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

Presented by
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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
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)

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Ethnographic Studies

*Pa‘o‘ata Huraunui (Water Bottle Canyon)*

AMERICAN INDIAN RAPID CULTURAL ASSESSMENT OF ARCHAEOLOGICAL SITE 26NY10133, NEVADA TEST SITE

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*Pa‘o‘ata Huraunui* Water Bottle Canyon Traditional Cultural Property Study
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

Tonal Canyon
Astronomy

Ceremonial Support Camp
Rites of Passage

Entrance
Exit
A place for asking permission to enter. Prayers go up and down to other dimensions.
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
After one rain storm, water in holes caused the tone to change.
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.
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
Rites of Passage: Bow Stave Cut in Cedar Tree

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

Deloria said “Do not enter until thunder, same as Sioux told Nicollet (in 1838), when he described how they could not enter the area unless greeted by the great spirit of thunder who had opened the quarry. Thunder and lightning storms were signs of permission to access the site, and were followed by rituals at the Three Maidens to obtain permission to quarry the pipestone.
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

