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

Presented by Richard Stoffle University of Arizona At Great Basin Conference Las Vegas, Nevada October 19, 2006



### 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 (Giddens1993) 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.









#### **Previous Studies: Archaeology**

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Deversity and Community Oxidage System of Neverla

Prepared for

U.S. Department of Energy Nevada Operations Office Las Vegas, Nevada

APRIL 1999

DESERT RESEARCH INSTITUTE CULTURAL RESOURCES RECONNAISSANCE SHORT REPORT SR042297-1 NTS PROJECT #9711MA

A Class III Cultural Resources Reconnaissance of the Proposed Launch Site for the Kistler Project in Areas 18 and 19, Nevada Test Site, Nye County, Nevada

Prepared by

Barbara A. Holz and Colleen M. Beck

#### Prepared for

U.S. Department of Energy Nevada Operations Office Las Vegas, Nevada

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0.000	Desert Research Institute	Date 7/0/9-7

#### JULY 1997

The work upon which this report is based was supported by the U.S. Department of Energy upder Contract #DE-AC08-95NV11508



### Kistler Rocket Launch Site Environmental Assessment

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#### REVISED DRAFT

AMERICAN INDIAN ASSESSMENTS DRAFT ENVIRONMENTAL ASSESSMENT FOR THE SITE, LAUNCH, REENTRY AND RECOVERY OPERATIONS AT THE KISTLER LAUNCH FACILITY, NEVADA TEST SITE (NTS)

> Prepared by American Indian Writers Subgroup Consolidated Group of Tribes and Organizations

Richard Arnold, Pahrump Painte Tribe, Pahrump, NV Jerry Charles, Ely Shoshone Tribe, Ely, NV Maurice Frank-Churchill, Yomba Shoshone Tribe, Austin, NV Don Cloquet, Las Vegas Indian Center, Las Vegas, NV Betty Cornelius; Colorado River Indian Tribes, Parker, AZ Gaytene Moose, Big Pine Painte-Shoshone Tribe, Big Pine, CA

> with technical assistance provided by David B. Halmo, MA Richard W. Stoffle, PhD Buneau of Applied Research in Anthropology University of Arizona Tucson, Arizona

Prepared for The Consolidated Group of Tribes and Organizations

and

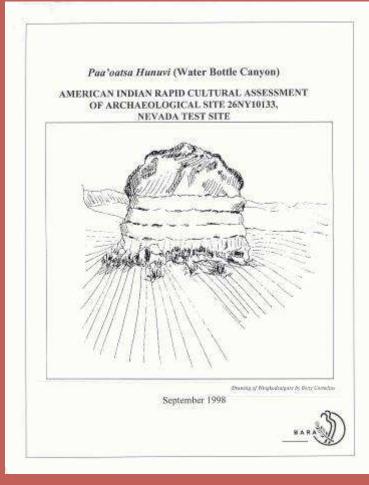
Nick Himaras Federal Aviation Administration Office of the Associate Administrator for Commercial Space Transportation Washington, DC 20590

> August 31, 2000 (revised September 15, 2000)

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# **Ethnographic Studies**



Paa'oatsa Hunuvi Water Bottle Canyon Traditional Cultural Property Study





Edited by Richard W. Stoffle Kathleen Van Vlack Richard Arnold

Final Draft February 7, 2006



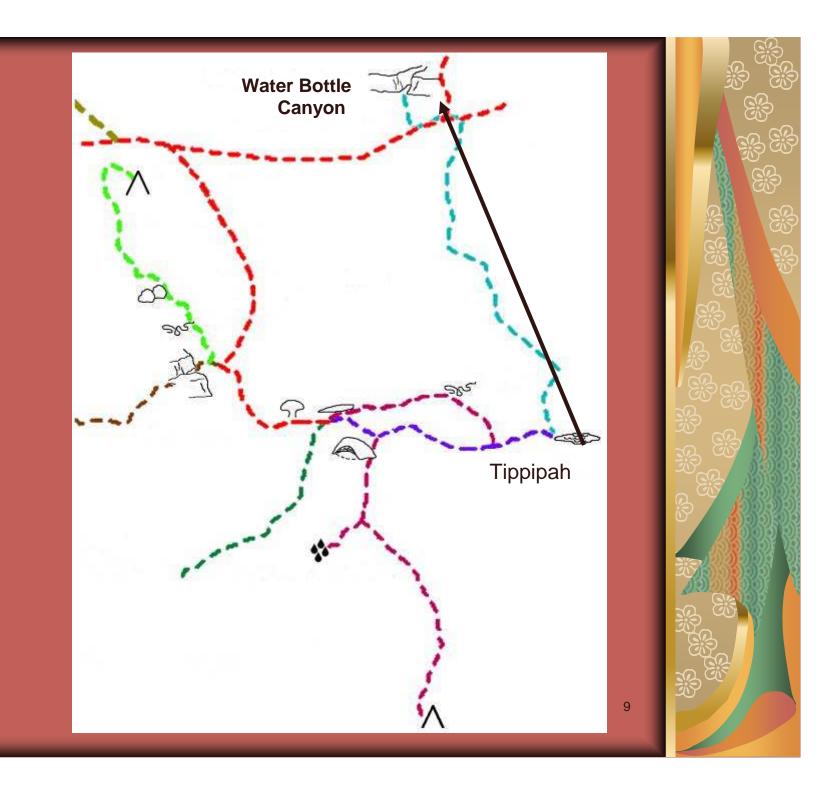
# Water Bottle Methodology The Ability to Camp

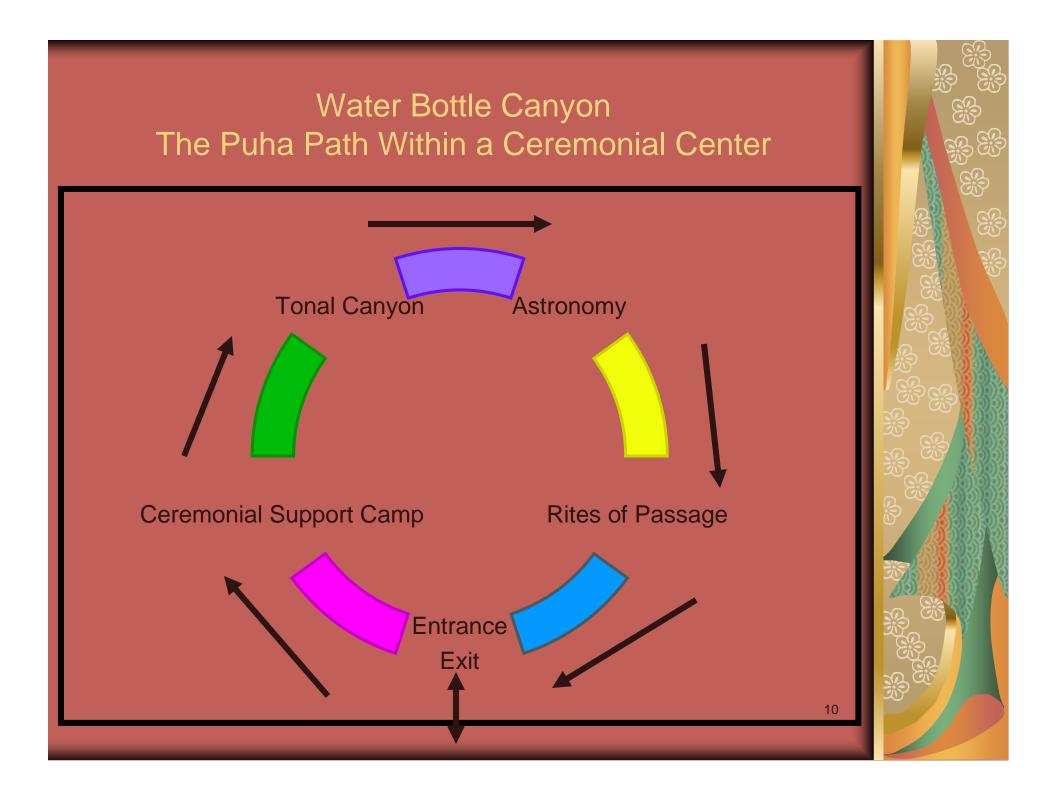


An important dimension of the Indian assessment was conducting experimental activities at night and at dawn



Diagram of Puha Path from Tippipah to Water Bottle Canyon





#### Wingkudzaigare: The Entrance



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



# Support Camp: Oak Trees

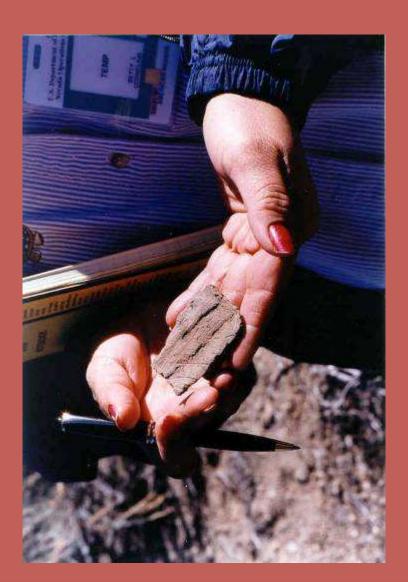


Unusual stand of oaks suggest that they were planted by the Indian people. Clovis site nearby suggests long period of use by Indian people.

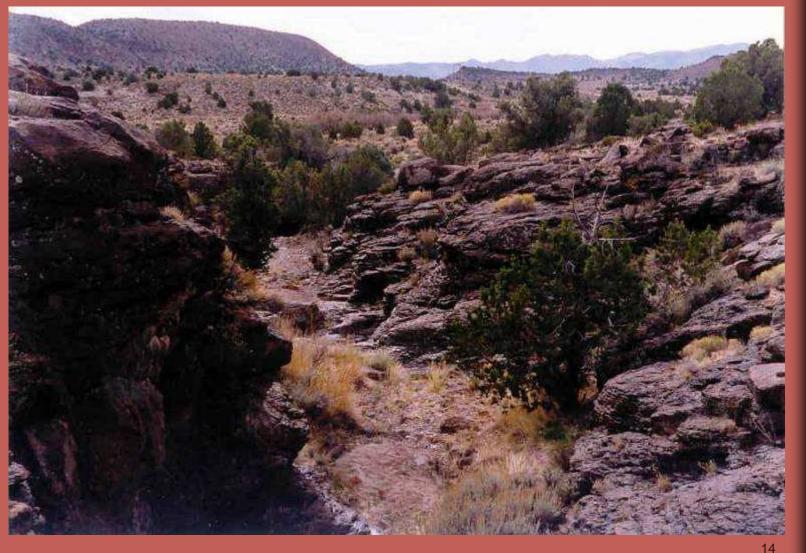


# Pottery from Oak Living Area

Large scale
 ceremonies
 were
 conducted
 here

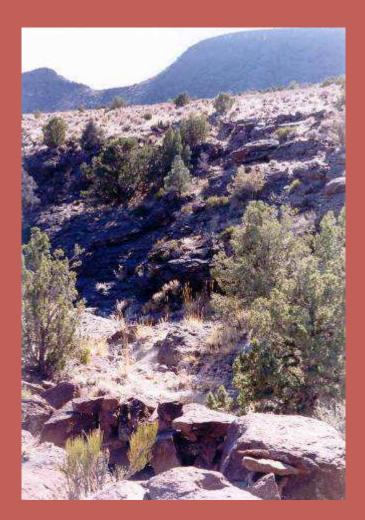


# Tonal Canyon





# The Tonal Canyon

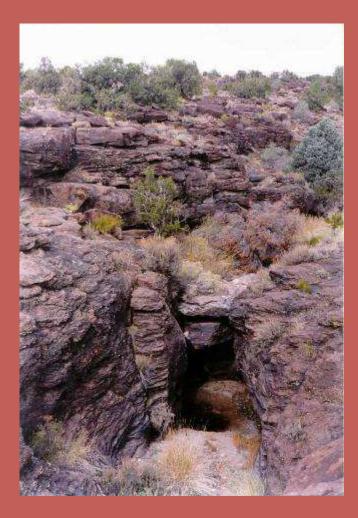








# Tonal Canyon: Water Fall and Rock Tank





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

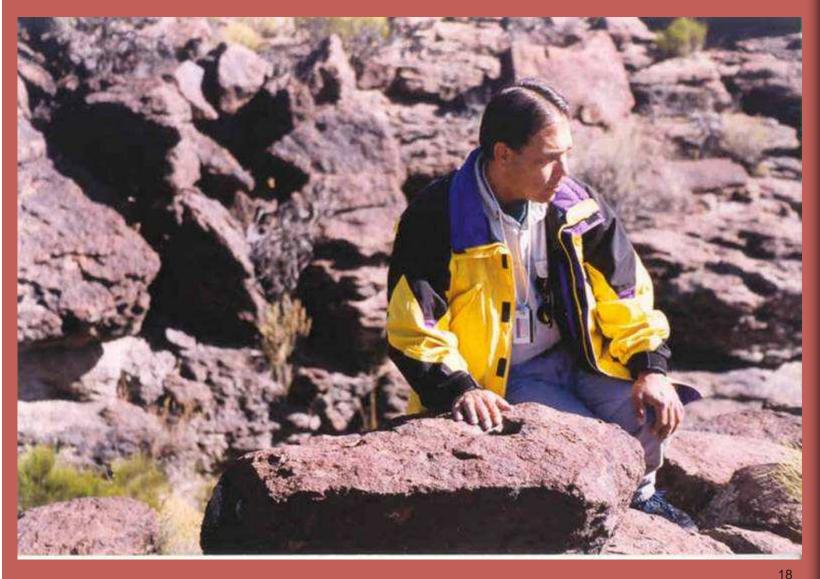


# Water Bottle Offering





### Perched Tonal Rocks along canyon rim

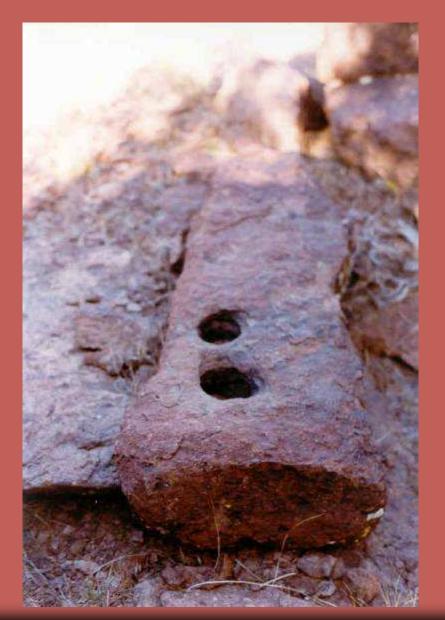




#### Dozens of tonal rocks with offering holes



# 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 tone<sub>22</sub> 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







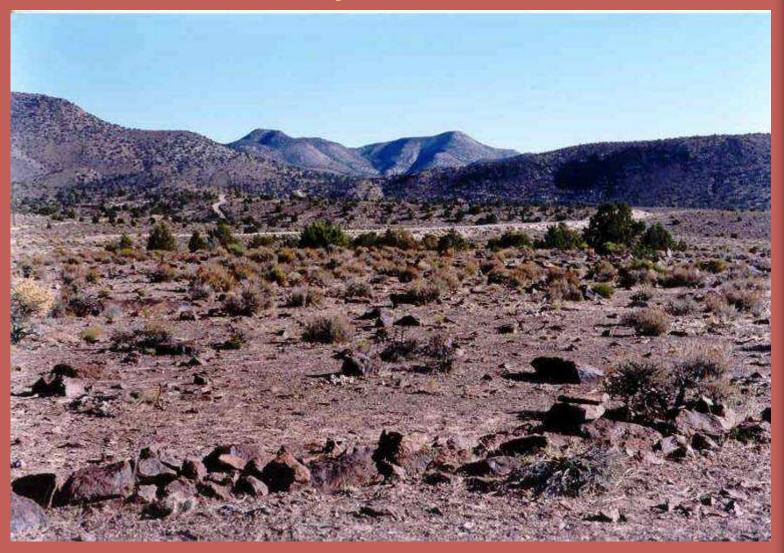
#### Tonal Rocks Being Tapped for Sound



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

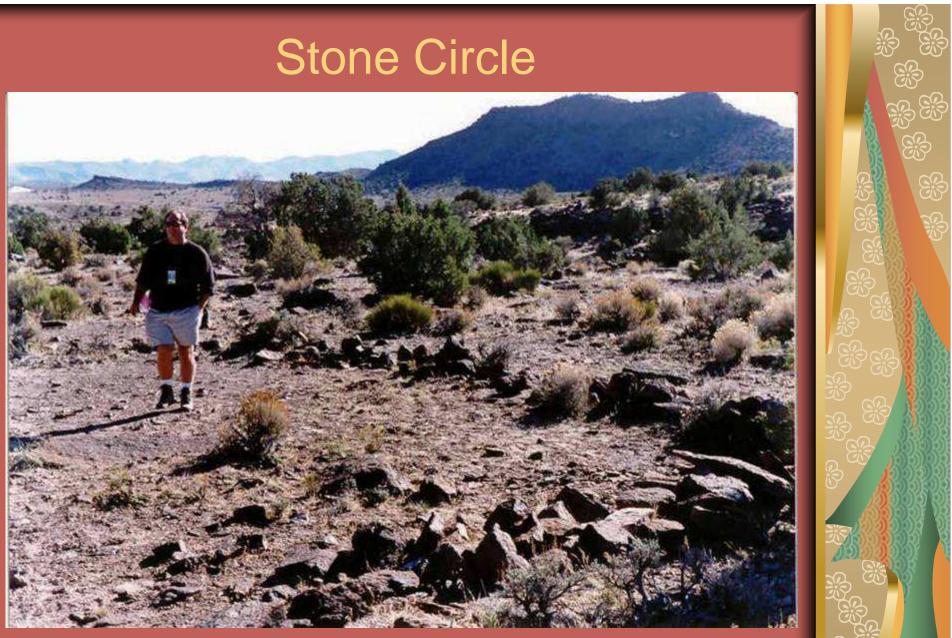


# Astronomy circle



Large flat stone in center of circle of rocks





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<sup>28</sup>



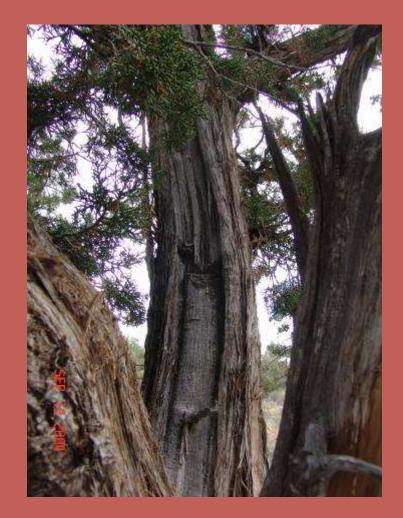
Rites of Passage: **Bow Stave** Cut in CedarTree



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



### **Bow and Staff Trees**

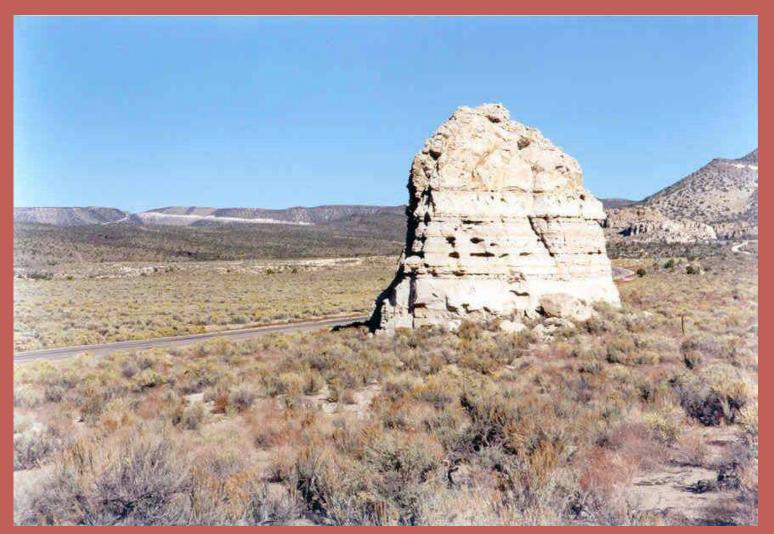




Indian people thought that
 young men were brought
 here and taught to make
 bows, but some also
 thought that special
 medicine staffs could also
 come from these trees



# Wingkudzaigare: The Exit



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



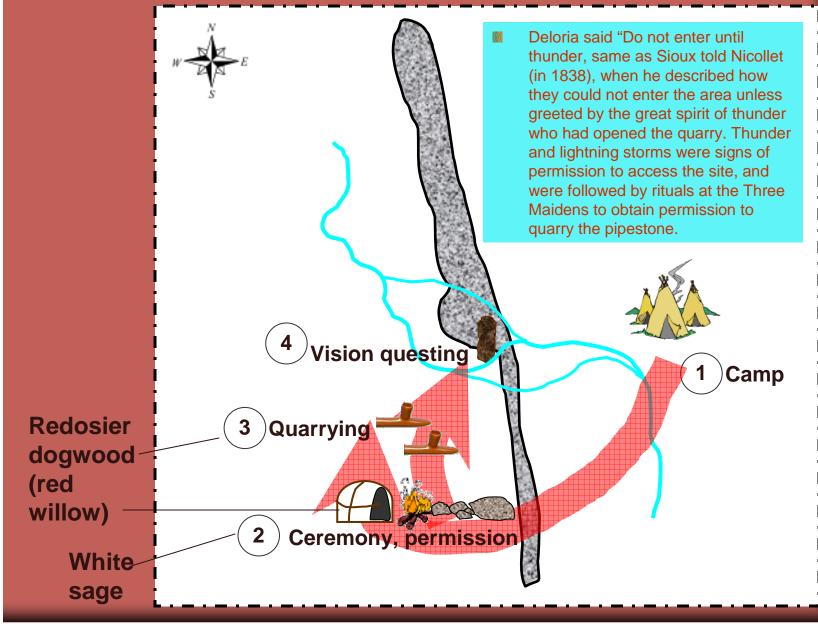
# **Ethnographic Perspectives**

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. Bulletts (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.

