

# **Puha Path: Tippipah Spring to Shoshone Mountain**

Heather Fauland

Bureau of Applied Research in Anthropology,  
University of Arizona

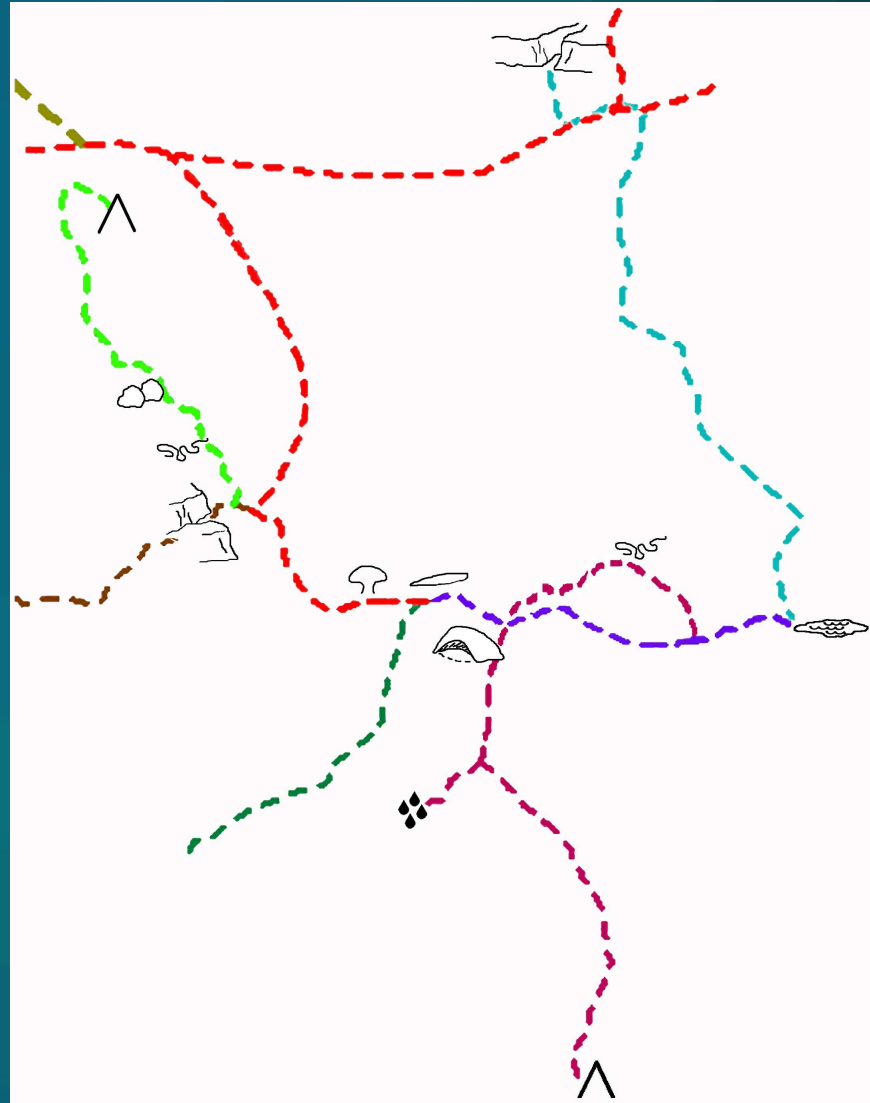
October 19, 2006

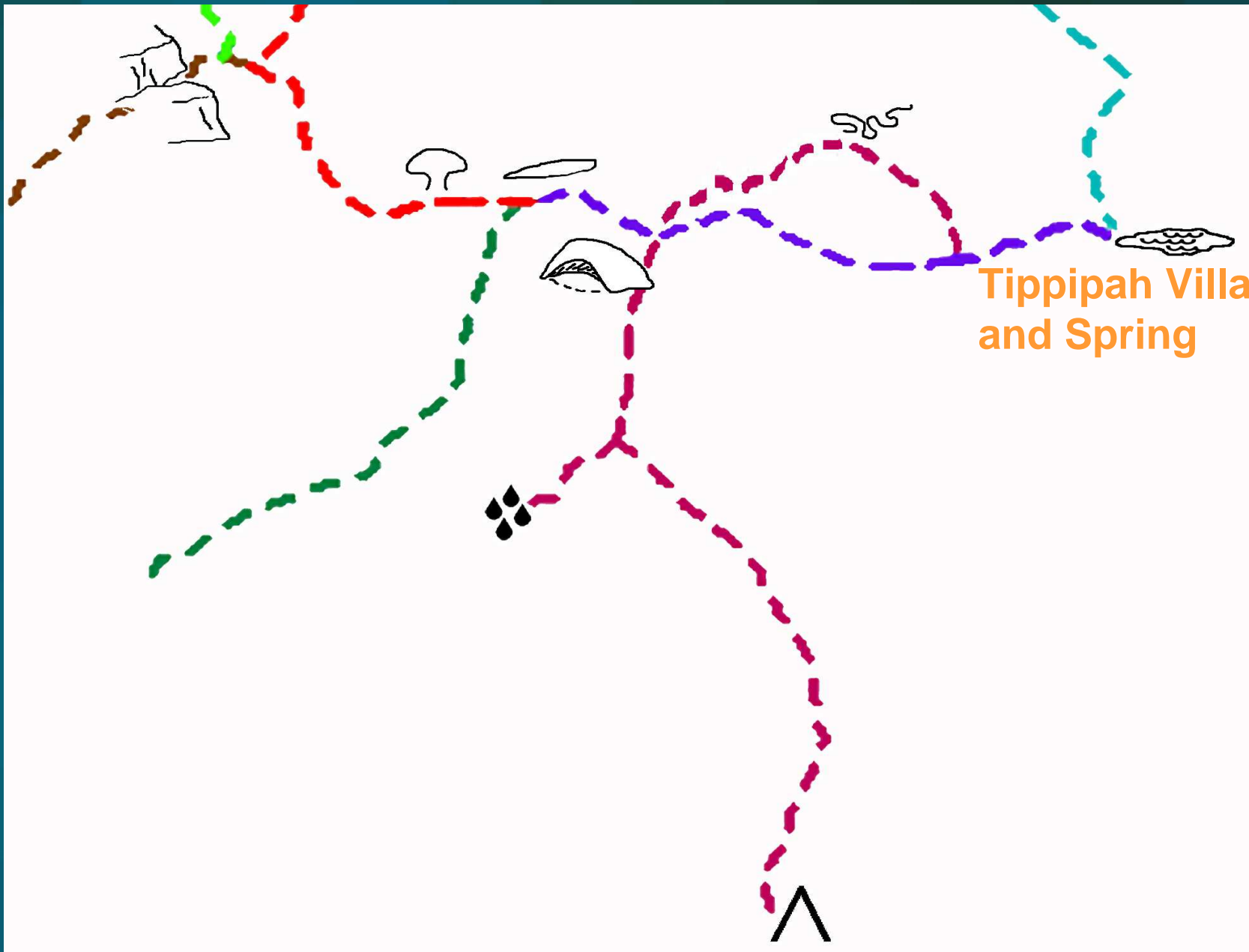
# Summary of Interviews

	TMC Study 2005	TMC Scoping 2005	Wind Farm Project 2001 <sup>1</sup>	Rock Art Report 1999 <sup>2</sup>	NAGPR A 1996 <sup>3</sup>	Pahute and Rainer Mesa 1994 <sup>4</sup>	Total
Tippisah Springs		6	6			26	38
Geoglyph 1	10	6					16
Doctor Rock	13	6		11			30
Eagle Rock		6		16			22
Geoglyph 2				32			32
Vision Questing Boulders <sup>5</sup>				See Below			
Buckboard Mesa-Scrugham Peak	9	6	0	16	30		61
Ceremonial Rock Shelters	9	6	6				21
Apache Tears	9	6	6				21
<b>Total</b>	<b>50</b>	<b>42</b>	<b>18</b>	<b>75</b>	<b>30</b>	<b>26</b>	<b>241</b>

\* During the Rock Art Study, Geoglyph 2 and the Vision Questing Boulders were included in a larger site called Big George's Cave. They have been separated because respondents commented on them individually, and interpreted different uses and meanings; the 32 interviews are representative of both sites..

# Timber Mountain Puha Paths





Tippipah Village  
and Spring

# Tippipah Village and Spring



# Tippipah Village and Spring



# Tippipah Village and Spring



# Tippipah Village and Spring: Native American Comments



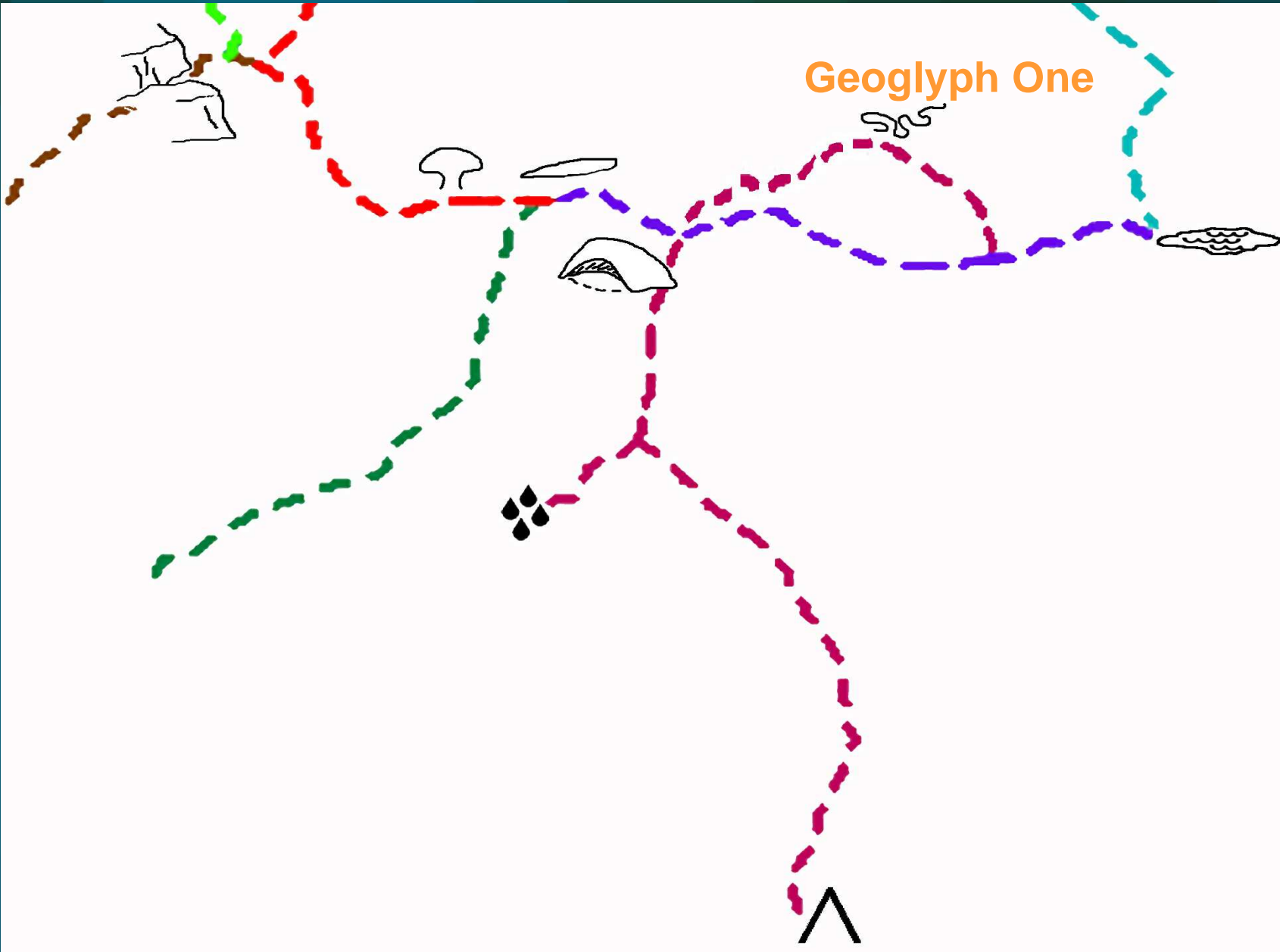
- This site has been consistently viewed as a place that was permanently occupied by Indian people.



# Tippipah Village and Spring

- Primarily function as places of rest for pilgrims
- Notion of a permanent support village at the beginning of a Puha Path
- Other cases of support villages along puha paths:
  - Indian Springs, as related to Wellington Canyon and Pintwater Cave
  - the case of Crystal Spring Village in relationship with Black Butte in Pahrangat Valley
  - Oasis Valley villages in support of Black Mountain and the Timber Mountain Caldera
- Agriculturally-based

Geoglyph One



# Geoglyph One Area



# Geoglyph One Area



# Geoglyph One Area



# Geoglyph One Area



# Geoglyph One: Native American Comments

- *They were writing with this rock, in a way.*
- *Yes, to prepare themselves for upcoming events.*
- *[Indian people] probably came out for days at a time. Some ceremonies lasted weeks at a time. Sometimes they would go for ten days and then they would rest for maybe seven days. Lots of times, they took their tools (lots of scatter up there).*
- *They made a lot of stuff. [Indian people] camped over by the rock shelters and would be away from where the ceremony would be. This could have very well been the camp. They had different ways to tell time and when to do certain things.*

# Geoglyph One: Native American Comments

- *[Indian people] would have used it because of the placement of the geoglyph. They could have camped, maybe a little ways away. Willows show that there has to be a spring nearby.*
- *[The site was used] to tell stories, pass on knowledge. There is not much food here so they were here to do ceremony. I was wondering if some of those rocks down in the center have been moved over time.*
- *Yes, this was their back yard. They traveled all over the place taking care of their land. Wherever they spent, the night was where their home was. They were all over this country because that's their yard.*



# Geoglyphs



Maria Rieche, 1953

- Geoglyphs are uncommon, but found in other places around the world.
  - Nazca lines, Peru



# Ceremonial Rock Shelters



# Ceremonial Rock Shelters



# Ceremonial Rock Shelters



# Ceremonial Rock Shelters



28 9 2005

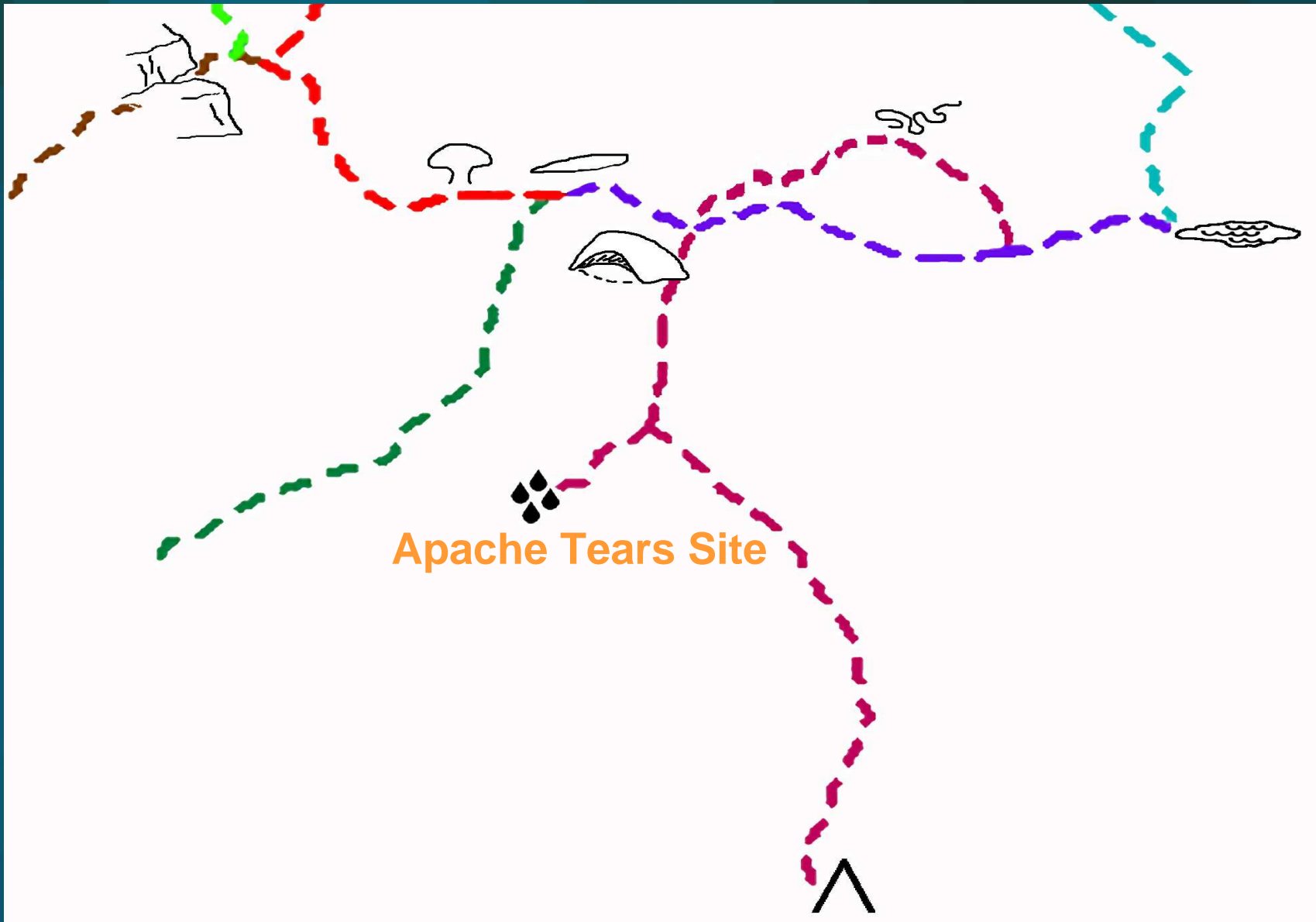
# Ceremonial Rock Shelters: Native American Comments

- *This site had shelters with obsidian, chert, grinding stones, pottery and evidence of fire hearths within and scatter around them. I can see why they call it the preparation place because it is so. There were a lot of good vegetation around for food and medicinal purposes. It also was ideal for honeymooning where no one could find you and you could keep to yourselves. At times, it probably was a refuge for crime breakers or hiding from encroachment.*
- *[It was] used on the way to do vision questing. Was used along a pilgrimage. A lot of times this areas was used. They burned sage. It can be seen as burned pieces. It has a special look. This could be an area they came to because they could see evidence of volcanic activity-that is evidence of the Creator at work. You can see the tuff has even lighter pieces of gray light stone (pumice). They could have come here while on vision quests because it is away from people and they could concentrate their minds on what they are learning.*

# Ceremonial Rock Shelters: Native American Comments

- *I believe this area to be a stopover point. A place to rest on a journey to a different area of more importance.*
- *The site was well used--all the flakes and things. People prepared arrows here. There was close by hunting, done by males and females. Grinding stones were used by females, and three areas with pottery, used by females, are here too.*
- *This area contains wind, butterflies, lizards, insects and plants. They come around when it hear songs and prayers. It is a good place with power if used in the right way. It must be respected.*





# Apache Tears



2 6 2005

# Apache Tears



# Apache Tears



# Apache Tears



# Apache Tears



- Obsidian is a gift, a powerful object from deep within the earth.

# Apache Tears: Native American Comments

- *This site was used for gathering. If these [sites] weren't important, there wouldn't be so many sites. There were also village sites all around these areas, and all are significant to Indians from many tribes. The places were connected through pine nut gathering, hunting, ceremony, too.*
- *[Here there were] renewal ceremonies.*
- *[People came here for] vision questing and ceremonies, because this is a unique location with unique features.*
- *This was not a camp area. People came in and left. Everybody had a personal spot for vision s and the cairns are for those. It could be seasonal when they picked up the nodules.*

# Apache Tears: Native American Comments

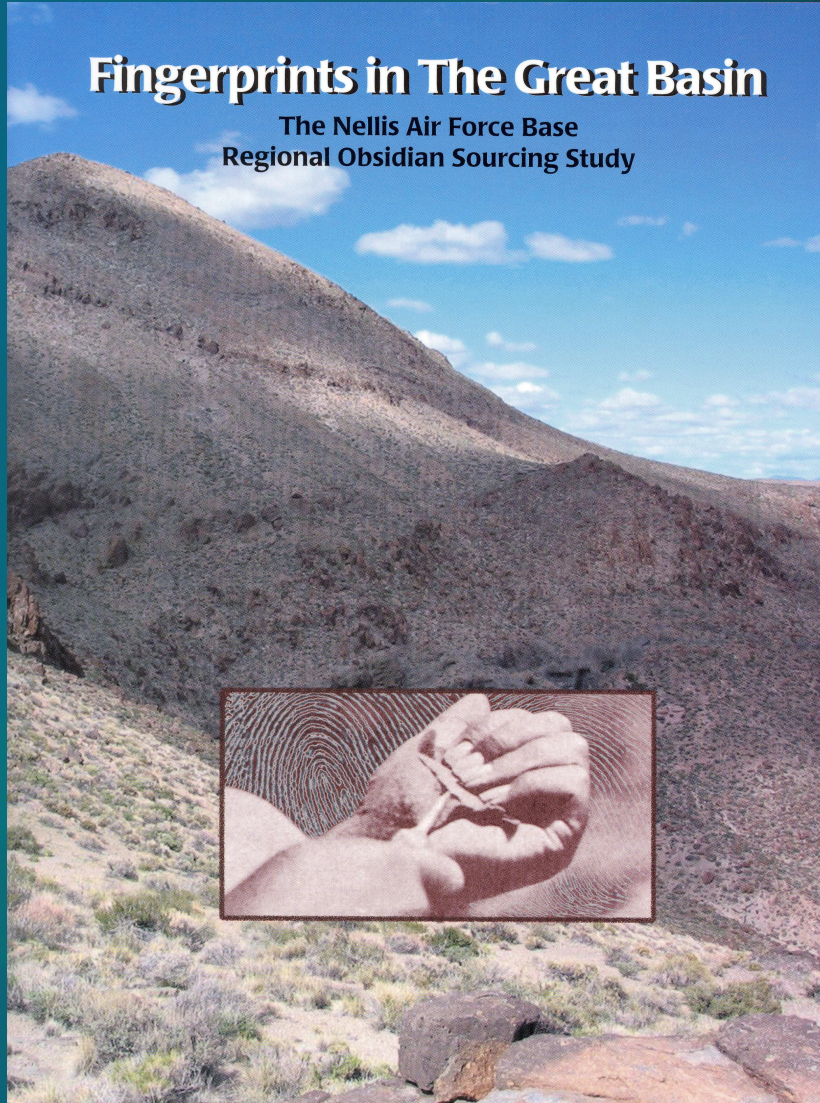
- *People gathered obsidian, which would be taken back to their villages and in turn you always give personal and group ties to give thanks to the Creator and to the place on the Earth that provided the obsidian.*
- *These were used at certain times of the year. Here in Nevada, these camps were probably for plant harvesting, rabbit camps, hunting camps or mining camps. Families and special friends probably were the ones that fathered to make a seasonal camp. And they would do this year after year, so it becomes an annual thing to do.*
- *They would travel for obsidian.*
- *[Other place or events in the region] are connected through the power source made by the Creator, like volcanoes. When volcanoes erupt, people could see and feel where the power is. This hill and Scrugham Peak, they would have understood these as power places. Way back volcanoes, like Scrugham Peak, made noise and [Indian people] would have recognized it.*



# Apache Tears

## Fingerprints in The Great Basin

The Nellis Air Force Base  
Regional Obsidian Sourcing Study



# Apache Tears

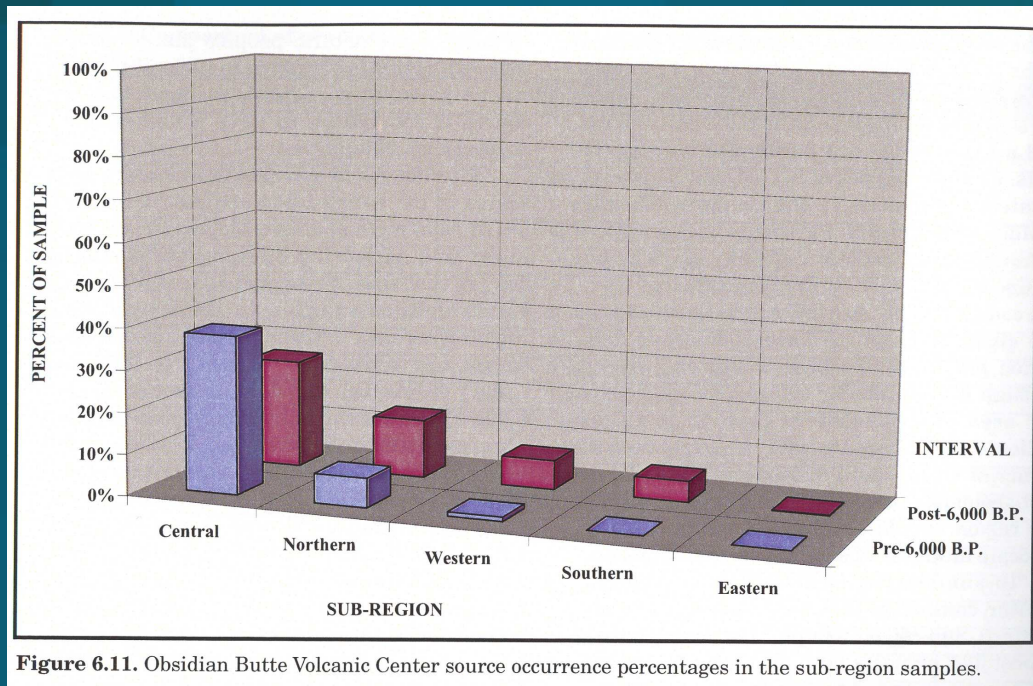
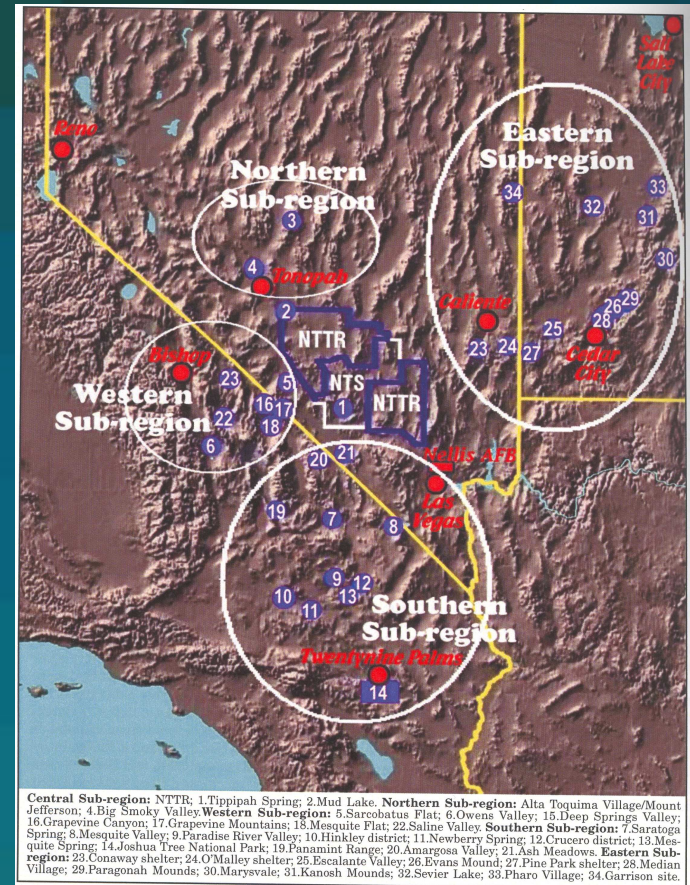


Figure 6.11. Obsidian Butte Volcanic Center source occurrence percentages in the sub-region samples.



Central Sub-region: NTTR: 1.Tippish Spring; 2.Mud Lake. Northern Sub-region: Alta Toquima Village/Mount Jefferson; 4.Big Smoky Valley.Western Sub-region: 5.Sarcobatus Flat; 6.Owens Valley; 15.Deep Springs Valley; 16.Grapevine Canyon; 17.Grapevine Mountains; 18.Mesquite Flat; 22.Saline Valley. Southern Sub-region: 7.Saratoga Spring; 8.Mesquite Valley; 9.Paradise River Valley; 10.Hinkley district; 11.Newberry Spring; 12.Crucero district; 13.Mesquite Spring; 14.Joshua Tree National Park; 19.Panamint Range; 20.Amarogosa Valley; 21.Ash Meadows. Eastern Sub-region: 23.Conaway shelter; 24.O'Malley shelter; 25.Escalante Valley; 26.Evans Mound; 27.Pine Park shelter; 28.Median Village; 29.Paragonah Mounds; 30.Marysvale; 31.Kanosh Mounds; 32.Sevier Lake; 33.Pharo Village; 34.Garrison site.

Figure 6.1. Map of archaeological sites and districts by sub-region.

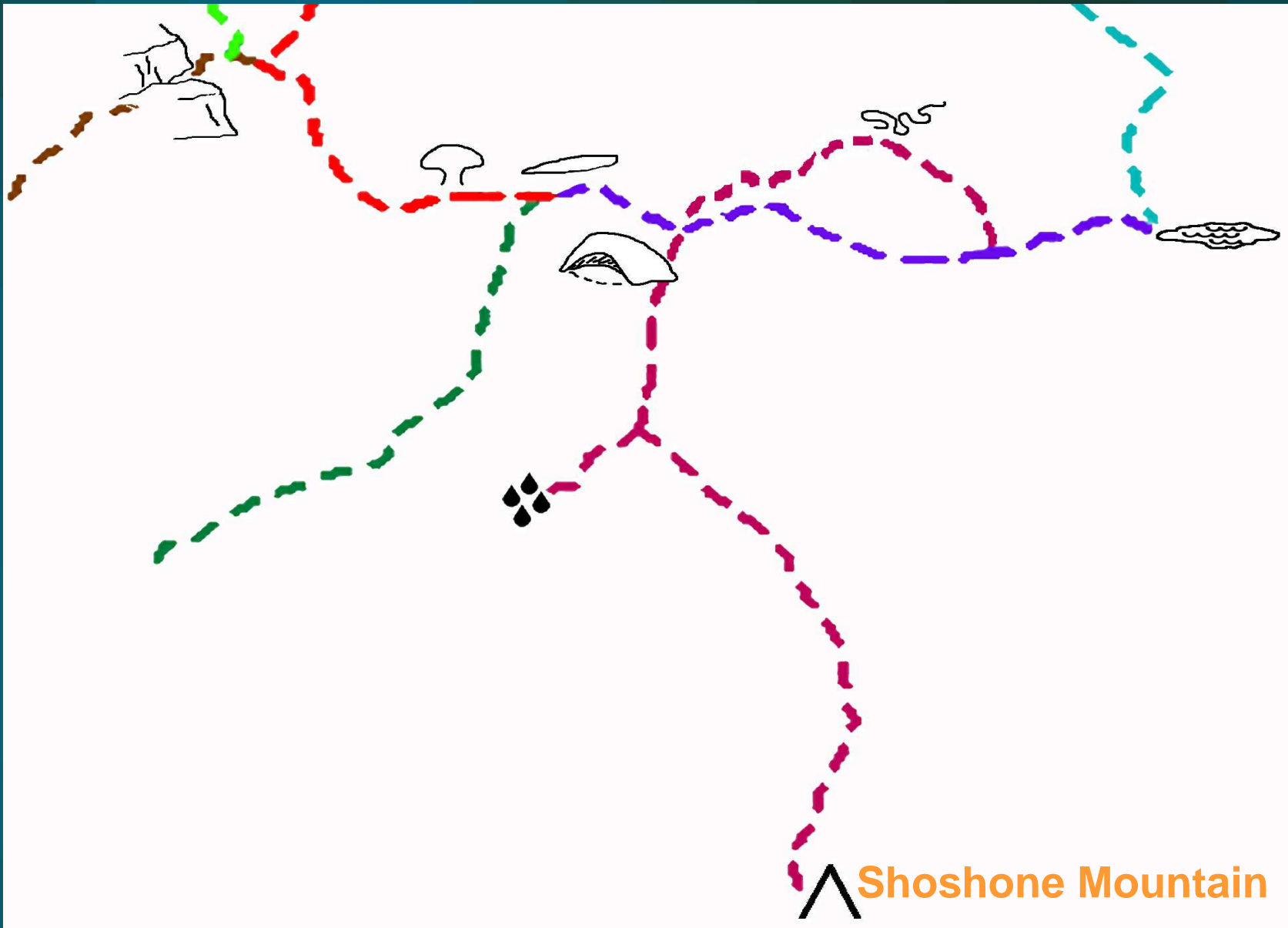
- Shoshone Mountain is an important regional obsidian source.
- Found to be especially significant in the Central, Northern, Western, and Southern sub-regions.

# Apache Tears



**Figure 5.25.** Serrated-edge hunting point and “eagle” point neck ornament identified by a Southern Paiute tribal elder.

- Obsidian ornamentation: “Eagle points” were worn by men around the neck



Shoshone Mountain

# Conclusion: Up to Shoshone Mountain



# References

Aveni, Anthony, F., ed.

1990 The lines of Nazca. Philadelphia, PA: American Philosophical Society.

Brown, David E.

1994 Biotic communities: Southwestern United States and Northwestern Mexico. Salt Lake City: University of Utah Press.

Haarklau, Lynn, Lynn Johnson, and David L. Wagner

2005 Fingerprints in the Great Basin: The Nellis Air Force Base regional obsidian sourcing study. Austin: Morgan Printing.

Stoffle, Richard and Richard Arnold.

2001 American Indian scoping trip, Shoshone Mountain Wind Farm environmental assessment, Nevada Test Site. Prepared for U.S. Department of Energy Nevada Operations Office, Las Vegas, Nevada. Bureau of Applied Research in Anthropology University of Arizona, Tucson, Arizona. (March 8, 2001).