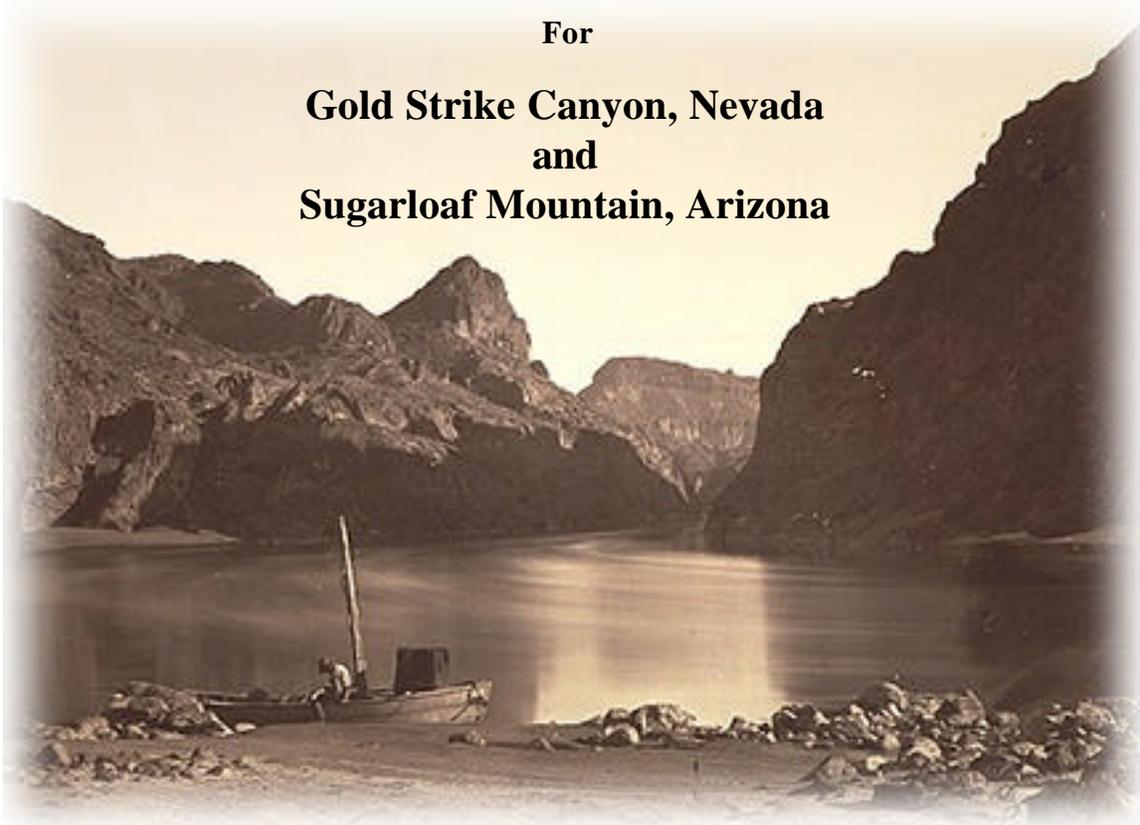


- The Land Still Speaks -

Traditional Cultural Property Eligibility Statements

For

**Gold Strike Canyon, Nevada
and
Sugarloaf Mountain, Arizona**



Camp 8, Black Canyon of the Colorado River, 1871. Photograph by Timothy O'Sullivan

Source: Smithsonian Institution, Washington D.C.

This Statement of Eligibility (DOE) is submitted to the State Historic Preservation Office by the Federal Highway Administration in partial fulfillment of Section 106 Requirements of the National Historic Preservation Act of 1966 for the Hoover Dam Bypass Project.

June 21, 2000

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For

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Prepared for

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Preliminary Draft

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The Land Still Speaks

“Listen. We need to tell you some of our stories. We need to tell them, and you need to hear them.”¹

- Dean Suagee

Section I

Background and Introduction

As part of the American Indian consultation process for the Hoover Dam Bypass Project the Federal Highway Administration (FHWA) consults regularly with representatives of tribal groups that have an interest in cultural and traditional resources affected by the project plans and activities. Since January 9, 2000, the agency has met twice with tribal representatives from 14 tribal communities to discuss a wide range of issues related to the Bypass Project. These issues included the Environmental Impact Statement, the 106 requirements under the National Historic Preservation Act of 1966 (NHPA), the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA), and various other topics that have the potential to affect tribal interests in lands and resources at the project site.

To date, the result of these tribal consultation meetings have been very positive. One result includes a draft Memorandum of Understanding (MOU) that outlines agency and tribal commitments to engage in consultation throughout the life of the Hoover Dam Bypass Project. These consultation meetings have also resulted in a request from consulting tribal groups that the agency fund additional anthropological field work to document the cultural significance of sites within the project area. The consultation plan (MOU) and the tribal request for additional research is consistent with prior comments from the State Historic Preservation Offices of Nevada and Arizona. The SHPO comments focused on the need for the Federal Highway Administration to provide more ethnohistorical context to an existing ethnographic report, and to initiate consultation with tribes to fulfill responsibilities outlined in the 1992 amendments to the NHPA.

This document is the result on the on-going consultation work by the agency, and by additional anthropological research. As a result of both of these activities, it has become clear that Hoover Dam and Bypass Project Area is part of a larger cultural or ethnographic landscape which includes properties within, and beyond, the area encompassed by the project. As such, these eligibility statements need to be viewed within a larger geographic and intertribal context. In an effort to help the reader understand this larger context, the authors of this document provide additional discussion focusing on the need to interpret the cultural values of sites within the project area in a manner that relates them to other sites outside of the project area. Although the larger

¹ Tribal Voices in Historic Preservation: Sacred Landscapes, Cross-Cultural Bridges, and Common Ground. 1996. Vermont Law Review. Volume 21:145.

landscape issue is beyond the scope of this document, it is hoped that the reader will evaluate the significance of the sites under discussion here within the larger context of a broader, more inclusive, culturally significant landscape. This is not to suggest that all the necessary information on this larger landscape was collected during this research phase. This larger landscape has emerged as part of the data collection efforts on sites within the project area. It is hoped that additional research will allow a greater understanding of American Indian cultural concepts related to landscapes, or at least to a greater understanding of how the value and meaning of one site depends on its relationship to other sites or to the more expansive elements of regional geography.

Preparation of the Eligibility Statement

The process used to prepare this statement of eligibility is somewhat unique. In most cases, eligibility statements are prepared by professional historians, architects, archeologists or anthropologists. In this case, the eligibility statements resulted not only from research in oral tradition gathered from tribal members by an anthropologist, but



Figure 1: Meeting of Core Work Group Members and BARA Researchers, June 5-9, 2000

also from the work of members of tribal groups engaged in consultation with the Federal Highway Administration. As a result of the on-going consultation between the FHWA and tribes, the tribal representatives selected a smaller Core Working Group from their own members to represent tribal voices on issues that needed immediate attention and could not wait for a gathering of the larger group. This Core Group consists of seven tribal representatives and a Group Spokesperson. It was this smaller group that met with the contract researcher to review the interview data and help construct the eligibility statements. The Core Group members that reviewed these data, and provided additional information, are listed as co-authors of this document.

Methods and Background

The methodology employed for meeting the eligibility criteria for Traditional Cultural Properties includes two phases of on-site ethnographic interviews with elder representatives from the Southern Paiute, Hualapai, and Mohave tribes. In total, 78 site interviews, 36 landscape interviews, and 36 final evaluation interviews were conducted in 1998 and during the month of May, 2000. The research team consisted of elder tribal consultants, a writers' group of tribal representatives, and research members from the Bureau of Applied Research in Anthropology with specialists in cultural anthropology, archaeology, natural resource management, ethnobotany, and ethnohistory. The findings presented here are based on physical evidence of traditional use of this site by indigenous people from time immemorial to the present day. Also used is information provided in oral histories, songs, historical documents, and individually conducted interviews confirming continuous awareness and use of Sugarloaf Mountain and Gold Strike Canyon from prehistoric times into the present.

As mentioned in the introduction, to place these properties into proper cultural perspective, it is necessary to provide an explanation of American Indian cultural landscapes.² Although based in part on previous work on landscapes, this statement of eligibility is intended to act as a freestanding document. The focus of this document is on information particular to understanding cultural landscapes and the long standing connections between the Southern Paiutes, Hualapais, and Mohaves and the revered sites of Sugarloaf Mountain and Goldstrike. In the end, it is hoped that the many layered intertribal and geographic connections which link these sites meet the criteria for establishing the eligibility of Sugarloaf Mountain and Gold Strike Canyon as Traditional Cultural Properties.

Landscape

This section of the document presents opinions expressed by Indian people regarding the relationship of the Hoover Dam area to places and cultural resources found in the surrounding region. This is a direct effort to explain the centrality of the Hoover Dam area, which is being discussed as a cultural ecoscape, within increasingly larger cultural landscapes such as a *regional landscape*, a *storyscape*, and a *holy land*. These concepts are first defined, described in a model and theory of cultural landscapes, and operationalized in American Indian terms for the Hoover Dam ecoscape.

Within the model of American Indian cultural landscapes discussed below and used to frame the discussion in this document, it is possible for any specific place to be a part of one or more types of cultural landscapes. Any place can be connected to other places through the occupation and use of a common geophysical space like a watershed. Such a relationship is termed here an *ecoscape* cultural landscape. Any place could also be

² This information is based upon a chapter entitled "Cultural Landscape Responses" in *Ha'tata (The Backbone of the River): American Indian Ethnographic Studies Regarding the Hoover Dam Bypass Project*

connected to other places through larger direct connections, thus making it an integral portion of a *regional* cultural landscape. Finally, any place could be connected with other places by being a part of a *storyscape* or an *eventscape*.

The discussion of the larger landscape concept is based on data from a cultural landscape interview instrument that provides each Indian person being interviewed the opportunity to discuss whether or not the Hoover Dam Area is connected in any way with other sites or with the larger cultural landscapes. All Indian responses to this instrument are listed in supportive documentation, and a selection of these responses has been used to illustrate the general patterns of landscape perspectives derived from the interviews.

American Indian Cultural Landscapes

American Indian people typically want to provide the fullest protection possible for their cultural resources found beyond the bounds of tribal reservations. Federal and state land managers also want to protect these cultural resources, thus complying with relevant and related laws. Since the mid-1970s, when Indian concerns began to be formally incorporated into cultural studies, there has been a major gap between what Indian people want to protect and how much protection managers of nonreserved land are willing and able to provide. In general, Indian people desire *holistic conservation*, which means, "these are our lands, even if others control them, and we wish no further development or damage to occur here" (Stoffle and Evans 1990). Unfortunately, from an Indian perspective, few land managers are able to follow this expressed desire. When development does occur, Indian people are faced with a forced-choice situation; they can either recommend certain places for protection or withdraw from participation and have projects proceed without their input. This forced-choice decision result in what has been called *cultural triage* (Stoffle and Evans 1990), that is, making a recommendation to protect some cultural resources or areas before others. Cultural triage places in the hands of Indian people the right to choose what to protect first and to make this choice based on their own criteria. Today, many Indian people and tribes have selected places for special protection, and land managers have used these recommendations to minimize adverse impacts to these cultural resources.

A number of scientific procedures have been developed to help translate the cultural concerns of Indian people so land managers can make culturally appropriate decisions. One such procedure is *calculating the cultural significance* of Indian plants, animals, and artifacts and using these numeric values to select places having the highest values for protection (Stoffle, Halmo, Evans, and Olmsted 1990). Calculating values for cultural resources and the places they reside does not replace Indian styles of expression, but it is instead a parallel approach to the common goal of providing maximum cultural resource protection to the most culturally significant resources and places.

Cultural resource protection laws are another driving force behind the need to triage cultural resources and the places where they occur. Historically, these laws begin with the premise that some things and places are more important than others, and only the most

significant places should be afforded protection. Once this premise is established, then determining the criteria for assigning significance logically follows. In general, significance derives from some obvious value to the society at large or to science. Initially, these laws were focused on protecting single properties such as a house or a historic site. The laws eventually were broadened to protect archaeological or historical districts composed of multiple properties.

Most recently, the concept of *traditional cultural property* (TCP) has been offered as a tool for identifying and protecting places and objects that have special cultural significance to American Indian or other U.S. ethnic groups (Parker and King 1990). The TCP concept is a logical extension of the NHPA, which was initially designed to protect individual buildings and historic objects. Although the TCP concept has been effective in protecting small places of extreme cultural significance, Indian people and scholars alike have questioned whether or not TCP is the best way to conceptualize and protect geographically larger American Indian cultural resources.

It is suggested here that American Indian perceptions of land and its resources can be represented as *cultural landscapes*, which are culturally and geographically unique areas. American Indian cultural resources (plants, animals, artifacts, minerals, air, and water) tend to be viewed by scientists and land managers according to inherent criteria defined by Western scientific concepts. Western scientists tend to study plants, animals, archaeology, and rock art without reference to other cultural resources found in the area under study. This isolation of cultural resources by their perceived inherent characteristics has the advantage of providing an information-rich discussion about a single type of cultural resource. For example, a complete study of plants significant to Native Americans is conducted and documented in a separate report that includes specific recommendations for protecting plants. Most Federal preservation laws address a single type of cultural resource, and this piecemeal-approach is useful to managers because it provides recommendations for resource management and preservation according to the predefined resource types. Despite the legal basis for and widespread use of resource-specific studies, these procedures for classifying and managing American Indian cultural resources do not always fit and in some cases are quite meaningless in terms of how many American Indian people view cultural resources.

To illustrate this cross-cultural reality, Southern Paiute people tend to view cultural resources as being bound together in broad categories based on functional interdependency and proximity rather than being defined by inherent resource characteristics. Most places where Indian people lived and visited contained the diverse necessities of life. They found plants and animals for food, medicinal plants for continued health; paintings and peckings on rock walls telling about historic events and blessing the area where the people gathered; and water to drink and use in ceremonies of all kinds. Indian people perceive places and the things associated with them as interrelated. For example, some archaeological sites were plant-gathering areas, and some animals appear in rock paintings and peckings that depict the relationship between Indian people and animals.

The key question that confronts Indian people, scientists assisting them with cultural resource studies, and agencies which must use the information to make land use policies is "how can we best conceptualize Native American cultural resources?" Indian people contribute to resource-specific studies because they recognize that doing so has been the best way to protect the resource in a given cultural resource assessment situation. On the other hand, Indian people desire to reassemble the artificially disassociated components of their culture so that the fullest native cultural meanings associated with things and places are recognized and protected.

The idea that American Indian cultural resources can be viewed, evaluated, and protected in new categories is more than repackaging. Employing a holistic analytical perspective is an attempt to seek to understand culturally different cognitions of environment, history, and place. There is a growing scientific literature that demonstrates the importance of different culturally derived cognitions of the environment. Greider's (1993:79) analysis demonstrated that one Native American medicine woman transforms the same plants into Indian and non-Indian medicine, each requiring different culturally expected practices for the medicine to be effective. Winthrop (1994:27-28) explained disputes over where to include Indian concerns in the EIS of a proposed ski area by contrasting a U.S. regulatory agency definition of nature as a *wilderness* lacking humans, with an American Indian definition of nature as *oikumene* or inhabited world. The Indian people involved in the ski assessment believed that their cultural concerns belonged in all sections of the report and should not be restricted to a human impact section. Howell (1994:130-131) pointed out that the conquerors' conceptual removal of native peoples from the natural environment has had adverse impacts on how effectively U.S. national parks have been managed. Consequently, a reconceptualization of nature as human ecology is essential before realistic ecosystem management can occur. Treitler (1994:22-23) suggested that three Indian tribes have chosen different strategies for interacting with a federal environmental regulatory agency based on their differing cultural perceptions of the environment and the implications of sharing sacred information about the natural landscape being studied. Greider and Garkovitch (1994:8) concluded that:

Cultural groups socially construct landscapes as reflections of themselves. In the process, the social, cultural, and natural environments are meshed and become part of the shared symbols and beliefs of members of the groups. Thus the natural environment and changes in it take on different meanings depending on the social and cultural symbols affiliated with it.

Kelley and Francis' (1993) research with Navajo people suggest that the latter view places as a part of larger landscapes and that it is ethically wrong to refuse to adopt the culturally appropriate categories that people use in their cognitions of the environment. According to Kelley and Francis (1994:101), even the Navajo Nation's Historic Preservation Department (HPD), when forced to do so by Federal laws, uses a *piecemeal* approach instead of the culturally appropriate *landscape* approach of its own people. The Navajo HPD argues (Downer et al. 1994), however, that the HPD is working within U.S. Federal regulations while attempting to broaden overly constraining concepts such as

history so that data derived from what is called *traditional history* can be used in the preservation of culturally important places.

Land management agencies manage places. If there are objects, plants, or animals to be protected, the place where the objects are located, the plants grow, or the animals live is assigned special status. Sometimes the place is the cultural resource, and thus it is termed a *traditional cultural property* (Parker and King 1990). In most instances, however, the place is set aside to protect the cultural resources it contains. Given the reality of contemporary land management practice in the U.S, cultural resources ultimately must be studied and managed as geographically coherent units. A key question is "how big do these geographically coherent units have to be to afford acceptable protection to the cultural resources they contain?"

Both Native Americans and scholars of Native culture propose a number of terms to discuss these geographically coherent units: *sacred geography* (Walker 1991), *spiritual geography* (Griffith 1992) *sacred landscapes* (Carmichael 1994), *symbolic landscapes* (Grieder 1993) and *cultural landscapes* (Kelley and Francis 1993, 1994; NPS 1994). Each of these terms conveys similar key elements of what Native peoples often express when they talk about their traditional conceptualization of a holistic view of the land and its cultural resources (Stoffle and Evans 1990).

The terms *sacred* and *spiritual* are not used here, even though these labels reflect the intensity of attachment Indian people have for their landscapes. Unfortunately, the terms *sacred* and *spiritual* imply in Western epistemology the concept *secular*, thus limiting cultural resource discussions to what non-Indians perceive to be strictly religious activities. Religious terms are appropriate if a study is only about ceremonial resources, but usually the terms *sacred* and *spiritual* cause many Indian cultural resource concerns to be eliminated from the discussion of landscapes.

The term *symbolic* was not selected for use in this discussion because it is not commonly understood, and thus requires technical explication before being useful. Actually, the term *symbolic* does reflect how humans create landscapes and why it is so difficult to find common terms to discuss them. Greider and Garkovich (1994:6), who provide a theoretical discussion of how landscapes are created, conclude that human beings, in essence "...construct a landscape from nature and the environment through culturally meaningful symbols and then reif (y) it." Thus, any specific landscape exists and lives only in the minds of social groups. Competing views develop when more than one social group occupies or otherwise has some reason to establish a cultural perception of a landscape. When developmental changes to the landscape are discussed, the assessment of these changes will be affected by which symbolic landscape is being considered. The consequences of planned environmental change can only be understood with reference to a people and their symbolic construction of the landscape.

The term *cultural landscape* is meaningful because it is widely understood without further explanation and has official standing in a number of U.S. Federal laws, regulations, and guidelines. Perhaps the most detailed federal policy statement on cultural

landscapes appears in the National Park Service *Cultural Resource Management Guidelines* (NPS 1994). There, the agency defines *cultural landscapes* as complex resources that range from rural tracts to formal gardens (NPS 1994:93). The natural features such as landforms, soils, and vegetation provide the framework within which the cultural landscape evolves. In its broadest sense, a cultural landscape is a reflection of human adaptation to and use of natural resources. The way the land is organized and divided settled and used, and the types of structures that are built on it define a cultural landscape.

The NPS stipulates that a *cultural landscape* is a geographic area, including both natural and cultural resources, associated with a historic event, activity, or person (NPS 1994:94). Using these criteria, the NPS recognizes four cultural landscape categories:

- (1) *historic designed landscapes*, which are deliberate artistic creations reflecting recognized styles;
- (2) *historic vernacular landscapes*, which illustrate peoples' values and attitudes toward the land and reflect patterns of settlement, use, and development over time;
- (3) *historic sites*, which are important for their associations with important events, activities, and persons; and
- (4) *ethnographic landscapes*, which are associated with contemporary groups and typically are used or valued in traditional ways. Rural historic landscapes are discussed in Bulletin 30 (McClellan et al. 1990).

The NPS definition of cultural landscapes is both similar and dissimilar to definitions often expressed by Native Americans. Both definitions include the land, its natural components, places touched by prehuman spiritual beings, and objects left there by Indian people as they are conceived within the cultural system of the people. Both conceptualizations of cultural landscapes reflect the full range of human activities, all of which are perceived of as being a part of life and thus culturally significant. Native American landscapes, however, are much larger in geographic space than are those considered by the NPS guidelines. The latter suggests that tracts of several thousand acres are the upper size limit for cultural landscapes (NPS 1994:94). By simply broadening the spatial parameters of cultural landscapes, the NPS and Native American conceptualizations of these cultural resource units can be united.

Levels of Cultural Landscapes

The following is an outline of the major types of cultural landscapes, as many American Indian people perceive these. In terms of both size and function, there are six types of Native American cultural landscapes: (1) eventscapes, (2) holy landscapes, (3) storiscapes, (4) regional landscapes, (5) ecoscapes, and (6) landmarks.

Eventscapes

Eventscapes occur when people within and between ethnic groups jointly participate in an activity. By participating in this activity they tie together in special ways themselves and the places where these events occur. One such event that occurred in the region surrounding Hoover Dam was the Ghost Dance. Both Paiute and Hualapai people jointly danced in 1890 in order to restore the world as it was traditionally. This eventscape has been fully documented in a recent article (Stoffle, Loendorf, Halmo, Austin, Bullets 2000) and is available on a web page at <http://www.journals.uchicago.edu/CA/>.

Holy Lands

Edward Spicer (1957) used the term *holy lands* to explain one of the broadest and most fundamental connections between American Indian people and the land. "Holy land" is a term that seeks a common land perception in order to convey to non-Indian people the cultural significance of Native American land perceptions. A supernatural being who establishes a birthright relationship between a people (however defined) and that portion of the earth create a holy land where they were created. This relationship provides the people with special rights to use and obligations to protect resources on that portion of the earth. The relationship between a people and their holy land cannot be broken, even by a diaspora. Forced relocation by another ethnic group will not break a relationship created by the supernatural, so holy land ties tend to be viewed similarly by contemporary occupants and those who have moved away.

Although the term "holy land" conveys many similar features between land conceptions held by American Indians and those of people from other societies, there are also distinctions. Holy lands tend to be where a people was created by the supernatural, but the location of this place in real and spiritual space may differ. Middle Eastern religions, for example, view the surface of the earth as the only existing surface, while many Native Americans perceive of living surfaces above and below this one. The holy land on this earth surface may have been produced when the people emerged from another earth surface below this one where they were originally created. The center of the Zuni Indian Pueblo is such a place.

The term "holy land" never exactly fits American Indian views of ethnic origin lands, but many Indian people have accepted this as a gloss for their perception of creation lands and have agreed to assign a term to it. These terms tend not to exist in the Indian language, probably because the concept is foreign. The Navajo Nation, for example, officially uses the English language term *Navajoland* when referring to an area bounded by the four sacred mountains (Kelley and Francis 1993). The Pima-speaking people of southern Arizona and northern Sonora Mexico refer to their creation land by the Spanish language term *Pimería Alta* (Griffith 1992:xix). The use of foreign terms to refer to Indian places is common; after all, the term *Navajo* is a Spanish label for a people who call themselves *Dine*, and the term *Pima* is a Hispanicized mislabel for people who call themselves *O'odham*.

Storyscapes

The term *storyscape* refers to a portion of a holy land that is delineated by Native American story or song. Storyscapes may even exist outside of holy lands, a point that raises questions about whether storyscapes can serve to integrate humankind as well as the Indian people who hold them.

The structure and meaning of the story landscape or storyscape derives only from where the story or song occurs. The storyscape is held together neither by common topography nor common plant and animal ecology. Quite the contrary, the story or song proceeds from place to place based on the activity it is conveying. Often the story is about spiritual beings that can move without reference to topography; that is, they can fly, swim along underground rivers, pass through mountains, or even move telekinetically.

A great variety of storyscapes crisscross the landscape of American Indian holy lands. Many of these involve a time before today's humans existed, what some would call a *mythic time*. The term "mythic" implies only another time before present time; it certainly does not imply that either that time or the stories were fictitious. A story about the movements of mythic beings conveys the sense of purpose in the behavior of the mythic beings, but the story itself also is tied to places where either events occurred or the mythic being specifically established some relationship with the landscape (Kelley and Francis 1994). Vecsey (1988:145) concludes that in Navajo myth, physical place is as important as what is happening in the story because

The geographic references tend to emphasize the movement and vivacity of the hero...the mythic text cares little for the products of heroism; instead it sings the praises the heroic journey, setting an example for the patient to be healed by the Chantway and thereby become restored in health through his own motion.

In general, Indian myths, like those of the Navajo, occur along a storyscape that topographically represents what the story conveys. A hole in a sandstone cliff may be where a mythic being shot an arrow at an opponent, and a stain of color in a rock may represent an eagle frozen in flight.

Were one to pass along the path of the story, the landscape would be marked with story or song points. Moving from point to point permits a living person to physically reenact and directly experience the story or song. A Lillooet person told Romanoff (1992:227) that places where it occurred and that mark the Lillooet Coyote story

such landmarks are memorably named and arranged by the myth, so that a child hearing the myth acquired an internal map that he could follow on the ground.

Generally, specifically noted story or song landscape points are not more important than the less specific physical space between them, because they all constitute the geographical path of the storyscape.

Regional Landscapes

Regional landscapes are components of Native American holy lands. Like other cultural landscapes, they are defined in terms of both geography and culture. Typically, regional landscapes are spatially expansive, involving hundreds, perhaps thousands, of square miles. A major geographical feature often defines a regional landscape. Examples are the Black Hills of South Dakota or the Grand Canyon of Arizona. A major river like the Columbia may define a regional landscape, as can a desert like the Mohave. A regional landscape is the first level of cultural abstraction that can be expected to correspond with an *ecoregion* (such as the Mohave Desert) that is defined as somewhat unique by its biotic and abiotic characteristics (Golley 1993).

Usually, with a regional cultural landscape there are somewhat unique natural resources that are generally bounded by a major geographical feature. For example, there are certain types of plants and animals found in the Black Hills, the Grand Canyon, and the Sonoran Desert. When American Indian people used the natural resources of a regional landscape over long periods, then specific adaptive strategies developed and were incorporated into their overall cultural system.

Human adaptive strategies reflect, but are not determined by, their environment. Environmental deterministic theories have long since been set aside because studies demonstrate that ultimately people can live anywhere and do so largely on their own terms (Moran 1990, Vayda 1969). There are many dynamics between people and their environment (Ness, Drake, Brechin 1993), and these special relationships tend to be criteria in defining cultural landscapes, including regional landscapes.

Ecoscapes

Some new terms are necessary to clarify past discussions with greater conceptual specificity. One of these, *storyscapes*, and it has already been discussed. Another new term, *ecological landscapes or ecoscapes* points to the special relationship between American Indian cultural landscapes and the well-defined natural ecosystems they encompass.

The term *ecoscape* refers to a portion of a regional landscape that is clearly defined by an unusual or distinct local geography and its unique cultural relationship to an American Indian group or groups. The ecoscape tends to be recognizable terrain that has already been named by both Indian and non-Indian people. It may be a mountain range, a long canyon, or an area with many hot springs. The ecoscape is, by definition, smaller than the regional landscape in which it is found, but the two are directly related. The geographical structure and cultural meaning of a regional landscape derives in large part from the structures and meanings of the many ecoscapes it contains. For example, the Mohave

Desert is composed of great expanses of dry lake beds and their surrounding mountains, a massive unique valley called Death Valley, and dramatic areas defined by volcanic cinder cones, magma tube tunnels, and mesas capped by surface lava flows. Each has the potential of becoming an ecoscape due to its own physiological components, the unique plant and animal communities it supports, and the special relationships it has with Indian people. Together, these ecoscapes become the Mohave Desert as a regional landscape.

Indian people ultimately define an ecoscape when they specifically incorporate this local geography into their culture. The ecoscape may be viewed as a power place or a series of connected power places. It may have the shape of a creation being that is lying down, like *Kuuchamaa*, the Kumeyaay sacred mountain (Shipek 1985). It may provide mineral waters for healing. It may be of special historic importance. Each ecoscape will serve a special role in the history and culture of an Indian group and it will contain numerous places of specific cultural significance.

Landmarks

The term *landmark* refers to a discrete physical place within a cultural landscape (Kelley and Francis 1993:158). A landmark tends to be a small part of the local geography that is topographically and culturally unique. Landmarks are easily defined both in terms of their physical boundaries and the reasons why they are culturally important. A landmark may be a salt cave, which is the source of an essential natural element, the object of numerous pilgrimages, and the end of a storyscape. A landmark may be a deep spring in the desert that is surrounded by pictographs from past ceremonies, plants for food and medicine, and water for the irrigation of gardens. A landmark may be a power rock that will heal sick people if they can talk to it in an Indian language and perform the proper ceremony.

Landmarks tend to be obvious places that seem to demand the focus of intense cultural interest. The residual volcanic core standing on the high plains of Wyoming, for example, called by Lakota people *Mato Tepee* (Bear's Lodge) and by other people Devil's Tower, became the focus of cultural interest of at least ten American Indian groups as well as the federal government which made it a national monument (Evans, Dobyms, Stoffle, Austin, and Krause 1994:73-79). The central natural springs that gave Las Vegas (the Meadows in Spanish) its name are such a landscape (Stoffle et. al 1998).

Because of what might be termed inherently interesting features; it is relatively simple to convey the cultural importance of such landmarks to people belonging to another culture. As easily identifiable places whose meaning is readily conveyed to others, landmarks are ideal subjects for cultural protection and management. Except for Mt. Shasta, most TCPs are defined as landmarks; however, the upper portion of Mt. Shasta has recently received the TCP designation making it the largest TCP. In fact, most cultural resource protection laws in the U.S. are designed to protect landmarks. However, a few laws are designed to protect larger geographic units like ecoscapes.

American Indian Cultural Ecoscapes in Riverine Ecosystems: A Model and a Theory

The idea of developing a model and theory of riverine ecosystems was initially conceived and presented at the 1997 Society for Applied Anthropology (SfAA) meeting in Seattle, Washington. Then, as now, the driving observation was that from an American Indian cultural perspective there *is something special about rivers and the valleys that contain them*. That initial session on this topic laid out ideas regarding the importance of water, watersheds, rivers, and cultural resources near rivers. Participating in that session were representatives from three American Indian ethnic groups who shared ideas on this topic: the Skokomish, who live on the Skokomish River as it runs into the southern end of Puget Sound; the Wanapum, who live on the middle Columbia River at the junction of the Snake and Umatilla Rivers; and the Southern Paiutes who live along more than 500 miles of the Colorado River. Each of these ethnic groups sent elders to that SfAA session to explain their cultural attachments to these rivers and the surrounding valleys. This model and theory builds on those cultural perspectives as well as on the interactions our team have had with Mohave and Hualapai elders since then. This portion of the chapter is viewed as yet another step towards what may be a model and eventually become a theory for understanding why rivers and their valleys are so important to Indian people.

The General Model

Since 1997, the research team for this project has published four articles³ and a number of reports that address the issue of what are American Indian cultural landscapes. These studies present the first stages in developing a general model of landscapes and an initial theory (based on the concept of Puha or power) regarding how the model works. **The first point** is that there are regular elements of the riverine model – which are both natural and human conceived. These elements, singularly or in combined, produce a **cultural cognition** of places and the spaces between them. The **second point** is that these places are related to other places forming a higher level of complexity and abstraction, which are called **place networks**. **The third point** is that place networks are in turn **related to one another** at increasingly higher levels of complexity and abstraction until reaching the spatial and temporal limits of ethnic group's cultural cognitions. It is important to realize that these cognitive limits may exceed, and are certain to be different than those perceived by non-Indians and may reach spatially outward to interplanetary and interstellar relationships as well to spatially otherworldly plains of existence. All of these spatial relations will have real time and other time (mythic time) dimensions. It is no wonder that anthropologists have taken so long to piece the story of American Indian cultural landscapes together.

Briefly and simply, cultural landscapes are geographically referenced units of human culture that are both spatially nested within one another and vertically layered through

³ Stoffle, Austin, and Halmo 1997; Zedeno, Austin, and Stoffle; Dewey-Hefley, Zedeno, Stoffle, Pittaluga; and Stoffle, Loendorf, Austin, Halmo, and Bullets 2000.

time. At the largest currently modeled spatial level⁴, American Indian landscapes in the Hoover Dam region involve:

Eventscapes –interethnic connections produced by joint participation in culturally critically and persistent events such as the Ghost Dance of 1890;

Holy lands – geographic areas where a people were created thus given their birthright attachments and responsibilities to their land;

Song- and story-scapes which identify rather narrow but often very long strings of places connected by a combination of spiritual or physical trails;

Regional landscapes which generally define broad area of activities and spirituality that reflect broad ecological areas like the Mohave Desert and sociocultural interactions reflected in social subdivisions like a district;

Ecoscapes (the focus of this chapter and the Hoover Dam EIS) which are unique and interactive biotic and abiotic systems that are somewhat bounded by a topographically unique area such as a canyon, mountain range, or watershed; and

Finally, the smallest unit is a landmark – a highly unusual topographic feature that tends to attract the attention of people – such as a hot spring, big cave, jagged mountain peak, or volcanic neck sticking up out of the Colorado River.

Riverine Ecoscapes

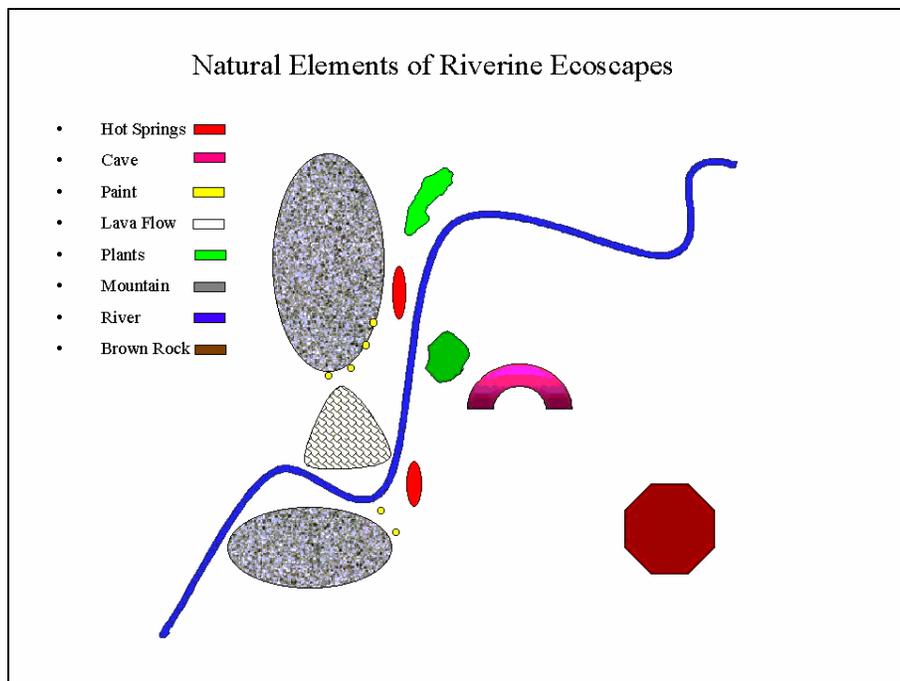
Riverine ecoscapes are cultural constructs (by this is meant that they clearly are only known through the minds of humans), but they have both natural and human elements. Some would say that both the natural and human elements are in fact human artifacts. From this perspective there are no inherent meanings in nature, thus when common constructs are made about similar natural elements it is strictly because the people will it so, rather than because there is some characteristic of the natural elements that caused the common response. From a Native American standpoint, nature is alive, willful, and talks. Nature is interactive and responsive to the behavior of humans, healing sometimes and punishing at other time. The essential balance defined at creation can only be achieved by a two-way flow of communication and culturally appropriate behavior between people (especially those people chosen by the Creator to be in this holy land) and nature.

Natural Elements

What are the key natural elements that define a riverine ecoscape and the landmarks within it as culturally important? [Figure Natural Elements of a Riverine Ecoscape]. Riverine ecoscapes that become central in the lives of Indian people have the following

⁴ At this time we have not modeled landscape connections to other temporal and spatial dimensions but these are real elements of the whole cognitive system and may be critical for understanding access to and use of puha – power.

elements (1) a river, (2) volcanic flows, (3) hot springs, (4) caves, (5) medicinal plants and animals, (6) paint source, and (7) geographic features like a mountain peak or big rock. There are interesting relationships between these elements. It is important to begin this discussion of these natural elements with the river – a power force that carves canyons and brings life to the region. Then there are volcanic lava flows – these arise at the edges of the river often flowing directly into it, only to be carved out again by the primary force of water erosion. Hot springs form as an offspring of volcanic activity and water and tend to be near both – sometimes actually at the edge of the river. Caves – are a product of erosion but more importantly are imbedded entrances into a mountain. Medicine plants are always useful but gain strength when they live at the edge of a river or near volcanic flows. Medicine animals also derive and share the special powers of a



specific area. Many types of paint (especially red ochre and yellow ochre) are found near lava flows because they can be produced at the contact point between previous earth and a volcanic lava flow. And finally there are geographic landmarks those highly nuanced protuberances – or places that speak a story of power to all people and provide a universal and dramatic setting for human activity.

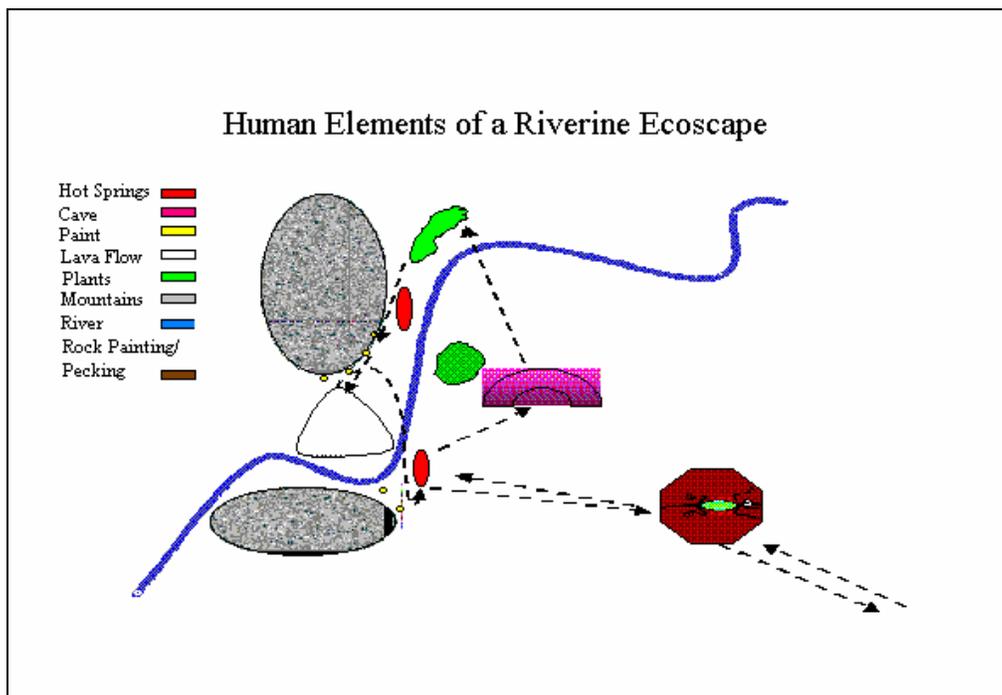
Human Elements

Humans respond to these natural elements and regularly attach certain types of meanings to them producing the cultural conceptualization of the riverine ecoscape [Figure 3: Human Elements of a Riverine Ecoscape]. Riverine ecoscapes commonly have the

following human elements: (1) an origin story, (2) an identification of component places as having special purposes, (3) a connection between places derived from sequential ceremony, (4) rock peckings and paintings, and (5) historic event layers.

It seems that places of great cultural significance have an **origin story** that explains why they are there and what is their purpose. Such stories may occur at the beginning of creation when the place and the people were formed together, or they may happen later during what some call “mythic time” when things are not just as they are today. In mythic time animals can talk to strange beings and great deeds can be accomplished by rabbits.

Within the riverine ecoscape are **places that have special purposes** – like caves where one can receive medicines or songs, places of curing like a rounded mountain-top, and places that are portals for travel to other worlds. These special purpose places tend to be associated with the natural elements discussed above, but can exist where there are no unusual natural resources. When two kinds of natural elements come together, like a river and a volcanic lava flow or the narrowing of space along a well traveled trail by canyon walls, a special place is formed that may elicit the formation of rock peckings and paintings. These marks on rocks are either made by powerful humans or by tiny anthropomorphic beings. The peckings are symbols indicating that the place is powerful, as such, the place and not the symbols is the center. The pecked or painted places often indicate where power moves into and out of the earth, and may be a place where a vision can be received or where a qualified person can prepare to go into a more powerful area like a cave or curing landmark.



Places within a riverine ecoscape that are identified in the culture are often **connected through sequential ceremonial activity**. This network of place connections is the foundation of the riverine cultural landscapes. It should be noted that a single network of connected places (itself a cultural unit) is connected with other similar cultural units. The entire web of relationships between places and networks of places is the foundation and ultimately the definition of all cultural landscapes. This web of place and network relationships extends outward spatially and back in time temporally, thus becoming the world where an ethnic groups lives. As such, this web of places and networks is the foundation for understanding, predicting, and managing how life will be for this ethnic group in the future. Breaks in this web threaten the cultural cohesion of the people; and, given their perceptions of the web, the existence of the earth.

Once the human dimensions of riverine ecoscapes are created, they, and the places so conceived, operate as places of power used by people repeatedly. Over time new meanings are attached. Historic events can add a layer – such as when an isolated canyon that once served as a spiritual retreat for medicine people becomes a region of refuge for all people hiding from an aggressor. Both meanings (a place for medicine people, and a place to hide) still exist but do so as separate landscape layers. Again, over time, such historic events create what are called here eventscapes, and together with previous landscape meanings, can create at one place “cultural landscape layering.”

A new landscape layer, such as an eventscape, can be created when a people face a great crisis and use their place of balance and power to solve the problem. If the crisis is massive, the balancing ceremony itself becomes a cultural landscape layer that is attached to this riverine ecoscape. For example, the Ghost Dance of 1889-1890 among the Southern Paiute was practiced in places that had been relied on for seeking balance. As is maintained elsewhere, the Southern Paiutes were not only dancing in Kanab Creek - a riverine ecoscape that itself was then being used as a region of refuge - they were Ghost Dancing the Grand Canyon itself, asking this special region to use its power to help solve the problems confronted by the Ghost Dance.

Disastrous social and environmental changes were occurring to thousands of Indian people in North America and together they chose this healing event to solve these massive problems. The Indian peoples who danced the ceremony of renewal potentially (it has yet to be documented every where) created a network of relationships between themselves, the other dancers, and the places danced. A new cultural landscape layer potentially was added to each place it was practiced. For the Kaibab Paiute people this involved Kanab Creek, the Grand Canyon regional landscape, their holy land, the lands of the Hualapai with whom they directly dance, and to hundreds of other distant places beyond Paiute lands where the dance was performed according to the prophet Wovoka's vision. By performing the Ghost Dance ceremony all of these people and places were tied together into what we call an eventscape.

Puha As Theory

It is beyond the scope of this text to explain why *Puha* is the most likely epistemological candidate to explain the cultural significance of places and cultural landscapes in riverine ecoscapes. However, a few ideas are presented here to begin this argument which is the subject of another essay. This short section is specifically focused on the culture of the Numic and Yuman speakers and should only be extended as an explanation in other Indian cultures with the addition of epistemological support evidence from those cultures.

The presence of power is viewed by American Indian people in the western United States as the most robust explanation for why things are culturally significant, how these things are related to one another, and ultimately how they are intellectually integrated. According to Liljeblad (1986:643-644) supernatural power "...was everywhere a source of individual competence, mental and physical ability, health, and success; for this concept the Numic languages use cognate forms of a single term: Mono and Northern Paiute *puha*, Shoshone *puha* and *poha*, Kawaiisu *puhwa*, Southern Paiute *pua-*, Ute *puwavi*." According to Lamphere (1983: 744), many general characteristics of North American shamanic religion were apparent in the practices of the Yuman peoples of the Colorado River. For example, the shaman who has the power to cure acquires it through a dream experience. The connection between dreaming and power can be seen in the Maricopa work *Kwstma's* "one who has power," literally "the one who dreams." The Maricopa words for dream and spirit are the same: *sma'k* (Spier 193: 237-238, cited in Lamphere 1983). In such a dream the shaman usually travels to a sacred mountain place where he encounters either a spirit of the mountain, a bird, or an animal. The spirit teaches him songs, gives him the opportunity to cure a sick person, or gives him the power to cure in some other way. Among the Walapai (Kroeber 1935: 188, cited in Lamphere 1983) a man may actually go to a mountain, build a fire in a cave, and spend four nights, during which time he dreams and acquires power from a spirit.

Power is a highly abstract concept that has largely been overlooked by scholars who have studied the culture of American Indian people in the west. This has occurred because it is both esoteric (thus not fully understood by all members of the society) and confidential (thus not to be explained to outsiders or Indian persons who may not use the knowledge of power in a culturally appropriate way). Miller (1983: 68) estimates that only about 20% of an Indian ethnic group possesses information about power, and less than 5% has a systematic overview (see Stoffle, Halmo, and Evans 1999 regarding the distribution of Numic plant knowledge). Similarly, Tilley (1994:26) maintains that places are not equally shared and experienced by all people and in human society the ability to control access to and manipulate particular settings for action (that is power places) is a fundamental feature of the operation of power as domination. In other words, knowledge about power (and visits to power places) is shared on a need to know basis and only with those who should have cultural access whether the person asking about it is an Indian person or a federal land manager.

The best way to understand how the world is connected in Numic and Yuman culture is to begin with the concept of a "living universe." This is an epistemological foundation of Numic and Yuman culture, or what Rappaport (1999:263-271; 446) calls Ultimate

Sacred Postulates. These terms simply mean that the concept of a living universe is so basic in Numic and Yuman culture that you cannot understand many other aspects of culture without first fully recognizing this concept.

A living universe is alive in the same way that humans are alive. It has most of the same characteristics as humans. The universe has physically discrete components that we will call *elements* and something like energy that we will call *power*. These are a few general statements that we can make about power:

- ? Power exists throughout the universe, but like differences in human strength, power will vary in intensity from element to element.
- ? Power varies in what it can be used for and so determines what different elements can do.
- ? Power is networked, so that different elements are connected, disconnected, and reconnected in different ways, and this occurs largely at the will of the elements that have the power.
- ? Power originally derived from Creation and permeates the universe like spider webs in a thin scattering and in definite concentrations with currents, generally where life is also clustered.
- ? Power exists and can move between the three levels of the universe upper (where powerful anthropomorphic beings live), middle (where people now live), and lower (where super-ordinary beings with reptilian or distorted humanoid appearance live).

Summary

This section has focused on presenting a descriptive model and a theory of riverine ecoscapes. The writings of Greider (1994), Tilley (1994) and others are leading us towards an understanding of just how essential cultural landscapes are to humans. This line of investigation needs to proceed, because it can help explain why Indian people (and others with long standing traditional ties to the land) express such grief when riverine cultural landscapes are impacted by projects. In addition, it can provide justification for protecting cultural landscapes. In riverine ecoscapes, water makes a central contribution to ecoscape including being a source of life, creating spectacular geology, becoming a source of demonstrated power, and carving water-canyons which serve as regions of refuge for Indian people. Special places occur along rivers when a combination of natural elements also occurs, thus producing the necessary foundation for complex ceremonial activity.

In the next section, we examine the relationships between humans and both Sugarloaf Mountain and Gold Strike Canyon. These sites have been used by the Southern Paiutes, Hualapais, and Mohaves for thousands of years. Therefore, their connections to these

places are multi-layered and infused with cultural significance. Both Sugarloaf Mountain and Gold Strike Canyon constitute parts of a broader ecoscape that connects places physically, culturally and historically.

Section II

EVALUATION AND ASSESSEMENT OF SUGARLOAF MOUNTAIN, ARIZONA, AND GOLDSTRIKE CANYON, NEVADA AS A TRADITIONAL CULTURAL PROPERTY UNDER THE NATIONAL HISTORIC PRESERVATION ACT

Traditional Cultural Properties

The criteria established under the National Historic Preservation Act to identify significance historic properties were originally written to consider the protection and preservation of tangible historic structures, such as historic buildings, objects, or sites that contain tangible remains or historic activity. The past decade has witnessed the realization that properties significant to American Indian communities entail a broader definition of cultural significance. Properties associated with American Indian traditional values may not necessarily contain the tangible remains listed above. The concept of a Traditional Cultural Property was introduced to potentially include those properties that held significant cultural associations for communities without the requirement that tangible remains be present. As defined in National Register Bulletin 38, "A traditional cultural property ...can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history; and (b) are important in maintaining the continuing cultural identity of the community." Examples of such properties include: "...a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world" or "a location where Native American religious practitioners have historically gone, and are known or thought to go today, to perform ceremonial activities in accordance with traditional cultural rules of practices." (Parker and King 1991:1)

As part of the process of determining the significance of a property as a TCP it is necessary to conduct ethnohistoric and ethnographic research. The ethnohisotric research was conducted to provide an historic and cultural context within which an evaluation can be made. Interviews with tribal members in the region provide the oral testimony on the links between this property and the culturally affiliated communities. During the course of ethnographic research on both Sugarloaf and on Goldstrike Canyon 78 site interviews, 36 landscape interviews, and 36 final evaluation interviews were conducted between 1998 and May of 2000. The research team consisted of tribal elder informants, a writers' group of tribal representatives, and research members from the Bureau of Applied Research in Anthropology (Univeristy of Arizona) with specialists in cultural anthropology, archaeology, natural resource management, ethnobotany, and ethnohistory. Two separate and more detailed reports are also available to provide additional in-depth information on these properties.

Traditional Cultural Properties defined to include those places linked to traditional beliefs of a living community.

The existence and significance of such locations often can be ascertained only through interviews with knowledgeable users or the area.

National Register Criteria for Determining the Eligibility of Traditional Cultural Properties

In order to be determined eligible to be listed on the National Register of Historic Places, a TCP must be a physical place or property. Generally, the place or the significance attached to this place must be at least 50 years old. In addition, the site, or its attached significance, must have maintained a reasonable level of integrity. By integrity is meant that the property have an integral relationship to traditional cultural practices or beliefs, and is in such a condition such that the relevant cultural relationships survive.

TCP must be a Property, generally be 50 years old, and maintained its integrity

In addition, Bulletin 38 (Parker and King 1991) provides a number of criteria under which a property can be considered as a TCP. These criteria include:

National Register Criteria

- (a) *Association with events that have made a significant contribution to the broad patterns of our history.* For the eligibility of a TCP, this criterion can be viewed broadly to include traditions that are rooted in the history of a group who associates the property with traditional events or beliefs. "History," under this criterion, may be taken to include traditional oral history as well as recorded history.
- (b) *Association with the lives of persons significant in our past.* This criterion, as it relates to an evaluation of a TCP, can mean a real or mythical person that is considered central to a group's history, traditional practices, or sense of cultural identity.
- (c) *Embodiment of the distinctive characteristics of a type, period, or method of construction.* This criterion, as defined in Bulletin 38, includes property that is representative of a significant and distinguishable entity whose components may lack individual distinction. Under this criterion, a property may be part of a larger entity of traditional cultural importance.
- (d) *History of yielding, or potential to yield, information important in prehistory or history.* Under this criterion, a property's potential to yield information may include significant ethnographic information and it important to the identity and the cultural continuity of a community.

Determine Whether any of the National Register Criteria Consideration make the Property Ineligible

Ineligibility Considerations

Properties can be ineligible for listing on the National Register of History Places if they meet one or more of the following considerations:

Consideration A: Ownership by a religious institution or use for religious purposes. The purpose of this consideration is to ensure that government agencies do not become entangled with religion issues, or be seen as favoring one religion over another. However, this consideration should be viewed in light of the language in Bulletin 36. "...The fact that a property is used for religious purposes by a traditional group, such as seeking supernatural visions, collecting or preparing native medicines, or carrying out ceremonies, or is described by the group in terms that are classified by the outside observer as 'religious' should not by itself be taken to make the property ineligible." (Parker and King 1991:13)

Property owned by a Religious Institution

Consideration B: Relocated Properties. Properties that have been moved from their historically important locations are not usually eligible for inclusion in the National Register. This consideration does not apply directly or indirectly to the properties under consideration here.

**Relocated
Properties**

Consideration C: Birthplaces and graves. Birthplaces and graves of famous persons are not usually eligible for inclusion in the Register. It is possible that the birth or burial can be ascribed such cultural importance that its association with a property contributes to its significance. However, it is no likely that such factors are relevant in the properties under review.

**Birthplaces and
graves**

Consideration D: Cemeteries. Cemeteries are not eligible for inclusion in the Register unless they “derive (their) primary significance from graves of persons of transcendent importance, from age, from distinctive design values, or from association with historic events.” (Parker and King 1991:14) However, the presence of graves does not make a property ineligible for consideration.

Cemeteries

Consideration E: Reconstruction. A property that has been reconstructed or is new construction – even though it is a reproduction of previously significant property – is not eligible for inclusion to the Register. This issue does not factor into the property under consideration.

Reconstruction

Consideration F: Commemoration. Properties constructed to commemorate a traditional event or person cannot normally be consider for inclusion on the Register. This issue is not a factor in the properties under consideration.

Commemoration

Consideration G: Significance achieved within the past 50 years. Property that have gained their significance less than 50 years ago are not normally considered for listing. In the case of the property considered here it can be demonstrated that the property was used in the distant past given the oral testimony and the archeological evidence. However, due to the restrictions of access placed on the property by the construction and security needs of nearby Hoover Dam, there may well have been a break in traditional use of the areas under consideration. The important factor to consider is the understanding that regardless of the period of restricted access, the significant cultural values attached to this property has been maintained by the cultural groups that view it as important. The continuity of cultural values on these properties have persisted, as have the cultures of the American Indian communities themselves.

**Significance
achieved within the
past 50 years**

Evaluation Sugarloaf Mountain, Arizona

Sugarloaf Mountain is evaluated here to determine its eligibility for inclusion on the National Register of Historic Places. As indicated earlier in this document, this property should be evaluated as a part of a larger cultural landscape that has significance to a number of American Indian tribes in the region. Although this evaluation focuses primarily on the mountain itself, its cultural significance is, in part, determined by its place within this larger landscape setting.

The Southern Paiutes, Hualapais, and Mohaves have all traditionally used Sugarloaf Mountain as a place for practicing spiritual, scientific, educational, political, economic, and social activities. The long term presence of American Indians at Sugarloaf Mountain is evidenced by physical artifacts that include two clearly demarcated ceremonial clearings, a petroglyph, a turquoise mine at the base of the mountain, a cave with manos used for grinding corn, doctor rocks, and several lithic scatters.

In addition to archeological evidence, historic and contemporary documentation confirms the existence of strong connections between Sugarloaf Mountain and the Southern Paiutes, Hualapais, and Mohaves. These intimate and deeply forged connections to Sugarloaf Mountain are integral to the maintenance of cultural, spiritual, ecological, and historic continuity between the ancient people of southern Nevada and their contemporary descendants. Today the preservation of sacred knowledge and traditional cultural practices through the education of youths hinges upon the recognition and protection of those sacred sites of the Southern Paiutes, Hualapais, and Mohaves that have not been irrevocably altered. Sugarloaf Mountain is such a place.

Amongst the Mohaves, Sugarloaf Mountain is repeatedly mentioned as a place that is tied to the sacred mountain, Avikwame. In travel songs, bird songs, and celebratory songs, Sugarloaf Mountain is noted as the northern most boundary as well as a spiritual place of power which is linked to the Origin Mountain, Avikwame. The Hualapais also experience enduring connections to Sugarloaf Mountain. Upon arriving to Sugarloaf Mountain, one Hualapai elder began to speak in the cry voice about that which came before. In the presence of the mountain she re-experienced the memories of her ancestors whose presence at Sugarloaf remains strong. She relayed how elders, adults, youths, and babies were forced to leave their ancestral lands and march to La Paz. Many were shot, thrown into pits full of slain humans, and even buried alive. Hualapai women and children were frequently killed alongside Hualapai men. Those who were not shot often died of European diseases and starvation. Today the Hualapai meet each year to conduct a three-day ceremony to mourn and honor the people who died on the march to La Paz.

The Southern Paiutes also experience intimate connections with Sugarloaf Mountain. According to several elders, Sugarloaf Mountain is on “The Salt Song Pathway”. Although first recorded at the turn of the century, the Salt Songs have their origins in times prefacing Euroamerican histories. The Southern Paiutes continue to sing the Salt Songs today. As a result, the sacred sites that are mentioned in these songs remain central to Southern Paiute identity and culture. This is confirmed in ethnographic interviews. The elders explain, “Sugarloaf is a sacred place to Southern Paiutes. It is the only place of its kind that is used as a path to communicate with spiritual beings in the

**Criterion (a):
Association with
events that have
made a significant
contribution to the
broad patterns of
our history.**

**Sugarloaf a place of
cultural, spiritual,
historic continuity**

**A place linked to
Avikwame
(Newberry Peak)**

**Mohave and
Hualapai
connections**

**Sugarloaf is on the
Salt Song pathway**

**Mountain a source
of “doctor rocks”
and crystals and
offering places**

area.” In addition, “The doctor rocks, crystals, and offering places in this area were placed her by the Creator for Southern Paiutes and others.”

Since time immemorial, Southern Paiutes, Hualapais, and Mohaves have practiced cultural observances at Sugarloaf Mountain. On the top of Sugarloaf, individuals and shamans used the ceremonial clearings for spiritual purposes, astronomical observances, teaching, and both political and social gatherings. The base of Sugarloaf Mountain has frequently been used in connection with healing activities utilizing doctor rocks, plants, and whiptail lizards.

Today Sugarloaf Mountain is integral to the maintenance and perpetuation of the cultural traditions of the Southern Paiute, Hualapai and Mohaves. This sacred site serves as a place where cultural traditions and knowledge can be conveyed from generation to generation. As there are many factors that endanger the cultural traditions of these groups, it is essential to protect and preserve Sugarloaf Mountain so that it may continue play its critical role in the transmission of knowledge from elders to youths.

Sugarloaf Mountain plays an integral role in the cultural practices and beliefs of contemporary Southern Paiutes, Hualapais, and Mohaves. Many elders agree that Sugarloaf Mountain is “a good place to teach children and let them understand better what it’s all about.” Sugarloaf Mountain has always been a sacred site where individuals, shamans and healers have gone to develop and practice their knowledge. Amongst the Southern Paiutes, Sugarloaf Mountain has served as an area where people have gone to educate and prepare themselves for sacred ceremonies occurring at Gypsum Cave. Sugarloaf Mountain has also served as a community learning center. “The old people used to meet here with the Hualapais, Chemehuevis, Moapa Paiutes and others for spiritual purposes”. In addition, Sugarloaf Mountain has traditionally served as “a place away from main villages, where people came to talk about common interests.” Today the Southern Paiute, Hualapai and Mohave express a unified desire to maintain these practices and thus ensure their knowledge and traditions will be kept alive and rejuvenated amongst younger generations.

The present condition of Sugarloaf Mountain is sufficient for maintaining the relationships between this sacred site and the cultural practices and beliefs of contemporary Southern Paiutes, Hualapais, and Mohaves. Elders state that “Sugarloaf has maintained its appearance and identity.” A Southern Paiute adds, “We don’t need anything special, we already know the place and how to use it, and what we need to use is here.”

At present there are two sewer ponds and a series of powerlines at the base of Sugarloaf Mountain. In addition traffic flows along the highway parallel to this site. These elements constitute changes in the original conditions of the areas surrounding Sugarloaf Mountain. However, it is essential to recognize that these phenomenon do not fundamentally alter the sacredness of this site. Therefore, they neither interfere with the ability of elders to communicate with the mountain nor to perform traditional activities. A Southern Paiute elder explained, “Sugarloaf Mountain still has its basic aesthetic beauty intact. Its natural state is all right.”

During interviews elders repeatedly engaged with areas at the base and top of Sugarloaf Mountain. Even in the presence of the ponds, one Southern Paiute elder explained, “You can be on the top or the bottom and get a feeling of goodness.” The information relayed by the Southern Paiutes, Hualapai and

Sugarloaf Mountain place for maintaining cultural identity and continuity

A place for ceremonial and spiritual preparation

Maintains its integrity in spite of many changes

Disturbed features do not negate the sacred character of the mountain

Mohave strongly confirms the fact that superficial changes in the environment have not detracted from the significance inherent to Sugarloaf Mountain, nor the capacity of elders to engage this site in a manner conducive to practicing activities traditionally associated with Sugarloaf Mountain in both prehistoric and historic periods.

Traditional Cultural Functions & Uses Related to Sugarloaf Mountain

The site of Sugarloaf Mountain expresses its power through all of the elements of nature, which are understood to manifest in concert rather than as discrete entities. The physical nature of this site expresses itself through the earth, stones, plants, air, water, turquoise and crystal, ceremonial circles, cave, manos, petroglyph, doctor rocks, and lithic scatters. These elements are uniquely patterned physically, spatially, spiritually, and temporally. The Southern Paiute, Hualapai, and Mohave have woven their own lives into this web for thousands of years through ceremonial practices, ritual, prayer, song, story, and collective events. These multiple connections are infused with the power of the mountain that is perceived as living and intricately connected to the traditions, knowledge, and identities of the ancient and contemporary Southern Paiutes, Hualapais, and Mohaves.

Sugarloaf Mountain has served as a distinctive landmark and territorial marker noted in the songs as well as the oral histories of the Southern Paiute, Hualapai, and Mohave. The uniquely rounded shape of Sugarloaf Mountain has also added to its significance and hence the uses and functions associated with this traditional site in both prehistoric and historic times.

The following is a sample of interview material collected on site during research and consultation. A more complete analysis of all 87 interviews is found in the supportive documentation.

“It’s a sacred site and only certain people would know the Indian name for it. That information is held within a family or clan having a certain role and certain knowledge. The parameters are points in the mountains. It’s in our history, our boundaries, and the natural boundaries of our people. This place has been everywhere in song and story; it’s just beautiful. It reminds me of a story of other tribes here. The Mohave named the Chemehuevi. They saw them in the water.”

Mohave Consultant

“Sugarloaf is a distinct mountain; smooth, and rounded up. It’s distinct from others; more ragged and jagged. It’s a distinctive landmark for people here.”

Southern Paiute Consultant

“Perhaps these rock rings are all connected somehow. Sugarloaf Mountain could have been a territorial marker. Hermitite would be blessed by a holy man and used as medicine (topical) for affected areas, a good sunscreen when mixed with deer tallow. Another version was used by the war chief.”

Hualapai Consultant

“Sugarloaf Mountain is marked by stones and topographical features. (They) used the healing stones for doctoring. The top of the mountain

Mountain a Multi-Tribal Cultural Landmark

Interviews – Oral Testimony

Territorial boundary

Rock rings connected. Medicine men used rocks

was used for ceremony and stargazing. The surrounding areas features trail marks and travel marks used for territorial markers.”

Southern Paiute Consultant

Sugarloaf Mountain has been used as a landmark as well as a sacred site for the exchange of knowledge over thousands of years. This knowledge comes from elder teachers as well as the mountain itself which the Southern Paiute, Hualapai and Mohaves have been taught to attune themselves towards, and thus accrue knowledge from multiple rather than singular educational sources. The transmission of information to younger generation is essential for the preservation and continuation of traditional and cultural knowledge. As much of this knowledge is learned directly from the mountain itself, this sacred site is integral to cultural traditions.

Cultural continuity and transmission of the cultural knowledge

“Sugarloaf is used like a landmark. It would be good to teach the children here. It let’s them understand better, what it’s all about.”

Southern Paiute Consultant

“It’s a landmark. You can just see around here. There’re not another place like this.”

Southern Paiute Consultant

“They would have brought their young males here to teach them about quarry sources, crystals and the protocol of how to make offerings, and how to tell stories in high places, using rocks for healing, and to talk about the whole region.”

Southern Paiute Consultant

Sugarloaf a Landmark

A place to teach and to heal. A regional landscape perspective

Sugarloaf Mountain the site of Ceremonial/Spiritual Activities & Astronomical Observations/Ceremonial Clearings

The ceremonial activities constitute one of the central functions of Sugarloaf Mountain. These activities involved both individual shamans and groups of people who regularly convened on Sugarloaf Mountain to worship, develop knowledge, and express knowledge through healing practices. These activities included astronomical observations, rituals, vision quests, and the collective augmentation of knowledge.

Site of religious activities providing cultural continuity and transmission of cultural knowledge

“On top is a flat area where the ancestors used to fast and pray for healing purposes or to spiritual beings, those seeking to be a shaman or healer; spiritual persons. There are many ruins, arrowheads, grinding stones, pottery and rock writing. This is a sacred site, to pray, have visions, fast, pray to the Creator. There may be burial grounds nearby. It should be included as a historical site for the Hualapai. Include it in with the prehistorical area boundary.”

Hualapai Consultant

“Connection to the Salt Song taking you part way on the trail. It is part of the Salt Song Trail. Gypsum Cave is near and the hot springs are right down there. Here is the spiritual connection with the creator. Vision quests were performed here. Before you go to Gypsum Cave, you have to go to a high spot. If the creator feels that this is what you need and thinks you need and you go to the cave to get stronger in your songs, to ask them to stay with you, all the time so that the songs will not be forgotten. The songs and what you do to prepare and receive them . . . it’s so spiritual. You have to do it with the right frame of mind and have a connection with the creator.”

Southern Paiute Consultant

Sugarloaf connected to other sites in the region. Songs derive from mountain

Vision Quest Site

Sugarloaf Mountain also served as the sacred site of vision quests that sometimes involved both individuals, and whole families. These vision quests occurred at Sugarloaf Mountain because it was a known center of power. Today this same power is acknowledged and understood by the Southern Paiute, Hualapai, and Mohave elders. The recognition of this power explains their need to teach their children at this location.

Mountain served as vision quest site and a source of power

“If you are helping with vision quests, the families came here in supporting you. They set up camp, sacred ceremonial purposes, for prayers. This was the Salt Song pathway. Knowing how close Gypsum Cave was- The hot springs were used by other tribes their way. This spot was used for ceremony and sacredness because it is so centered- every song that you sing and every step that you take and this is the Salt Song Trail. Oh my goodness! Seeing is believing.”

Southern Paiute Consultant

Mountain on the Salt Song Trail

“Sugarloaf was used for vision quests, for hiding in the mountains; gathering tobacco and lithic materials. A place for hunting ceremonies.”

Southern Paiute Consultant

A place for gathering sacred materials

Healing/Restoration/Water, Plants & Doctor Rocks

Sugarloaf Mountain has always played an integral role in the healing traditions of the Southern Paiute, Hualapai, and Mohave. In both prehistoric and historic times successful healing required an in-depth knowledge of the healing resources provided at Sugarloaf Mountain, as well as a respectful relationship with this source of power. The power of Sugarloaf Mountain helped them to prepare themselves for receiving the songs necessary for healing, as well as the knowledge to utilize the water, doctor rocks, lizard tails, plants, and regions of healing in a manner conducive to physical and spiritual restoration.

“Medicine men can sing songs prior to individual songs and when the individual goes to heal the medicine men get their medicine for them. The water is a living being and in order to heal you need to talk to the water. The river, on the other hand, was used by Paiutes to come across the river with the river can be also said from far away,

because they are carried by the wind to the specific healing spot.”

Hualapai Consultant

Sugarloaf Mountain the Site of Ceremonial Dancing, Ceremonial Clearings and Served as an Intertribal Gathering Place

Sugarloaf Mountain has been repeatedly noted as a place of power. Those who gathered at Sugarloaf Mountain did so under varying circumstances. Frequently, the gathering focused on spiritual and educational purposes which speaks to the focus on events that contributed to cultural continuity. It is suggested in interviews that Indian people gathered at Sugarloaf Mountain under political pretenses including the Ghost Dance. Therefore, the ceremonial clearings had multiple functions.

Ghost Dance

“The ceremonial clearings were made by Indians. They used them for many things; ceremony, gatherings, vision quests, meetings.”

Hualapai Consultant

“Sugarloaf Mountain is the only dome shaped mountain in this area. They could have done the Ghost Dance around here.”

Southern Paiute Consultant

Sugarloaf Mountain Contains Cultural Features that are Part of a Larger Entity of Cultural Importance

The site of Sugarloaf Mountain expresses its power through all of the elements of nature, which are understood to manifest in concert rather than as discrete entities. Sugarloaf Mountain exists as a place of power within a larger plane of interconnections. Elders have noted that it is related to other significant sites including GypsumCave and Avikwame. Sugarloaf Mountain has functions and uses that are simultaneously unique yet integrally related to places beyond itself. The cultural features/elements found at Sugarloaf Mountain are part of a larger cultural entity and serve to preserve the larger traditions of more than one tribal group. In addition, from a landscape perspective, some of these features are unique but derive their importance from their links to a larger cultural landscape. The mountain and its natural/cultural elements are an significant part of a cognized landscape important to tribes in the region.

Criterion (c): Representative of a significant and distinguishable entity whose components may lack individual distinction

“Of course, to bring the young up there to prepare them for vision quest. If you have some tobacco and some sage, if you feel lonesome and sad, a spatial ceremony- this is how we do it there. As a lookout point used by everyone. You can see up the river and down the river in all four directions. (It is also used) as a place for teaching reference points.”

Southern Paiute Consultant

“This place has a spiritual feeling; the old people used to meet here with the Hualapais, Chemehuevis, Moapa Paiutes and others for spiritual purposes.”

Southern Paiute Consultant

“This was a place away from main villages, where people came together to collect doctoring stones and to talk about common interests. The mountain is a powerful place because of its shape, being near the river, and having stones for tools and doctoring. Rock shelters here may have burials.”

Southern Paiute Consultant

Doctor Rocks Gathered: A Place of Healing and Restoration

Southern Paiute, Hualapai and Mohave elders identified numerous doctor rocks at the base of Sugarloaf Mountain. These elders frequently cautioned members of the interview team not to interfere or disturb them. This cautious and respectful treatment of the doctor rocks confirms that the elders continue to experience them as sources of powerful medicine.

Gather “doctor rocks”

“The Dr. rocks, crystals and offering places in this area were placed here by the Creator for Southern Paiute people and others.”

Southern Paiute Consultant

“The round rocks were used to communicate with spiritual beings and also as medicine against arthritis and bone pains. You put them in the fire until they get yellow/red and then cool them off and wrap them in bark (cedar bark - like fir tree) after which they are ready to put on the sore spot.”

Hualapai Consultant

“Stones and Topographical Features- They used the healing stones for doctoring. The top of the mountain was used for ceremony and stargazing. The surrounding areas features trail marks and travel marks used for territorial markers.”

Southern Paiute Consultant

“They would have come here to quarry rocks and gather stones for doctoring. Other tribes, like the Hualapai, would have come here with them. They would have doctored in nearby Hot Springs like the one at the end of Sugarloaf Canyon. They would have brought their young males here to teach them about quarry sources, crystals, and the protocol of how to make offerings, and how to tell stories in high places, using rocks for healing, and to talk about the whole region.”

Southern Paiute Consultant

Shared Cultural Traditions

The stones and chippings at Sugarloaf Mountain served multiple purposes. They were used in healing practices, tool making, weapon making, and trade. These varied uses indicate that the Southern Paiute, Hualapai, and Mohaves were familiar with the resources of Sugarloaf, and knowledgeable about the methods for using these resources effectively.

Healing Stones and Stone Chips

Intertribal Economic Activities

“My grandmother used to relieve her blood pressure with these sharp stones; she would cut veins at certain points and let her blood out then fix it.”

Southern Paiute Consultant

“The many chippings at this site were part of tool production. They would also use the smooth stones for doctoring; different sizes and shapes were used for different doctoring.”

Southern Paiute Consultant

Doctor rocks

“Stones- there are beautiful ones here. Used as trade items. Always quartz was used in ceremony.”

Mohave Consultant

Ceremonial Turquoise and Ceremonial Clearings

At the foot of Sugarloaf Mountain people mined turquoise long before the arrival of the Spaniards and Euroamericans. In the Engineering and Mining Journal, V. LXIV, 1897:456 the author notes that “numerous stone implements and prehistoric workings” were found at this site. In addition, “The mining zone extended half a mile wide and a little more than half a mile long.” Turquoise was and remains central to the Southern Paiute, Hualapai, and Mohaves in religion, trade, and art.

“Turquoise, springs, mountains, trails. Each of these features play a part of very complex and holistic religious activities. Some items are discarded as markers of territory. All could be used for teaching or preparing someone for ceremonies.”

Southern Paiute Consultant

Mountain a traditional source of turquoise

“In certain areas of the mountain, (they) got red pigment which they used for ceremonies. Turquoise was used in ceremonials. Sugarloaf and other mountains were used for curing.”

Hualapai Consultant

Mountain a source of paint

Links with Larger Landscape

From the top of Sugarloaf Mountain, the people who frequented this sacred site had a viewscape that connected the mountain and its people to the four directions and the sacred places noted in both songs and oral histories.

“Of course, to bring the young up there to prepare them for vision quest. If you have some tobacco and some sage, if you feel lonesome and sad, a spatial ceremony- this is how we do it there. As a lookout point used by everyone. You can see up the river and down the river in all four directions. (It is also uses) as a place for teaching reference points.”

Southern Paiute Consultant

Links to the larger Landscape

Ceremonial and Spiritual Activities - Ceremonial Clearing

The Southern Paiutes, Hualapai and Mohave used the ceremonial clearings for spiritual, communal, and healing functions.

“The ceremonial clearings served as healing and religious purposes for several groups. At different times of the year, depending on the ceremonies-Ghost Dances, perhaps but this was not big enough- like Peach Springs. This would have been a good lookout point. (Ceremonial clearings) sometimes you have to get up and greet the sun, they could be for this like for morning prayer. On high places they built circles and fasted; most high points would have one. When you do prayers to the mountain it (the mountain) will pass them on from mountain to mountain until your prayers get to Spirit Mountain. They would have made tools here; could have lived on the terraces or in rock shelters. The ceremonial clearings on top of Sugarloaf Mt. are surely connected with this site.”

Hualapai Consultant

Religious activity

“ Dancing took place in a ring in a circle. There was eating, and thanking God sometimes all night. We worked stones and used clay to make dishes here. The Mohaves stopped by in some places here to rest and continue on the way.”

Mohave Consultant

Clearing served a dancing circles

“If you are helping with vision quests, the families came here in supporting you. They set up camp, sacred ceremonial purposes, for prayers. This was the Salt Song pathway. Knowing how close Gypsum Cave was- the hot springs were used by other tribes their way. This spot used for ceremony and sacredness because it is so centered- every song that you sing and every step that you take and this is the Salt Song Trail. Oh my goodness! Seeing is believing.”

10 B, p. 5 of 6- Southern Paiute- Female- Sugarloaf

Salt Song Trail. Linked to Gypsum Cave and other features on the landscape

Healing Practices – Cultural Use of Lizards

The Southern Paiutes, Hualapais, and Mohaves held in-depth knowledge of the body and healing. They utilized the resources at this site to perform delicate operations. The tails of whiptail lizards were applied to cataracts and sharpened stones were used to relieve blood pressure.

“My grandmother used to relieve her blood pressure with these sharp stones. . . She also used lizard tails for cataract operations. I remember watching her. After a few days she could see really well.”

Southern Paiute Consultant

Ceremonial Rock Images - Petroglyph

At the top of Sugarloaf Mountain one of the interview participants located a small rock image of a human figure in close proximity to the ceremonial clearings. A similar image has been observed in several other sites including Keyhole Canyon.

Petroglyph a directional symbol

“The petroglyph is a symbol. It can be a directional marker; a trail

marker, which provides significant information.”

Hualapai Consultant

“It’s a universal symbol that would be recognized by many people.”

Hualapai Elder Consultant

A Zuni representative also recognized this symbol when shown several photos at a meeting of review. He related that the symbol is called *Chimikyanakya*- a word that is translated as ‘amorphous man’. *Chimikyanakya* is the name of the first people that came out from the fourth level into this world. The Zunis came out at Ribbon Falls. The people who emerged were called slime people and had webbed feet. According to this tradition, the *Chimikyanakya* represents a type of human understood and lucidly depicted in origin stories.

Inter-tribal meaning for petroglyph

Ceremonial Activities - Bighorn Sheep

According to several elders a Bighorn Sheep is the guardian spirit of Sugarloaf Mountain. This animal is considered integral to the sacredness of the site. Amongst the Navajos, the antlers were used in ceremonial activities.

Bighorn sheep guardian spirit

“The antlers of some of the animals were utilized. The Navajos especially liked the horn of the bighorn sheep. It has a lot of significance for spiritual and healing purposes. In their ceremony, this is what they used them for. The Hualapais collect Bighorn or any antlers. They are in demand, needed for different reasons; Haiku are collectors. One of our Hopi tribal members makes jewelry and ornaments of antlers.”

Southern Paiute Consultant

Sugarloaf Mountain also meets the requirements of Criterion (d) that focuses on a property’s potential to yield significant cultural information. Normally, this criterion addresses an the future potential of an archeological site yielding important historic or perhistoric information; or an historic building providing important information on architectural stule and construction technique. In this case, Sugarloaf Mountain has the potential to yield significant cultural knowledge as it is passed on to the next generation of American Indian people. Those interviewed at the site often indicated that the site was an important place to reveal traditional cultural knowledge to tribal youth: an important and appropriate place for such transmission of knowledge to take place. In this sense, the mountain can be seen as yielding not only aspects of traditional culture not yet known to many others, but as a place where that information can be preserved for future generation by passing it along to the young. Such information, even esoteric information, is vital to the survival of living cultures. Sugarloaf Mountain is a place where important information is revealed and preserved; a place ultimately instrumental in preserving cultural traditions of more than one tribe.

Criterion (d): History of yielding, or potential to yield, information important in prehistory or history

Under this criterion, Sugarloaf must also be seen from a regional, or larger landscape perspective. Information yielded from historical and ceremonial interrelations between the Southern Paiutes, Hualapais, and Mohaves and this sacred site reveals a way of engaging and thinking about the environment which is utterly distinct from resource and use paradigms. Rather than viewing the land as inert and a sum of discrete parts, those with connections to

Sugarloaf an important hub in a regional landscape

Sugarloaf Mountain experience this land as sacred, alive, and interrelated with numerous elements. Several elders discussed Sugarloaf as either the hub in a landscape of sacred places, or a significant spoke of another hub.

“The mountains and the land (are used for ceremony, knowledge and power). This is a prayer area. (There is) a wheel. The mountain is the hub. It is high enough for a person to get away. The mountain (the hub) is connected to the hot springs, gypsum cave, water, and different landscapes. Moving from the hub, there are other hubs. The rock writings are directional. Some tell stories, where the next water is and how to get there.”

Hualapai Consultant

The Southern Paiutes, Hualapais, and Mohaves are invested in protecting and continuing their relationships with Sugarloaf Mountain because it is a sacred site and a significant source of knowledge and power. This power does not express itself in a unilinear fashion, wherein only humans benefit. Instead, the Southern Paiutes, Hualapais and Mohaves strive to create relationships that are mutually respectful, knowledge-based and balanced.

Transmission of cultural knowledge an important aspect of Sugarloaf Mountain

The Southern Paiute, Hualapai, and Mohave elders repeatedly voiced the need to bring their youths and children to Sugarloaf. This desire stems from the power of the place, as well as the educational process that has always played a primary function at this sacred site.

“It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south- to Cottonwood Island. But it’s really a spiritual place and ceremonial, like learning and teaching the young about specific sites that are here. Traditional people probably came here to get songs from the running water and to mediate and have vision quests; to listen to it- to get something from the water other than for medicinal purposes. They might hear something- traditional people know how to do that. They might have brought girls here for their puberty rites and for cleansing- or a nice place for a honeymoon. It’s really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts: prayers, songs. They probably sensed that it’s a sacred area and the sanctuary nature of it. They come here to talk to the Great Spirit.”

Connections between this place and other places in the landscape. Potential to yield new knowledge about cultural or ethnographic landscapes

Southern Paiute Consultant

“Connection to the Salt Song taking you part way on the trail. It is part of the Salt Song Trail. Gypsum Cave is near and the hot springs are right down there. Here is the spiritual connection with the creator. Vision quests were performed here. Before you go to Gypsum Cave, you have to go to a high spot. If the creator feels that this is what you need and thinks you need and you go to the cave to get stronger in your songs, to ask them to stay with you, all the time so that the songs will not be forgotten. The songs and what you do to prepare and receive them. . . it’s so spiritual. You have to do it with

the right frame of mind and have a connection with the creator.”

Southern Paiute Consultant

There can be little doubt that the power and significance of Sugarloaf Mountain is the same as it was in prehistoric times. Sugarloaf remains a place of spirituality, knowledge and community in spite of the superficial changes in the landscape resulting from traffic, two treatment ponds, and the presence of powerlines. Interviews, archeological investigations, and historic research reveal important factors about Sugarloaf:

- Sugarloaf has been used since time immemorial and continues to be perceived as significant amongst the Southern Paiute, Hualapai, and Mohave descendents.

- The Southern Paiute, Hualapai and Mohave have expressed many layered connections to Sugarloaf Mountain. However, several elders mentioned that Chemehuevis had used this place. It is possible that other tribes may have used Sugarloaf as well.

- Physical characteristics: Sugarloaf Mountain has a uniquely rounded shape which may be a remnant cinder cone. It is distinct from the surrounding mountains that are more rugged and less uniform. Much of Sugarloaf is covered by volcanic rock, and vegetation is sparse. The slope of the mountain is approximately 25%.

- Sugarloaf Mountain has a turquoise mine, two ceremonial clearings, a cave with manos, doctor rocks, lithic scatters, and a petroglyph on top of the mountain.

- Sugarloaf Mountain has been used by the Southern Paiutes, Hualapais, and Mohaves for thousands of years. The oral histories, artifacts, ceremonial, travel, and bird songs, and prehistoric turquoise mine confirms the long standing connections between Sugarloaf Mountain and these people.

- There are 3-4 lithic scatters, one cave with 2-3 manos, one petroglyph, two ceremonial clearings, several dozen medicine rocks, and one turquoise mine.

- The turquoise mine is estimated to be approximately a mile and a half long.

- Sugarloaf Mountain has been used from time immemorial through the present. After being gated off, access to Sugarloaf Mountain diminished, however, its significance remained paramount.

- The top of Sugarloaf Mountain is frequently associated with individual and group ceremonial activities. At the base of Sugarloaf there are many dr. rocks. Throughout the entire mountain people exchanged knowledge, and learned from the mountain.

Interviews reveal that Sugarloaf maintains integrity in spite of changes

Future study may reveal additional tribal connections

Significance – Summary Statement

Sugarloaf Mountain is a place of power that continues to voice itself to the Southern Paiute, Hualapai, and Mohave. During ethnographic interviews, elders consistently voiced a need to regain access to Sugarloaf Mountain. The basis of this request is two-fold. First, the Southern Paiutes, Hualapais, and Mohaves have an obligation to protect this sacred site which has been entrusted into their care in through their creation stories and oral histories. Amongst the Southern Paiutes, Sugarloaf Mountain is part of the Salt Song Trail. The Southern Paiutes would go to Sugarloaf Mountain as a way of preparing for their journeys to Gypsum Cave. As stated by one consultant: *“Before you go to Gypsum Cave, you have to go to a high spot. If the creator feels that this is what you need and thinks you need and you go to the cave to get stronger in your songs, to ask them to stay with you, all the time so that the songs will not be forgotten. The songs and what you do to prepare and receive them. It’s so spiritual. You have to do it with the right frame of mind and have a connection with the creator.”*

Review of Sugar - loaf’s Significant as a TCP

Like the Southern Paiutes, the Mohaves sing about Sugarloaf. The Mohaves mention Sugarloaf Mountain in their travel, bird, and celebratory songs. Elders confirm that the Mohaves traveled to Sugarloaf Mountain and would have traded and participated in social events. In one Mohave song Sugarloaf is used as a way of marking their northern-most boundary. In addition to ceremonial connections to Sugarloaf Mountain, The Hualapais experienced strong historical connections to Sugarloaf Mountain. These histories are clearly relayed through their graphic accounts of the March to La Paz that entailed their forced removal from ancestral lands, followed by a genocidal walk, and the death of many survivors through disease and starvation. The Hualapai presently commemorate this event annually. In spite of death marches, disease epidemics, the loss of land and mines, and reduced access to sacred sites, the Southern Paiutes, Hualapais, and Mohaves have maintained strong ties to Sugarloaf, which have been kept it alive through songs connected to place, spiritual practices, and oral histories.

Sugarloaf Mountain continues to impress and awe the elders who have revisited this ancient shrine. Due to the very tangible impacts they have experience, they have expressed a unified desire to bring their youths to Sugarloaf Mountain so that they may also have the opportunity to learn from the mountain. Such an opportunity represents more than a desirable outcome. At root, it is a cultural right.

The Southern Paiute, Hualapai, and Mohave have been journeying to the sacred site of Sugarloaf Mountain for thousands of years. During this vast amount of time, Sugarloaf Mountain has served as a font of power, and a central site for conducting ceremonies, medicinal practices, and educational enhancement. According to one elder, “It’s really a spiritual place and ceremonial, like learning and teaching the young about specific sites that are here. It’s a sacred area and the sanctuary nature of it. They come here to talk to the Great Spirit.” As a sacred site, Sugarloaf belonged to no tribe in particular, but rather many tribes developed strong connections to Sugarloaf Mountain that came into being over thousands of years. People came here to learn from the mountain, as well as each other. During the historic period, the Southern Paiute, Hualapai, and Mohave convened at Sugarloaf Mountain for political and social purposes as well.

Multiple and overlapping connections are confirmed through the

archaeological, ethnographic, archival, and oral sources. The presence of ceremonial clearings, a petroglyph, a cave with manos, lithic scatters, doctor rocks, and an ancient turquoise mine clearly substantiate the physical presence of the Southern Paiute, Hualapai, and Mohave. Most importantly, the descendants of the ancients carry on the memories, the songs, the ceremonial knowledge, and the cultural practices that inextricably link the powers of Sugarloaf Mountain and those to whom the mountain still speaks.

ETHNOHISTORICAL CONTEXT SUPPORTIVE OF TRADITIONAL USES OF SUGARLOAF MOUNTAIN

Ethnohistorical accounts that directly discuss specific American Indian landmarks and ecoscapes in the general vicinity of the Hoover Dam Bypass study area are quite rare, due to the vagaries of early ethnographic research and restrictions to Indian access to many localities during the historical period. Even recorded place-names for this general area are uncommon although, clearly, not because Indians did not have names for places but instead due to the fact that anthropologists and historians failed to record them. While an absence of ethnohistorical data cannot, therefore, be taken to indicate that nothing was known of a particular place or practice, nor that it had no traditional significance, such lapses in recorded information require the use of comparative studies that examine different classes of landmarks and that identify widespread cultural practices.

And in fact substantial ethnohistorical evidence does exist concerning kinds of traditional landmarks like Sugarloaf Mountain, the cultural features found at this landmark, and their uses. A summary of these ethnohistorical data, presented below, provides a context for the discussion of the significance of this cultural resource, as well as the contemporary American Indian commentary quoted in the above section of this document.

The discussion here emphasizes the traditional values, uses and meanings of (1) peaks and mountains, (2) petroglyphs, (3) caves, (4) ceremonial clearings, and (5) offerings, shamans' talismans and charms, as revealed by ethnohistorical sources.

Peaks and Mountains

Mountains, peaks and high points were universally considered important places of supernatural power in western Native America (Goss 1972; Miller 1983, 1985; Walker 1991, 1996; Whitley 1998d). In general terms the highest peak in a given tribal territory was considered the group's origin point. In the vicinity of the study area there are two such origin mountains: *Avikwa'ame* or Newberry Peak, sacred to Yuman-speakers; and *Nuvugantu*, or Charleston Peak, home of the Southern Paiute (both discussed above). Other important origin mountains include Job Peak, central Nevada, creation point for the Northern Paiute (Lowie 1924:200-208; Fowler 1992:39, 172, 176-177); the San Francisco Peaks, near Flagstaff, sacred to a number of Southwestern tribes (e.g., Kelley and Francis 1994); Mount San Jacinto (Tahquitz Peak), near Palm Springs, origin for the Cahuilla and Kamia (Strong 1929; Gifford 1931:9); Mount Piños, above Ventura, center of the world for the Chumash; and Mount Shasta, in northern California, sacred to the Shasta and Modoc (Whitley 1998d). Native Americans widely recognized the sacredness of these mountains, even when they were not considered their own tribe's specific place of creation.

Ethnohistorical Context Supporting Ethnographic Interview Information

Peaks and Mountains

The association between high places and supernatural power for any given tribe, however, was not restricted to these highest mountains alone. Ethnohistorical data instead indicate that relatively high places on the landscape in general terms were commonly considered powerful, and specifically more powerful than relatively low places (permanent water sources and caves excluded; see Whitley 1998d).

High peaks strongly associated with place of power and significance

This is because, in general terms, supernatural power was widely associated with mountains (Fowler 1992:172; Shimkin n.d.). Mountains were considered the homes of the spirit helpers and one of the shamans' sources of power (Forde 1931:203, 215; Steward 1934:42, 1938b:195; Park 1938:15; Kelley 1939:156, 158; Laird 1976:34). In fact, shamans widely used mountains for their vision quests (Trippel 1984 [1889]:170; Kroeber 1907c:108, 1925:717, 1957a:207, 1957b:231-232; Curtis 1908:55; Lowie 1909:223-224, 1924:294; Gifford and Lowie 1928:348; Forde 1931:182-183, 188-191; Kelly 1932:190; Drucker 1941:158; O. Stewart 1941:315; Kroeber 1957a:228, 229; Spier 1970:247; Malouf 1974:81; Levi 1978:48; Riddell 1978:75). Among Yuman-speakers, moreover, the gods were thought to reside in mountains (Bourke 1889:172; Kroeber 1925:717; Forde 1931:177; Gifford 1933:308).

High places considered homes of spirits

In one (conceptual) sense, mountains were to Yuman-speakers an analog of water and springs for the Numic, who conceived of supernatural power as flowing through an underground network of water, emerging at permanent water sources (Miller 1983; Fowler 1992). For the Yumans, in contrast, spirits built aerial roadways or bridges between mountain tops, like cobwebs, allowing them to move from place to place (Kroeber 1925:776-777, 1957a:232). In this sense all mountains were connected, just like springs, as part of an interconnecting network of supernatural potency.

But the ritual significance of mountains was not restricted to shamans alone, important though this may have been. Boys were taken to mountains, at puberty, to pray (Fowler 1992:162). In fact, anyone needing supernatural aid could travel to a mountain to pray and seek assistance (ibid:177). Perhaps even more importantly, all souls were said to reside on mountains (K. Stewart 1970:15, 1973:315).

Peaks places for education of youth – transmission and preservation of cultural knowledge

Rock Images/Petroglyphs, Vision Quest Structures, and Talismans, Ritual Offerings and Charms

The ethnohistorical data tend to associate three ritual phenomena—rock images, vision quest structures and ritual offerings/talismans—all of which are present on Sugarloaf Mountain. They are, accordingly, discussed together in the following comments.

Rock images, ceremonialism, ritual offering sites

Substantial ethnohistorical data concerning the creation and use of rock images—pictographs and petroglyph, one of which is located on the top of Sugarloaf Mountain—have been synthesized by Whitley (1992b, 1994a, 1994b, 1998c, 1998d, 1998f, 2000, n.d.b). These data are consistent in showing that, among Numic and Yuman-speaking peoples in this region, rock art was made at the conclusion of vision quests, broadly defined. These included shamanic quests, puberty initiations and, probably, life-crisis rituals. In each case these rituals involved visionary experiences, in some circumstances involving the acquisition of power; in others, its application and use. Use of supernatural power ranged from curing, to clairvoyance and prognostication, weather control, sorcery, game control, and so on. Hence,

there was no single function or purpose behind the making of rock images.

Typically, the graphic images portray the spirits and beings seen by the supplicant in the supernatural world. Among Numic-speakers this especially included spirit helpers, but also pertained to the shaman transformed into his supernatural power form; among Yuman-speaking peoples the images might instead emphasize depictions of *Mastamho* and the creation of the world. In either case the graphic imagery was heavily influenced by the neuropsychological effects of trance (Whitley 1994c, 1998f, 1998c). Because of this fact, it is often impossible for anyone other than the original artists to correctly identify even the subject matter of a rock image. A depiction of the creation of the world by *Mastamho*, for example, might be shown as a complex geometric design, illustrating the fact that in their trances, wherein they reexperienced the mythic creation of the world, Yuman-speaking shamans in fact saw (and heard) the essence or pattern of this creation, not necessarily the event in its full historical/narrative form (Devereux 1957; Kroeber 1957b:231). In a similar fashion, a Numic depiction of an animal might not be an animal in the natural sense of the term, but instead a spirit helper, or perhaps even the shaman himself transformed into his animal tutelary. In broad terms, however, rock images can be understood as signs of supernatural power.

Graphic images typically portray spirits and spirit helpers

The connection between shamans and rock art in the Numic-speaking Great Basin was first documented before 1874 in the word lists obtained by John Wesley Powell (Whitley n.d.a). He glossed *poagunt* (or *puhagunt*, from *poa/puha*, “supernatural power”) in its common form as “medicine man,” but also as “a man who writes” (Fowler and Fowler 1971:144-145). This was apparently a reference to the then-common term for rock images as “picture writing:” shamans were men who made rock images.

Powell’s translation and what can be inferred from it is substantiated and amplified by the following subsequently collected kinds of information:

Ethnographic and ethnohistoric link between rock art and traditional religious beliefs and practices

-The use of rock image sites, by shamans, for vision quests documented by Lowie (1924), Park (1938), Shimkin (1953, 1992), Hultkrantz (1961, 1981, 1986, 1987), Malouf (1974), Brooks et al. (1979), Riddell (1978), Voget (1984), Trenhom and Carley (1964), Fowler (1992), Zedeño et al. (1999), Stoffle et al. (2000b), and Loendorf and Bullets (2000);

- The creation of rock images by shamans recorded by Driver (1937), Riddell (1978), Brooks et al. (1979) and Cole (1990);

-The depiction of visionary imagery in petroglyphs noted by Lowie (1909), Phillips (1986), Hultkrantz (1987), Shimkin (1992), Zedeño et al. (1999) and Stoffle et al. (2000b);

-The use of the term *pohaghani*, ‘house of supernatural power,’ as the Numic term for ‘rock image site,’ according to Malouf (1974:81), Shimkin (1992) and Loendorf and Bullets (2000); and

- More generally, the terms “medicine rock,” “doctor’s rock,” or “shaman’s rock” used as generic names for rock image sites by consultants of Steward (1943a), Heizer and Baumhoff (1962), Wheat (1967), Grosscup (1974), Liljebblad (1986), Hultkrantz (1987), Park (in Fowler 1992) and Halford (personal communication, June, 1999).

Among Numic-speaking peoples, all ethnohistorical evidence that we have been able to so-far find indicates that the images were made exclusively by shamans. The Numic shaman's vision quest sometimes began by depositing an offering at the site, to the spirit that the supplicant wished to receive (Laird 1976:38, 46, 74; see below). However, it is clear that, while shamans made the images and left offerings at the sites, non-shamans also commonly used these locations (below).

Images made by religious people or by individuals involved in important traditional cultural practices

Ethnohistorical data on Yuman-speaking peoples' creation and use of rock images and sites is less complete and more inferential, but fits the general patterns seen throughout far western North America (see Whitley 1992b, 1996, 2000). Clear evidence exists for the creation of rock art by boys during nasal septum piercing puberty initiations (Bourke 1889:175; Desnmore 1932:8-9; Kelly 1977:98; Alvarez de Williams 1983:110). The ethnohistorical information is inconclusive concerning rock art and girls' puberty initiations, as well as rock art made by adults at times of life-crises (like the birth of a child), but both practices seem highly likely.

With respect to Yuman-speaking shamans, *per se*, the ethnohistorical record is more straightforward. Harrington (n.d.), for example, recorded that: "A fresh picture or image of a person was held to be doctor business, capable of causing grief or even death," thereby reflecting the widespread belief that supernatural power and its manifestations were inherently dangerous. In a similar vein, and reflecting the fact that sorcery was one activity conducted by shamans, Trippel noted the following:

Rock images considered "doctor business"

"The bewitcher generally goes off to a quiet place to make his spell. He draws an image of his victim and with a sharpened stick pierces the image where the heart is (1889:582)."

Yavapai ethnography further supports the connection between rock imagery and shamanism (Pilles and Vaughan 2000). And inasmuch as Yuman-speaking shamans are known to have traveled to *Avikwa'ame* to conduct vision quests and to obtain their supernatural power (Kroeber 1907c:108, 1957a:207, 1957b:231-232; Forde 1931:201; Harrington n.d.), it is then not surprising that the largest rock art site in southern Nevada is located in Grapevine Canyon, at the foot of this mountain (Whitley 1996b, 2000).

Rock image sites also served a secondary ritual purpose as locations to which non-shamans retreated to pray for cures, gambling luck, or good health (Lowie 1924:208; Fowler 1992:177-178). As in the case of shamans conducting their vision quests at sites, offerings were left in these circumstances. Fowler stated that:

Secondary purpose of rock images: cures, luck, good health

"A person seeking a favor from a power, or seeking power itself, would go [to rock art site 26Ly3, Dayton Cave, NV] and spend the night...Anyone who was successful at the cave had to pay it for its favors. People usually presented the cave with sticks, beads, arrows, and a variety of other items (1992:177)."

Fowler (1992:177-178) also noted that the ceiling of this cave was covered with small sticks and other offerings when visited in 1940, while another site contained numerous offerings when examined in 1950.

Offerings are described as beads, sticks, arrows, seeds, nuts and berries, a piece of buckskin, tobacco, moccasins or, in recent times, coins (Lowie

1924:208; Driver 1937:105; Laird 1976:38; Fowler 1992:177-178; Zigmond 1977, 1981; Brooks et al. 1979); in other words, small and seemingly insignificant items. The reason for the small and seemingly insignificant nature of the offerings—contrasting with our own cultural view which would favor expensive and elaborate ritual gifts—is perfectly logical in light of far western North American beliefs about the nature of the supernatural, and ritual practices during the vision quest (Whitley et al. 1999a). The vision quest involved numerous symbolic inversions, and the supernatural was thought the perfect opposite of the natural (Applegate 1978:38-39; Whitley 1998d). Hence a seemingly mundane and inconsequential offering in the natural world would correspond to a lavish gift once received by a spirit in the supernatural.

Similar kinds of offerings are observed at many Numic and Yuman-speakers' rock image sites, including sticks (prayer or spirit sticks) stuck in cracks in cave ceilings, feathers, and lithic flakes, pebbles and cobbles of foreign rock materials either stuck in cracks in rock surfaces, or left in front of engraved panels. The best example of such offerings, however, was found at Sally's Rockshelter, a Numic vision quest site located in the central Mojave Desert near Barstow (Whitley et al. 1999a). There we found a series of quartz offerings that were left in and around the petroglyph panel.

The placing of the quartz offerings in cracks in the rocks at Sally's Rockshelter appears to reflect a key belief about rock image sites specifically, and large rocks in general: rocks were believed numinous; the supernatural world was thought to lie within these rocks; and cracks in the rock were conceived as the portals into the sacred realm (Whitley 1992b, 1994a, 1999). Among Numic-speakers, for example, spirits were believed to reside "inside" rocks, using cracks to move in and out of the supernatural, just as these same cracks were believed to open up for the shaman, when he entered his trance and went into the sacred realm (Wheeler 1875; Egan and Egan 1917; Chalfant 1933:52-53; Steward 1938:181, 187-188, 1943a:283; Park 1938:28; Laird 1976:46; Zigmond 1977:71, 76, 1986:406-407). Among Yuman-speakers, similarly, rock art sites were recognized as entrances to the supernatural (Kelly 1977:127). And among the neighboring Yokuts of south-central California, cracks at rock art sites were recognized as the doors to the supernatural, and shamans' talismans were said to be stored in "some rocky crevice" (Gayton 1948:110, 113).

These beliefs reflect a far western North American-wide conceptualization of sacred places as portals to the supernatural (Walker 1991, 1996). They explain why some rock art motifs are drawn as-if "emerging" or "entering" a crack in the panel face (see Whitley 1996:110-114): these are the spirits themselves exiting or entering the supernatural. And they also explain why quartz rocks were placed in the cracks at Sally's Rockshelter. Since these were offerings to spirits, and since spirits lived inside the rock, placing the quartz rocks in cracks was akin to leaving a gift at the spirits' door.

However, the presence of quartz offerings at Sally's Rockshelter has additional implications, and ethnographic evidence provides information pertinent to the understanding of quartz use in more general terms (Whitley et al. 1999a). Bob Rabbit, the last known Numic rain-shaman in the Mojave Desert region (see Driver 1937:59; Voegelin 1938:64; Zigmond 1986:406), for example, used quartz crystals and other rocks as part of his paraphernalia for weather control ceremonies (Zigmond 1977:88). Similarly, Avenari, a Las Vegas Band rain shaman, used crystals (obtained from a place where lightening had struck) in his ceremonial kit (Kelly 1939:165-166), while other Yuman and Numic-

The power of rocks

Sacred places are "portals" to the supernatural

Quartz and other rocks used in weather control ceremonies

speaking shamans were said to receive dreams of rocks (of undescribed kinds) during their vision quests (Kelly 1936:137; Whiting 1950:29), which made them “Rock Shamans.”

These Numic and Yuman-speakers’ beliefs themselves reflect far western Native American-wide attitudes about quartz, in general terms, and quartz crystals and other gemstones, more specifically. Quartz crystals were widely associated with, and used ritually by, shamans and sorcerers (Sparkman 1908:219; Kroeber 1925:713; Toffelmeier and Luomala 1936:198, 201; Devereux 1949:111; Hohenthal 1950; Bean 1972:145; K. Stewart 1973:321; Harrington 1978:128, 133-135; Levi 1978:45; Miller 1983:81; Shippek 1991:49). Shamans also sometimes had visions of these rocks (DuBois 1908:183; Toffelmeier and Luomala 1936:217, 219; Devereux 1949:113). Crystals were believed “inhabited” by spirits (Levi 1978; Miller 1983:70) and thereby contained supernatural power that could be received and used for various purposes (Meigs 1939:64; Levi 1978:44, 47). And specifically among Yuman-speakers, quartz crystals were acquired during the shaman’s vision quest (Levi 1978:47).

Quartz rocks were not the only kinds of stones used by shamans, nor were shamans the only members of society who could use such rocks. As implied above, shamans’ power objects might include a variety of objects, including stones of various types. Non-shamans likewise used stones of various kinds for offerings and, especially, for charms (e.g., Devereux 1949b; Forde 1931:195-196).

Along with quartz, turquoise is however another kind of stone that the ethnohistorical record identifies as having special qualities, a fact that is important given the presence of a turquoise mine at the base of Sugarloaf Mountain. Turquoise was of course widely mined and traded throughout the greater Southwest, and used in jewelry and ornaments. One result of this fact is a Euro-American tendency to conceptualize this gemstone in economic or (worse) fashion terms. From a Native American perspective it was, instead, more than trade or jewelry alone, as the ethnohistorical data indicate.

Among the Yavapai, for example, shamans were believed to obtain their supernatural power from this rock, which was created by the deities (Gifford 1936:319). The Mohave name for turquoise, *mata ta:vos*, was synonymous with ‘dangerous’ (Devereux 1949b:110), reflecting its perceived supernatural power and its use as a charm or amulet. For the Chemehuevi turquoise was *sagwamuvin?nyangkavi*, literally ‘blue nose pendant material’ (Laird 1976:88-89). Only High Chiefs, whose functions were more religious than secular, were allowed to wear turquoise (ibid:24).

Because rock art sites were commonly vision quest locales, associated archaeological evidence of vision questing beyond offerings is also sometimes present at them. This includes vision quest structures (“ceremonial activity areas”), which range from rock rings, to cleared circles, to walled-in rockshelters (Whitley 1998e, 1998f), and rock structures, especially cairns (Whitley et al. 1999a, 1999b). It is then not surprising that a related ritual practice at rock image sites, both for the shaman during his vision quest and for the non-shaman practicing a self-cure, was the building of rock cairns (Laird 1984:272; Miller 1983:76). Laird stated that, for rheumatism:

“An afflicted person brings with him a stone of any kind, of a size convenient for carrying in the hand. This stone might have been

Quartz and other minerals associated with spiritual people

Rocks used as charms and objects of power

Turquoise a significant trade item and viewed as having supernatural power

Rock art sites commonly vision quest sites

Rock used in curing

picked up close by, but more likely would have been carried a considerable distance . . . (1984:272).”

These stones were deposited on the rock cairn, which was built up, rock by rock. Rock cairns are occasionally associated with rock engraving sites in the Great Basin. While these have been interpreted as “dummy hunters” used to take bighorn sheep (e.g., Grant 1968:31-32), some of them are instead probably ritual constructions of stone offerings.

The ethnographic record shows that these Numic practices were also shared by a number of surrounding cultural groups. Simple offerings, for example, were commonly left at sacred spots by nearby south-central California and Colorado Desert peoples, including Yuman-speakers (e.g., Kroeber 1925:509, 567; Drucker 1941:164). Robert Eccleston recorded in 1851 the placing of stones at the base of a southern Sierra Nevada pictograph (presumably Yokuts) site by people who had been cured at that spot (Crampton 1957:65). And the creation of rock cairns was a common occurrence in south-central California shamans’ vision quests (Gayton and Newman 1940:43; Applegate 1978:34); in the Colorado Desert by non-shamans seeking supernatural aid (Patencio 1943:73; Bean et al. 1992:96); and during children’s puberty vision quests on the Columbia Plateau, during which they also painted rock art to portray their visionary imagery, as well as during Plateau rituals more generally (Whitley et al. 1999a). Among the Yavapai, small piles of stone and twigs along trails marked places for prayer (Gifford 1936:318).

Caves

Another important general category of landmarks is comprised by caves and rockshelters, one of which is present on Sugarloaf Mountain. The distinction between a cave and a rockshelter is archaeological: caves are deeper than they are wide, whereas rockshelters are wider than they are deep. There is no indication in the ethnohistorical record, however, that Native Americans made this same distinction.

Caves are of course convenient retreats and they were used for habitation (Steward 1941:233), especially when it was raining (Laird 1976:126) and during winter (Gifford 1936:269). Indeed, the Chemehuevi word for cave, *tingkan?ni*, translates as “rock house” (Laird 1976:88).

But caves were also widely, and probably more importantly, associated with supernatural power (Harris 1940:57; Miller 1983:72; Fowler 1992:172). Supernatural spirits were said to live in caves (Steward 1936:424; Malouf 1974:81; Laird 1976:46; Trippel 1984:169; Fowler 1992:41). In a few cases, mythic actors were also associated with specific caves (Loud 1929:162-163; Laird 1976:149). According to Lowie (1924:97), with reference to a southern Paiute myth, Wolf and Coyote lived in a cave near the Colorado River that looked like a “summer shade.”

Because of the fact that spirits lived in caves, they were widely and commonly used for shamans’ vision quests, with shamans sleeping at the caves to obtain power (Kelly 1936:129; Park 1938:26-28, 102-104, 116; Steward 1938b:187; 1941:258, 1943a:282-283; Harris 1940:57; Laird 1974:22; Riddell 1978:75; Fowler and Liljebblad 1986:452; Kelly and Fowler 1986:383; Fowler 1992:41, 173-177). Caves, accordingly, are often rock art sites (Whitley 1998d).

Two sites in the general vicinity of the study area are renowned as shamans’

Caves and rock shelters

Refuges

Caves associated with supernatural power

power caves: Gypsum Cave, in Las Vegas Band territory, (Kelly 1936:129, 1939:129; Harrington 1985:207, 211; Stoffle and Dobyns 1982:46-47); and *Kwiniyavah* Cave, near the confluence of the Santa Maria and Sandy Washes in Yavapai territory (Kelly 1936:129; Kroeber 1935:186, 188-189, 1957b:228; Laird 1976:37, 39, 133).

**Gypsum Cave and
Kwiniyavah Cave**

Gypsum Cave was called *Puarinkan* (Kelly 1936:129). According to Harrington, whose husband excavated the site:

“The site was considered sacred by the local Paiutes and, from time to time, their medicine men left offerings there. It was also known as a favorite picnicing spot for Las Vegas residents (1985:207).”

Harrington recorded the fact that string fragments made from yucca fibers and a bunch of small feathers wrapped in sinew were found in rock crevices in the cave, apparently the offerings left by shamans. Stoffle and Dobyns (1982:46-47) recorded the fact that it was considered desecrated by archaeologists, but that power was still sought at it. Because of the destruction of portions of the cave, it is unknown whether it once contained rock images.

**Cave the site of
offerings left by
spiritual people**

As noted above, *Kwiniyavah* Cave, Arizona, was used by the Southern Paiute and Hualapai even though it is located in Yavapai territory (Kelly 1936:129; Kroeber 1935:186, 188-189, 1957b:228). It also served as the start and end point for the Chemehuevi Salt Song (Laird 1976:37, 39, 133).

Another similar and famous power cave is located along the Carson River in Northern Paiute territory, illustrating the fact that such caves were known throughout the far west (even though caves of such power were not necessarily common). This cave is known as Dayton Cave, *mihannu*, ‘moon turn’ (archaeological site 26Ly3; described above). Shamans obtained power here, especially for the treatment of wind sickness, and offerings were still present in it in the 1940s (Park 1938:27; Riddell 1978:75; Fowler 1992:175, 177). It contains pictographs. Hazen Buttes and Eastgate Caves, both in north central Nevada, are other caves with similar powers (Fowler 1992:40, 41, 174, 178).

These famous power caves as well as other power caves of less renown were not the exclusive domain of shamans. They were also used by non-shamans for “other types of help” (Fowler 1992:174), meaning for general kinds of supernatural assistance. This too would require making an offering (ibid:177). And as implied above with respect to *Kwiniyavah* Cave, these caves were used to obtain hereditary songs, like the Salt Song, by non-shamans (Laird 1976:133).

All of these functions resulted from the fact that caves were reservoirs of power (Harris 1940:57). As Laird (1976:159) has noted, they were the symbolic wombs of the earth (see also Whitley 1998d). Hence, in myths and tales caves are commonly the locations of spiritual and bodily transformation (e.g., Laird 1976:259, 1984:53-54).

**Cave symbolic
wombs of the earth
– places of
transformation**

Ethnohistorical Summary

Sugarloaf Mountain is a locally prominent peak. Charleston Peak is visible from its summit and, on clear days, Newberry Peak as well. It fits the ethnohistorical pattern as a potential place of supernatural power, especially given its proximity to water (the Colorado River is immediately adjacent and

**Sugarloaf a locally
prominent peak and
fits the ethnohis-
torical pattern as a**

Gold Strike Canyon Hot Springs is across river). As a number of ethnographers recount (Kelly 1932, 1936; Park 1938; Harris 1940; Steward 1941, 1943a; Whiting 1950; Malouf 1974; Driver 1937; Aginsky 1943; Zigmond 1977, 1980; Hultkrantz 1987; Park 1992) bathing was an important preparation for vision questing.

Sugarloaf Mountain is then both a high place where vision questing might logically occur, as well as one where preparatory purification rites, prayers and the instruction of children could also be easily conducted. As such, it was connected to a network of such high sacred places that stretched along the Colorado River and out into the Mojave Desert. Equally importantly, additional archaeological and ethnohistorical evidence supports a connection between Sugarloaf and vision questing and/or other ritual activities.

Sugarloaf Mountain contains at least one rock engraving and two circles that have been cleared of desert pavement. It also contains a geological deposit of river-rounded pebbles that have been identified by contemporary Native Americans as 'doctor's rocks.' And a turquoise mine was once located at its base. Although, as mentioned above, there is no direct ethnohistorical data on this landmark, *per se*, the ethnohistorical record is unequivocal on the following pertinent points with respect to these kinds of features and associations:

- * Petroglyphs were produced by and used in religious ceremonies associated with vision questing and, once made, were subsequently used for praying, seeking cures and various other rituals.

- * Vision questing commonly involved the use of cleared areas (e.g., Forde 1931:128) -- what archaeologists call remnants of "vision quest structures." Alternatively, similar cleared areas were used as dance circles (Bourke 1889; Kroeber 1925:764-765); "ceremonial activity areas" might therefore be a more appropriate term for the archaeological examples, whose precise function is unknown. But the important point is that, regardless of specific use, the function of these features was clearly ceremonial.

- * Small and unusual rock pebbles and cobbles were commonly associated with ritual activities, including serving as shamans' talismans and "power objects," as well as offerings to supernatural spirits at sacred sites.

- * Turquoise, in particular, was associated with shamanic power and high priestly office.

To be sure, the association of these four features at one location cannot be considered coincidental. When combined with the ethnohistorical evidence indicating that high places like Sugarloaf Mountain were widely recognized as imbued with supernatural power, and were used for activities like vision questing and praying, only one conclusion can be reached: these features provide strong archaeological confirmation of the traditional use of Sugarloaf.

place of power

Vision questing, rites of purification, prayers, instructions to youth – all logically might have occurred at Sugarloaf Mountain

Petroglyphs indicative of religious ceremonies

SUGARLOAF MOUNTAIN TRADITIONAL CULTURAL PROPERTY LOCATION AND BOUNDARY

The map on the following page indicates the location of Sugarloaf Mountain and the proposed boundaries of the TCP. The boundary determinations were made in consultation with the Consultation Work Group. The boundaries indicated here reflect the desire of the consultant group to identify Sugarloaf Mountain as a whole as a TCP regardless of the past disturbing activities. This map is provided for review purposes. Detailed legal description will follow the review of this eligibility statement by the State Historic Preservation Office.

MAP 1 REDACTED

Map 1: Boundaries of Proposed Traditional Cultural Property at Sugarloaf Mountain, Arizona

Evaluation of Gold Strike Canyon Clark County, Nevada

Introduction

Gold Strike Canyon is evaluated here to determine its eligibility for inclusion on the National Register of Historic Places as a Traditional Cultural Property. As indicated earlier in this document, this property should be evaluated as an important part of a larger cultural landscape that has significance to a number of American Indian tribes in the region. Although this evaluation focuses primarily on the canyon itself, its cultural significance is, in part, determined by its place within this larger landscape setting.

Gold Strike Canyon, located below Hoover Dam on the Nevada side of the Colorado River, is a place of considerable importance to the Southern Paiute, and Hualapai people. It is a sacred and powerful place that was used for ceremonial, purification and healing purposes. A variety of ceremonial and medicinal uses were made of the plants in the canyon, particularly near the hot springs where the greatest spirituality and power reside. These activities required temporary camping supplemented by plant gathering and hunting for food. In addition to the hot springs, Gold Strike Canyon derives its power from water including from the Colorado River, from its cliffs, caves, and rock shelters, and from the acoustics of the canyon.

The long-term presence of humans at Gold Strike Canyon is evidenced in physical artifacts such as caves that would have been used for camping, for powwows, and to experience the spiritual power of the caves for ceremonial purposes. Pictographs and a small bundle of sticks found near the hot springs in the canyon provide physical evidence of ceremonial uses.

Historic and contemporary documentation confirm strong, extant connections between Gold Strike Canyon and other places, springs, and villages in the traditional lands of the Southern Paiute and Hualapai people. Gold Strike Canyon, its hot springs, and the Colorado River are connected to Mount Charleston (Nevada), the creation place of all Southern Paiute people. The canyon is connected to the Las Vegas area, Black Canyon (below Hoover Dam), Cottonwood Island (near Fort Mohave), and Willow Beach (along the Colorado River on the Arizona side). Through the flow of water, the connections between Gold Strike Canyon and these places are spiritually and culturally strong.

The hot springs in the canyon are connected to other springs in the area including Willow Springs, Warm Springs, Beal Springs (near Kingman, Arizona), Pah Tempe Hot Springs (near Hurricane, Utah). The Gold Strike Canyon hot springs are connected to Gypsum Cave (about 8 miles northwest in Nevada), Pintwater Cave (northwest of Las Vegas, Nevada), and all Southern Paiute and Hualapai villages, both historic and contemporary.

The importance of Gold Strike Canyon to the Southern Paiute and Hualapai people is not limited to the connections to the places and springs mentioned here. There are many other places and springs in the traditional lands of these people that are connected to the canyon as well. Those named above serve to illustrate the complex regional relationships of these two ethnic groups who shared areas such as Gold Strike Canyon for spiritual and ceremonial purposes.

Gold Strike Canyon part of a larger cultural landscape

Criterion (a): Association with events that have made a significant contribution to the broad patterns of our history

Long term presence of Indian people in the canyon and in the region

Canyon linked to other significant sites along the Colorado River

Hot Springs a significant cultural marker

One elder explained that the springs, mountains, trails, and turquoise played a part in a complex and holistic series of religious activities.

As an integral component of the Southern Paiute and Hualapai cultures, Gold Strike Canyon serves as a place of preparation and healing. It provides an environment of essential components for connecting the ancient people of southern Nevada and their contemporary descendants. The preservation of sacred knowledge and traditional cultural practices through the education of youths hinges upon the recognition and protection of such sacred sites as Gold Strike Canyon that have not been irrevocably altered.

The significance of Gold Strike Canyon among contemporary Southern Paiute and Hualapai people lies in its role in ceremonial, medicinal, and spiritual activities. It is an area where medicine men would go to renew their healing powers, to gather plants and water from the hot springs for medicinal purposes, and to train new medicine men. Although not directly on the Salt Song trail, the hot springs in the canyon provided the medicine men with songs for such ceremonies. Ceremonies of healing and purification were held at the hot springs by medicine men prior to visiting sacred caves and spiritual locations such as Sugarloaf Mountain and Gypsum Cave. These activities were necessary to prepare the mind and body for safe and proper interactions with the spiritual beings of such places. Other people would come for healing in the canyon and at the hot springs. Some would bathe in the hot springs, others would use the water from the hot springs in teas and for washing wounds, or to take back to others to sick or old to come to the hot springs for healing. These waters were known also for their laxative and system cleansing properties. The healing capacity of the canyon included the knowledge and spiritual power that could provide answers and guidance to those seeking spiritual and medicinal assistance.

For as long as places like Sugarloaf Mountain and Gypsum Cave have been used, Southern Paiute and Hualapai people have practiced cultural practices and observances at Gold Strike Canyon. These activities assured continuity of traditional ways through the sharing of ceremonies, knowledge, and healing within and between ethnic groups. The good-to-excellent rating of overall condition by Southern Paiute and Hualapai people during the 1998 interviews indicates a high potential for renewed traditional use of the area. Protection and preservation of Gold Strike Canyon and its hot springs could provide, consequently, the means to continue, renew, and strengthen the cultural and social needs of the Southern Paiute and Hualapai people.

The Integrity Of Gold Strike Canyon

Gold Strike Canyon remains integral to the cultural practices and beliefs of contemporary Southern Paiute and Hualapai people. Many elders agreed that it is a good place to teach younger generations about their ancestors, how to gather, prepare, and use plants for food, healing, and medicines, and about the spiritual and ceremonial ways of their people. Although the canyon and hot springs have been negatively impacted by tourists and recreationists, most of the components of the canyon remain in satisfactory condition for renewed cultural use.

The overall condition of the water, plants, animals, artifacts, canyon, and hot springs is good-to-excellent. Where impacts have occurred, elders stated that permission should be granted “for us to come up here and clean it up.” Elders also voiced strong desires to hold healing and spiritual ceremonies: “There

Gold Strike a place of healing and preparation

Gold Strike Canyon’s role in ceremonial, medicinal and spiritual activities

Hot springs provide songs and a place for ceremonies

The long continuity in the use of hot springs and the continuity of traditional practices

Gold Strike remains important for cultural practices and beliefs

should be closure (of the area) for Indian ceremonies” in this “beautiful, unique canyon with (its) high spiritual meaning.”

The retention of cultural knowledge about the plants, ceremonies, spiritual beings, and other resources and activities associated with Gold Strike Canyon illustrates the cognitive continuation of relationships between Southern Paiute and Hualapai people with this sacred site. A male elder stated that Gold Strike Canyon was “for ceremonies, collecting plants, teaching, and communicating with spiritual beings.” Another male elder elaborated on these activities: “This place was made to save people, it has medicine herbs, a bit of everything, and also spiritually people might be healed and saved.” A female elder explained that “These (healing) ceremonies sent spirits beyond the world. Good spirits are here... There is a spirit of quiet here, it is spellbinding here, I can feel it. It grabs your senses, and it doesn’t let you go. We may change, but it never changes.” The elders agreed that while the present condition of Gold Strike Canyon is not perfect, it is sufficient for maintaining the relationships between themselves and the place through their traditional cultural practices and beliefs.

The canyon a place to collect plants, hold ceremonies, teach

Though impacted, the canyon remains intact from a cultural standpoint

While the overall condition of the canyon, the hot springs, the plants, animals, and artifacts is good-to-excellent, some specific impacts need addressed. Vandalism, trash, noise from boats and aircraft, and graffiti are among the negative tourist impacts. The caves in particular are impacted as indicated by the mixed evaluation by elders. Some elders said the caves were in poor condition as a result of tourist activities. Other impacts to the area that are more difficult to manage include air pollution, power lines, and sewage runoff from Las Vegas that causes spiritual and physical pollution. Elders also acknowledged impacts from ecosystem processes including weather, natural erosion, and drought, but did not indicate a need for management of these impacts.

The elders evaluated Gold Strike Canyon and the hot springs as good-to-excellent condition because the impacts, while detrimental to the area, can be remedied through management, prayers, and songs. The overall good-to-excellent condition indicates the potential for renewed indigenous use that would improve the canyon and hot springs to a condition that could be maintained with the prayers, songs, and healing an spiritual ceremonies.

Renewed indigenous us can help restore the canyon

Multiple Cultural Uses of Gold Strike

Gold Strike Canyon has served multiple purposes during the thousands of years that the Southern Paiute and Hualapai people have engaged this sacred place of power.

Summary of the many cultural uses of the canyon

Listing of the General Functions and Uses of Gold Strike Canyon

1. HEALTH/healing site: hot springs, plants (Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, *yatump*, willows, greasewood, pygmy cedar, cattails).
2. RELIGION/ceremonial site: hot springs, power, pictograph, bundle of sticks.
3. RELIGION/preparatory site: hot springs, power.
4. SUBSISTENCE/plants: Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, *yatump*, willows,

greasewood, pygmy cedar, cattails.

5. SUBSISTENCE/animals: bighorn sheep, chuckwalla, deer, eagles, hawks, rabbits, squirrels, chipmunks, beaver, mice and rats, bats, coyote, snakes, lizards, turtles, hummingbirds, crows, dragonflies, buzzards, dove, quail, fish.
6. SOCIAL/healing site: hot springs, plants.
7. SOCIAL/gathering site: hot springs.
8. EDUCATION/medicinal: plants.
9. EDUCATION/ceremonial: hot springs.
10. DOMESTIC/camp: caves, rock shelters.

Historic Functions and Uses of Gold Strike Canyon

1. HEALTH/healing site: hot springs, plants (Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, *yatump*, willows, greasewood, pygmy cedar, cattails).
2. RELIGION/ceremonial site: hot springs, power, pictograph, bundle of sticks.
3. RELIGION/preparatory site: hot springs, power.
4. SUBSISTENCE/plants: Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, *yatump*, willows, greasewood, pygmy cedar, cattails.
5. SUBSISTENCE/animals: bighorn sheep, chuckwalla, deer, eagles, hawks, rabbits, squirrels, chipmunks, beaver, mice and rats, bats, coyote, snakes, lizards, turtles, hummingbirds, crows, dragonflies, buzzards, dove, quail, fish.
6. SOCIAL/healing site: hot springs, plants.
7. SOCIAL/gathering site: hot springs.
8. EDUCATION/medicinal: plants
9. EDUCATION/ceremonial: hot springs
10. DOMESTIC/camp: caves, rock shelters

Period of Significance

Description of Functions and Uses of Gold Strike Canyon

Of the many functions and uses listed above, the primary functions of Gold Strike Canyon are ceremonial, medicinal, and preparatory. The sacredness and power of this site and its components are manifested primarily in the hot springs of the canyon. The uses of the site center on the hot springs in order to draw upon the power within those waters. From practicing ceremonialism and healing, to teaching others the proper traditions for ceremonies and healing,

Uses primarily ceremonial, medicinal, and preparatory

Gold Strike Canyon was and is a source of power and identity for the Southern Paiute and Hualapai people.

Though the interactions between the Southern Paiute and Hualapai people with Gold Strike Canyon are understood holistically by those who have convened at this site for thousands of years, the following information is delineated into discrete categories. This information demonstrates how the connections to Gold Strike Canyon match the National Register Criteria. The significance of the water at this site is of such magnitude as to require specific attention. We then address archaeological, ethnographic, ethnohistoric, and oral histories that lucidly substantiate integral and long standing connections between the sacred site of Gold Strike Canyon and the Southern Paiute and Hualapai people.

The Meaning of Water

Water is life. Water is everywhere. Water connects everything. Water is the Southern Paiute and Hualapai people. Water is sacred, spiritual, used for healing, in ceremonies, found in songs, dances. Water from hot springs is very powerful and must be treated with respect.

“Living areas and other hot springs in the area, Colorado River, and all of these are connected back to Mt. Charleston. Life flows from that mountain to this area.”

Southern Paiute Consultant

“It is the small springs that have more power. The spring is what makes the landscape what it is. You just don’t run to a spring. It might take several days because that water is power. Don’t just run up to it; treat it with respect because that water gives you life.”

Southern Paiute Consultant

“Hotsprings, natural resources are part of everything.”

Hualapai Consultant

“They used the Colorado River, or any good body of water. I know they had a Paiute name for it. I can’t remember it. (The water) was used for many purposes. When babies were born they put the babies in the water. Indian names were given in the same way. Whatever the mother or father saw after the birth of the child (was used as the name of the child).”

Southern Paiute Consultant

“All of the songs from religious ceremonies, dances, mention rainfall, water falling through. There’s nothing about getting songs from flowing water among the Zunis.”

Zuni Consultant

(Information collected in Tucson during multi-tribal Core Work Group meeting)

“The Salt Song runs through the hot springs. The area in Parker is very sacred to us. It is at a tributary meeting the Bill Williams River. People have gone there. Heard the songs. The songs come from the water and the rain too. It also comes from phenomenon like rainbows

Water a sacred substance. Hot springs are powerful places on the landscape

Colorado River water

Water featured in ceremonies, dances, songs

Salt Song runs through hot springs

and peaks.”

Southern Paiute Consultant

(Information collected in Tucson during multi-tribal Core Work Group meeting)

“All the songs are from Avikame. The staff was used to originate the flow of the Colorado River. The mountain was there. The mountain was tapped with a rod of some kind, and then the water came forth. There are stories handed down which are very seldom told because everybody thinks it all started in Avikame. There are so many songs they go in many directions (Topack Gorge), all the songs come from the river area or go back to it - 3 actual sections of Mohave valley - that's where the permanent residents were. The Mohaves traveled a lot; even Palm Springs had Mohave sites, from San Bernadino on down to the Black Mountains on AZ side. There are over 7000 tribal members - many people - some tribal members left area - but b/c of the water most came back. The songs come in dreams. They went to Spirit Mountain to dream. Then the songs would come in the dream. The powers were both good and bad it was up to them. We have some now of whom we are aware, they don't practice as much. Even medical needs - we had our people specialize - handed down w/ a special family.”

Mohave, Tucson

(Information collected in Tucson during multi-tribal Core Work Group meeting)

“People probably came here to get songs from the running water and to meditate and have vision quests, to listen to it - to get something from the water other than for medicinal purposes. They might hear something. Traditional people know how to do that. They might have brought girls here for puberty rites and for cleansing - or a nice place for honeymoon. It's really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts, prayers, songs. They probably sensed that it's a sacred are and the sanctuary nature of it. They come here to talk to the Great Spirit.”

Southern Paiute Consultant

“Hot Springs (kudutz'pah). In Ash Meadows one miner went into the pool but the water came up to him and tried to get him, but he ran away and managed to escape. When you enter the water you need to talk to it. When the water bubbles up it means the water doesn't know you. I told the river this is my first time I come up here and I also gave it seven up and food for the mountain. Otherwise you get sick or get diarrhea. Curing. We use hot springs to cure. Up in Pahrumps, a woman's husband dug up one spring and found hot water.”

Southern Paiute Consultant.

“It's not polluted. It's a hidden treasure, well protected. It is on the National Park Service Lake Mead Recreation Area. I don't know how they manage or protect it but it seems to be in fine condition. People that walk through here protect it, take care of it. It is the kind of place for really appreciating the visual beauty here. This is one of the few

Origins of the Colorado River

Spirit Mountain

Song from the water

Water and rites of passage

When you enter the water you need to talk to it

Hot springs used to cure

Need to maintain integrity

places, I would say it is excellent because of the way it's kept. The elements, the people walking in it with their shoes and the proposed project that's coming. It would be such a shame to destroy it. I for one would protect it and it should have a continual life to bring pleasure for the future generations. These places need real good management to help preserve places like this."

Southern Paiute Consultant

"This water has been flowing here for thousands of years. Coming up from the earth. Sitting in the canyon makes me feel as though I am back down in Mother Earth sort of back in her womb."

Southern Paiute Consultant

**Hot springs and
Mother Earth**

"Water babies - if you see a water baby it's bad luck. If they see you, they cry. You recognize them because you hear them crying. They don't come from artesian wells, only from the streams."

Southern Paiute Consultant

Water babies

For Indian people Gold Strike Canyon is associated with events that have made a significant contribution to the patterns of their tribal history. The following interview materials are organized by cultural topic. Often, the same interview material is used to address more than one criterion. Consequently, the same interview segment may be used to illustrate different criteria in different places. This may seem repetitive, but it allows the reviewer to read the interview materials organized by different criteria.

**Criterion (a):
Contribution to
tribal history**

**Religion/
Ceremonial site**

RELIGION/ceremonial site (hot springs, power, pictograph, bundle of sticks)

"This place would be used to talk to the spirits. It is a healing area. Healing water is here and it is good that we have this."

Hualapai Consultant

**Religion/ a place to
prepare for visits to
other features of
the landscape**

"Some places have more energy and this place is a source of energy for our people. The more it is destroyed, the more that source is diminished."

Hualapai Consultant

RELIGION/preparatory site (hot springs, power)

"The Southern Paiute used this place for prayers to help heal the sick and to gain power for ceremonies (by men) such as those preparing to enter Gypsum Cave."

Southern Paiute Consultant

"Some places have more energy and this place is a source of energy for our people. The more it is destroyed, the more that source is diminished."

Hualapai Consultant

SOCIAL/healing site (hot springs, plants)

“Getting salt from Lake Mead. They would have used this canyon for getting to the hot springs for baths. The water there makes your hair soft. You have to speak to the spring and give it offerings and earth so the earth won't give you sickness. They would have also traveled through here to Red Rocks to get red paint.”

Southern Paiute Consultant

Offerings at the springs to prevent sickness

“Las Vegas, Pahrump, Chemehuevis. It's not all on the Salt Trail but individual medicine men came here regularly for songs from the water, the river, etc.”

Southern Paiute Consultant

Medicine men came here for songs, water

“This place is connected to others through water and brings people together to share medicine with other tribes. We still do these things.”

Hualapai Consultant

Water connects other places

“The Indian name is Piakaiv, the water name is pagha'. 'It's beautiful.’ Our ancestors once hunted and climbed mountains looking for food and medicine. The warm springs were used for healing.”

Southern Paiute Consultant

Springs used for healing

“For a healing spiritual activity. They would have lived some place else and come in and out of here. They respected the place too much for them to stay here all the time. They would not want everyday activities to occur at a place this important.”

Southern Paiute Consultant

“This place would be used to talk to the spirits. It is a healing area. Healing water is here and it is good that we have this.”

Hualapai Consultant

A place to talk with spirits

“All hot springs are equally useful for healing and gathering medicines.”

Southern Paiute Consultant

“Relaxation; hot springs for medicinal use. A sacred area.”

Southern Paiute Consultant

Hot springs a sacred area

SOCIAL/traditional gathering site (hot springs)

“They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep; my mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would

Intercultural meeting place

name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small.

Southern Paiute Consultant

“(It is) connected to Las Vegas springs, Pahrump and Moapa.”

Southern Paiute Consultant

“It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young.”

Southern Paiute Consultant

“This place is spiritually connected to other places. All natives believe in spiritual beings; in order to get things needed they needed to ask for the spirits where to get them and they also prayed on a daily basis. We still do it today. Places are spiritually connected through praying and singing with the place and its elements.”

Navajo Consultant

“They would have used this canyon for getting to the hot springs for baths. . . They would have also traveled through here to Red Rocks to get red paint.”

Southern Paiute Consultant

“Gypsum Cave, Pintwater Cave, Cottonwood Island, Warm Springs by Moapa and Tecopa. They are all related and interconnected.”

Southern Paiute Consultant

EDUCATION/medicinal (plants)

“They came down on the edge of the canyon to communicate with Haulapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep; my mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small.

Southern Paiute Consultant

HEALTH/healing site (hot springs, plants (Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, yatump, willows, greasewood, pygmy cedar, cattails)

“They will travel for miles for healing; they still do it today. When we go for healing, it's all spiritual. Spiritual values, things, it's all tied together for the Mohave.”

Mohave Consultant

(information collected in Tucson during Core Group working meeting)

Education and traditional knowledge

Springs connected to other places in the landscape Connected landscape. Teaching the young

Links to other places

Preservation of cultural knowledge

Criterion (c): Gold Strike Canyon is representative of a significant and distinguishable entity whose components may lack individual distinction.

“The information was out to travel. It was used for bodily healing; spiritual healing...” “Healing prep - afterwards you leave a gift”... “Natural rocks around it were used to increase the water. To get the water up, so they could go.”

Zuni Consultant

(information collected in Tucson during Core Group working meeting)

“They were getting salt from Lake Mead. They would have used this canyon for getting to the hot springs for baths. The water there makes your hair soft. You have to speak to the spring and give it offerings and earth so the earth won't give you sickness. They would have also traveled through here to Red Rocks to get red paint.”

Southern Paiute Consultant

“Places such as this were used for healing ceremonies. Medicine men from both Paiutes and Hualapai used these places for their healing power, and would share knowledge between tribes.”

Hualapai Consultant

“Significance of knowing the heat in the water, the healing powers of it. Now people use rocks to heal themselves. Long ago we talked with my husband about these springs and my aunt told me that water coming from hot springs was used for healing because it comes from the mother earth.”

Navajo Consultant

“To use the hot springs for their medicinal and ceremonial purposes, to gather medicinal plants, to hunt big horn sheep, to hide from their enemies. As a place to live possibly at the mouth - it is a rugged area, a lot of warm springs - they don't usually drink it - other than for healing purposes.”

Southern Paiute Consultant

“Long ago we talked with my husband about these springs and my aunt told me that water coming from hot springs was used for healing because it comes from the mother earth. It was used also for cleansing purposes; maybe they had medicines too, blending plants with hot water. Also Navajo people knew about this place and I'm sure they have used it. They might have come here, like Columbus, to explore. For Navajo people springs are significant.”

Navajo Consultant

“People probably came here to get songs from the running water and to meditate and have vision quests, to listen to it - to get something from the water other than for medicinal purposes. They might hear something. Traditional people know how to do that. They might have brought girls here for puberty rites and for cleansing - or a nice place for honeymoon. It's really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts, prayers,

Healing practices

Prevention of sickness. Used hot springs for washing hair. Traveled through to get paint

Healing rocks and water

Medicinal and ceremonial purposes

Healing

Get songs from the running water and to vision quest

Rites of passage

songs. They probably sensed that it's a sacred are and the sanctuary nature of it. They come here to talk to the Great Spirit."

Southern Paiute Consultant

RELIGION/ceremonial site (hot springs, power, pictograph, bundle of sticks)

"Turquoise, springs, mountains, trails. Each of these features plays a part of very complex and holistic religious activities. Some items are discarded as markers of territory. All could be used for teaching or preparing someone for ceremonies."

Southern Paiute Consultant

Cultural transmission

"To use the hot springs for their medicinal and ceremonial purposes, to gather medicinal plants, to hunt big horn sheep, to hide from their enemies. As a place to live possibly at the mouth - it is a rugged area, a lot of warm springs - they don't usually drink it - other than for healing purposes."

Southern Paiute Consultant

Place of refuge

"People probably came here to get songs from the running water and to meditate and have vision quests, to listen to it - to get something from the water other than for medicinal purposes. They might hear something. Traditional people know how to do that. They might have brought girls here for puberty rites and for cleansing - or a nice place for honeymoon. It's really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts, prayers, songs. They probably sensed that it's a sacred are and the sanctuary nature of it. They come here to talk to the Great Spirit."

Southern Paiute Consultant

"This is a highly spiritual area that has unusually good acoustics. Several rock shelters are here that could have been used for ceremonies by communities and teachers. The steep walls are described in stories and songs about many of the areas associated with the Colorado River."

Southern Paiute Consultant

Place used to teach

"They went down to hear their songs and medicine. They had to go farther down the river or by the river where they could hear the flowing of the river, or if it rained they would hear a waterfall; they would hear the songs echoing from the sides of the mountains."

Southern Paiute Consultant

RELIGION/preparatory site (hot springs, power)

"Turquoise, springs, mountains, trails. Each of these features plays a part of very complex and holistic religious activities. Some items are discarded as markers of territory. All could be used for teaching or

Placed used for teaching and preparation

preparing someone for ceremonies.”

Southern Paiute Consultant

“To travel through here and cross the river; to gain spiritual power. This is a place for coming to get good thoughts.”

Southern Paiute Consultant

“Long ago we talked with my husband about these springs and my aunt told me that water coming from hot springs was used for healing because it comes from the mother earth. It was used also for cleansing purposes; maybe they had medicines too, blending plants with hot water. Also Navajo people knew about this place and I’m sure they have used it. They might have come here, like Columbus, to explore. For Navajo people springs are significant.”

Navajo Consultant

Cultural transmission

“People probably came here to get songs from the running water and to meditate and have vision quests, to listen to it - to get something from the water other than for medicinal purposes. They might hear something. Traditional people know how to do that. They might have brought girls here for puberty rites and for cleansing - or a nice place for honeymoon. It’s really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts, prayers, songs. They probably sensed that it’s a sacred are and the sanctuary nature of it. They come here to talk to the Great Spirit.”

Southern Paiute Consultant

“This is a highly spiritual area that has unusually good acoustics. Several rock shelters are here that could have been used for ceremonies by communities and teachers. The steep walls are described in stories and songs about many of the areas associated with the Colorado River.”

Southern Paiute Consultant

**Spiritual area.
Used by teachers**

“They went down to hear their songs and medicine. They had to go farther down the river or by the river where they could hear the flowing of the river, or if it rained they would hear a waterfall; they would hear the songs echoing from the sides of the mountains.”

Southern Paiute Consultant

Place to learn songs

SUBSISTENCE/plants – (Indian tobacco, mesquite, rabbitbrush, matchweed, catclaw, sage, chaparral, cacti, berries, yatump, willows, greasewood, pygmy cedar, cattails)

“The canyon served as a travel route for men. To get to the river. (It connects to the Black Canyon area. There are a lot of caves along the canyon. There are plants here that they could gather for medicine and building houses. (There are also many) temporary caves.”

Southern Paiute Consultant

Travel route for men. Gathering place for plants

SOCIAL/healing site - (hot springs, plants)

“They will travel for miles for healing; they still do it today. When we go for healing, it's all spiritual. Spiritual values, things, it's all tied together for the Mohave.”

*Mohave Consultant
(information collected in Tucson during Core Group working meeting)*

“The information was out to travel. It was used for bodily healing; spiritual healing.”...“Healing prep - afterwards you leave a gift”...“Natural rocks around it were used to increase the water. To get the water up, so they could go.”

*Zuni Consultant
(information collected in Tucson during Core Group working meeting)*

“They were getting salt from Lake Mead. They would have used this canyon for getting to the hot springs for baths. The water there makes your hair soft. You have to speak to the spring and give it offerings and earth so the earth won't give you sickness. They would have also traveled through here to Red Rocks to get red paint.”

Southern Paiute Consultant

“Places such as this were used for healing ceremonies. Medicine men from both Paiutes and Hualapai used these places for their healing power, and would share knowledge between tribes.”

Hualapai Consultant

“Significance of knowing the heat in the water, the healing powers of it. Now people use rocks to heal themselves. Long ago we talked with my husband about these springs and my aunt told me that water coming from hot springs was used for healing because it comes from the mother earth.”

Navajo Consultant

“To travel through here and cross the river; to gain spiritual power. This is a place for coming to get good thoughts.”

Southern Paiute Consultant

“Long ago we talked with my husband about these springs and my aunt told me that water coming from hot springs was used for healing because it comes from the mother earth. It was used also for cleansing purposes; maybe they had medicines too, blending plants with hot water. Also Navajo people knew about this place and I'm sure they have used it. They might have come here, like Columbus, to explore. For Navajo people springs are significant.”

Navajo Consultant

Place of healing

Healing ceremonies. Place to share knowledge

Gain spiritual power

Place for cleansing and for medicines

SOCIAL/gathering site (hot springs)

“This is a highly spiritual area that has unusually good acoustics. Several rock shelters are here that could have been used for ceremonies by communities and teachers. The steep walls are described in stories and songs about many of the areas associated with the Colorado River.”

Southern Paiute Consultant

**Acoustics,
ceremonies, teaching**

“They went down to hear their songs and medicine. They had to go farther down the river or by the river where they could hear the flowing of the river, or if it rained they would hear a waterfall; they would hear the songs echoing from the sides of the mountains.”

Southern Paiute Consultant

Songs and medicine

EDUCATION/ceremonial (hot springs)

“People probably came here to get songs from the running water and to meditate and have vision quests, to listen to it - to get something from the water other than for medicinal purposes. They might hear something. Traditional people know how to do that. They might have brought girls here for puberty rites and for cleansing - or a nice place for honeymoon. It's really isolated so the isolation is probably very important. They used it for traveling really, to head down to the Grand Canyon and or even to come here to go up into this area. It has a lot of gifts, and I am sure traditional people gave it gifts, prayers, songs. They probably sensed that it's a sacred are and the sanctuary nature of it. They come here to talk to the Great Spirit.”

Southern Paiute Consultant

**A place that served
educational
purposes**

“This is a highly spiritual area that has unusually good acoustics. Several rock shelters are here that could have been used for ceremonies by communities and teachers. The steep walls are described in stories and songs about many of the areas associated with the Colorado River.”

Southern Paiute Consultant

**Rock shelters used
for ceremonies and
by teachers**

“They went down to hear their songs and medicine. They had to go farther down the river or by the river where they could hear the flowing of the river, or if it rained they would hear a waterfall; they would hear the songs echoing from the sides of the mountains.”

Southern Paiute Consultant

DOMESTIC/camp, refuge (caves, rock shelters)

“Camping in caves for shade, shelter or protection from cold winds and rain in winter.”

Southern Paiute Consultant

**Place of refuge,
shelter**

“They knew this area real well for hiding from their enemies, they knew where to run for protection, traveled here and traveled there. The Southern Paiutes pretty much stayed in this area. . . They were

not nomadic like my people. We speak the same language but we are different.”

Southern Paiute Consultant

“The canyon served as a travel route for men. To get to the river. (It connects to the Black Canyon area. There are a lot of caves along the canyon. There are plants here that they could gather for medicine and building houses. (There are also many) temporary caves.”

Southern Paiute Consultant

Gold Strike Canyon has exhibited a history of yielding, and has the potential to yield more, information important in prehistory or history. Under the same cultural categories or topics discussion earlier in this statement, interviews segments are used to illustrate that Gold Strike Canyon satisfies the requirements under criterion (d). Normally, this criterion addresses the future potential of an archeological site yielding important historic or prehistoric information; or an historic building providing important information on architectural style and construction technique. In this case, Gold Strike Canyon has the potential to yield significant cultural knowledge as it is passed on to the next generation of American Indian people. Those interviewed at the site often indicated that the canyon and the hot springs were important places to reveal traditional cultural knowledge to tribal youth: important and appropriate places for such transmission of knowledge to take place. In this sense, the canyon can be seen as yielding not only aspects of traditional culture not yet known to many others, but as a place where that information can be preserved for future generation by passing it along to the young. Such information, even esoteric information, is vital to the survival of living cultures.

**Criterion (d):
History of yielding,
or potential to
yield, information
important in
prehistory or
history**

In addition, there is every indication that Gold Strike Canyon, and its hot springs are linked to other features of the larger landscape. Information on American Indian concepts of the larger landscape are just beginning to be investigated. Gold Strike Canyon is one significant element in this larger landscape and has the potential to yield additional significant information on landscape issues in the future.

**Significant
information on
landscapes yet to
be revealed**

RELIGION/ceremonial site (hot springs, power, pictograph, bundle of sticks)

“The mountains and the land (are used for ceremony, knowledge, and power). This is a prayer area. (There is) a wheel. The mountain (Sugarloaf) is the hub. It is high enough for a person to get away. The mountain (the hub) is connected to the hot springs, Gypsum Cave, water, and different landscapes. Moving from the hub, there are other hubs. The rock writings are directional. Some tell stories, where the next water is and how to get there.”

Hualapai Consultant

“Hot springs, natural resources are part of everything. We try not to disrupt or change it in anyway. A lot of the mountains have a story to tell. They hold our sacred belongings. The mountains are like a safe keeping - for many things - The safe keepers of our original beginnings. They have many stories to tell - If they were to tell the stories - how would they look on us? Have we done well? Badly?

What can we do?"

Hualapai Consultant

"It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south - to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young."

Southern Paiute Consultant

Information on landscapes is needed for fuller understanding of Indian cultural concepts

"They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep. My mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small.

Southern Paiute Consultant

Place of transmission of traditional knowledge

"The hot springs are used for teaching other Indians and communicating with spiritual beings."

Southern Paiute Consultant

SOCIAL/healing site (hot springs, plants)

"Hot springs, natural resources are part of everything. We try not to disrupt or change it in anyway. A lot of the mountains have a story to tell. They hold our sacred belongings. The mountains are like a safe keeping - for many things - The safe keepers of our original beginnings. They have many stories to tell - If they were to tell the stories - how would they look on us? Have we done well? Badly? What can we do?"

Promontory Point, Hualapai, Consultant

"It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south - to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young."

Southern Paiute Consultant

Again, landscapes features connected

"They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep. My mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small.

Southern Paiute Consultant

"The hot springs are used for teaching other Indians and communicating with spiritual beings."

Southern Paiute Consultant

SOCIAL/gathering site = hot springs

“Hotsprings, natural resources are part of everything. We try not to disrupt or change it in anyway. A lot of the mountains have a story to tell. They hold our sacred belongings. The mountains are like a safe keeping - for many things - The safe keepers of our original beginnings. They have many stories to tell - If they were to tell the stories - how would they look on us? Have we done well? Badly? What can we do?”

Promontory Point, Hualapai Consultant

“It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south - to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young.”

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“They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep. My mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small.

Southern Paiute Consultant

The hot springs are used for teaching other Indians and communicating with spiritual beings.

Southern Paiute Consultant

EDUCATION/medicinal (plants)

“Hotsprings, natural resources are part of everything. We try not to disrupt or change it in anyway. A lot of the mountains have a story to tell. They hold our sacred belongings. The mountains are like a safe keeping - for many things - The safe keepers of our original beginnings. They have many stories to tell - If they were to tell the stories - how would they look on us? Have we done well? Badly? What can we do?”

Promontory Point, Hualapai Consultant

“It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south - to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young.”

Southern Paiute Consultant

“They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and

Concepts of the larger landscape and its function

Mountain, landscape provide stories and are “safe keepers” of original belongings

Landscape information

arrows to hunt the horn sheep. My mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small."

Southern Paiute Consultant

"The hot springs are used for teaching other Indians and communicating with spiritual beings."

Southern Paiute Consultant

EDUCATION/ceremonial (hot springs)

"The mountains and the land (are used for ceremony, knowledge, and power). This is a prayer area. (There is) a wheel. The mountain (Sugarloaf) is the hub. It is high enough for a person to get away. The mountain (the hub) is connected to the hot springs, Gypsum Cave, water, and different landscapes. Moving from the hub, there are other hubs. The rock writings are directional. Some tell stories, where the next water is and how to get there."

Sugarloaf, Hualapai Consultant

"Hotsprings, natural resources are part of everything. We try not to disrupt or change it in anyway. A lot of the mountains have a story to tell. They hold our sacred belongings. The mountains are like a safe keeping - for many things - The safe keepers of our original beginnings. They have many stories to tell - If they were to tell the stories - how would they look on us? Have we done well? Badly? What can we do?"

Promontory Point, Hualapai Consultant

"It is connected to the river, and to Las Vegas area, and probably to head north up into that area, north of Las Vegas, and I know they came here probably to head south - to Cottonwood Island. But it's really a spiritual place and ceremonial, like learning and teaching the young."

Southern Paiute Consultant

"They came down on the edge of the canyon to communicate with Hualapais and Chemehuevis. They used to teach to shoot bow and arrows to hunt the horn sheep. My mom taught me all the name of the bushes. She would tell me "go and get that water" and I would do it, without responding back to her. She would ride a horse and she would name the plants and the animals. Also my father named the plants. My great-grandfather was 117 years old when he died but I was small."

Southern Paiute Consultant

"The hot springs are used for teaching other Indians and communicating with spiritual beings."

Southern Paiute Consultant

Places important for inter-tribal relationships and meetings

Land and the landscape possess features important for traditional beliefs and practices

Interconnected nature of landscape yet to be fully investigated

Gold Strike Description

Gold Strike Canyon is a deep, rugged area of volcanic materials and hot springs. It flows into the Colorado River at a point across from the hot springs of Sugarloaf Mountain. As a preparatory site for going to Sugarloaf Mountain, the lay of the canyon points to the most accessible point of Sugarloaf Mountain. The same plant and animal species that were present during past occupation and use of the area are present today but in fewer numbers and less than optimal condition. Tourists, powerlines, noise, pollution, and trash have resulted in fewer animals and plants, and continue to have negative impacts on these features. The hot springs also remain from times past but are being impacted negatively by people. Graffiti, vandalism, trash, noise, and erosion threaten the condition and usefulness of the hot springs. The power and significance of Gold Strike Canyon, however, are the same as in prehistoric times. The canyon continues to be a place of spirituality, healing, knowledge, and community in spite of the development changes of tourism, highways, powerlines, and Hoover Dam.

Gold Strike Canyon has been an important cultural site since time immemorial. It is perceived today by Southern Paiute and Hualapai people as significant as in times past.

Gold Strike Canyon is an area known to and used by several ethnic groups, most predominantly of which are the Southern Paiute and Hualapai people. Ethnographic evidence indicates that the area was known to and used by other groups including the Mohave, Navajo, and Navajo people.

Statement of Significance

Gold Strike Canyon is a place of spirituality and power that continues to voice itself to the Southern Paiute and Hualapai people. During ethnographic interviews, elders indicated a need and desire to regain access to the canyon and its hot springs. The basis of this request lies in the intimate relationship the Southern Paiute and Hualapai people have with the area and the obligation they have to protect this sacred site which has been entrusted into their care by their creator. The Southern Paiute and Hualapai people would go to the hot springs of Gold Strike Canyon in preparation for their journeys to Gypsum Cave, Sugarloaf Mountain, and other spiritual places. "Ceremonies of healing and purification were held here prior to going to Gypsum Cave." Purification was necessary to prepare the mind and body for a safe and proper interaction with spiritual beings. "Before you go to Gypsum Cave, you have to go to a high spot. If the creator feels that this is what you need and thinks you need and you go to the cave to get stronger in your songs, to ask them to stay with you, all the time so that the songs will not be forgotten. The songs and what you do to prepare and receive them. It's so spiritual. You have to do it with the right frame of mind and have a connection with the creator."

Some of the songs of the Southern Paiute and Hualapai people were given to them by the water in the Gold Strike Canyon hot springs. As a shared place for healing, ceremony, and songs, the canyon played a central role in strengthening intra- and inter-tribal relationships, and relationships with the land.

Gold Strike Canyon remains a strongly spiritual place that is spellbinding. "There is a spirit of quiet here...I can feel it. It grabs your senses and it doesn't

**Physical
description of Gold
Strike Canyon**

Time period

**Many ethnic
groups view Gold
Strike as significant**

Significance

let you go. We may change, but it never changes.” Such sensations and experiences tell the elders that they must bring their children to Gold Strike Canyon so that they may also have the opportunity to learn about healing, preparation, and ceremonies. Such an opportunity represents more than a desirable outcome. At root, it is a cultural right and a necessity to retaining, if not renewing, cultural identity.

ETHNOHISTORICAL CONTEXT SUPPORTING TRADITIONAL USES OF GOLD STRIKE CANYON

Ethnohistorical accounts that directly discuss specific American Indian landmarks and ecoscapes in the general vicinity of the Hoover Dam Bypass study area are quite rare, due to the vagaries of early ethnographic research and restrictions to Indian access to many localities during the historical period. Even recorded place-names for this general area are uncommon although, clearly, not because Indians did not have names for places but instead due to the fact that anthropologists and historians failed to record them. While an absence of ethnohistorical data cannot, therefore, be taken to indicate that nothing was known of a particular place or practice, nor that it had no traditional significance, such lapses in recorded information require the use of comparative studies that examine different classes of landmarks and that identify widespread cultural practices.

Ethnohistorical Context

Substantial ethnohistorical evidence does exist concerning kinds of traditional landmarks and ecoscapes like Gold Strike Canyon, the cultural features found at this locality, and their uses. A summary of these ethnohistorical data, presented below, provides a context for our discussion of the significance of this cultural resource, as well as the contemporary American Indian commentary quoted in a subsequent section of this document.

This discussion emphasizes the traditional values, uses and meanings of (1) hot springs and water, (2) caves, and (3) offerings.

Hot Springs and Water

Hot Springs and Water

Water generally and hot springs specifically were widely recognized as key elements in Native American sacred landscapes, and nowhere was this belief stronger than among Numic-speaking peoples, including the Southern Paiute (see Goss 1972; Miller 1983, 1985). This attitude resulted from the fact that supernatural power was associated with permanent water sources (Sapir 1931:597; Fowler and Fowler 1971:137; Miller 1983:78, 1985:58; Fowler 1992:172, 178, 180). Because of this association, water was an important element in many ceremonies (Whiting 1950:40; Shimkin n.d.) including, especially, purification (Kelly 1932:195; Park 1938:28; Steward 1941:263; Whiting 1950:29). One of Forde's Quechan consultants stated this quite clearly:

“It was smoking that gave me understanding without being told anything and the water made me pure and gave me a feeling for the whole human race (1931:189).”

Fowler (1992:179) noted that water, after prayer, was the most effective means for communicating with the supernatural world because it carries messages to the beyond and because it is inherently sacred.

Miller (1983, 1985:58) and Fowler (1992:172, 180) have documented the fact

that the distribution of supernatural power followed the distribution of water and high peaks. Water itself was conceptualized as flowing in an underground network which surfaced at specific spots on the landscape. "Doctors and spirits were able to travel through these water networks by entering springs or lakes, ultimately to emerge at some distant point" (Fowler 1992:172; see also Zigmond 1977, 1981). All springs were, therefore, simply localized manifestations of a widespread web or network of water and power.

As Fowler's above statement implies, the association between springs and supernatural power was based on the belief that springs were the homes of various kinds of supernatural spirits (Chalfant 1933:62; Park 1938:16-17; Shimkin 1947:349, n.d.; Fowler and Fowler 1971:246; Riddell 1978:75; Liljeblad 1986:644; Fowler 1992:41). Primary among these was Water Baby (Whiting 1950:29; Kelly 1964:138; Fowler and Fowler 1971:66; Riddell 1978:75; Miller 1983:72; Hultkrantz 1986:633; Liljeblad 1986:652; Fowler 1992:41, 180; Franklin and Bunte 1994:250). Park, in fact, called Water Baby "the breath of the water hole" (1938:16-17).

Although some early ethnographers trivialized Water Baby as akin to our own faeries and sprites, in fact they were particularly potent shamans' spirit helpers (Chalfant 1933:51; Park 1938:15, 76-79; Steward 1941:258; Downs 1961:366-367; Siskin 1983:23; Miller 1983:75; Fowler 1992:180). Not surprisingly, springs were then also associated with shamans (e.g., Chalfant 1933:62). Shamans conducted rituals, including cures, at springs (Zigmond 1977:89, 1981:57-58; Brooks et al. 1979:86, 98, 102; Fowler 1992:172), and also sometimes used springs for their vision quests, when they sought supernatural power (Kelly 1932:190; Steward 1941:259).

Because all permanent water sources were connected by an underground network, all were therefore considered sacred (Miller 1983, 1985; Fowler 1992), but some hot springs were still singled out as particularly potent. Primary of these was Coso Hot Springs, in the Coso Range due west of Death Valley, which is the most ethnographically documented hot springs in the Great Basin (see Brooks et al. 1979). Shamans from as far afield as Fort Duchesne, Utah, are recorded as traveling to Coso Hot Springs to conduct rituals and cures, a distance of roughly 500 miles (see below). Bob Rabbit, the last known Kawaiisu rain shaman, went to the springs specifically to make rain (Zigmond 1977:81, 1981:57-58). A spirit helper of Dr. Sam, a Coso Shoshone shaman, was an inhabitant of this hot springs, and Dr. Sam was the last active shamanic practitioner to reside at the springs (Brooks et al. 1979:85).

Coso Hot Springs, like certain other springs (Lowie 1924:208; Kelly 1932:190; Chalfant 1933:51), was also associated with mythic events, thus attesting to the importance of springs in the mythic landscape. In the case of Coso, this involved the Shoshone myth, "The Race to Coso Hot Springs" (Steward 1936:411-417, 436, 1943b:268-270; Irwin 1980:43-45).

Hot springs were not, however, the exclusive domain of shamans. Many of them have associated villages (including Coso Hot Springs; see Steward 1938a:81), demonstrating that there was little separation between the sacred and secular in western Native America (Walker 1991, 1996; Fowler 1992:179). Hot spring waters, however, were used by non-shamans for purification, for bathing and for medicinal purposes (Steward 1938a:81, 1941:263). Muds from the springs were also used for curing (Brooks et al. 1979; Fowler 1992:196-197), with quantities of the mud sometimes taken away from the springs for subsequent uses. Like shamans, non-shamans too would sometimes travel great

distances to visit a particular hot springs. Yokuts Indians from the western side of the Sierra Nevada, for example, are documented as visiting Coso Hot Springs (Brooks et al. 1979:101). And although we might consider these "medicinal" activities as secular undertakings, akin to the western therapeutic use of hot springs and mineral baths, in Native American terms they were anything but. Use of hot springs involved prayers and the leaving of offerings while the supplicant approached the spring, attesting to the sacredness of these locales (Lowie 1924:208; Brooks et al. 1979:90, 92, 102, 103, 111; Fowler 1992:172). One account also indicates that the moss sometimes found in ponds and springs was used as a kind of burial shroud for the deceased (Fowler 1992:163).

Ritual practices followed in using Coso Hots Springs, recorded from Shoshone and Northern Paiute consultants, illustrate these points and demonstrate the Numic-wide continuities in these rituals:

“[A] group of Indians visited the Springs area for a day. The group stopped first at a sacred hill, at Devil’s Kitchen, which overlooked Coso Hot Springs. A spiritual man and four helpers climbed to the top of the hill to offer their prayers to the spirits. The elders in the group climbed up the hill as far as they could manage, with the rest of the group remaining at the base of the hill to offer their prayers.

“When the Indians arrived at the Springs themselves, the elders made offerings of ‘goods’ such as colored material to the mud and the water. The younger people offered pennies, food or whatever they happened to have with them. One placed offerings either on the ground, or in the Springs themselves. Indians ‘feel sorry for the water because it looks so sad.’ (The Indians feel that in recent years the water has begun to dry up). One makes offerings to the water and the mud in order to make it feel better.

“Indian herbs grew around Coso Hot Springs, and spiritual doctors would use these for healing purposes. Julius Murray, a Ute spiritual man from Fort Duchesne Reservation in Utah, used to visit Coso Hot Springs and perform healing ‘sweats.’ Years ago Indians came from as far away as Nevada to use Coso Hot Springs. Connie Denver, a resident of Bishop, is also a spiritual man who has been to Coso.

“Coso was a place to pray and be healed. Indians would bring dried food and stay until they were cured . . . Dorothy [Joseph, Owens Valley Paiute consultant] first went to Coso Hot Springs with her family when she was nine years old [around 1935] . . . the purpose of this visit was to heal her father who was very sick. Her family was living in Lone Pine at the time . . . Nona [Zucco, Owens Valley Paiute consultant] visited Coso again when a family member was suffering from the ‘seven year itch.’ The patient bathed in the mud and water and in three days time was cured (Brooks et al. 1979:98).”

Another account about Coso Hot Springs reveals a second side of the traditional use of springs: their use in children’s education and training:

“Young boys were gathered from the Bishop area and taken to the [Coso] Hot Springs. They took their steambaths and mud baths to clean their bodies. Then the boys would ‘go up the hill to grind pine nuts and wild seeds.’ Two men would accompany them to the top of the sacred hill. Here the boys were told about the spirits and would

hear them (Brooks et al. 1979:101).”

A third account is more explicit about rituals involving offerings at this hot springs:

“Indians would stop and pray at the summit of the sacred hill and leave offerings there. When they reached Coso Hot Springs, people would pray and make offerings once again before entering the water to bathe. As each individual prayed, he would pick up obsidian chips, put them inside his shirt and let them slide down his clothes so that the flints came out at the person’s feet. This ritual is supposed to remove all the sickness from a person’s body (Brooks et al. 1979:102).”

The importance of prayer prior to entering the immediate area of the hot springs is further emphasized in this final account:

“Before arriving at Coso Hot Springs they prayed at the hill... ‘prayed to the spirits who do the healing. Some have seen and heard the spirits. Sometimes it is the wind or a whirlwind. They used to paint their faces up with red clay because it is good for the skin. The spirits recognized them with the paints. It is necessary for the spirits to hear you before you go in; they wait for you. You have to ask their blessing. Once you ask permission, then you feel free’ (Brooks et al. 1979:107).”

Consistent reference to the ‘sacred hill’ or Devil’s Kitchen (so-named because it was the location of an historic mercury mine, and has fumaroles of its own) by these consultants is significant in terms of understanding the characteristics of Numic sacred places. Devil’s Kitchen is located 1.68 miles west of the first hot spring pool at Coso, yet clearly it was integral to the overall landscape of this sacred place. Coso Hot Springs, as one of the most significant and widely renowned sacred places in the Numic domain, then was not a point-specific landmark but instead a general area or region which, in its entirety, was thought sacred. This provides additional and direct ethnohistorical support for the validity of the concept of ecoscape as suggested by Stoffle et al. (2000a).

There is some indication that certain springs were owned by specific individuals (Kelly 1964:21; Fowler and Fowler 1971:138). This seems unlikely, at least prior to intensive Euro-American contact, inasmuch as these locations commonly included villages with dozens of inhabitants. It is possible that these references are intended to refer to specific shamans and spirit helpers associated with particular springs; that the shaman who had obtained his power from a given spring was its “owner.” Alternatively, this may refer to a band leader whose village was located at a particular spring.

Regardless, Fowler (1992:178) has documented the fact that, by 1900, whites had established exclusive Euro-American ownership rights to many if not most springs and their waters, thereby divesting Native Americans of access to these truly crucial resources. A similar case is apparent concerning Indian use of Coso Hot Springs specifically (Brooks et al. 1979:165). And Stoffle (personal communication, May, 2000), has documented the same circumstance in southern Nevada. Inasmuch as individual springs were made off-limits to many native peoples over 100 years ago, it is then not surprising that little in the way of specific place-name data or information exist concerning many of these types of landmarks, including Gold Strike Canyon Hot Springs in the study area.

Another important general category of landmarks is comprised by caves and rockshelters. The distinction between the two is archaeological: caves are deeper than they are wide, whereas rockshelters are wider than they are deep. There is no indication in the ethnohistorical record, however, that Native Americans made this same distinction.

Caves are of course convenient retreats and they were used for habitation (Steward 1941:233), especially when it was raining (Laird 1976:126) and during winter (Gifford 1936:269). Indeed, the Chemehuevi word for cave, *tingkan?ni*, translates as “rock house” (Laird 1976:88).

But caves were also widely, and probably more importantly, associated with supernatural power (Harris 1940:57; Miller 1983:72; Fowler 1992:172). Supernatural spirits were said to live in caves (Steward 1936:424; Malouf 1974:81; Laird 1976:46; Trippel 1984:169; Fowler 1992:41). In a few cases, mythic actors were also associated with specific caves (Loud 1929:162-163; Laird 1976:149). According to Lowie (1924:97), with reference to a southern Paiute myth, Wolf and Coyote lived in a cave near the Colorado River that looked like a “summer shade.”

Because of the fact that spirits lived in caves, they were widely and commonly used for shamans’ vision quests, with shamans sleeping at the caves to obtain power (Kelly 1936:129; Park 1938:26-28, 102-104, 116; Steward 1938b:187; 1941:258, 1943a:282-283; Harris 1940:57; Laird 1974:22; Riddell 1978:75; Fowler and Liljeblad 1986:452; Kelly and Fowler 1986:383; Fowler 1992:41, 173-177). Caves, accordingly, are often rock image sites (Whitley 1998d).

Two sites in the general vicinity of the study area are renowned as shamans’ power caves: Gypsum Cave, in Las Vegas Band territory, (Kelly 1936:129, 1939:129; Harrington 1985:207, 211; Stoffle and Dobyns 1982:46-47); and *Kwiniyavah* Cave, near the confluence of the Santa Maria and Sandy Washes in Yavapai territory (Kelly 1936:129; Kroeber 1935:186, 188-189, 1957b:228; Laird 1976:37, 39, 133).

Gypsum Cave was called *Puarinkan* (Kelly 1936:129). According to Harrington, whose husband excavated the site:

The site was considered sacred by the local Paiutes and, from time to time, their medicine men left offerings there. It was also known as a favorite picnicing spot for Las Vegas residents (1985:207).

Harrington recorded the fact that string fragments made from yucca fibers and a bunch of small feathers wrapped in sinew were found in rock crevices in the cave, apparently the offerings left by shamans. Stoffle and Dobyns (1982:46-47) recorded the fact that it was considered desecrated by archaeologists, but that power was still sought at it. Because of the destruction of portions of the cave, it is unknown whether it once contained rock images.

As noted above, *Kwiniyavah* Cave, Arizona, was used by the Southern Paiute and Hualapai even though it is located in Yavapai territory (Kelly 1936:129; Kroeber 1935:186, 188-189, 1957b:228). It also served as the start and end point for the Chemehuevi Salt Song (Laird 1976:37, 39, 133).

Another similar and famous power cave is located along the Carson River in

Northern Paiute territory, illustrating the fact that such caves were known throughout the far west (even though caves of such power were not necessarily common). This cave is known as Dayton Cave, *mihannu*, 'moon turn' (archaeological site 26Ly3; described above). Shamans obtained power here, especially for the treatment of wind sickness, and offerings were still present in it in the 1940s (Park 1938:27; Riddell 1978:75; Fowler 1992:175, 177). It contains pictographs. Hazen Buttes and Eastgate Caves, both in north central Nevada, are other caves with similar powers (Fowler 1992:40, 41, 174, 178).

These famous power caves as well as other power caves of less renown were not the exclusive domain of shamans. They were also used by non-shamans for "other types of help" (Fowler 1992:174), meaning for general kinds of supernatural assistance. And as implied above with respect to *Kwiniyawah* Cave, these caves were used to obtain hereditary songs, like the Salt Song, by non-shamans (Laird 1976:133), as well as to pray for cures, gambling luck, or good health (Lowie 1924:208; Fowler 1992:177-178).

As in the case of shamans conducting their vision quests at cave sites, offerings were left by non-shamans in these circumstances. Fowler stated that:

"A person seeking a favor from a power, or seeking power itself, would go [to rock art site 26Ly3, Dayton Cave, NV] and spend the night...Anyone who was successful at the cave had to pay it for its favors. People usually presented the cave with sticks, beads, arrows, and a variety of other items (1992:177)."

Fowler (1992:177-178) also noted that the ceiling of this cave was covered with small sticks and other offerings when visited in 1940, while another site contained numerous offerings when examined in 1950.

Offerings are described as beads, sticks, arrows, seeds, nuts and berries, a piece of buckskin, tobacco, moccasins or, in recent times, coins (Lowie 1924:208; Driver 1937:105; Laird 1976:38; Fowler 1992:177-178; Zigmond 1977, 1981; Brooks et al. 1979); in other words, small and seemingly insignificant items. The reason for the small and seemingly insignificant nature of the offerings -- contrasting with our own cultural view which would favor expensive and elaborate ritual gifts -- is perfectly logical in light of far western North American beliefs about the nature of the supernatural, and ritual practices during the vision quest (Whitley et al. 1999a). The vision quest involved numerous symbolic inversions, and the supernatural was thought the perfect opposite of the natural (Applegate 1978:38-39; Whitley 1998d). Hence a seemingly mundane and inconsequential offering in the natural world would correspond to a lavish gift once received by a spirit in the supernatural.

All of these functions resulted from the fact that caves were reservoirs of power (Harris 1940:57). As Laird (1976:159) has noted, they were the symbolic wombs of the earth (see also Whitley 1998d). Hence, in myths and tales caves are commonly the locations of spiritual and bodily transformation (e.g., Laird 1976:259, 1984:53-54).

Ethnohistorical Summary

The suggestion that Gold Strike Canyon, as a particular type of cultural ecoscapes, is a significant locale where traditional Native American religious activities were practiced is clearly supported by the ethnohistorical data. Hot

Summary

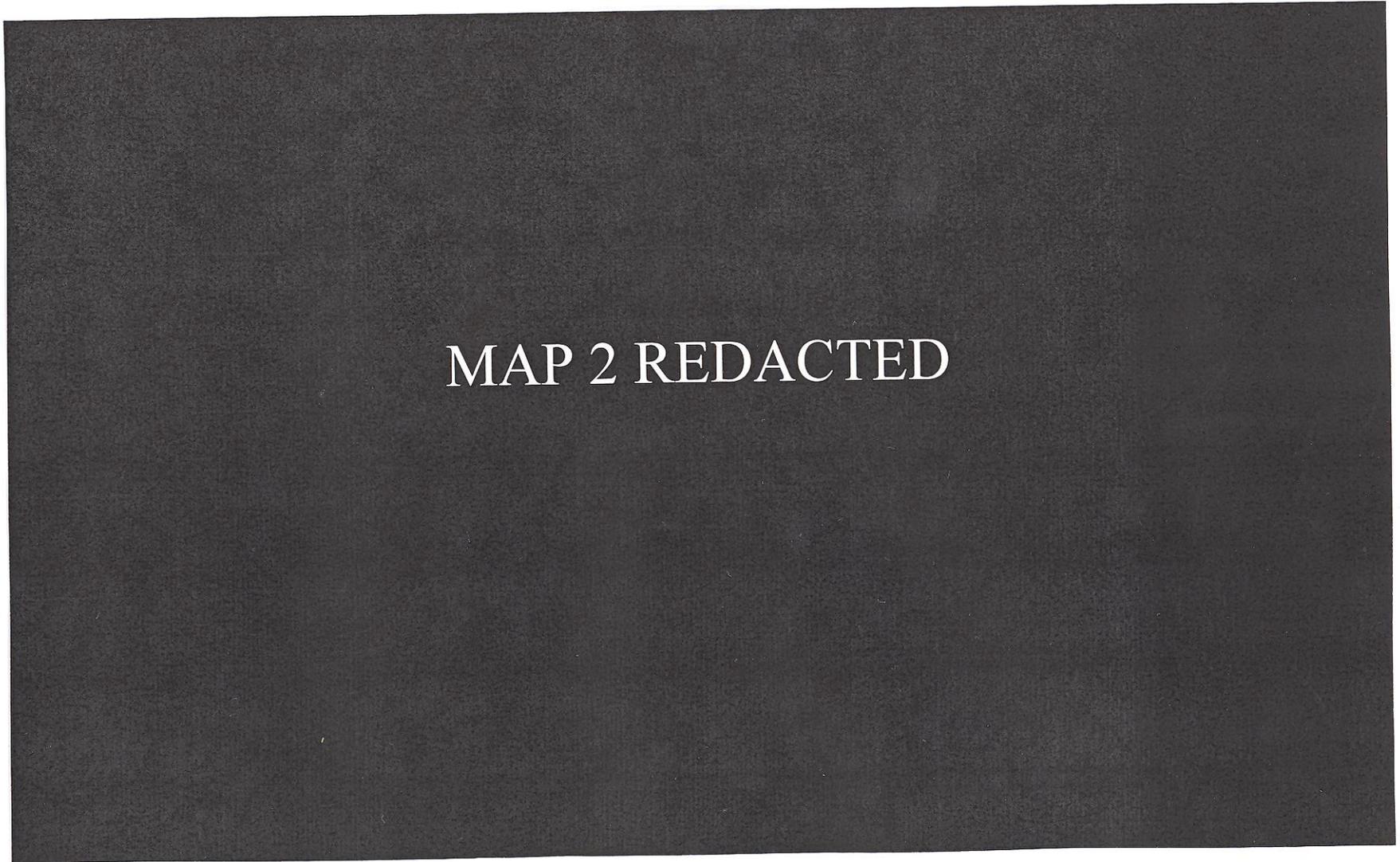
Springs were essentially universally recognized as supernaturally powerful, and were widely used by shamans and non-shamans for rituals and children's education. Judging from the comparative Numic data concerning Coso Hot Springs, the hot springs was simply one component of a larger sacred ecoscape. Logically, this would have incorporated Upper Gold Strike Canyon, where praying in preparation for approaching the springs would have occurred, and where offerings would have been left.

Upper Gold Strike Canyon has also been noted in the contemporary Native American values study for its rockshelters; a Native American consultant noted that, in one of these, small twig bundles could be seen (Stoffle et al. 2000a). The ethnohistorical data demonstrate the traditional use of rockshelters for religious activities; the presence of a twig bundle in one of these shelters provides archaeological confirmation of this use, as such bundles were common offerings at religious sites.

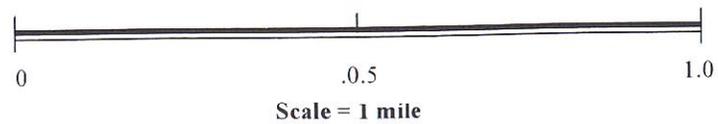
GOLD STRIKE CANYON TRADITIONAL CULTURAL PROPERTY LOCATION AND BOUNDARY

The map on the following page indicates the location of Gold Strike Canyon and the proposed boundaries of the TCP. The boundary determinations were made in consultation with the Consultation Work Group. The boundaries indicated here reflect the desire of the consultant group to identify the whole canyon as a TCP regardless of the past disturbing activities. This map is provided for review purposes. Detailed legal description will follow the review of this eligibility statement by the State Historic Preservation Office.

Map 2: Gold Strike Canyon, Clark County, Nevada



MAP 2 REDACTED



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