 1993, p. 3.11-2; HLA, 1989). It is the Kizh Tribe's hope that the designation of Hidakupa as a Sacred Lands area will facilitate the preservation of these important sites of their ancestors.

Within the overall proposed Sacred Lands area in the San Gabriel Mountains, there were especially sacred places; a significant example is as follows. California Indians considered mountaintops in general to be special spiritual places. Oftentimes, "...shrines were located on mountain tops...such locations were held to be places of concentrated supernatural power throughout much of native California" (Bean 1976, 415). Dr. Bean stated his published quotation would apply to the Kizh (Gabrieleno) Tribe as well (Bean 2017, personal communication). The prominent mountaintop in the proposed San Gabriel Mountains Sacred Lands area was called Joat by the Kizh. Although it was named Mt San Antonio, it is most commonly known today as Mt Baldy; Figure 8).

Figure 8



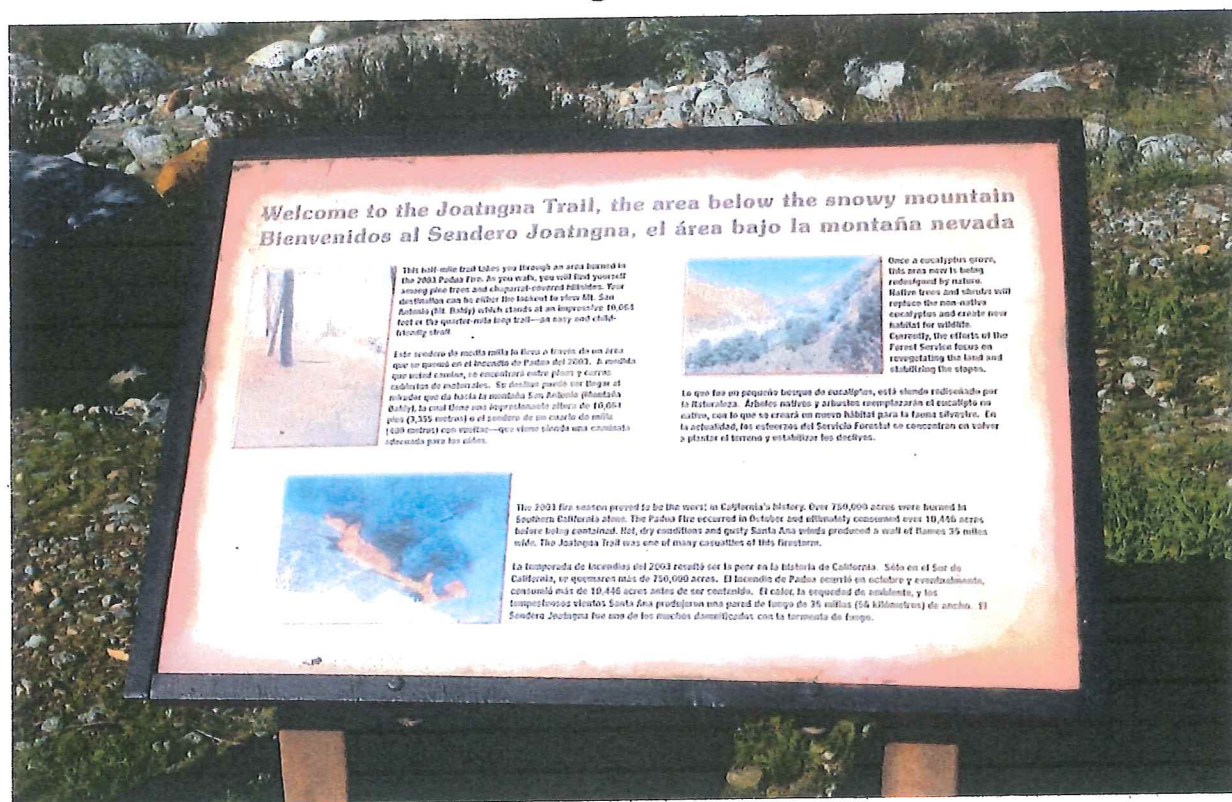
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Joat in the Kizh language meant Snow Mountain (Johnston 1962, 21; McCawley 1996, 48). That was a very appropriate designation because Mt Baldy (its preferred name today) is the tallest of the peaks in the San Gabriel Mountains at 10,064'. At that elevation, Mt Baldy receives the first snow with the onset of winter. There was probably a sacred village located at Mt Baldy called Joatngna. Today, beside the Lower San Antonio Fire Station (US Forest Service) is a trail commemorating the name of the village (Joatngna Trail; see Figure 9).

Hopefully the presentation above has provided the information that the Hidakupa (San Gabriel Mountains) were sacred to the Kizh People. The presence of the sacred sunstones that were used in ceremonies in the mountains area at specific sites (such as the Big Rock Site and the Sassone Site) and the Kizh regard for their specific sacred mountains such as Joat (Mt Baldy) all support the sacredness of the mountains in general to the Kizh. A Native American Heritage Commission designation of the mountains as a Sacred Lands area would both respect the ancient Kizh religious beliefs as well as facilitate the needed restoration and preservation of specific Sacred Sites such as To-tah yo-o-ët (the Big Rock Site).

Figure 9



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Continuation sheet B for Documentation section (page 1 of 2)  
(continued from page 1 of form)

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### Continuation sheet B for Documentation section (page 2 of 2)

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