

DESCRIPTION: ISO 639-3 ppi

1.1 Name of Society, Language, and Language Family: Paipai, Paipai, Yuman (1.1)

- Alternate name: Akwa'ala (1.1)

1.2 ISO 639-3 ppi (1.1)

1.3 Location: village of Santa Catarina, Southwest of Calexico/Mexicali, in Northern Baja California (2.395) 100 KM south of US-Mexican Border (4.75). Also in past communities: El Jamau and San Isidoro (6.238).

- Center of population located: 31° 30' 30" Latitude North and 115° 49' 30" Longitude West (4.75)

1.4 Brief History:

- "The people referred to today as Paipai are actually an amalgam of what were formerly two separate groups, one of which spoke Paipai, the other Kwatl, another Yuman language" (2.395).
- "Before the arrival of non-Indian cultures, the ancestors of the Paipai were semi-nomadic hunters and gatherers who developed a highly mobile way of life based on the use of a diversity of natural resources from a variety of ecosystems" (4.79).
- The mission period that began in 1797 established a sedentary way of life for the Paipai, which made livestock grazing and "to a lesser degree agriculture" much more important from then on (4.82).
- "...Santa Catalina was not a prosperous mission; it lacked arable land, access to supply lines, and in its later years it even lacked missionaries. In contrast to the "civilizing" goals of the mission, its native inhabitants likely maintained many aspects of their pre-contact hunting and gathering practices and social relationships" (6.225-226).
- "...it appears that Paipai-speaking people have been in Baja California for at least five hundred to a thousand years" (6.238).

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- "It seems likely that Santa Catarina was originally a Kwatl settlement to which Paipai were brought by the missionaries. All of the remembered Kwatl *rancherías* were around and to the north of the location of the mission; all of the former settlements of the Paipai were to the south and east of the present reserve. The Paipai were desert peoples, the Kwatl were highlanders" (2.395).
- "[Santa Catarina] is associated with the former Dominican mission of Santa Catarina (or Santa Catalina) de los Yumas, established in 1797 and destroyed in 1840 by a native revolt" (2.395)
- "At the mission, native peoples grew wheat, corn, barley, and some beans on the land surrounding Santa Catalina although yields were inconsistent" (6.235).

1.6 Ecology:

- Terrain: A blend of high-plain, sierra, and desert ecosystems (4.75).
 - Principal stream *Jactobojo* is main water resource (4.75).
- Climate: "The Climate of this region is partially dry [...] with an average temperature of 16° C to 18° C and precipitation levels measuring 200 millimeters (mm) annually. Winter precipitation levels range from 150 mm to 200 mm with temperature lows of 0° C and highs of 15° C. Both regional and local dominant winds are north to south. In the summer, precipitation is about 50 mm, with low temperatures of 9° C and highs of 27° C. Regional dominant winds are north to south and local dominant winds are south to north" (4.75).
- Flora and Fauna:
 - Flora: Conifer Forests and Desert Chaparral including Sugar Bush, Jobjoba, Mesquite, Piñon Pine (special conservation status), Mojave Yucca, Juniper (special conservation status), and Prickly Pear (4.76).
 - Fauna: Squirrel, Chipmunk, occasional Deer, Coyote, Dove, Golden Eagle (special conservation status), Burrowing Owl (special conservation status), and Fox (4.79).

1.7 Population size, mean village size, home range size, density:

- Population Size: 100 (1)
- Mean Village Size: N/A
- Home-Range Size: 68,000 hectares (4.75)
- Density: N/A

ECONOMY: "based on a mixture of low- and high-elevation resources" (2.395).

- 2.1 Main Carbohydrate Staple: Acorns, Piñon, Agave, Chia, Pamita seeds, *Tuna* Cactus Fruit, and *Bisnaga* Buds (2.395-396).
- 2.2 Main Protein-Lipid Sources: Deer, Desert Hares, and Wood Rats (2.396).
- 2.3 Weapons: Bow and Arrows (4.89)
- 2.4 Food Storage:
- Finger Woven, Agave-Cordage Net Bags: used to collect Prickly Pear Cactus *Tunas* (2.404). They were also “used to remove the spines from Nopal Cactus Fruit; they are shaken up and down in the net, and it gets them very smooth and clean” (2.409).
 - “When the opened *tuna* are dry, they are pounded and made into *pinol*. This is poured into clay jars and stored. In winter we eat the *pinol* by mixing water with it and drinking it. In addition, we cook the juice and pour it into a clay jar and store it. This we drink in winter” (3.3).
- 2.5 Sexual Division of Production:
- Men have been documented making horsehair ropes and gourd rattles (2.406).
 - Women tend to create products necessary for gathering and preparing food, those considered artisan crafts, while men create those necessary for maintaining their semi-nomadic lifestyle and hunting tactics (4.90).
- 2.6 Land Tenure: a “communally owned territory” (4.75).
- 2.7 Ceramics: very similar to those made by other Pai peoples. “[Paipai ceramics] are primarily an undecorated brown ware formed by coiling, thinned and shaped by paddle-and-anvil technique, and fired in small batches in open fires. Vessel forms include bowls and jars (ollas) of various sizes, as well as pipes, rattles, and anvils for making pottery.” (2.396)
- “Long ropes of clay were added in coils, adhered first by pinching, then shaped and thinned with a wood paddle on the exterior of the vessel opposite a clay anvil held against the interior surface. The vessel was polished with a stone when dry-hard, then fired at night for about an hour using short segments of dried yucca flower stalks as fuel, until the pot turned cherry red. It was left overnight to cool” (2.404).
 - “. . .current Paipai pottery tradition originated with the Kuatl-speaking portion of the tribe. . .” (2.396)
 - “Anciently handles were not put on clay drinking cups, but now this is true, if cups are made at all, which is uncommon” (2.406).
 - Horse manure used as organic temper (2.403). Also, cow manure and dried stem of Mohave yucca is used for firing (4.94).
- 2.8 Specified (prescribed or proscribed) sharing patterns: N/A
- 2.9 Food taboos: “The Indians themselves discourage the sale of alcohol on the reservation, and drunkenness is neither tolerated nor common” (5.104).
- 2.10 Canoes/Watercraft: None

ANTHROPOMETRY:

- 3.1 Mean adult height (m and f): N/A
- 3.2 Mean adult weight (m and f): N/A

LIFE HISTORY, MATING, MARRIAGE:

- 4.1 Age at Menarche (f): N/A
- 4.2 Age at First Birth (m and f): N/A
- 4.3 Completed Family Size (m and f): N/A
- 4.4 Inter-Birth-Interval (f): N/A
- 4.5 Age First Marriage (m and f): N/A
- 4.6 Proportion of Marriages Ending in Divorce: N/A
- 4.7 Percent Marriages are Polygynous, Percent Males are Polygynists: None
- 4.8 Bride Purchase, Bride Service, Dowry?: None
- 4.9 Inheritance Patterns: Patrilineal/Patrilocal Clans (6.237)
- 4.10 Parent-Offspring Interactions and Conflict: “. . .children were born to their father’s clan, but they would likely be bilingual and were raised in the cultural traditions of both parents” (6.237).
- 4.11 Homosexual Activities, Social Attitudes towards Homosexuals: N/A
- 4.12 Pattern of Exogamy: “Exogamy was bilateral and extreme. . .” (7.677)

- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?: N/A
- 4.14 What is the belief of the mother’s role in procreation exactly? N/A
- 4.15 Is conception believed to be an incremental process? N/A
- 4.16 Occurrence of sexual coercion, rape: N/A
- 4.17 Preferential category for spouse: Non-relative, outsider (7.677).
- 4.18 Do females enjoy sexual freedoms? N/A
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: None
- 4.20 If mother dies, who raises children?: N/A
- 4.21 Adult sex ratio: number of adult males divided by number of reproductive females: N/A
- 4.22 Evidence for couvades: N/A
- 4.23 Different distinctions for potential fathers: None
- 4.24 Kin avoidance and respect?: N/A
- 4.25 Joking relationships: N/A
- 4.26 Incest avoidance rules: “...marriage not permitted with a known consanguineal relative” (7.677).
- 4.27 Is there a formal marriage ceremony?: N/A
- 4.28 In what way does one get a name, change their name, and obtain another name?: N/A
- 4.29 Is marriage usually or preferred to be within community or outside community? (m/f difference?): “Marriage partners brought into the group, usually the female, had to be selected from non-relatives. The probability of selecting a partner from a neighboring band, after long periods of geographical contiguity, was slight. The contiguous bands consisted principally of relatives who, even if distant genealogically, would be barred by the incest taboo. The response to this was to select partners from more distant bands...” (7.677).
- 4.30 Are marriages arranged? Who arranges?: None
- 4.31 Evidence of conflict of interest over who marries who: N/A
- 4.32 Percent adult (m) deaths due to warfare: N/A
- 4.33 Out-group vs. in-group cause of violent death: N/A
- 4.34 Reported causes of in-group and out-group killing: N/A
- 4.35 Number, diversity, and relationship with neighboring societies: “The Paipai are linguistically related to the Kiliwa just to the south of them, the Ipai and the Tipai (Kamia/Kumeyaay) in southern California and northwestern Baja, the Cocopa on the Colorado River delta, and the Arizona Pai groups (the Hualapai, Havasupai, and the Yavapai)” (2.395).
- “Paipai, for example, frequently married Kiliwa; Paipai from bands in the Northern portion of the area frequently married Tipai. Each band then contained principally male speakers of Paipai and many female who natively spoke another dialect or another language” (7.678)
- 4.36 Cannibalism: None

SOCIO-POLITICAL ORGANIZATION AND INTERACTION:

- 5.1 Mean local residential (village) group size: N/A
- 5.2 Mobility pattern (seasonality): “Several times each year, however, the bands would move to the regional sources of food. [...] To which of these a band might move would depend on what foods were abundantly available near the home base” (7.677).
- “Paipai elders indicate that people often traveled between Santa Catarina and other Paipai-speaking communities” (6.239).
- 5.3 Political System:
- “...clans – called “*shimuls*” in the local indigenous languages – were generally exogamous, and each maintained its own autonomous territory or homeland” (6.237). [...] “...but in many respects the clan – often in the form of large extended families – remains the primary social unit in Santa Catarina” (6.239).
- “As a language, it is unambiguous, but as a social group that Paipai of today cleave along several interrelated lines that all can be traced back to the original differentiation of Paipai speakers and their immediate neighbors into autonomous, localized clans” (6.239).
 - [Today] “The community has no tribal office or infrastructure to support its elected officials, save a partially constructed meeting hall for monthly *juntas*, or gatherings where issues of interest to the community are discussed and decisions made” (4.84).
- 5.4 Post-marital residence: either with the male or females clan, depending on who the outsider was that came into the marriage (7.678).

5.5 Territoriality?

5.6 Social interaction divisions?

5.7 Special friendships/joking relationships

5.8 Villages and House Organization

“A large adobe wall eventually surrounded the mission (Santa Catalina) complex, although archaeological evidence suggests that most native people continued to live in traditional dwellings outside the mission itself” (6.234).

5.9 Specialized village structures: *Juantas* (4.84)

5.10 Sleep in hammocks or on ground or elsewhere?: N/A

5.11 Social organization, clans, moieties, lineages: Patrilineal clans (7.679)

5.12 Trade:

“Exotic goods, such as obsidian, shell, and other marine resources, were widely traded in the region [Santa Catalina and surrounding areas]” (6.234).

- “In recent times, nuts of the piñon (*Pinus monophylla* and *P. quadrifolia*) were not only a highly tasty food but an important trade item. In exchange for pine nuts, the Paipai received from the Mexicans either useful goods (such as food and clothing) or money with which to purchase them” (3.62).

5.13 Indications of Social Hierarchies:

“...it appears that the role of singer...carries with it certain privileges to behave in ways not normally tolerated by the society, and with impunity” (5.111).

RITUAL, CEREMONY, RELIGION:

6 Time allocations to RCR: currently, no time spent on indigenous religious ceremonialisms (5.109).

6.1 Specializations (shamans/medicine):

- Herbal Medicines: Rue, wormwood, rosemary, elder blossom, mallow, sage, garlic, and mint (8.251).
- Crystal Charmstones: in Paipai *wii'ipay*, which translates as “live rock” or “living rock” (10.43). Associated with Witchcraft and the supernatural universe, these charmstones are seen as powerful and unpredictable and are the opposite of “child’s toys”. “The power from a *wii'ipay* is neither ‘good’ nor ‘evil’. Rather, it remains the prerogative of the shaman to channel this power towards either beneficent or malevolent ends” [...] “...is more accurately expressed in terms of ‘controlled’ and ‘uncontrolled’ states” (10.44). However, these stones have been prohibited for a long time now due to the number of deaths their use had caused (10.45).

6.2 Stimulants: “Chewing the root or flowers of the Jimson weed (*Datura*), or drinking decoctions of the leaves is reported from the Akwa’ala or Paipai” (9.113).

6.3 Passage Rituals

Death/Funerals:

- “The dirgelike keening of women at wakes, still an institutionalized feature of Indian death ceremonies throughout the region, takes on a distinct, patterned tonal character” (5.102).
- “There is a ceremonial version of the “Little Bird” song, sung at the *keruk* or death anniversary” (5.106).

6.4 Other rituals:

Social Dances:

- “Social Dancing is one of the few activities at Santa Catarina that bring together a majority of Indians from all the families to work toward a common end, to enjoy themselves. Dances are organized on holidays and days significant to some individual or to some family. Birthdays, Saints’ days, weddings, or perhaps a good harvest might induce a family to sponsor a fiesta, as might Easter, *Noche Buena* (Christmas), or Independence Day” and are also for the celebration of incoming outsiders (tourists, anthropologists, hunters). They are most common in warmer months, happening 5-10 times a year (5.103).
- A sponsor or patron must propose a fiesta or dance for the future and see it out to its hopefully successful end (5.103).
 - “Sponsor must first obtain permission from the general to hold the dance (merely a courtesy, since the general has little authority) and then must accompany him to advise and formally invite all heads of family of the reservation. The policeman assists in the

preparations and is charged with maintaining order during the affair. Disturbances sometimes result from male youths trying to drown out the native singer with guitar music, and fights are predictable on the relatively rare occasions when alcoholic beverages are available". Sponsor must advocate for a home to hold the fiesta, provide tequila (for the singers) coffee, sugar, enough firewood for the huge bonfire, and seek out assistants, usually from other bands, when a barbecue happens beforehand. The *general* oversees the affair and the policeman intervenes when necessary, but prefers not to. The dances are usually the only instances of widespread social interaction between all of the members (5.104).

- "A fiesta is considered successful when there is sufficient meat and hot sauce for everyone to have one large serving; when sixty to over a hundred people are in attendance (including children and people from off the reservation, either Indian or Mexican); when the singers manage to withstand fatigue and alcohol until morning (hopefully until sunup); when coffee, sugar, and conversation are abundant throughout the night; and when no fights disfigure the affair", but dances usually end up unsuccessful due to factionalism, petty feuds, and the absence of strong normative, cooperative work patterns (5.104).
- Social dances use songs to announce the beginning of the festivities and keep them going. A type of line dancing that consists of long lines of both men and women reoccurs throughout the night (5.105).

6.5 Myths (creation): N/A

6.6 Cultural Material (art, music, games)

- Variety of types of songs: Shamans' curing songs, children's lullabies, songs for social dances, personal songs (such as for obtaining luck), preparing for warfare, preparing to take Jimson Weed, and myth or narrative songs (5.102).
- *Bule*: big gourd rattle instrument (5.104) filled with seeds from the Washingtonia palm. "They have a rather low-pitched sound and in appearance closely resemble the rattles used by the Mohave and Cocopa". (5.106).
- Women usually use tin cans full of pebbles instead of rattles or *bules* (5.106).
- Song Cycle: A song cycle that the Paipai shares with their fellow Yuman language family members are the "Bird Songs": the "Big Bird" song and the "Little Bird" song (5.106).
 - "Attempts to have Eugenio sing in private sessions, apart from the dance context, failed; he found it impossible to produce the music outside the appropriate context, a difficulty often encountered by the collector of ethnic music. [...] He [Eugenio] stated that, unlike romantic Mexican *ranchero songs*, so preoccupied with love and suffering, his lyrics referred to the animals, to the sun and moon, and to the stars" (5.106).
- Line Dancing: "There are two basic steps, which follow either the duple or triple meter. [...] The step that follows the duple meter is the most common and consists of a short straight pace forward or backward, depending on the direction of the flow taken by the line of dancers" the most important part being the shoulder and head motion. [...] The step that follows the triple-meter beat is slightly more complicated. The straightforward duple-beat step is broken by a short quick bounce in time to the second beat of the triple meter. Otherwise, the step and body motion are similar to that of the duple meter" (5.105).

6.7 Sex Differences in RCR: N/A

6.8 Missionary effect: religious ceremonialisms were lost due to the Dominican friars and their missions (5.109).

6.9 RCR Revival: N/A

6.10 Death and afterlife beliefs: N/A

6.11 Taboo of naming dead people?: N/A

6.12 Is there teknonymy?: None

6.13 Briefly describe religion: N/A

ADORNMENT:

7.1 Body paint: N/A

7.2 Piercings: N/A

7.3 Haircut: N/A

- 7.4 Scarification: N/A
- 7.5 Adornment: N/A
- 7.6 Ceremonial/Ritual adornment: N/A
- 7.7 Sex differences in adornment: N/A
- 7.8 Missionary effect: N/A
- 7.9 Cultural revival in adornment: N/A

KINSHIP SYSTEMS:

- 8.1 Siblings classification system: N/A
- 8.2 Sororate, levirate: None
- 8.3 Other notable kinship typology, especially cross-cousin typology: N/A

EXTRA:

More types of Products: Agave-Cordage net bag, horsehair ropes (2.396)

RESOURCES:

- 1) Ethnologue.com
- 2) Suzanne Griset and Alan Ferg. Norton and Ethel Allen among the Paipai. *Journal of the Southwest*, Vol. 52, No. 2/3, Norton Allen: The Legacy of a Southwestern Artist and Avocational Archaeologist (Summer-Autumn 2010), pp. 395-416
- 3) Joel, Judith. (1976). Some Paipai Accounts. *Journal of California Anthropology, The*, 3(1).
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- 5) Owen, Roger C., Nancy E. Walstrom, and Ralph C. Michelsen. "Musical Culture And Ethnic Solidarity: A Baja California Case Study." *Journal Of American Folklore* 82.324 (1969): 99-111. *Historical Abstracts*. Web. 3 Oct. 2014.
- 6) Panich, Lee M. "Missionization And The Persistence Of Native Identity On The Colonial Frontier Of Baja California." *Ethnohistory* 57.2 (2010): 225-262. *Historical Abstracts*. Web. 3 Oct. 2014.
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- 9) Aschmann, Homer. The Central Desert of Baja California: Demography and Ecology. Hugh Manessier (1967), pp. 113,
- 10) Levi, Jerome Meyer. (1978). Wii'ipay: The Living Rocks—Ethnographic Notes on Crystal Magic Among Some California Yumans. *Journal of California Anthropology, The*, 5(1).