1. NAME OF PROPERTY

Historic Name: CAGUANA SITE

Other Name/Site Number: Capá Site

2. LOCATION

Street & Number: 11.9 km west of Utuado, on Hwy 11 Not for publication: ___

City/Town: Utuado Vicinity: X

State: Puerto Rico County: Utuado Code: 141 Zip Code: _____

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	___	Building(s):	___
Public-local:	___	District:	___
Public-State:	X	Site:	X
Public-Federal:	___	Structure:	___
		Object:	___

Number of Resources within Property

Contributing	Noncontributing	
_____	_____	buildings
1	_____	sites
11	_____	structures
_____	_____	objects
12	0	Total

Number of Contributing Resources Previously Listed in the National Register: 0

Name of related multiple property listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ____ meets ____ does not meet the National Register Criteria.

_____ _____
Signature of Certifying Official Date

_____
State or Federal Agency and Bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

_____ _____
Signature of Commenting or Other Official Date

_____
State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I, hereby certify that this property is:

____ Entered in the National Register _____
____ Determined eligible for the _____
National Register
____ Determined not eligible for the _____
National Register
____ Removed from the National Register _____
____ Other (explain): _____

_____ _____
Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic: RELIGION Sub: CEREMONIAL SITE

Current: LANDSCAPE Sub: PARK

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: N/A

MATERIALS: N/A
Foundation:
Walls:
Roof:
Other:

Describe Present and Historic Physical Appearance.

SITE TYPE: The Caguana Site is a large ceremonial site, constructed during the late prehistoric and early protohistoric Capá Phase (A.D. 1200-1500), and occupied by the Taino Indians up through contact with the Spanish. The site consists of 10 earth and stone lined *bateys*, or ball courts; an *areyto*, or ceremonial dance area, containing numerous petroglyphs; and a *caney*, or chieftains house, making this the largest ceremonial site of its kind, not only in Puerto Rico, but the entire West Indies.

ENVIRONMENTAL SETTING: The Caguana Site is located on a small, triangularly-shaped terrace on the east side of the Tanama River, in Barrio Caguana, in the municipality of Utuado, on the island of Puerto Rico (See Figure 1). The physical setting of the site was described by one of the original excavators, Dr. J. Alden Mason, as follows:

> From the [Tanama] river two ravines extend inward which are dry in rainless seasons but carry off the surplus water in times of rain. Through probably a quarter mile apart at their mouths, the upper reaches of the ravines converge until, at a point about a quarter mile from the river, they leave between them a narrow neck of land not more than 30 feet in width at the top and gently sloping to the bottoms of the ravines some 40 feet below. A roughly triangular piece of land is thus nearly circumscribed, enclosing about 6 or 7 acres on nearly level ground, at a height of possibly 80 feet above the river. On practically every side the descent is steep [Mason 1941:212-213].

The Caguana Site is located in the Tanama River Valley in the Rainy West Central Mountains physiographic region of west central Puerto Rico (See Figure 1). The Tanama River Valley marks the geological juncture of a large limestone formation, bordering the northern coast for some 10 miles inland, and the mountainous, igneous interior of the island (Mason 1941:212; Alegría 1983:66).

The Tanama River Valley forms the dividing line between the limestone and igneous formations of the Rainy West Central Mountains physiographic region. The Tanama River, in combination with the heavy rainfall in the region (254+ cm/year), has eroded a substantial river valley where the two formations meet. North of the Caguana Site rise steep and precipitous crags of limestone, while to the south of the site the slopes are more gentle and rolling (Mason 1941:212; Píco 1950:176).

ARCHEOLOGICAL INVESTIGATIONS: In the summer of 1915, a group of anthropologists, under the direction of Dr. Franz Boas, an anthropologist with the New York Academy of Science, were conducting extensive scientific studies on Puerto Rican prehistory and culture for the New York Academy of Sciences, when the Caguana Site was brought to their attention by local coffee planters in the region of Utuado. Drs. Robert T. Aitken and

J. Alden Mason were assigned the task of investigating the site, which they referred to as the Capá Site because of the number of capá trees (*Cordia alliodra*) in the vicinity, between July 2, and December 11, 1915 (Mason 1941:211-212).

According to Mason:

> the site had not been under cultivation for some years and was merely covered with a valueless growth of bush. More fortunately yet, it was completely bare of tree growth, and the few stumps encountered indicated that apparently it had not been forested since its abandonment by the native population. Although surrounded by a dense forest shielding coffee bushes, the trees had encroached upon the architectural features at only a few points and no felling was necessary.
>
> Consequently a few days work with a large group of men with machetes served to clear the site and to bring to view its full extent. After the clearing it was evident at once that the place was unusually large and important, and that the short time remaining at our disposal would permit no intensive excavation but that our efforts would have to be devoted exclusively to uncovering and mapping the structures [See Figures 2 and 3].
>
> When the underbrush had been removed a series of terraces and courts was uncovered, and several lines of large limestone slabs set on edge and others of great boulders were evident, but in addition to these, throughout the four or five acres in the central part of the area, the tops of smaller stones were encountered barely projecting above the surface of the earth or hidden in the grass. The greater part of the month was spent in the uncovering of these lines of stones and of others completely buried. Machetes and trowels were the principal implements employed; occasionally hoes were used but never spades or picks [1941:211-212].

Mason and Aitken uncovered fourteen stone and earthen features during their six months of work at the Caguana Site. The description of the features and their investigations in 1915 are as follows:

Feature A: This feature (See Figures 2, 3 and 4), referred to as the "Quadrangular Plaza A" by Mason, was found to be a "level depressed court about one hundred and twenty feet [36 m] in width from east to west and one hundred and sixty feet [47.7 m] in length from north to south" (Mason 1941:217). There is a slope to the terrace on which the Caguana Site is situated that inclines downward from east to west. This would have required the Indians to excavate out a level plaza on three sides--north,

east, and south (Alegría 1983:67). The west side of the plaza "was probably excavated slightly if at all and was nearly even with the original level of the surface" (Mason 1941:217). In order to maintain the level surface of this plaza, the Taino Indians would have dug into the slope to a depth of almost 1.8 m as this feature was excavated to the east (Mason 1941:217).

Probably the most impressive aspect of this plaza was the construction on the eastern edge. According to Mason:

> When first seen, the plaza was limited on the east by a short but steep slope from the high ground above, at the base of which on the plaza floor were four large limestone slabs set on edge in a line. One of these bore a large carved face and several of the others showed traces of similar faces, now eroded [See Figure 9]. Excavation brought to light a complete line of slabs, most of them fallen forward into the plaza on account of the pressure from the washing-down of the terrace above. It would seem that wherever on the site limestone slabs were placed on edge, they were not imbedded deeply enough or braced strongly enough, and in all but a few cases fell into the courts which they surround and were buried by earth. Some twenty-five of these buried slabs were thus uncovered here, all very much eroded and broken. The weathered remains of petroglyphs are discernible on some of them, and it is probable that every one originally contained some incised or carved face or other design. Circular holes some six inches [15.2 cm] in diameter, apparently drilled, are observed on several. The slabs average six inches [15.2 cm] in thickness and some have a length and breadth of six feet [1.8 m] or more. When in their original place and position, they must have presented an impressive sight. These slabs appear to have been placed by the same method as other similar ones on the site, - by digging a trench and placing the slabs in position, then placing smaller stones at their bases to brace them and filling the trench with earth [1941:218].

On the north and south sides of the plaza were double lines of river bed stones which bounded the plaza (Mason 1941:218). These lines of stones were set about "a foot [30.5 cm] or so higher than that of the plaza" floor, and the double lines were about four feet (1.2 m) apart (Mason 1941:219; Alegría 1983:69). No artifacts were noted in the open plaza excavations, leading Mason to believe that the area "may have been a kind of open parade ground for the performance of '*areitos*' [ceremonial dances] and other religious and ceremonial functions" (See Figures 3 and 4) (Mason 1941:67).

Feature B: The second largest feature found was "The Large Long Court B" (See Figures 2 and 5). According to Mason:

> It is situated in the northeastern part of the site and runs at a slightly different angle from the majority of the other structures, a few degrees northwest and southeast instead of practically north and south as seems to be the general plan [Mason 1941:223].

Feature B, as uncovered, consisted of "a long level space roughly two hundred feet [61 m] in length by fifty-five [16.8 m] in width bounded on each side by a semicircular wall with flat capstones, and on the southern end by a low double line of small stones set on edge" (Mason 1941:223). Feature B, like Feature A, was created by excavating into the sloping ground of the terrace to produce a level surface. On the western side little excavation was required, while on the eastern side as much as a 45 cm of dirt was removed in order to create a level surface (Alegría 1983:72).

Following the levelling process, a trench 45 cm in width and 30 cm in depth was excavated along the eastern and western edges of the court (Feature B), to receive limestone slabs. According to Mason:

> Rough slabs of limestone, some of them nine feet [2.7 m] in length by six in width [1.8 m] and eight inches [20 cm] in thickness, were then set on edge in these trenches, and river stones set against their bases on either side to brace and strengthen them . . . [Such] strengthening were not firm enough and the majority of the slabs have fallen, at present [1915] only some thirteen remaining upright [Mason 1941:224].

The northern edge of Feature B was composed of a double row of river stones set in an arc, while the southern edge of the feature consisted of a straight line of limestone rocks. At the southeastern edge of this feature was a group of three very large limestone slabs (Mason 1941:225) (See Figure 2). No artifacts were noted in the excavations. Mason believed that Feature B, like Feature A, "was a flat space for the performance of ceremonies, dances, and games, and contained no superstructures" (Alegría 1983:72).

Feature C: Oval shaped and outlined by a ring of limestone slabs and river stones this feature measured 15.3 m in diameter east to west by 12.2 m north to south (See Figures 2, 3 and 6) (Mason 1941:242). Under the natural humus layer, developed after the site was abandoned, was a stratum 30 cm to 45 cm in thickness of clay, charcoal, and numerous artifacts. The artifacts consisted of "well-decorated aboriginal potsherds" (Mason 1941:242), as well as "several very well-made small celts [stone axes], and a portion of a stone collar" (Mason 1941:243). Stone collars were apparently worn as part of the costumes of the ball players or the dancers (See Figure 7). Mason also found in the center of

Feature C "a large unworked reddish boulder which may have served as a base for an altar" (Alegría 1983:73).

Feature D: Just to the south of Feature C, and west of Feature A, is the rectangularly shaped "House Area D" (See Figures 2 and 3). The feature measured 22.9 m north to south and 15.3 m east to west. According to Mason:

> The southern part of this space was occupied by a low mound of possibly two feet [61 cm] in height composed of earth and many stones of good size; this was entirely excavated. Several of the large spherical stone balls which are frequently found on ball-courts and which are popularly supposed to have been the balls used in playing were found in this mound as well as a small celt, a piece of coral rock, and several stones of peculiar shapes.
>
> The northern half of the space was evidently occupied by a large house, or possibly several successive ones, the posts of which were found here. [Artifacts found included] . . . a fine amulet of a "*zemi*" [Taino figurine of a spirit] of carved stone somewhat resembling a turtle was found here, also a crudely carved stone, and many pottery handles to vessels in the form of heads [Mason 1941:244-245].

Some 29 post holes were found in the area of Feature D (See Figure 3), excavated to an average depth of 1.5 m into the subsoil of the terrace. In one of the post holes at a depth of 1 meter was found a fragment of European iron (Alegría 1983:73). Although these post holes probably defined a large structure, its construction pattern could not be ascertained (Mason 1941:246-247).

Feature E: This feature consisted of a rectangular ball court, or *batey*, 22.9 m long on its north to south axis and 7.6 m wide on its east to west axis (See Figures 2 and 3) (Mason 1941:247). The boundary for Feature E was made up of "rows of flattish river stones, imbedded on edge" (Mason 1941:248). The excavation report noted that the north and south rows of stone "were very much disrupted and the court full of scattered stones" (Mason 1941:248). No artifacts were noted in the excavation.

Feature F: This feature consisted of an earth mound, approximately 15.3 m in diameter, (See Figure 2) possibly formed "of earth removed from the adjacent features during their construction" (Mason 1941:248). Mason stated that he was "reasonably certain that no superstructure was erected upon it [Feature F]" (Mason 1941:248). The mound, about 1.2 m in height, was completely excavated in 1915, "but nothing of interest was discovered" (Mason 1941:248). Some artifacts of decorated potsherds were noted in the excavations. Mason's interpretation of this feature was a "central point of observation from which all activities were observed or directed" (Mason 1941:248).

Feature G: This feature was a rectangular court, 8.2 m wide on its north to south axis, and 22 m long on its east to west axis (Mason 1941:249). The main aspects of this feature were two long parallel lines of stones, which extended along the length of the structure, set on their edges (See Figure 2) (Mason 1941:250). The eastern end of the feature was obscured, but Mason believed "that there were originally three stairs or terraces with facings and cap-stones, and three levels of slight width at the base of the large mound F" (1941:250). In the western half of Feature G, "midway, between and parallel to these two lines, there was a pavement of flat stones extending from the western line about 6 meters eastward; these rest as caps on upright stones" (Mason 1941:250). A fragment of a stone collar was found near the western end of this feature (Alegría 1983:74).

Feature H: This feature consists of a long, open-ended *batey*, or ball court, lined with stones set on edge in the ground. The major structural feature were two parallel lines of stones, approximately 39.6 m long on the north to south axis of the ball court, and 7.3 m apart on the east to west axis (See Figure 2) (Mason 1941:252). The only artifacts found in these investigations were scattered pot sherds. Mason interpreted this feature as an open-ended ball court used as a dance ground or place where ball games were played (Alegría 1983:75).

Feature I: This ball court feature, located to the south of Feature H, was not excavated, but only cleared of vegetation (See Figure 2). It measured 33.6 m long and 11.6 m wide. Most of the boundary stones on the east and west sides of the court were in place, but stones forming the southern and northern ends of the court were "much disrupted" (Mason 1941:259). No artifacts were noted in the excavations.

Feature J: Another court feature, east of Feature B, was not excavated, but only cleared of vegetation (See Figure 2). Its measurements were 24.4 m long and 7.6 m wide. Most of the boundary stones on the east and west sides of the court were in place, but the stones forming the southern and northern ends of the court were "much disrupted" (See Figure 2) (Mason 1941:259). No artifacts were noted.

Feature K: This feature is located southeast of the Great Plaza (Feature A). When cleared of vegetation it was determined to have a length of 25.9 m and a width of 12.2 m. Mason noted that the boundary stones of the court were "well preserved as it had been dug more deeply and later the stones had been covered with eroded earth" (See Figures 2 and 8) (Mason 1941:260). No artifacts were noted.

Feature L: Mason found Feature L, which consisted of a single row of stones, 15.3 m northeast of Feature K. Mason noted that the "stones of the solitary line were much disrupted" (See Figure 2) (Mason 1941:260). No artifacts were noted.

Feature M: At the far southern end of the site, close to the edge of the southern ravine, is Feature M. This consists of two parallel lines of stones some 25.9 m in length (east to west) but only 2.4 m in width (north to south) (Figure 2) (Mason 1941:260). No artifacts were noted.

Feature N: Southwest of the Great Plaza (Feature A) and near the edge of the ravine, a large pile of stones was encountered (See Figure 2). Workmen told Mason that this was the site of an old Spanish house constructed of stones from the site. No artifacts were noted (Mason 1941:261).

House Site Between Features A and B: One of the more interesting features encountered was a series of post holes between Features A and B which delineated a circular wooden structure, approximately 16.8 m in diameter (See Feature 3). Excavation within the structure uncovered not only 18 post holes, but also a carved stone "zemi" (Taino spirit figurine), decorated potsherds, and two fire hearths (Mason 1941:238-241). Mason recovered from undisturbed contexts 61 cm below the surface of the ground "a piece of Spanish glazed pottery," in association with Taino artifacts (1941:241).

Mason summarized his findings at the site as six long courts with parallel lines of stones and open ends (Features E, H, I, J, K, L); one large long court with parallel side lines of slabs and closed ends (Feature B); one long narrow structure of parallel lines of stones (Feature M); one large rectangular plaza bounded by a line of limestone slabs, a line of large boulders, and two double lines of stone (Feature A); one oval plaza bounded by a ring of stones (Feature C); one smaller structure of parallel and transverse lines of stones (Feature G); and one large mound (Feature F); and two areas containing structural remains (Area Between Features A and B, and Feature D) (Alegría 1983:76).

Mason believed that the site was the ceremonial center for a large village or populated area, and the "ten stone-bounded enclosures were used for the performances of ceremonial dances, games and other rites" (Mason 1941:261). Mason further believed that the Caguana Site dated from the immediate pre-conquest period, and that it may have been destroyed by the Spaniards in the first decades of the sixteenth century. Mason, using Jesse W. Fewkes's (an anthropologist with the Bureau of American Ethnology) historical reconstruction of Puerto Rican Taino chiefdoms at the time of European contact, concluded this site was the capital and main ceremonial center for *cacique* (chief) Guarionex, who had controlled the Utuado area (Mason 1941:264; Alegría 1983:76).

When Dr. Mason published the results of his 1915 excavations at the Caguana Site in 1941, Dr. Irving Rouse, of Yale University, supplied an appendix to the Mason report covering the artifact collection. The collection included 112 artifacts, of which 2 were early Spanish colonial or European sherds, 107 were Taino potsherds, 1 was a figurine, and 2 were bone counters. The Taino

potsherds are what Rouse referred to at that time as Types B and C, and subsequently, renamed Ostiones and Capá styles, respectively (Rouse 1952:336-354). None of the stone collar fragments, *zemis*, or stone balls noted in Mason's excavations were in the collection seen by Rouse (Alegría 1983:77).

The Ostiones-style sherds (Type B) were 23 in number. They were reddish or purplish brown in color; only two were red slipped. Sixteen sherds were decorated with incised lines on the rim and shoulders of the vessels. Some sherds showed decorated lugs of bat and human heads, and geometric shapes (Alegría 1983:76-77). These styles of sherds are from the Ostiones Period IIIb (A.D. 700-1000) (Alegría 1983:150).

The Capá-style sherds (Type C) were 84 in number. They were brick red to brown in color, and tempered with sand particles. The Capá-style sherds exhibited many different types of decoration. The most common decoration technique was incising, which was sometimes combined with punctuation. A combination of affixation, modeling, incision, and punctuation was also present (Alegría 1983:77). These styles of sherds are from the Capá Period IVa (A.D. 1000-1500 or contact) (Alegría 1983:150).

In July of 1938, Rouse conducted excavations at the Caguana Site that consisted of two test pits near the edge of the terrace south of Plaza A. These excavations "revealed potsherds mixed with humus in several concentrations which suggested house sites; the depth of the deposit was 50 cm" (Alegría 1983:78).

The test pits produced 29 Ostiones, and 62 Capá-style sherds similar to those found earlier by Mason. Rouse's work also produced five fragmentary ceramic griddles, used to process cassava roots into food, two lumps of clay daub, and a stone polisher. Rouse also collected two complete and three fragmentary celts of stone, and three pieces of stone collars (Alegría 1983:78).

According to Ricardo E. Alegría:

> Rouse agrees with Mason in identifying the site as the ceremonial center of *cacique* Guarionex. He disagrees, however, that the site had a ceremonial-religious purpose and was not a village. According to Rouse the material collected at Capá [in 1938] was identical with that obtained from village sites. He mentions the presence of griddles as proof that the site had a utilitarian as well as ceremonial significance [1983:78].

In 1949, Dr. Ricardo E. Alegría, then Director of the Archeological Research Center of the University of Puerto Rico, undertook a four month reexamination of the site. This work was to determine whether the site should be developed as an interpreted archeological park. Alegría's work was conducted in the following manner.

Feature A: The open plaza area was excavated to its original clay floor under some 25 cm of humus. Several test pits were excavated within the plaza; however, "no potsherds, artifacts or other types of refuse were found," nor was any evidence of structures found in the plaza area (Alegría 1983:79).

Numerous slabs of limestone, decorated with petroglyphs (See Figure 9), were found along the east and west sides of the plaza. The stone walkways along the north and south sides of Feature A were found to be intact. Excavation in the areas just outside the northeast and northwest corners of Feature A uncovered "a good number of potsherds," and a fragment of a stone collar (Alegría 1983:80).

Feature B: The long ball court was found to be missing its short southern line of stones noted by Mason in 1915. The rest of the north, west, and east alignments of stones were found to be intact. The large limestone slabs of the eastern alinement were found to still be standing erect (Alegría 1983:81).

Feature C: This area was completely excavated. All of the limestone slabs that Mason mapped in 1915 were found, although some had been broken. Alegría's work also found 18 potsherds, a *zemi*, and two flint blades (1983:80-81).

Feature D: No excavations were conducted in 1949, as the area had been completely excavated by Mason in 1915.

Feature E: After this ball court was cleared of vegetation, it was found that the eastern alignment of stones of Court E was damaged, but the western alignment was in good shape. Several potsherds, flint chips, and two stone celts were found (Alegría 1983:81).

Feature F: No excavations were conducted in 1949, as the earth mound forming this feature had been completely excavated by Mason in 1915.

Feature G: After this ball court was cleared of vegetation, it was found that the two stone alignments were in good shape, but the stone walkway uncovered by Mason in 1915 was not found (Alegría 1983:81).

Feature H: After this ball court was cleared of vegetation, it was found that the stone alignment on the west side had been disturbed. However, at the northeastern corner of Feature H, a sidewalk of large flat stones, not observed by Mason in 1915, was uncovered (Alegría 1983:81).

Feature I: After this ball court was cleared of vegetation, it was found that the stone alignment on the western side had been slightly disturbed (Alegría 1983:81).

Feature J: Examination of this feature in 1949 demonstrated that this feature had been completely destroyed. Only a small pile of stones denoted its previous existence (Alegría 1983:83).

Feature K: When this ball court was cleared of vegetation and excavated, it was discovered that the east end of the southern row of stones had been disturbed. The northern stone alignment was in good shape. Two large stone balls and several potsherds were found in this court (Alegría 1983:83).

Feature L: Mason had found just one alignment of stones at this location in 1915. After the vegetation was cleared from this feature in 1949, a second parallel alignment of stones was found indicating a complete ball court existed at this location. This ball court was found to be in very good condition. A few potsherds and a stone ball were found in this area (Alegría 1983:83).

Feature M: Mason had found two parallel alignments of stone only 1.2 m apart at this location. After the vegetation was cleared from this feature in 1949, evidence of another row of stones 6 m to the north was uncovered. According to Alegría:

> This new row of stones undoubtedly formed the northern boundary of Court M. The rows of stones which Mason had found evidently formed a southern sidewalk [1983:83].

Feature N: No work was accomplished on this feature.

During the 1949 excavations, Alegría opened a 2 m by 4 m long trench on a rise north of Plaza A. He located a series of post holes with the remains of wooden posts still in their original positions, indicative of a large structure in the area (Alegría 1983:83). Test units were also placed on the terrace southeast of Plaza A, which produced eight potsherds, and a stone *mano*, or grinding stone (Alegría 1983:83-84).

During the 1949 excavations, 1,680 Indian potsherds were recovered. They represented Ostiones Period IIIb and Capá Period IVa ceramics with the same types of decoration noted on the material recovered in 1915 and 1938. Three Spanish colonial pottery sherds were found; one was lead glazed, and the other two were olive jar fragments (Alegría 1983:84).

The other artifacts found included 5 fragments of stone collars, 2 small stone *zemis*, a stone earspool, 3 stone grinders, 27 flint flakes, 59 stone chips, 3 broken stone celts, 1 stone bead, and 1 stone mortar (Alegría 1983:84).

Dr. Alegría obtained a radiocarbon date of 750 ± 80 years B.P. (A.D. 1200) from a fragment of a wooden post excavated in 1949, indicating that the site was in use long before the arrival of the Spanish (Alegría 1983:85). The Caguana Site is the most elaborate and complex ball court site in the West Indies although

it has yielded only small numbers of artifacts. Spanish colonial artifacts, found in undisturbed contexts in the 1915, 1938, and 1949 investigations, also demonstrate the site was occupied during the contact period. Alegría, however, questioned whether the archeological evidence was firm enough to identify this site as the capital of the chiefdom of Gaurionex, the *cacique* of the Utuado region at the time of the Spanish conquest of Puerto Rico, as suggested by Mason (1983:84).

Following the excavation of the above features, all of the ball courts and stone alignments were recovered with loose earth to protect them until the features could be restored (Alegría 1983:84).

In Ricardo Alegría's assessment:

> The Capá (Caguana) site is clearly ceremonial; although potsherds and other artifacts were found, they were scarce in comparison with those from village sites in other areas of Puerto Rico. It was undoubtedly sparsely inhabited, except during special occasions when people from neighboring villages gathered for religious ceremonies in which the ball game was a very important activity, as is evident from its ten ball courts [Alegría 1983:87].

SITE INTEGRITY: In 1955, the Institute of Puerto Rican Culture acquired the Caguana Site and instituted a program of restoration. Beginning with Feature A - the Great Plaza, the area was cleared of vegetation, and all of the alignment stones were uncovered. The large limestone slabs that formed the east and west stone alignments were raised back on their edges into their original positions. The south and north walls, forming stone sidewalks, were simply stabilized in place (Alegría 1983:85). According to Alegría, "no effort was made to restore the parts of the plaza in which the plan was not clear" (1983:86). Any gaps in the alignments were left open.

The next area restored, Feature B, was stabilized in the same manner as Feature A. The large limestone slabs forming the east side of the court were raised back to their original positions. The south stone alignment of Feature B, which had been disturbed after the 1915 excavations, was left untouched (Alegría 1983:86).

This same type of restoration and stabilization methodology was accomplished at Features C, E, G, H, I, K, L, and M. Court J was completely destroyed and restoration was not attempted. No effort was made to reconstruct the earth mounds at Features D and F, or investigate Feature N (Alegría 1983:86-87). Following restoration, ground surfaces around the courts were planted in grass to prevent erosion. Just off site, a small museum and parking lot were constructed. Both of these facilities are considered noncontributing properties and are outside the proposed boundary for the Caguana Site.

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties: Nationally: X Statewide: ___ Locally: ___

Applicable National Register Criteria: A___ B___ C___ D X

Criteria Considerations (Exceptions): A___ B___ C___ D___ E___ F___ G___

NHL Criteria: Criterion 6

NHL Theme(s):

I. CULTURAL DEVELOPMENTS: INDIGENOUS AMERICAN POPULATIONS
C. Prehistoric/Historic Archeology: Topical Facets
10. Prehistoric/Historic Religion, Ideology and Ceremonialism
21. Major Contributions to the Development of Cultural Histories

Areas of Significance: Archeology - Prehistoric; Archeology - Historic -Aboriginal

Period(s) of Significance: A.D. 1200-1500

Significant Dates: N/A

Significant Person(s): N/A

Cultural Affiliation: Taino

Architect/Builder:

State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

SUMMARY STATEMENT OF SIGNIFICANCE: The Caguana (Capá) Site represents the largest and most complex ball court ceremonial site in Puerto Rico, and indeed, in the entire West Indies. The archeological investigation of the site demonstrated the sophistication of Taino ceremonialism and organization during the Late Prehistoric and Early Contact Period of Puerto Rico. The excavation also provided the basis for defining the Capá Phase (A.D. 1200-1500), based on analysis of the archeological material from this site.

The Caguana Site is considered of national significance under National Historic Landmark Criterion 6 for providing information on ceremonial aspects of the Taino culture, and for defining the late prehistoric and early contact archeological sequence of western Puerto Rico. The Caguana Site falls under the Theme of Indigenous American Populations, Subtheme Prehistoric/Historic Archeology, and Topical Aspects of Religion, Ideology, and Ceremonialism, and Major Contributions to the Development of Culture Histories.

NHL THEMATIC FRAMEWORK

I. CULTURAL DEVELOPMENTS: INDIGENOUS AMERICAN POPULATIONS
  C. Prehistoric/Historic Archeology: Topical Aspects
    10. Prehistoric/Historic Religion, Ideology, and Ceremonialism

BALL GAME CEREMONIALISM IN TAINO CULTURE

The discovery of the Caribbean islands by Europeans in the last decade of the fifteenth century produced the first historical literature on the island Tainos and their customs. Customs as strange to Europeans as head deformation; the elaborate burials of Indian chiefs, or *caciques*, with their favorite wives; the holding of *areytos*, or elaborate ceremonial celebrations; the use of tobacco; cannibalism of the Caribs; and the playing of a ball game, called *batey*, on a specially prepared open surface were noted in the early chronicles (Alegría 1983:1). The first historical account of this last activity dates from the first voyage of Columbus who returned from the Caribbean in 1493 with a rubber ball, "large as an olive jar," used by the Taino in their ball games (Las Casas 1909:159). According to Las Casas:

> In this Island of Hispaniola and the torrid lands grows a tree which not having looked for, I never saw, which when the trunk is wounded drips a kind of gum in large white drops; of these they press many together which then clung to one another and turn black as pitch, and having made this gum into a wad as large as they will, they then make it smooth and round with a stone, commonly leaving it as large as one of our air balls. This turns into a substance resembling dough but not so

> hard and very heavy; this bounces as high as perhaps twice the height of our air balls and for a quarter of an hour it ceases not to bounce. Many of these were here and in all these islands and before I came hither I had seen one in Seville as large as an oil jar, taken thither by the old Admiral [Columbus] [1909:159].

Batey was a Taino word that referred to the rubber ball, the ball court, and the ball game (Alegría 1983:14). According to Las Casas:

> The towns in these islands were not arranged along their streets, save that the house of the king or lord of the town was built in the best place and upon the best site. In front of the royal residence there was a large clearing, better swept and smoother, more long than wide, which in the tongue of these islands they call *batey*, the penultimate syllable being long, which means the ball game. There were other houses too very near to this clearing, and if the town was a very large one there were other clearings or courts for the ball game which were of lesser size than the main one [Las Casas 1909:121].
>
> The ball was called in their tongue *batey* and the letter e being long, and the game as well as the place where it was played they also named *batey* [Las Casas 1909:538].

The playing of the *batey* ball game in the West Indies appears to have been restricted to western Cuba, Hispaniola, Puerto Rico, and some of the Bahamanian and Virgin Islands, based on the archeological remains of actual ball courts and ethnohistorical accounts of early explorers. These areas were the traditional homeland of the Tainos and their culture at contact (Alegría 1983:5).

Early accounts by Spanish explorers noted that the game was played by two teams equal in number, but with varying numbers of players. According to Las Casas, who observed the *batey* in Hispaniola:

> Twenty or thirty stood at either end of the long enclosure. Those at one end would toss the ball to those at the opposite extreme and it was then smitten by whoever was nearest: with the shoulder, if the ball flew high, which made the ball return like lightning; and if it flew close to the ground, quickly putting their right hand to the ground and leaning on it, they would smite the ball with the point of a buttock which made the ball return more slowly. Those of the opposite side would likewise send it back with their buttocks, until one or the other side committed a fault according to the rules of the game [Las Casas 1909:538].

The objective of the game was:

> those at one extreme [of the ball court] should make it pass to the other in front of their opponents, and that these should make it pass to the other in front of their opponents, and that these should pass it beyond the limits and positions of the former. And they cease not until the ball rolls on the ground, whether because no player smote it betimes or that the ball did not bounce or because it was so far that none could reach it and it stopped of its own accord. And to make this victory, one stroke is made. Then they who were served on the last round now serve the ball to the other group. And after so many strokes have been marked, those among them who made certain wagers pay or receive the prize which among both parties was previously accorded [Oviedo 1851:166].

Various accounts of the early Spanish do not credit the Taino *batey* game as having ritual significance, but rather believed that the ball game was simply another example of the Tainos lazy nature. One colonist, who had known many Tainos in Hispaniola and Puerto Rico, stated that they were:

> lazy, refusing to do aught save to hold *areytos* and play *batey*, a ball game, and to distill liquor with which they get drunk every night and to wash their bodies many times, both day and night, which is one of the things that shortens their lives for, coming out of an *areyto* or a game of *batey*, sweating, they jump into the water [Alegría 1983:13].

Most early Spanish chroniclers did not realize the ceremonial importance of the *batey* ball game, but they did describe certain episodes during the conquest period indicating the Taino used the outcome of the game for making important decisions, such as going to war; and the prize for victory was a sacrificial victim granted to the winning team (Alegría 1983:4). The earliest example of this is contained in a story told by a companion of Christopher Columbus, Diego Méndez, in his account of the Tainos of Jamaica, where he states:

> and having finally arrived at this island, while waiting for the sea to grow calm that I might continue my voyage, many Indians gathered and decided to kill me and take the canoe and all that I had in it; and so my life was wagered at their ball game to see to which of them it would befall to carry out this task [Fernández de Navarrete 1825:470].

The chronicler Gonzalo Oviedo relates how in Puerto Rico the *cacique* Aymamón captured a young Spaniard, Pedro Suárez, "and ordered his people to gamble for him at *batey* and that the winner of the game should be given the honor of killing him (Oveido 1851:471). In another Puerto Rican incident, Oviedo records:

> It fell to Agüeybaná, who was the greatest lord of the island, to kill don Cristóbal de Sotomayor, his owner, whom the *cacique* himself served and to whose share he had been allotted as I have already said, and in whose house he was; and they gambled for him at the ball game or what they call games of *batey* which is the same thing [Oveido 1851:472].

Such incidents clearly demonstrate that the *batey* was more than just recreation, but that the victor was awarded the privilege of executing an important prisoner, or someone who had been condemned to death (Alegría 1983:12).

The archeological remains of ball courts are found throughout the American Southwest, Mesoamerica, and much of South America, in addition to the West Indies. Ethnohistoric accounts from the sixteenth to the early twentieth century indicate marked similarity in the ball game rules of these areas and in the layout of the ball courts (Alegría 1983). The earliest evidence of a ball court was found at the Olmec site of San Lorenzo, in Mesoamerica, and possibly dates back to 600-400 B.C., although clay figurines of ball players have been found in archeological contexts in the Olmec area dating from ca. 1500 B.C. (Alegría 1983:145). By the Pre-Classic Period (800-200 B.C.), ball courts are found as far north as the Valley of Mexico, and they make their appearance in the Mayan area by ca. A.D. 400 (Alegría 1983:141). Around A.D. 700, ball courts were being constructed at the Snaketown Site, in Arizona, which is contemporaneous with their first appearance in the West Indies on the island of Puerto Rico (Alegría 1983: 146, 150).

It has been suggested that the *batey* game was introduced into Puerto Rico from Mesoamerica based on the finding of stone "collars" and "elbow stones" found in both areas. Fragments and complete examples of these objects (See Figure 7) have been found at ball court sites in Puerto Rico, including Caguana. The wearing of such objects on the hips and elbows of the ball players probably served to protect the player from the impact of the ball and enhance the striking power (Alegría 1983:150). According to Alegría:

> The association between stone yokes and the rubber ball game in Mesoamerica establishes a definite relationship between the Antillean stone collar and elbow stones and the aboriginal game. The two probably formed part of the players' paraphernalia. Chronologically as well as stylistically the stone collars and elbow stones are associated with the most elaborate zemis or three-pointed idols of the Taino [Alegría 1983:150-151].

The Antillean stone collar and elbow stones are most often found at sites in Puerto Rico, and appear to date from Period IV (A.D. 1200-1500). However, the fact that they are not mentioned in the Spanish chronicles may indicate that their use had been discontinued by the time of European contact (Alegría 1983:151).

As in Mesoamerica, where certain sculptured stone objects were considered part of the ceremonial paraphernalia of the game, excavations at ball court sites, such as Caguana, have produced three-pointed stone *zemi* spirit figurines (See Figure 10), and round stone balls that possibly "had some symbolic meaning associated with the game" (Alegría 1983:151). In addition, the numerous petroglyphs (See Figure 9) found on stones bordering the ball courts and plaza, "is another clear indication of the ceremonial nature of the activities held in these courts" (Alegría 1983:153).

According to Ricardo Alegría, the existence of ball courts is an indicator of several aspects of Taino culture in terms of societal organization, sophistication of technology, and sociopolitical development.

> The rubber ball game of the Taino is also of great significance for establishing the level of cultural development achieved by them. Competitive games between two teams are not present in all societies; their existence requires complex sociopolitical and technological development. They are a form of challenge for young players, as well as a means of fulfilling their basic need for admiration and prestige. The game, as we are informed by historical sources, was very dangerous, for the players were likely to die on the court from being struck by the solid rubber ball. The competition between two teams of different villages or moieties in a way substituted for warfare, providing the victorious players with the prestige and honor that warriors obtained in battle against the enemy.
>
> The construction of courts and ceremonial centers required a high degree of technical development, specialists to plan and design them, and a large labor force to work in the relocation of several tons of displaced earth and the transportation from distant river beds of huge boulders, sometimes weighing more than a ton. This kind of work could be carried out only in a stratified society with a powerful chief to direct large numbers of workers, and with specialists with the authority and knowledge to design and supervise the construction of the court. Such a society would have to produce food above the subsistence level to feed the laborers, who in some cases were working outside their own villages and were not involved in the local production of food.
>
> The rubber ball game of the Taino of the Greater Antilles, with its complex of traits, is a significant clue to understanding the cultural sophistication of these Indians, first to have contact with European invaders of aboriginal America [1983:155-156].

TAINO MYTHOLOGY AND THE *ZEMI* (*CEMI*) CULT

Christopher Columbus's second voyage to the New World (1493) was intended to establish a Spanish colony on the island of Hispaniola (present day Haiti and the Dominican Republic) as a follow-up to his initial voyage of discovery. Seventeen ships, carrying some 1,300 colonists, arrived at Hispaniola in January of 1494, only to find the Taino Indians had killed the 40 sailors Columbus had left behind when the flagship Santa Maria was lost on the first voyage of 1492 [Stevens-Arroyo 1988:72-73].

> The second voyage to the Indies had not gone well: little gold had been found, neither the spice nor the hardwoods sent back to Spain had proven to be profitable, and even after nearly a year on the island of Hispaniola, the colonists still could not find enough food for all their numbers [Stevens-Arroyo 1988:71].

Within a month of his arrival, disease, discontent, and lack of food forced Columbus to send more than half the Spaniards back to Spain. In an attempt to demonstrate the value of the island, in February 1495, Columbus shipped hundreds of Taino Indians back to Spain to be sold as slaves. The reaction to this action was a brief, but bloody, revolt by the Taino of Hispaniola against the Spanish (Stevens-Arroyo 1988:74).

This revolt caused Columbus to realize that he lacked accurate information about the Taino, who at first seemed so docile, but now represented a danger to the Spanish. Columbus sent Ramon Pané, a Spanish Jeronymite priest, to live among the Tainos of eastern Hispaniola for two years in order to better learn about the nature of the Taino people. Friar Pané apparently understood the Taino language, and his manuscript, *Relación acerca de las antiquedades de los indios*, completed in 1497, is considered the first major ethnographic description of New World Native Americans (Stevens-Arroyo 1988:74-75).

Pané's record contains important information on the religion and myths of the Taino. However, his background as a Catholic priest tended to influence his observations.

> For instance, Pané was unable to make the connection between Taino reverence for their own religious artifacts and their attitudes towards the statues of Catholicism. Upon his departure from the village of Guarionex, he left behind some religious statues. The Tainos treated the Catholic images as *cemies* [*zemis*], burying and urinating on them in the hope of obtaining a good harvest. This action, which parallels the Taino ritual with their own *cemies*, was unfortunately interpreted as a desecration of Christian beliefs, and Pané notes with some satisfaction that reprisals were taken [Stevens-Arroyo 1988:78].

The eastern half of the island of Hispaniola and the western portion of Puerto Rico, where the Caguana Site is located, known as the Mona Passage culture area (See Figure 11), constituted the heartland of the Taino culture. Therefore, the information collected by Pané may be assumed to be applicable to this entire geographical area.

A study of the Pané account by Dr. Antonio Stevens-Arroyo in his book, *Cave of the Jagua*, indicated the Taino religion centered around two major myths: one about Creation of the Taino and the other about Taino Heros. The Creation Myth related how the High God, called Yaya, cast out his four sons to wander the sea and islands after causing the death of their mother. During their wanderings, the sons acquired knowledge of *cassava*, a staple of the Taino diet; and one brother, named Deminan, acquired shamanistic powers through the use of *cohoba*, a hallucinogenic drug used in Taino rituals. The brothers then meet a goddess, called Female Turtle, and from their progeny emerged the Taino (Stevens-Arroyo 1988:103, 116, 125).

In the Hero Myth, the Taino are imprisoned during the daylight hours in the Cave of the Jagua on the sacred mountain of *Cauta*, which the Taino considered the center of the world, until Guahayona, a Taino Hero, brings a magical plant to the Taino allowing them to emerge into the daylight (Stevens-Arroyo 1988:151). In later adventures, Guahayona meets a woman, Guabonito, who cures him of an illness and confers on him the most important symbol of Taino authority--*gaunin*. *Gaunin* was a gold alloy decoration only worn by the major Taino *caciques*, or chiefs, as a symbol of their political and religious authority (Stevens-Arroyo 1988:190). In the role of a religious leader, the *cacique* was to bridge the gap between the real and supernatural worlds. The *cacique* was responsible for communicating with the *zemi* spirit stones, who were intermediaries in Taino religion between the High God (Yaya) and the real world (Stevens-Arroyo 1988:222).

The Cult of the *zemi* appears to have originated in Northern South America and spread to the islands of the Caribbean with the migration of the Saladoid people and culture (ca. A.D. 200) into Puerto Rico (Stevens-Arroyo 1988:248). It is possible that this migration to the Caribbean islands, caused possibly by competition for natural resources in the Northern South American area, is allegorically recorded in the Taino Creation Myths, where the High God, Yaya, casts out his four sons to wander among the islands and sea (Stevens-Arroyo 1988:94).

According to Stevens-Arroyo:

> . . . *cemies* (*zemis*) are found in abundance in Taino settlements dating from about A.D. 200 to 600. But there is a period (A.D. 600-1200) roughly coinciding with the rapid extension of Taino culture westward into Hispaniola and Cuba in which *cemies* become less frequent . . . The migration from the Lesser Antilles

> before A.D. 600 would have been favorable for developing *cemieism*, because economic adaptations to the ecology of the Greater Antilles required subordination of migratory groups to a more intricate social organization. During the period of diffusions through the Greater Antilles (A.D. 600-1200), however, social bonds among Tainos became looser, with the migratory groups at the frontiers asserting greater independence from each other [Stevens-Arroyo 1988:248-249].

After A.D. 1200, Taino society in the Greater Antilles appears to have experienced a variety of social pressures. Among the causes of these pressures were intrusions of Carib peoples from the Lesser Antilles; transition of the Taino culture to a horticultural society dependent on *cassava*; the development of a tributary system linking small villages with large towns headed by *caciques*, wearing the *guanin*; and increased Taino population pressures (Stevens-Arroyo 1988:248).

> After A.D. 1200, the factors described above provided a reason for increased dependence on a *cacical* authority. Perhaps more importantly, in the political development of a tributary system from the harvesting economy, *cacical* authority needed religious justification for its legitimacy. Increased attention to communal rites of planting, harvesting, and distribution, along with an enlargement of their magnitude and frequency, elevated the *cacique* in importance. The role of *cacical* authority, it has been shown, entailed the joining of the two realms, and the *guanin*, symbol of this power, consisted of matched opposites. The dual system of *cemieism* and the ball game, which reenacted the coincidence of opposites, reinforced the unity of the total system. By extension, then, the *cacique*'s role as representative of social union was enhanced by the celebration of *cemieism* [Stevens-Arroyo 1988:249].

A stone *zemi* was considered by the Taino as a living spirit, and in Taino religion they "occupied a central place in Taino rituals of fertility, healing and divination, and the cult of ancestors" (Stevens-Arroyo 1988:59). The most common form of *zemi*, including the examples recovered from the Caguana Site, are three-pointed, or triangularly shaped, stones used in connection with fertility of crops and human childbearing (Stevens-Arroyo 1988:56). According to one sixteenth-century account of *zemis*:

> We find that when they harvested the fruits of their planting the roots of the cassava from which they made their bread, the yams and corn, they gave a certain part of the first fruits to their *cemi* as a thank offering for the good received. These first fruits were placed in the great house of the *caciques* called

> *caney*, thus honoring the *cemi* because they said that he sent the rain, raised the crops, gave them children, and other abundant blessings [Las Casas 1972].

In divination ceremonies, where the *cacique* ingested *cohoba*, a hallucinogenic drug, to communicate with the Taino gods, the *cemis* enjoyed a central role as they were the medium for communication. However, the only human who could attempt this communication was the *cacique* by virtue of his possession of the *guanin* symbol of authority (Stevens-Arroyo 1988:63).

> In sum, the coherence of the Taino religious system was built upon several key concepts, notably the cult of the *cemis*, divination with hallucinogenic substances, and *guanin* as symbol of a growing *cacical* authority. Because each of the parts acquired meaning in terms of how they were related to other elements, once the Spaniards undermined one aspect of the Taino faith, they set in motion the ultimate destruction of the whole system [Stevens-Arroyo 1988:69].

Another aspect of the Taino religion was the *caney*, or oval-shaped *cacique* dwelling. Tainos lived in rectangular homes of wood and thatch that they called *bohios*. The *caciques*, however, lived in oval dwellings called *caneys*. The *caney*, besides serving as the residence of the *cacique*, was also the residence for the *zemi* stones, and were also used in divination and healing ceremonies. Friar Pane called the *caney* a kind of temple, for it was in such a structure that the Tainos suggested he install his Christian statues of Catholic saints. The actual oval shape of the structure also corresponds to the shape of a turtle shell which calls to mind the Creation Myth of the Female Turtle Goddess (Stevens-Arroyo 1988:129).

At the site of Caguana, all of these elements of the Taino religion are found, including an oval alignment of stones, and the remains of an oval-shaped *caney* structure, the later yielding *zemi* spirit stones. Near these was, at one time, a large earth mound, possibly a representation of *Cauta*, the Sacred Mountain, that was the Taino center of the world. These structures are the central focus of the site and probably housed the *cacique*, and would have been important in healing, divination, and fertility ceremonies. Nearby, but still centrally located within the site, was the large, nearly square Feature A area probably used for *areyto* dancing ceremonies. The east and west side of the *areyto* area have alignments of sandstone slabs decorated with petroglyphs, probably of characters from the Taino Creation and Hero Myths. Fanning out from the central core of the site are tem earth and stone lined ball courts, where, after appropriate ceremonies, the *batey* ball game was played. Considering the large number of *batey* at Caguana, the site may have served as a ceremonial center for numerous *caciques* in western Puerto Rico, where disputes could be settled, alliances concluded, or warfare planned through religious ceremonies involving *zemi* divination, holding *areytos*, or playing *batey*.

I. CULTURAL DEVELOPMENTS: INDIGENOUS AMERICAN POPULATIONS
C. Prehistoric/Historic Archeology: Topical Facets
21. Major Contributions to the Development of Cultural Histories

The Caguana Site is significant not only because it is the largest and most complex Taino ceremonial site in the West Indies, but also because of its role in the history of archeological research in Puerto Rico. Caguana was the first site of its kind to be carefully investigated and have the results published (Mason 1941). This investigation, and subsequent work at the site, produced numerous ceramic fragments of decorated and undecorated pottery which were used to define the Capá ceramic style, characteristic of the late prehistoric and early contact periods in the western half of Puerto Rico (A.D. 1200-1500) (Rouse 1952:350-352).

Dr. Irving Rouse, of Yale University, was the first to identify the ceramics from the Caguana Site as representing a distinctive style that was restricted in a temporal and geographic context. Stylistically, the Capá ceramics "seem to have been basically hemispherical in structure," with characteristically narrow and inward curving shoulders (Rouse 1952:351). Decoration was found on 60-70 per cent of all ceramics recovered. Decoration consisted mainly of incised designs, although red slipping and representations of animals were present (Rouse 1952:351).

Rouse believed that the Capá style was derived in the main from the preceding Ostiones style, with which it shared many decorative elements, including incised decorations. The analysis of the ceramics from the Caguana Site has been instrumental in the identification of late prehistoric and early contact period sites throughout western Puerto Rico where the Capá ceramics are found. Without the development of this information, there would be no relative chronology for the dating and differentiation of Taino Indian sites in Puerto Rico.

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Previous documentation on file (NPS):

___ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
___ Previously Listed in the National Register.
___ Previously Determined Eligible by the National Register.
___ Designated a National Historic Landmark.
___ Recorded by Historic American Buildings Survey: #_____
___ Recorded by Historic American Engineering Record: #_____

Primary Location of Additional Data:

_X_ State Historic Preservation Office: **PUERTO RICO**
___ Other State Agency
___ Federal Agency
___ Local Government
___ University
_X_ Other(Specify Repository): **INSTITUTE OF PUERTO RICAN CULTURE**

10. GEOGRAPHICAL DATA

Acreage of Property: **7 acres**

UTM References: Zone Easting Northing

A 19 734475 2024345

Verbal Boundary Description:

The boundary of the nominated property is the triangularly-shaped terrace on which the Caguana Site is located. This terrace covers some 7 acres (2.8 ha). The central UTM reference point is: 19 734475 2024345.

Boundary Justification:

The boundary of the property has been defined by the archeological investigations of Mason (1941) and Alegría (1983) which demonstrate that the Caguana Site is restricted to just the 7 acre terrace.

11. FORM PREPARED BY

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