

Paa'oatsa Hunuvi (Water Bottle Canyon) A Traditional Cultural Property

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Purpose of the talk

- This analysis is focused on the Puha Path from Tippipah Village to Paa'oatsa Hunuvi (Water Bottle Canyon).
- Paa'oatsa Hunuvi is a ceremonial destination which has its own use rules that in turn define a local Puha Path.

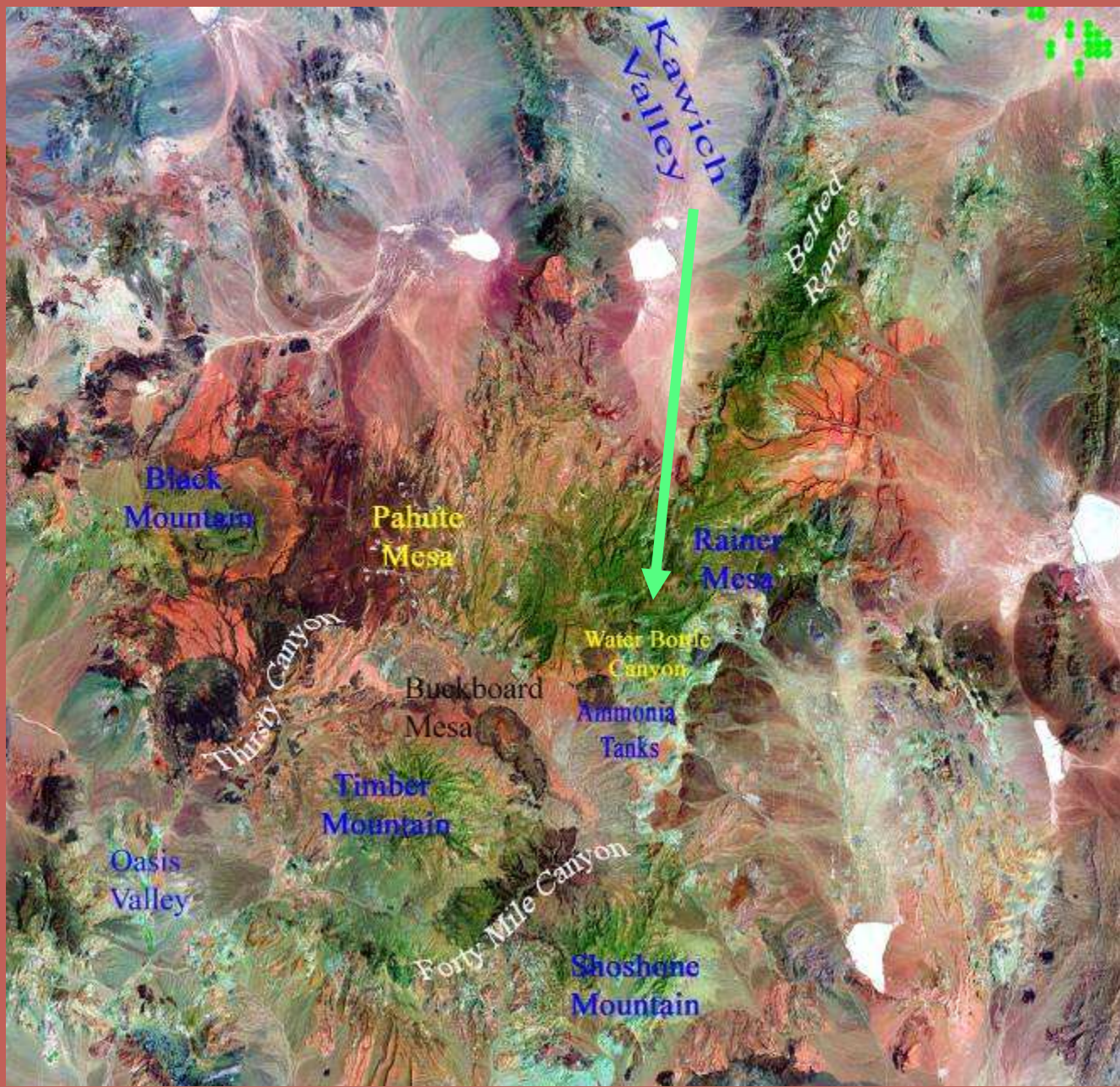


Double Hermeneutic with Nature An Epistemological Divide

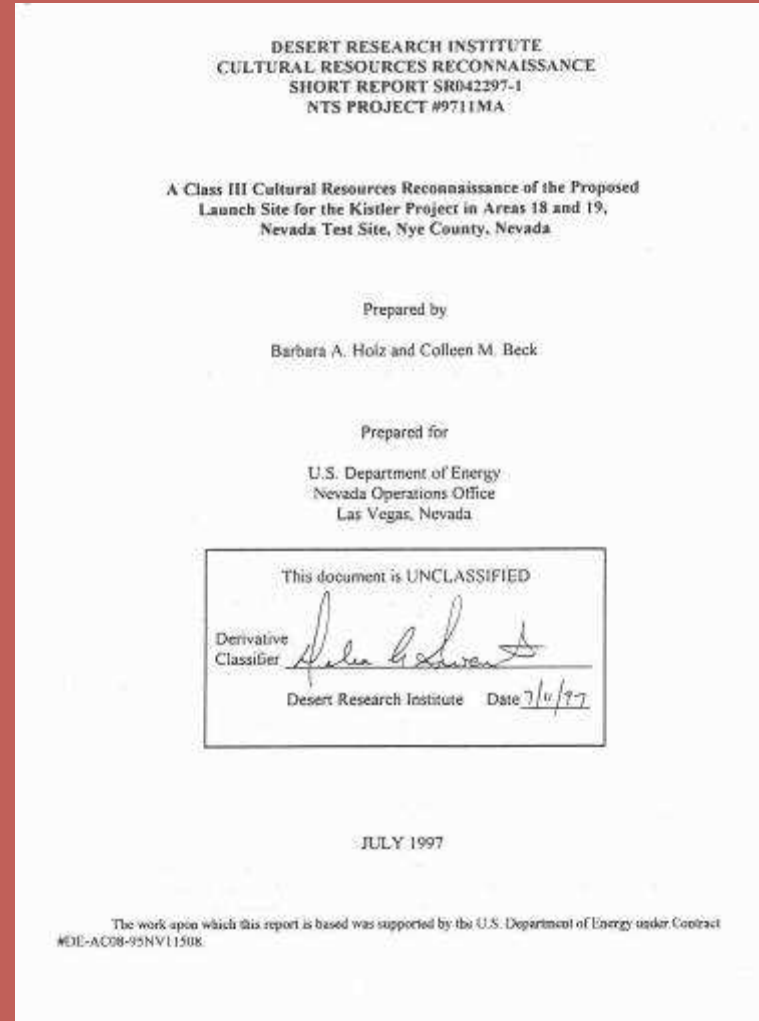
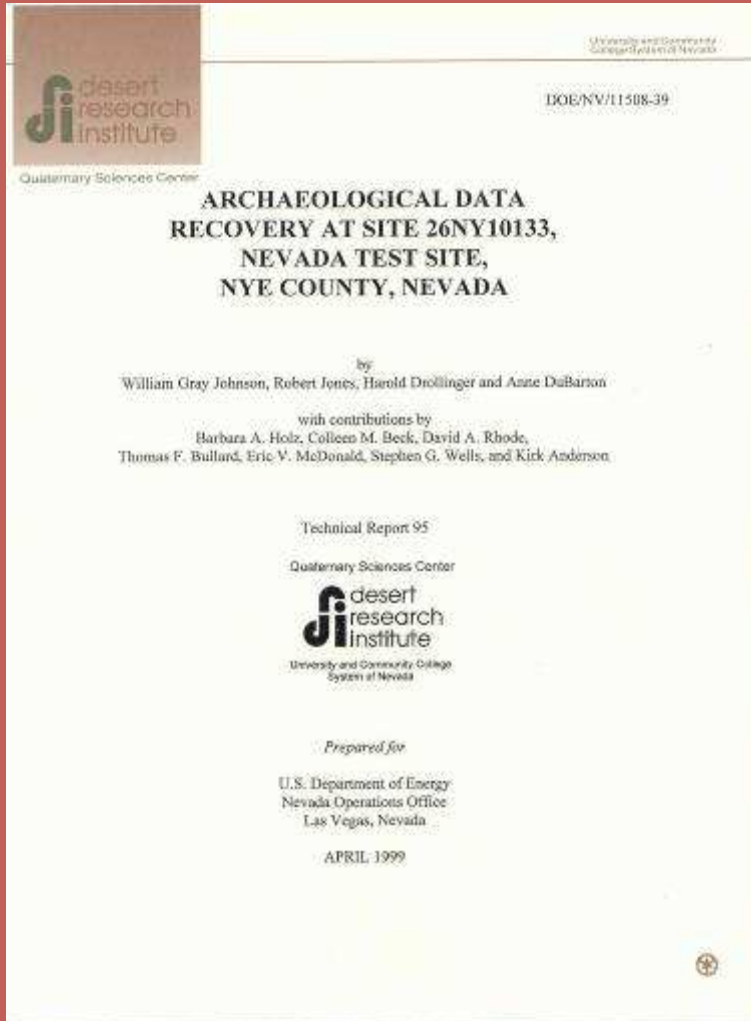
- The **double hermeneutic** (Giddens 1993) has been used to analyze the impact of social researchers on the people they study. How we interact with people changes them due to those interactions.
- The double hermeneutic **with nature** reflects an American Indian epistemological position that all the **world is alive, sentient, and has agency**.
- Thus in this case, it is useful to talk about the **place being sung with**, much as we tried to convey in our *Current Anthropology* article “Ghost Dancing the Grand Canyon” not Ghost Dancing in the GC.



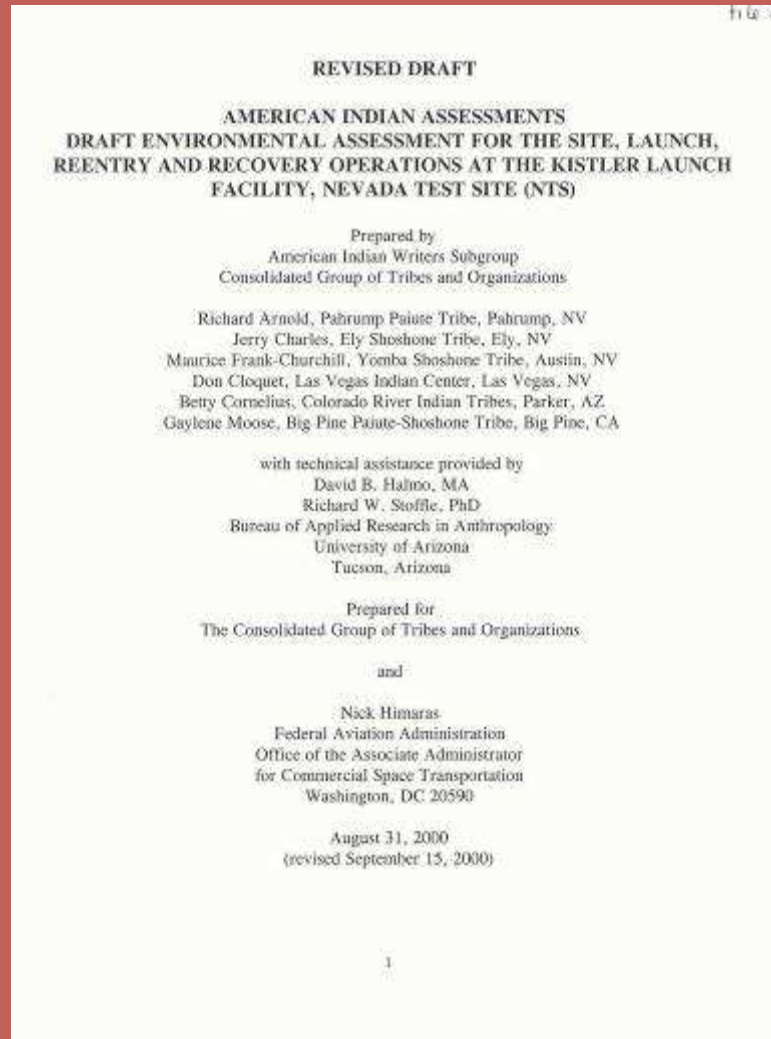
Satellite
View of
Area



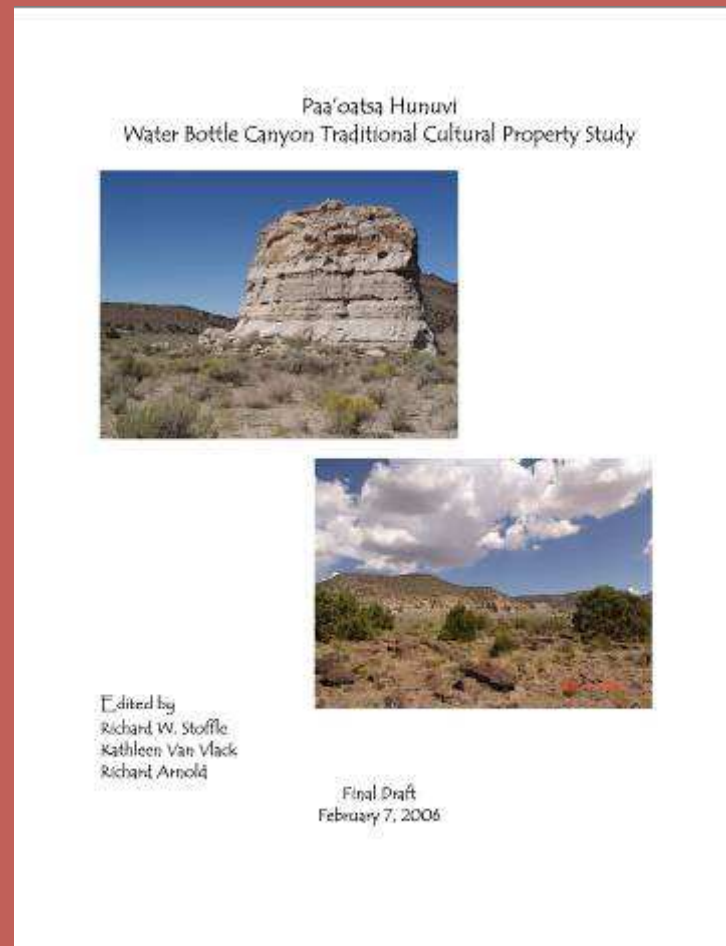
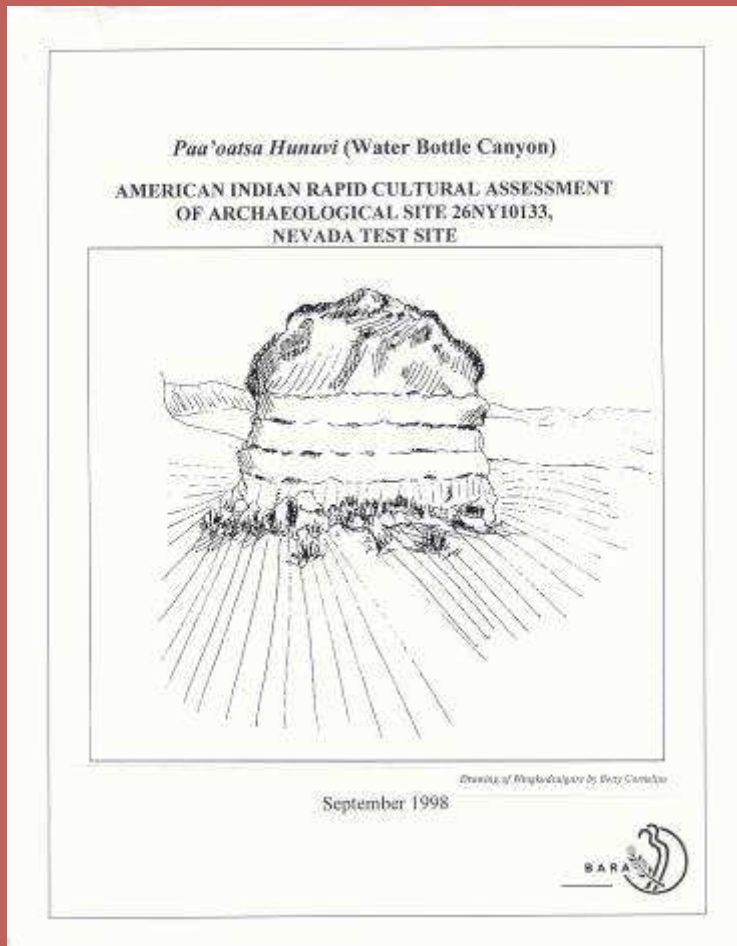
Previous Studies: Archaeology



Kistler Rocket Launch Site Environmental Assessment



Ethnographic Studies



Water Bottle Methodology

The Ability to Camp




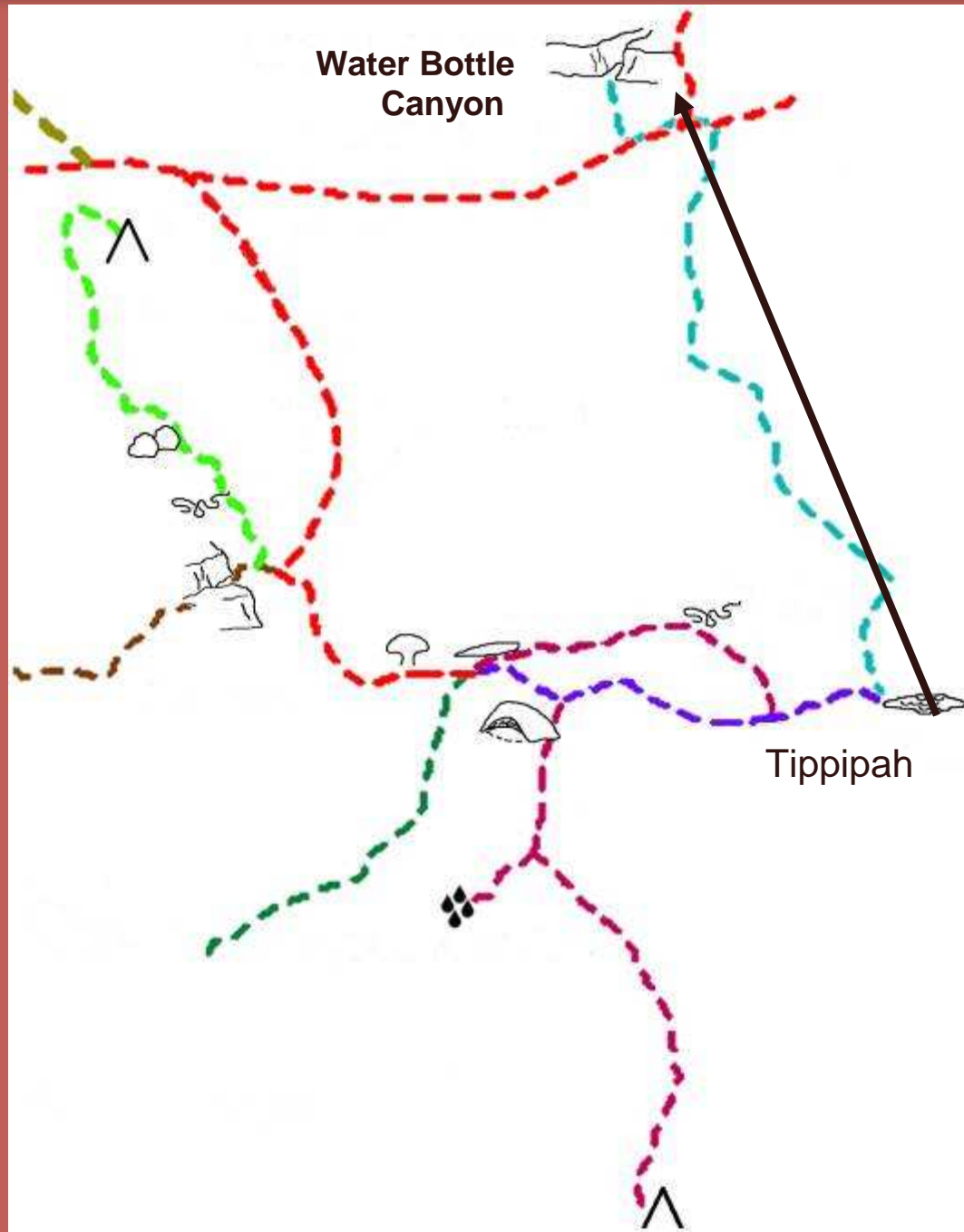
 An important dimension of the Indian assessment was conducting experimental activities at night and at dawn

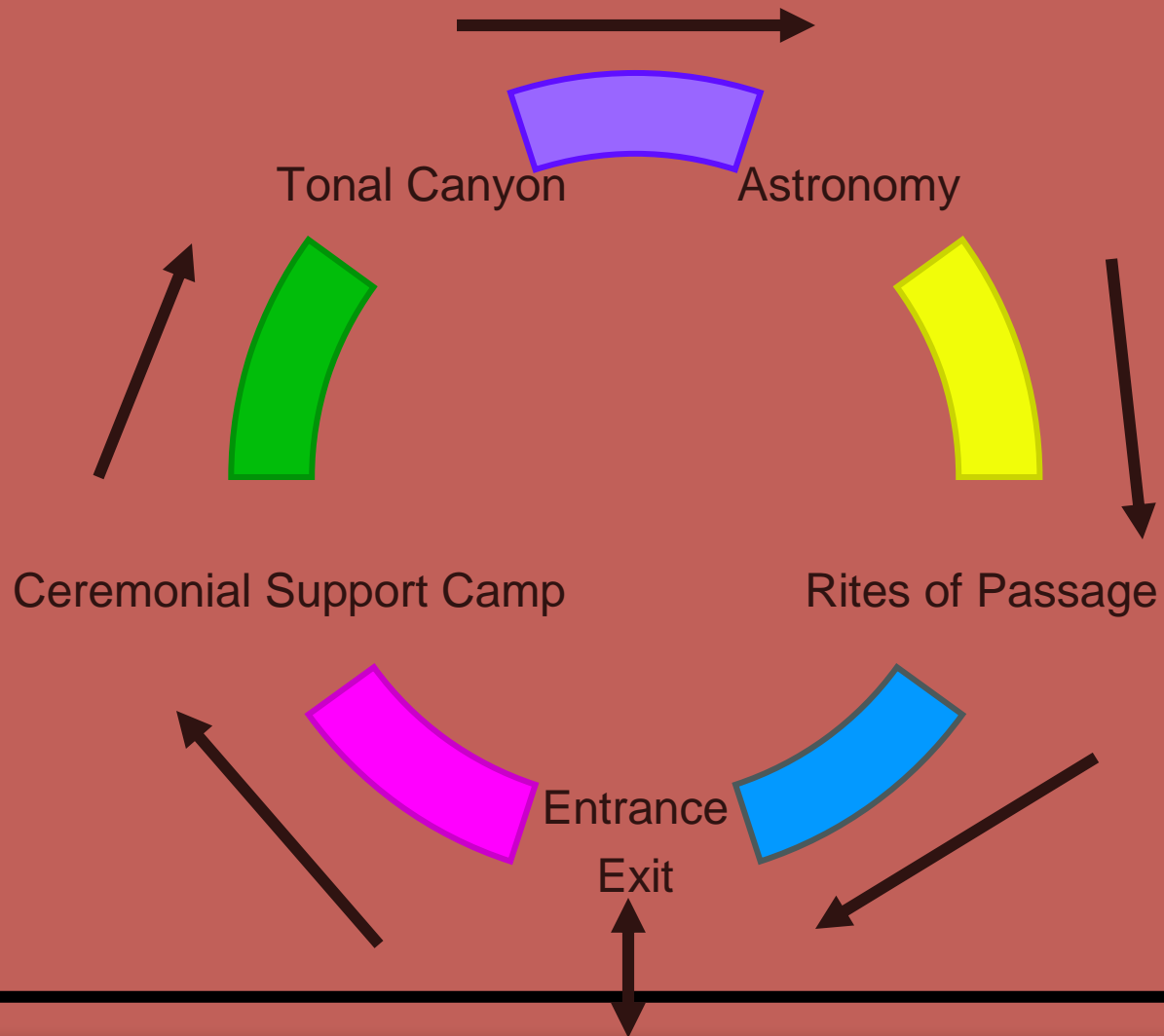


Diagram
of Puha
Path
from
Tippipah
to Water
Bottle
Canyon



Water Bottle Canyon

The Puha Path Within a Ceremonial Center



Wingkudzaigare: The Entrance



 A place for asking permission to enter.
Prayers go up and down to other dimensions¹¹



Support Camp: Oak Trees



Unusual stand of oaks suggest that they were planted by the Indian people. Clovis site nearby suggests long period of use by Indian people.



Pottery from Oak Living Area

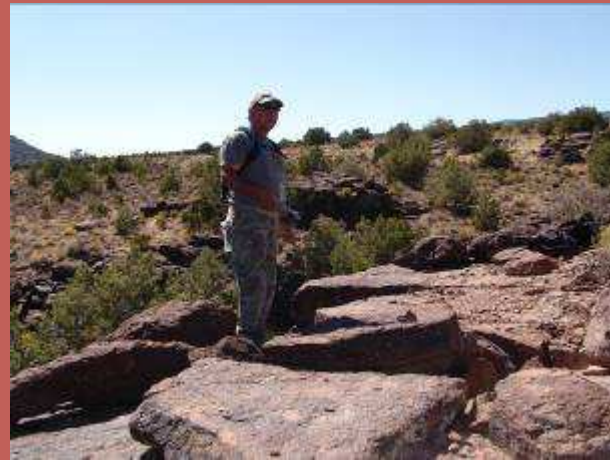
Large scale ceremonies were conducted here



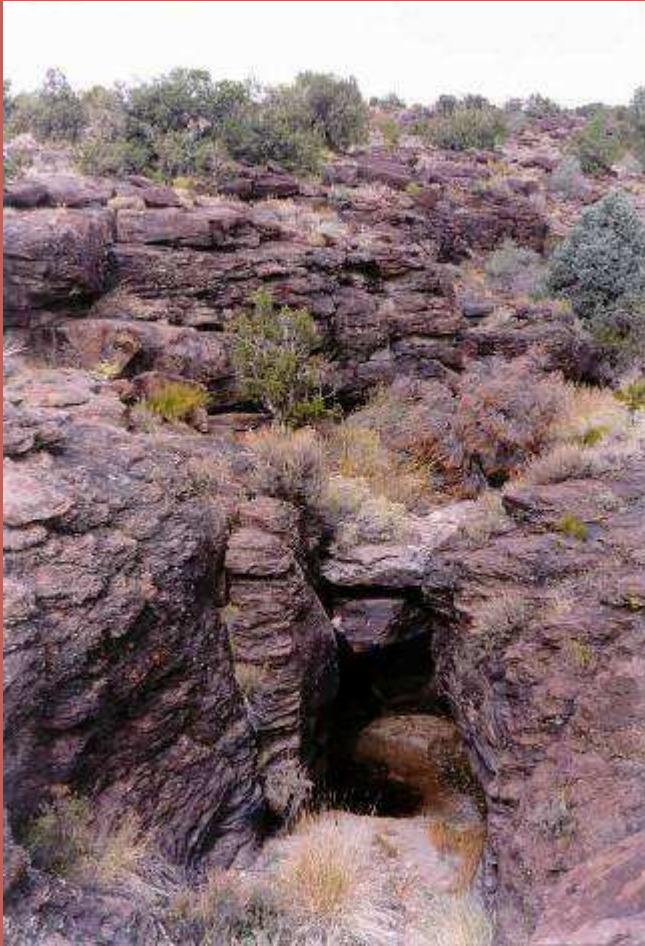
Tonal Canyon



The Tonal Canyon



Tonal Canyon: Water Fall and Rock Tank



- The large rock tank, now filled with sediments, was so special that it was marked on early USGS maps



Water Bottle Offering



Perched Tonal Rocks along canyon rim



Dozens of tonal rocks with offering holes



Offering Holes in Tonal Rock



Indian people identified tuff scrapers used to drill, clean, and tune the tonal rocks



Offering Hole Tonal Rock



After one rain storm, water in holes caused the tone₂₂ to change



Perched Tonal Rocks



- Most tonal rocks were perched on fist size stones, and some appeared to have been moved near to other tonal rocks at edge of canyon



Tonal Rocks Being Tapped for Sound



- After choosing tonal rocks during the day, Indian people returned at night to play them and listen to the acoustics of the canyon in the cool air

Astronomy: Stone Circle



 Pattern of stacked rocks at points on the circle



Astronomy circle



 Large flat stone in center of circle of rocks



Stone Circle




Another night ceremony site with expected alignments with neighboring peaks



Walled structure with opening towards large circle



 Large oval stone was once upright at point in wall ²⁸



Rites of Passage: Bow Stave Cut in Cedar Tree



Even after numerous fires a number of bow and staff trees remain



Bow and Staff Trees



- Indian people thought that young men were brought here and taught to make bows, but some also thought that special medicine staffs could also come from these trees



Wingkudzaigare: The Exit



 A place for giving thanks and praying for safe journey back along the Puha Path.

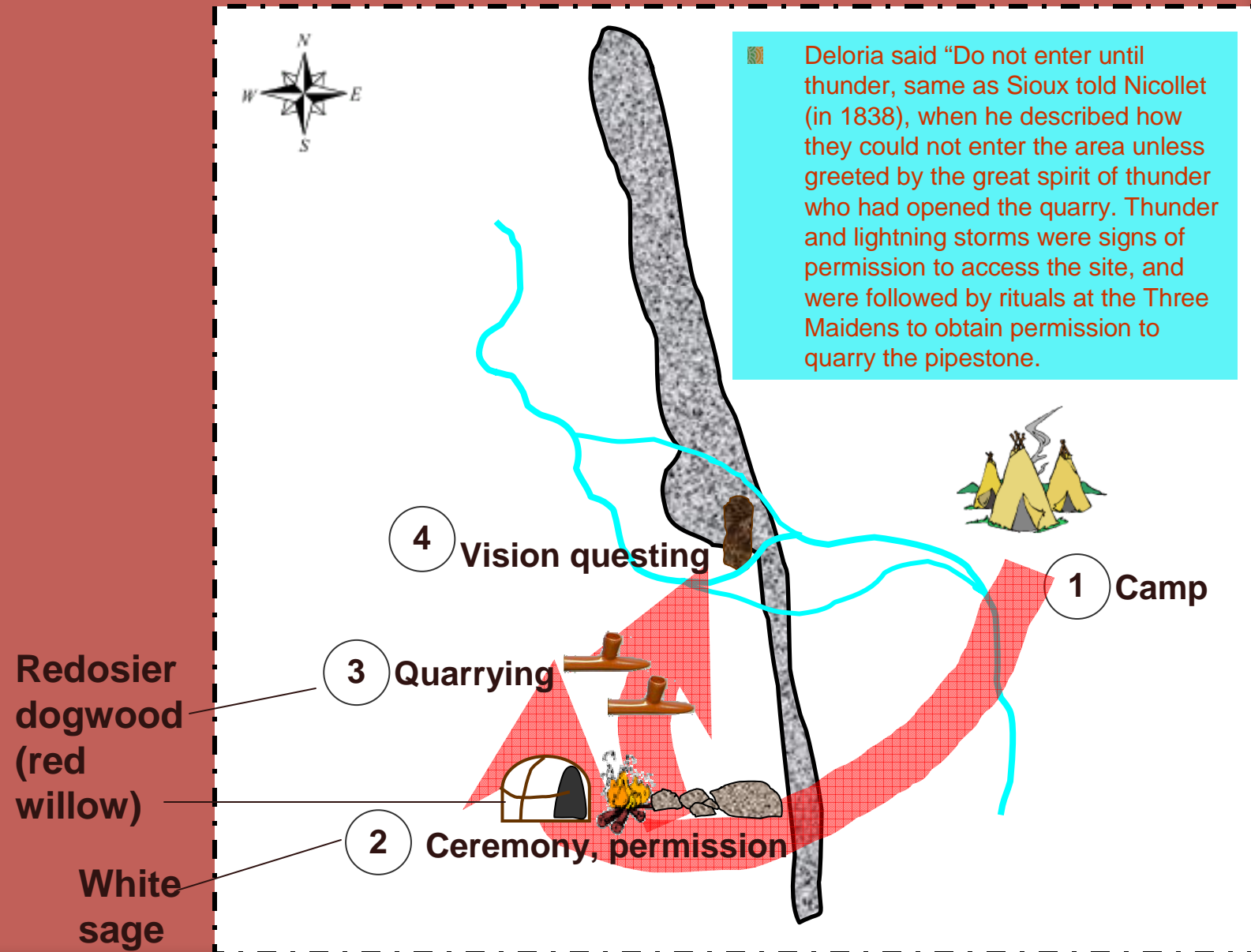


Ethnographic Perspectives

- These findings are consistent with other ceremonial area use patterns, such as ritual movements into and out of sweat lodges and Sun Dance grounds.
- Surprisingly similar to Lakota local Puha Path at Pipestone. See R. Toupal, R. Stoffle, N. O'Meara, J. Dumbauld (2004)



TRADITIONAL PIPESTONE QUARRY CULTURAL LANDSCAPE – A Local Puha Path



Ethnographic Perspectives

- We believe that Indian people have always told us about the interconnections between places.
- Our inability to absorb these statements had to do with a lack of models, narrow study areas, and Federal and State preservation systems focused on single places (either archaeology sites or TCP places) not on cultural landscapes.



References

- Giddens, Anthony (1993) *New Rules of Sociological Method*. Stanford, CA: Stanford University Press.
- Stoffle, R., L. Loendorf, D. Austin, D. Halmo, and A. Bullets (2000) “Ghost Dancing the Grand Canyon: Southern Paiute Rock Art, Ceremony, and Cultural Landscapes. *Current Anthropology* 41(1): 11- 38. {<http://www.journals.uchicago.edu/CA/journal/contents/v41n1.html>}
- Toupal, R., R. Stoffle, N. O’Meara, J. Dumbauld (2004) **THE EVERCHANGING PIPESTONE QUARRIES: Sioux Cultural Landscapes and Ethnobotany of Pipestone National Monument, Minnesota**. Prepared for by the National Park Service Midwest Region. Tucson, AZ: Bureau of Applied Research in Anthropology, The University of Arizona.

