

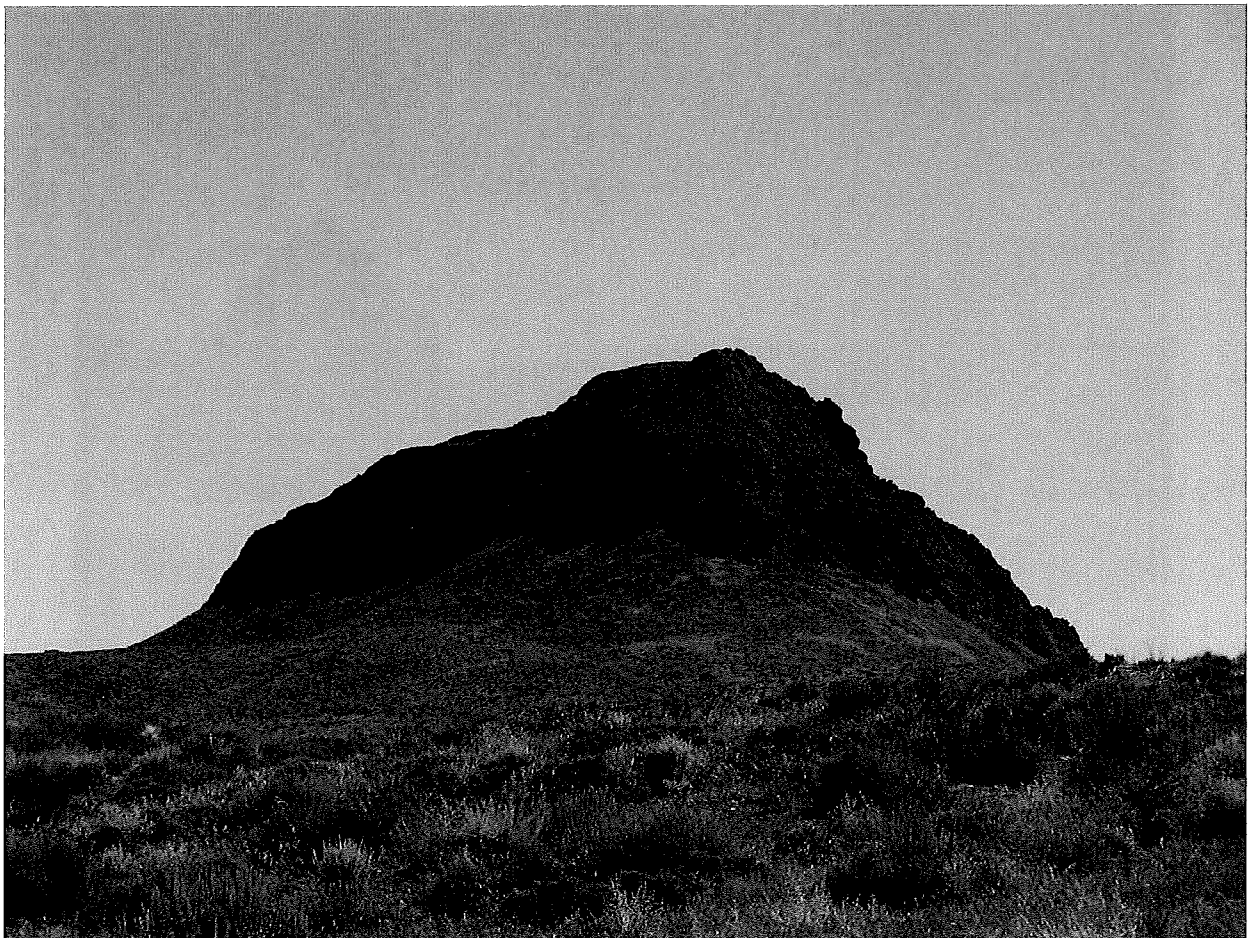
Traditional Cultural Property Guide



Pyramid Lake located on the Pyramid Lake Paiute Reservation in Nevada

*This report was prepared for the Indian Land Tenure Foundation by Betty Aleck,
Pyramid Lake Paiute Tribe, Tribal Historic Preservation Officer*

This document was prepared for the Indian Land Tenure Foundation by the Pyramid Lake Paiute Tribe's Tribal Historic Preservation Office. The PLPT THPO received an ILTF grant on behalf of the tribe to initiate an ethnographic study and archaeological survey to evaluate Black Warrior Peak as a Traditional Cultural Property for inclusion in the National Register of Historic Places. The grant resulted in an ethnographic report, archaeological report, NRHP application and the TCP guide. The PLPT THPO, Cultural Resources Committee and the tribe are forever grateful to the ILTF for helping the tribe to preserve and protect Black Warrior Peak.



Black Warrior Peak

The document does not guarantee tribes will be successful in their nomination endeavors, but it will provide some guidance and information regarding process

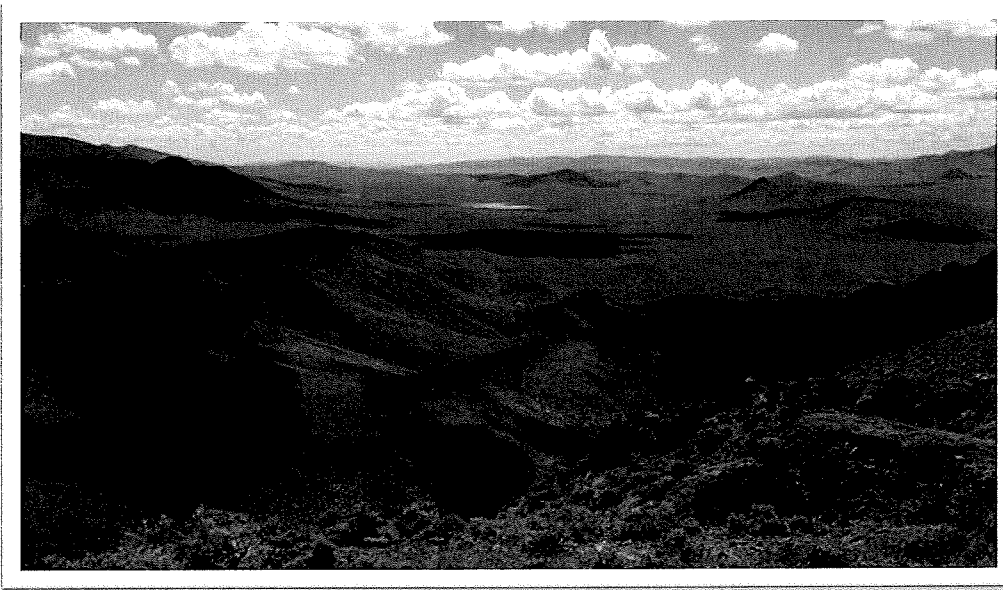
Introduction

Housing subdivisions, commercial and industrial developments as well as infrastructure improvements are types of economic development projects that occur on both tribal and non-tribal lands. This economic surge may cause Native American tribes to overlook possible Traditional Cultural Property (TCP) sites or hastily identify such sites resulting in the loss of important cultural resources and/or damage to locations that are culturally significant.

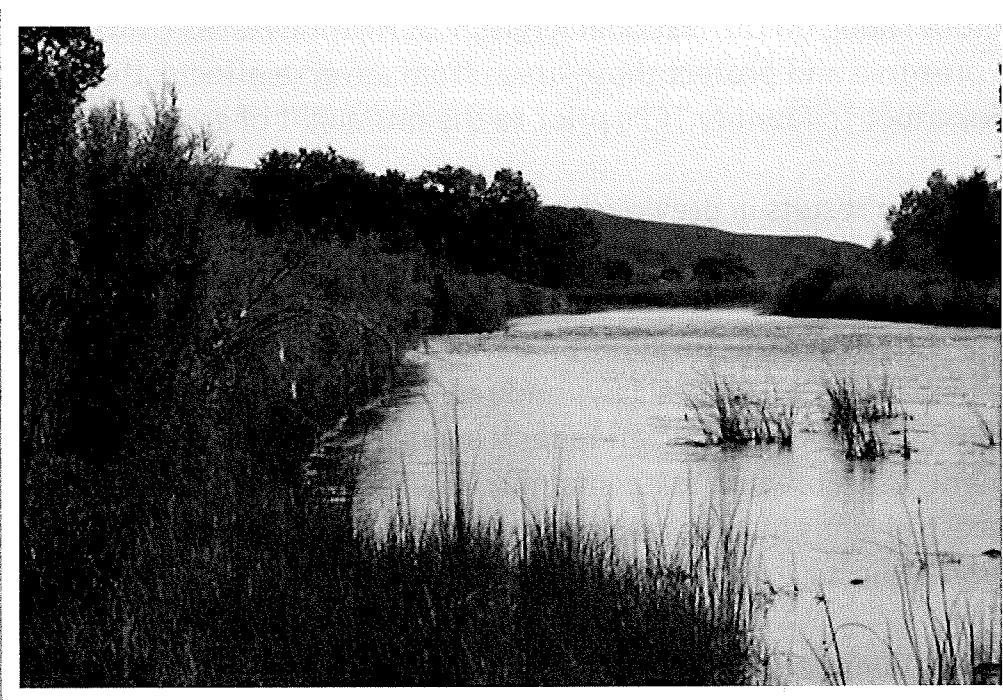
Traditional Cultural Properties (TCP) are locations that have traditional cultural significance to a tribe in which traditional beliefs, practices and customs are passed down from one generation to another. Historic sites, archaeological sites, gathering sites and sacred sites that meet certain criteria may qualify as a TCP, and therefore listing on the National Register of Historic Places (NRHP). This listing may help preserve and protect these areas from adverse effects; thus, it is prudent for tribes to identify TCPs prior to the onslaught of growth.

Construction can result in previously undisturbed lands being bulldozed and leveled and it is important for tribes to conduct proper investigations to be able to evaluate a site as a TCP. Throughout time, many TCPs were ignored because meaningful and necessary consultation between government entities and tribes did not take place. Now, federal laws and regulations require government-to-government consultation between federal agencies, such as the Bureau of Land Management, U.S. Forestry, state and municipal governments with local tribes whose ancestral lands may be adversely effected by development and construction projects.

However, identifying a TCP may not be easily recognizable, for instance some properties may exist on a mountain top, a meadow, a river or a lake. In these cases, oral history or ethnographic studies with tribal members can establish the community's cultural ties to the land or site.



Black Warrior Peak, Nevada



Truckee River, Nevada

Additionally, TCPs can also include archaeological sites. Such sites are recorded and surveyed by an archaeologist and may feature pictographs/petroglyphs, lithic scatter, rock shelters and/or historic buildings just to name a few.



Artifacts from archaeological site



Archaeological site

TCPs are also locations where tribal people may have conducted traditional ceremonies, vision questing, also, locations where traditional subsistence practices took such as gathering medicinal plants, collecting minerals, food and plant gathering.



Gathering tule

Identifying TCPs

Although the TCP designation on the NRHP provides some protection to the property, the designation does not guarantee development will not occur. The designation requires government-to-government consultation and allows tribes to have a voice in the planning process when federal undertakings are initiated or when federal funds are used to assist projects on state, county or federal lands. Such consultation may result in the establishment of buffer zones, avoidance areas, and mitigation such as data recovery to protect cultural resources that might be adversely impacted.

Steps to Take

According to the National Register Bulletin a TCP 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.”(Parker, King 1998:1)

1. **Applicants need to view potential sites as a property.** Sites that are located where traditional cultural practices are held are often the focus of nominations; however, an error that often occurs is that applicants only document intangible practices and beliefs that a tribe may possess. Applicants leave out tribal people’s connection to the property. Documenting the relationship between practitioners and the subject property is paramount. The evidentiary document, for instance, must clearly chronicle the tribal people’s cultural connection to the land, structure or landscape through such means as oral history, written history, an ethnographic study and/or archaeology. For instance, a location where vision questing was performed immemorial and continued to be a location where vision quests currently exist is a good example. A tribe may want to record tribal elders or tribal members who have stories from previous generations about the vision questing in that particular location along with testimonies of the way the site is used in the present day. Through oral history, creation stories or personal histories the connection between the people and the site maybe uncovered and used as

supporting documentation while evaluating the location as a Traditional Cultural Property. (Parker, King 1998:11)

Site: A site is defined by the National Register Bulletin as “the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself possesses historic, cultural, or archeological value regardless of value of any existing structure.” (Parker, King 1998:11)

Key to this process is that the site must have been a location where “significant traditional events, activities, or cultural observances have taken place.” (Parker, King 1998:11) Sites may include a natural landscape, rock outcrop, tree, river, mountain top and other locations. It should also be emphasized that physical evidence and/or archeological evidence may not exist, but can be classified as a site as long as it is a location where significant traditional cultural activities or events took place and continue to be used.

2. **Applicants should also consider the property’s integrity. According to the Register Bulletin a site must have “integrity, workmanship, feeling and association.”** There are two questions applicants should ask, “1. Does the property have an integral relationship to traditional cultural practices or beliefs? 2. Is the condition of the property such that the relevant relationship survive?” (Parker, King 1998:11)

To answer the first question, it’s important to understand the relationship between a traditional cultural group and their beliefs and practices that are carried out at a particular site or property. If the property is crucial in carrying out traditional beliefs and is one that is perpetuated throughout time to the present day; it is reasonable to conclude that the site is integral to the practice.

The answer to the second question involves whether the property has been altered in some way that it prevents tribal people from carrying out traditional cultural practices. For example, a location which was once used as a prayer site and is now the location of a 100 unit subdivision may not have retained its integral relationship to cultural practices because the site is unattainable to tribal people because homes were built on the site.

Another example might include a remote area that is located on both public and private land but retained its integrity with respect to cultural practices. Black Warrior Peak is located in Nevada in the counties of Washoe and Churchill, and is situated in a remote area; historically tribal people trekked to that location and climbed the peak for spiritual healing, vision questing, plant gathering, and gathering of minerals. Nowadays, tribal members continue to visit the Peak regardless of its remote location and travel through impassable roads to engage in traditional practices. Although the area is remote the property retains its integrity with respect to cultural practices.

3. **Applicants need to evaluate the property in accordance with National Register criteria set forth in regulation (36 CFR Part 60).** “If the property meets one or more of the criteria, it may be eligible; if it does not, it is not eligible,” according to the Bulletin. (Parker, King 1998:12)

Criterion A: Association with events that have made a significant contribution to the board patterns of our history.

According to the Bulletin the word “our” refers to the group that has a traditional cultural connection to the property. Additionally, the word “history” refers to traditional oral history and written history in relation to the property. Applicants would have to demonstrate that the tradition is rooted in the history of the group with respect to the property.

The word “events,” refers to historical events or moments in time that reflect a perpetuated pattern or theme.

Research to memorialize the history can be conducted through oral history, ethnographic study, folklore history or archaeology. (Parker, King 1998:12)

Criterion B: Association with the lives of persons significant in our past.

The word “our” again refers to the group of people that views the property as culturally important. The word, “persons” refers to individual(s) who are important or esteemed that are connected to a traditional property.

“Persons” can also refer to important people of the tribe who used a TCP. It can also mean a spiritual beings who are important to a particular site. (Parker, King 1998:13)

Criterion(C) (1): Embodiment of the distinctive characteristics of a type, period, or method of construction.

This sub-criterion refers to buildings, structures or built objects. These structures possess distinctive building designs or structures that are emblematic of a particular cultural group. For instance the historic buildings in Chinatown in San Francisco, CA, have is a particular design standard, along with signage and ornamentation that make them distinctive.

Criterion (C) (2): Representative of a Work of a Master.

Work of a master refers to property of which a traditional master builders or artisans used to make his/her craft. This is a person who is regarded as particularly skillful based on traditional cultural values of a particular group.

Criterion (C) (3): Possesses of High Artistic Values.

An examples of this criterion includes petroglyphs or pictographs sites that are located on a particular land site. Another example includes buildings whose design represents and reflects an ethnic group, for instance in the Hopi tradition a kiva is presentative of a particular ethnic group.

Criterion (C) (4): Representative of a significant and distinguishable entity whose components may lack individual distinction.

According to the Bulletin a property may be regarded as a TCP even though it may lack "individual distinction," (Parker, King 1998:13) as the land may holds key traditional cultural importance. For instance plants gathering locations are a good example. Practitioners and traditionalists look for a specific plant or root to be able to continue their customary practice, but to an untrained eye a plant may simply look like a weed. The plant(s) and the location of where they grow makes the plant gathering location distinctive.

Criterion D: History of yielding or potential to yield, information important in prehistory or history.

These are properties that have "already yielded, or have the potential to yield, important information through ethnographic, archaeological, sociological, folkloric and other studies." (Parker, King 1998:14)

An example is numerous lithic scatter found at a Native American site which can be identified as an archeological site that can yield important

information about history or prehistory of the tribe through additional investigations including data recovery.

4. Ineligible Property: Determine whether any of the National Register criteria considerations (36 CFR 60.4) make the property ineligible.

Typically properties such as religious institutions, graves, cemeteries, birthplaces, properties that have been moved from its original location; or reconstructed historical buildings are considered ineligible for the register. However, such properties that meet Criteria Consideration may be eligible.

Consideration A: Ownership by a religious institution or use for religious purposes. Concerning Native American tribes, “Consideration A” does not apply when considering a TCP nomination. According to the National Register Bulletin: How to Apply the National Register Criteria for Evaluation,” (Parker, King 1998:14) it is “not intended to exclude traditional cultural resources merely because they have religious uses or are considered sacred.”

For many Native American tribes defining lines between religion and cultural traditions can be considered one and the same. A TCP location maybe a religious ceremonial location or location used for vision questing, which is essential for tribe’s to perpetuate their tradition.

The potential TCP; however, must be fully researched with ethnographic history, archeological investigations, and/or oral history to provide proof of its historic use and present day role.

Consideration B: Relocated Properties. Properties that have been relocated for their historical location are not usually eligible for inclusion in the Registry because “the significance of (historic properties) is embodied in their locations and settings as well as in the (properties) themselves” and because “one basic purpose of the National Register is to encourage the preservation of historic properties as living parts of their communities.” (Parker, King 1998:15)

Some exemptions to this rule include portable properties such as boats or canoes, which would continue to be eligible as long as they remained in the water or on dry land while retaining their cultural significance. Other examples are the removal of petroglyph boulders from its original location. Such sensitive property maybe removed to protect it from environmental

conditions, looting and other threats. Although the boulder was removed from its original location it retains its historic and high artistic significance nonetheless.

Consideration C: Birthplaces and Graves Typically birthplaces and graves are not eligible for inclusion in the Register; however, if the birthplace and gravesite has overall commemorative value and is culturally significant it may qualify as a TCP. For example, if a tribe memorializes an important spiritual leader and followers experience his/her presence at the grave site rather than his/her birthplace; the grave may be eligible because tribal members experience is cultural connectedness to the person. Other areas where a grave for birthplace maybe eligible include Criterion A for association with important events, Criterion B, for association with productive lives of other important persons, Criterion C, architectural significance, Criterion F, commemorative properties and Criterion D, contains important information on research. (Parker, King 1998:16)

Consideration D: Cemeteries generally are not eligible for inclusion in the National Register unless they possess the following:

- Derive their significance from graves of persons of transcendent importance
- Age of the cemetery
- Distinctive design values
- Association with historic events (Parker, King 1998:16)

Consideration E: Reconstruction. Historic property that is reconstructed to the exact replica of a structure, object or building that is no longer in existence is not normally eligible. However reconstructed property can be considered eligible for inclusion if it meets certain criteria. For instance, a reconstructed religious structure on a property may not be eligible, but the property itself may have viable because religious and spiritual practices took place in that location immemorial. The land; therefore, retains its integrity for inclusion.

Consideration F: Commemoration. Properties that were constructed to commemorate a traditional event or person are not eligible for consideration. However, properties that possess cultural, ethnographic and architectural significance to a tribe can be eligible if it was maintained through generations and

is significant to the tribe's historic and current identity. For instance, a marker to commemorate a tribe's creation story may be eligible if it connects the location of the maker to the traditional history of the tribe. The property would retain its integrity and the marker as well.

Consideration G: Significance achieved within the past 50 years.

According to the Bulletin, "Properties that have achieved significance only within the 50 years preceding their evaluation are not eligible for inclusion in the Register unless, sufficient historical perspective exists to determine that the property is exceptionally important and will continue to retain that distinction in the future." (Parker, King 1998:17)

For example if a certain area was used historically by a tribe for centuries for gathering plants to make unique baskets and clothing may be eligible. But if a new trend was developed by tribal members within the past 50 years to collect plants in another location; that location is probably not eligible.

Ethnography

When documenting TCP stories from tribal members, Native American tribes might first consider the following:

- What specifically does the tribe want to document, protect and preserve as a TCP.
- Identify who will be interviewed and how and why they are selected.
- The number of interviews that will take place and where they will be interviewed.
- Consider the experience of the staff involved in the project. Do staff members have oral history experience, or experience working with an ethnographer.
- Where will the unedited version of the tape recordings be held and who will be responsible for those tapes.
- Where will the raw materials, transcripts, and final products be stored?
- What types of equipment that will be used to record? Will the recording be edited?

Once a traditional cultural property is identified and the goal is to have the property listed in the register, a tribe may want to hire a professional ethnographer to conduct an ethnographic study. It is wise to hire someone who has worked with the tribe previously, or is familiar with the local tribal history, or has experience working with other tribes within the state.

However, a Tribal Historic Preservation Officer who is experienced in oral history projects may also take on such a project.

If the tribe does decide to hire an ethnographer, that contractor can research the proposed TCP through the existing written history and conduct an ethnographic literature search of previously recorded oral history and documented reports.

Additionally, the ethnographer can search county assessor's records for information about the property if the property is located outside the reservation boundaries.

It is important that the ethnographer, cultural resources monitor and Tribal Historic Preservation Officer explain to members of the community the goals and objectives of the ethnographic study and to make sure tribal members understand the process. Generally, tribal people are willing to be interviewed if

they understand the purpose of the TCP and the process. It is also common practice to provide a stipend to each interviewee.

Tribes may hire a Cultural Resources Monitor to assist the ethnographer with interviews. The ideal monitor would be a person who is well known to elders and respected. The monitor can introduce the ethnographer to elders or individuals who are to be interviewed.

It is important to contract with an ethnographer who has a good working relationships with tribes because trust issues may arise. Historically, tribal people have been suspicious of anthropologist and archaeologist due to past unscrupulous practices that took place on reservations prior to the passage of federal laws. It should be noted that not all anthropologists and archaeologist engaged in deceitful practices on tribal lands; however, for tribal elders those that were dishonest tarnished the reputation of those in the profession.

The ethnographer must establish an appropriate comfort level with interviewees as he or she will be asking people to reveal intimate information about their relationships with a potential TCP. Often tribal people are reluctant to disclose known sites to strangers if they suspect official reports will be made public. The ethnographers must make sure tribal elders understand the process. For instance, an elder can choose to remain anonymous or allow only certain portions of their interview to be used in the official report.

The ethnographer must also realize that tribal people who were forcibly removed from their homelands and onto reservations may have discontinued their customary practices at a TCP out of fear of being punished or killed. Thus the practice of handing down of traditions from generation to generation may be lost. Therefore an ethnographer might be working with only a handful of elders who remember a customary practice at a TCP.

Ethnographers must be mindful of the native point-of-view which includes the belief that TCPs should be left alone with no knowledge or information about the site being made public. Often tribal people do not disclose TCP sites for fear the public may loot the site or destroy the location.

Scope of Work: The following is an example of a scope of work for an ethnographic study tribes may use or modify to suit their specific work plan.

Example of a Scope of Work for ethnographic study

The XYZ Tribe requests proposals for the following Scope of Work for documenting the traditional cultural property (TCP). Qualified applicant must have experience with preparation of a National Register of Historic Places nomination for a TCP.

The applicant should demonstrate their ability to:

- Conduct oral history interviews with tribal people about the cultural and religious significance of the study area.
- Conduct archival research related to the site. The search shall include such documentation as past ethnographic reports, historical and archaeological site reports. A formal record search from various institutions such as historical societies, university, state museum.
- Conduct ethnographic interviews with tribal people. Ethnographer may obtain assistance from the tribe's senior citizens center, tribal historic preservation office, and tribal administration on appropriate individuals to interview.
- Work with archaeologist to identify traditional cultural properties within the identified location.
- Work with tribal officials to complete the ethnographic study
- Oversee all of the interview transcripts.
- Preparation of NRHP nomination forms.

Deliverables would be a high quality document to assist with the TCP nomination. Additionally the document will be used to protect and preserve the TCP.

Keeping Records

Once an ethnographer has been selected, it is important to keep track of who was interviewed and where they were interviewed. The following form is an example of a documentation form.

Traditional Cultural Property Documentation Form

Project Name:

Date of Interview:

Name(s) of interviewee(s):

Name of Interviewer:

Location of interview:

Type of site(s):

- Plant gathering location used for ceremonies
- Plant gathering location used for other purposes
- Gathering of their materials for traditional and cultural purposes
- Mineral gathering location
- Location where ceremonies were held
- Grave site
- Place associated with traditional story
- Other sacred/traditional site
- Petroglyph, pictograph location
- Location where origin story occurred
- Location of vision quest or other sacred location

Example of an Informed Consent Form

Date: _____

Interviewee's Name: _____

Phone #: _____

Purpose of the interview:

I _____ hereby:

- Do/Do Not (circle one) agree to audio taping of the interview
- Do/Do not agree to videotaping and/or photographing of me during the interview.
- Do/Do not agree to have photographs of me or places I discuss published.
- Do/Do Not agree to have direct quotes by me published
- Do/Do Not agree to have my named used in a final or published report along with information I have provided.
- Do/Do not wish to be acknowledged in a final report with a statement that I participated in this project.

Special stipulations to any of the above _____

Do/Do not agree to allow BLM/USFS/BOR to use the information I have provided for purposes other than those stated above without my prior consent.

Any information retained by the tribe or agency (BLM/USFS/BOR) will be kept confidential to the

Interviewee's signature _____ Date _____

Interviewee's address _____

Interviewee's phone number _____

Example Interview Consent Form

Date: _____

On _____ 2016 on the (reservation or interview location) I was interviewed regarding (project name) by persons from (contractor/tribe) of the _____ project.

The interview was voluntary and was recorded with my consent.

I hereby further consent to use of the recording by the (project) of the stories and information I provided in the interview for purposes of nominating (name of site) as a Traditional Cultural Property in the NRSP.

I have received an honorarium of \$50. (yes/no) circle one

Date:

Interviewee _____

Interviewer _____

Interviewer _____

Other Forms

Tribal officials may also develop a payment request form for each of the interviewees to submit. Additionally, the tribe may also require each of the interviewees to sign a W-9 form for their stipend.

Possible Interview Questions

After the consent forms and payment request forms and W9 are filled out and signed the interview may begin. These questions are examples of the types of questions that can be used.

Personal Information:

- What is your name?
- Tribal affiliation?
- Where do you live? Is that the place you grew up in?

Traditional Cultural Property:

- Did you visit the site (location)? How often
- Do you have any family stories associated with the site? How old were you when these stories were told?
- Do you have stories that other tribal people told about the site (location)?
- Do you know of other uses the site was used for?
- What does this site mean to you?
- Historically how did people access the site? Are there trails near the site?
- How did you access the site?
- Do you consider this site a spiritual location and why?

Plants:

- Do you know if plants were collected at the site?
- Do you know the names of the plant(s)?
- What were they used for?
- Who taught you about the use of the plants?
- Did you go to the site to collect plants and what was it like?
- Do you know how long have people been collecting plants in this place?

- Are there other locations where this plant grows?

Animals:

- Do animals sacred to the tribe that lived at this site?
- Were there animals that was hunted at this site?
- What types of animals lived at this site?
- Do you have any family stories or other stories about these animals from this particular location?
- Did you ever go hunting at the site?
- Who taught you to hunt?

Minerals:

- Do you know if certain minerals were collected at this site?
- What is the tribal name for the mineral? And what was it used for?
- Did you go to the site to collect minerals? Who did you go with?
- What did the person who taught you about the minerals say about its use?
- Is this mineral only found at this location?
- Do you have any stories associated with this mineral, such as family members all traveling to the site to gather the mineral?

Archaeology

When it is apparent previously undisturbed land would be bulldozed, leveled or reshaped, the developer or the tribe may want to hire an archaeologist to conduct a cultural resources survey of the property. The archaeological report may augment or enhance the ethnographic study.

Tribes must be mindful that TCP sites may lack physical evidence of human activity because the location may have been used for vision questing, spiritual fulfillment or a location where cultural resources were not utilized.

It is important to hire an archaeologist who is familiar with and has a good working relationship with the tribe. Additionally, a firm within the state may have more knowledge of tribal history and culture than a firm from a different region of the country.

If a tribe has never employed an archaeologist, it is prudent to seek the opinions of other tribes or Tribal Historic Preservation Officers.

The archaeologist's qualifications should meet or exceed the Secretary of Interior's standards for archaeology or tribal requirements. These qualifications include the minimum professional qualifications includes a graduate degree in archaeology, anthropology, or a closely related field. "Other qualifications include: 1. At least one year of full-time professional experience or equivalent specialized training in archaeological research, administration or management. 2. At least four months of supervised field and analytic experience in general North American archaeology, and 3. Demonstrated ability to carry research to completion." (Dickerson, Russel E. 1983: 10)

Important to the survey is identifying the Area of Potential Effect (APE), if for instance construction is to take place. According to the ACHP, Archaeology Guidance, "The APE is the geographic area(s) within which an undertaking may directly or indirectly cause alterations in the character or use of historic properties, if any such property exist...Because the APE defines the geographic limits of federal agency responsibility for purposes of Section 106 review, archaeological survey necessary to identify and evaluate historic properties is carried out within its boundaries." (Advisory Council on Historic Preservation: 19)

The federal agency defines the APE with consultation with THPO or tribal representative. The APE can be adjusted or changed by the THPO or tribal representative if they feel boundaries of the APE do not fully protect cultural resources that maybe present.

There are various levels of archaeological investigations. Each state may have a different name for a survey. The first level (Class I) is an archival search of existing literature to investigate the background of the property or APE. This survey may include past archaeological data, ethnographies, historic maps, photographs, oral histories, tax and assessors records, books and historic newspapers.

The second level is a field survey which is often called a reconnaissance survey. This type of survey is a sweep of the area and examining areas that had concentrations of cultural resources identified in the Class I survey. The third type of survey is a more intense survey, often referred to as a Class III. This type of survey include recording archaeological properties which are flagged and recorded via GPS. Archaeologist walk in a parallel transects to cover the entire area. Archaeologist then submit a detailed report about the findings and will include their evaluation of the site as a TCP.

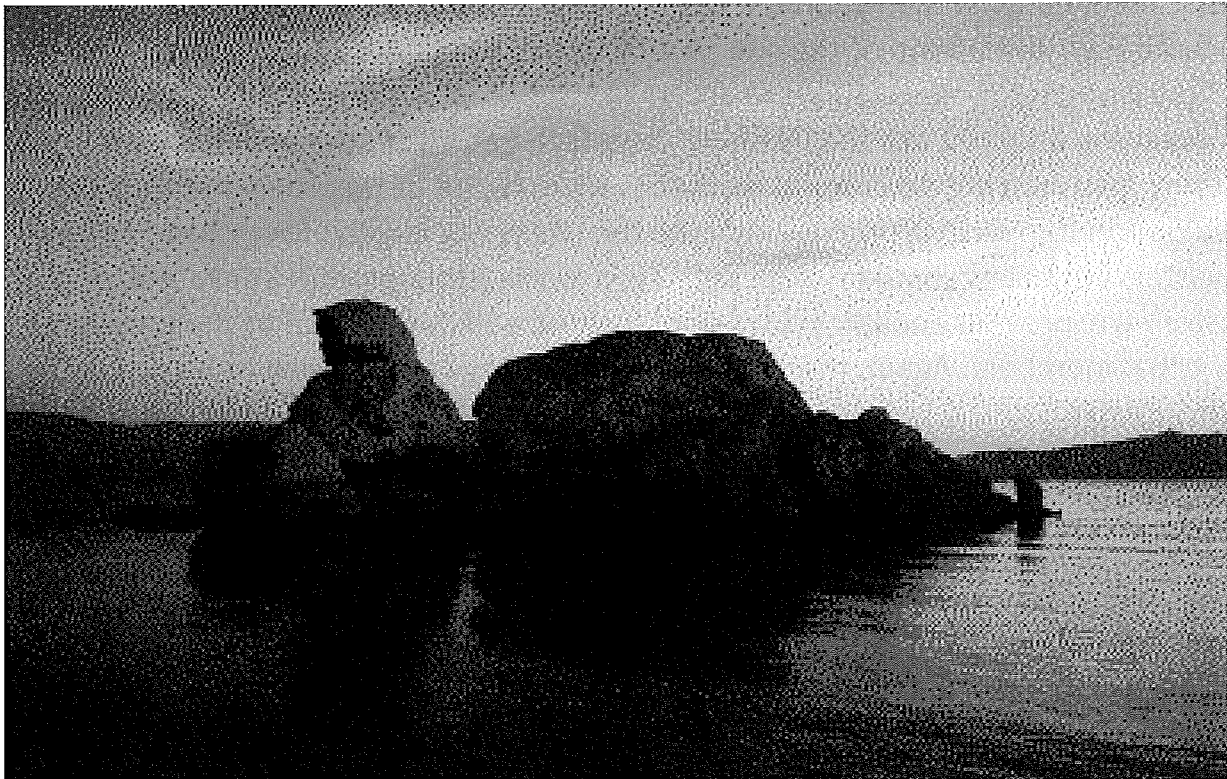
Concerning a sacred site that is being considered as a TCP, the archeological survey may indicate no cultural resources were found or recorded and thus the evaluation for NRHP listing will indicate the site is not eligible for inclusion on the register. But tribes should not be dismayed as the ethnographic study and/or oral history will provide enough evidence of historic and current use of the property by tribal members. Again, the archaeological survey can enhance or augment the ethnography.

References

Dickerson, Russel E.,
Secretary of Interior's Standards and Guidelines for Archaeology and
Historic Preservation, U.S. Department of Interior, National Park Service

Parker, Patricia L., and Thomas F. King
1998 Guidelines for Evaluating and Documenting Traditional Cultural
Properties, *National Register Bulletin*. U.S. Department of Interior, National
Parks Service, Interagency Resources Division, Washington D.C.

Advisory Council on Historic Preservation, *Section 106, Archaeology Guidance*



Stone Mother located at Pyramid Lake on the Pyramid Lake Paiute Reservation in Nevada

United States Department of the Interior

National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: TookatuduOther names/site number: Black Warrior Peak

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: Approximately 8-3/4 mi (14 km) northeast of jct. SR 446 and SR 447City or town: Nixon State: Nevada County: WashoeNot For Publication: ☒ Vicinity: ☒**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide ___ local

Applicable National Register Criteria:

___ A ___ B ___ C ___ D

Signature of certifying official/Title:_____
Date_____
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:_____
Date_____
Title :_____
State or Federal agency/bureau
or Tribal Government

Tookatudu (Black Warrior Peak)

Name of Property

Washoe, Nevada

County and State

4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☒

Category of Property

(Check only **one** box.)

Building(s)

☐

District

☐

Site

☒

Structure

☐

Object

☐

Tookatudu (Black Warrior Peak)
Name of Property

Washoe, Nevada
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A
N/A
N/A
N/A
N/A
N/A
N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: N/A

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

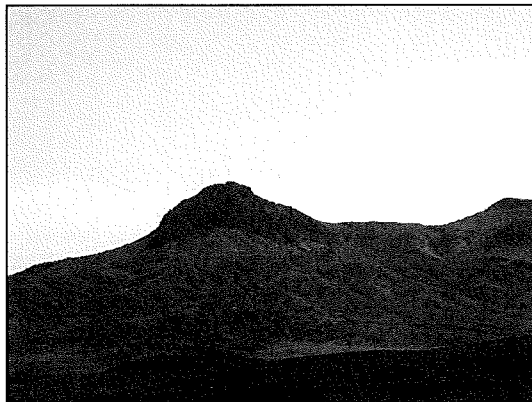


Figure 1. *Tookatudu*

The Northern Paiutes, or Numu, who live near Pyramid Lake have long considered Black Warrior Peak, or *Tookatudu* (black sitting) as it is known today, to be a significant part of the cultural and spiritual landscape they call home (Figure 1). *Tookatudu* is a mountain in the Truckee Range located in eastern Washoe County in northwestern Nevada. It is unknown how or when the mountain came to be known, in English, as Black Warrior Peak. At 6,338 feet (1,932 m) above mean sea level, it is the third highest peak in the Truckee Range. The mountain lies near the Churchill-Washoe county line approximately ten miles east of Pyramid Lake and eight miles due east of the Pyramid Lake Paiute Reservation boundary.

As shown on the USGS 7.5-minute topographic map Black Warrior Peak, Nevada (Provisional Edition 1986), *Tookatudu* lies within Township 24 North, Range 24 East, Sections 25, 26, 35, and 36. This land is

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referred to as a checkerboard area meaning that land status alternates by section between federally-administered lands, in this case by the Bureau of Land Management (BLM), and private lands. The land status, as recorded by the Washoe County Assessor (Washoe County, Nevada Assessor 2016), of the four sections that encompass *Tookatudu* is described in Table 1.

Table 1. Land Status of *Tookatudu*

Section #	APN	Owner	Land Status
25	079-310-16	GM Gabrych Family Ltd PTSP	Private
26	079-310-49	United States of America/Administered by BLM	Government
35	079-310-18	New Nevada Lands LLC	Private
	079-310-52	United States of America/Administered by BLM	Government
	079-310-19	New Nevada Lands LLC	Private
35	079-310-51	United States of America/Administered by BLM	Government

Tookatudu is well-known by the Pyramid Lake Paiute people and, as stated previously, is considered to be not only a locational landmark, but also an important cultural and spiritual component of the landscape they call home. Numu who were interviewed about *Tookatudu* stated that when they see the mountain, it gives them a feeling of reverence and of being in a familiar place. *Tookatudu* is associated with historical oral traditions, was used as a place for doctors to acquire or augment power, called *puhá*. It was and still is a place for making prayer offerings and seeking visions. *Tookatudu* also contained a place to gather specularite, or *yadoobe*, a mineral used for healing or protection from ghosts.

One person said that there is a cave on the west side of *Tookatudu*. Others talked of a cave on the mountain, but were not aware of its location. It should be noted that the west side of *Tookatudu* is extremely steep; therefore, researchers were unable to search for the cave's location.

During the recent survey in this area, archaeologists recorded a single stacked rock feature (Site CrNV-02-13082) that is located at the northeastern end of the mountain top (Vierra and Jones 2016) (Figure 2). The feature consists of about 17 stones stacked into a cairn that is approximately 65 cm (25.6 inches) in diameter and about 85 cm (33.5 inches) in height. Some of the stones are covered in a lichen called *moogoosoo seena* (lizard urine) by the local Numu. Some of the rocks are not covered with *moogoosoo seena* and, therefore, may represent a more recent placement.

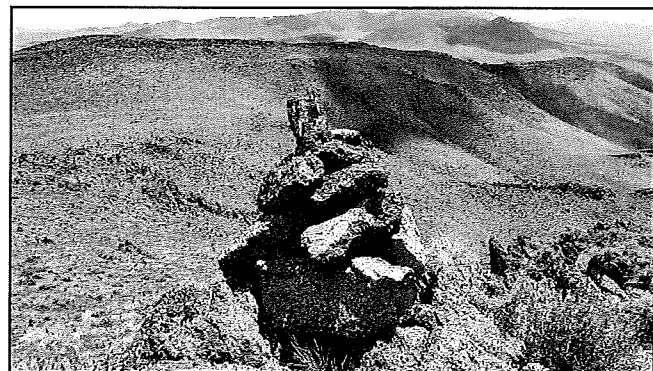


Figure 2. Stacked rock feature on top of *Tookatudu*

A few of those interviewed said that there are petroglyph sites near *Tookatudu*. Two individuals talked about a petroglyph that is on a boulder on the west side of the peak. They said that it consisted of a red circle in a groove. There is another petroglyph site south of *Tookatudu* that is covered with symbols that were older than those found closer to Pyramid Lake. One other interviewee said that there is a petroglyph site in Coyote Canyon north of *Tookatudu*.

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Oral Traditions

Members of one Pyramid Lake Numu family said that *Tookatudu* was always mentioned whenever someone died. One family member said that, according to oral traditions of his family, the mountain was where the deceased people would go before they began their journey along the Milky Way to their final resting place. This belief seems to have been reiterated by an Apostolic Episcopalian priest, Brother David, who included *Tookatudu* in his weekly prayers to his congregation on the reservation at Nixon. One person said that "Brother David used to say we come to lay our loved ones to rest under Black Warrior." Brother David (1894-1965), also known as actor Gareth Hughes, came to the Pyramid Lake reservation around 1948 and ministered to the Numu at Nixon and Wadsworth until 1955.

The only documented mention of *Tookatudu* as a place of cultural or spiritual importance was by journalist Frank McCulloch (born 1920), who grew up on a ranch near the Pyramid Lake reservation. McCulloch (1947:7-9, 54) recalled a story told to him when he was a small boy by Jigger Bob, a well-known Pyramid Lake Paiute tribal police officer and elder:

It was many, many years ago, long before the white man had come to this country, and all things were as the Great Spirit wanted them to be. The Shoshones had come down from the north, and in the summer they finally came to warfare with the Pyramid Paiutes over some small thing, as all wars come to be. For two or three days, young braves from each tribe would attack the other, but nothing bad really happened until the Shoshones came upon the Paiutes in a camp along the river (Truckee) about where Nixon is now. The battle lasted for one whole day and one whole night, and when the second morning came, the Shoshones had chased most of the Paiutes into the hills or killed them or captured them. The Paiutes were led by a chief called Paba Nona, a great man and the father of my mother's father's father, as it seems to me. When daylight came, Paba Nona and the few Paiute warriors left began to move slowly back along the river toward Pyramid lake, which was much larger than it is now. With the fighting and the heat and the lack of food and rest, they became exhausted and saw that escape was no longer possible. When they reached the shore of the lake, which was then near the big black mountain, Paba Nona left his party for a short time and went off among the big rocks which covered the hill. He came back just as the first Shoshone scouts came to the bend of the river a mile upstream, and he signaled for his people to follow him. In his party were four wounded braves, his wife, two young sons and a girl child. He told them all to keep out of sight behind the rocks and to follow him as closely as they could while they kept their tracks hidden by stepping on stones instead of the sand. These things they all did, and after a short while they came to the mouth of a cave in the side of the mountain. Balanced on a ledge above the mouth was a large rock, placed there, of course by the Great Spirit many years before. As the party came up to the cave, Paba Nona told them what his plan was: rather than let them fall into the hands of the Shoshones, who would surely torture them, he would hide them in the cave. When he pointed to the balanced rock above, they misunderstood, and the women began to wail and the children whimpered, but the braves knew Paba Nona spoke the truth, and they forced the family into the cave ahead of them. Then Paba Nona climbed to the ledge, and with a great effort, he rolled the stone off, and it settled in the mouth of the cave, sealing it and hiding it as completely as if it had not been there at all. Below him, he could hear the Shoshone scouts shouting to each other as they searched for tracks of the weary little party, but he still had one more task to do. With war paints from his neck pouch, he painted on the nearby rocks the story of his tribe and his family, in hopes that whatever members of the tribe who hadn't been killed would find the drawings in time to save the lives of those inside the cave. When that was done, he acted as all great chiefs must and went back to face the Shoshones alone. Of course the Shoshones killed him, but before he died, he killed four of their scouts with his own hands, and even today

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that tribe talks of him as a great warrior. You may know that his spirit rests now on the mountain called Black Warrior, over on the other side of Nixon. Many, many years went by after the battle, and no Indians went near the black mountain. But one day a young brave climbing through the rocks looking for flint found the writings of Paba Nona and called the medicine man of his tribe to read them for him. When the medicine man had explained the pictures, there was great excitement, and many men set to work trying to move the stone. Finally, they rolled it back far enough so that the younger braves could crawl into the cave. They took torches of juniper with them, and when they came out again, they told a sad tale. For on the walls of the little cave was written the story of the Indians who had died there. One brave had chipped his picture story into the rock even in spite of the darkness and weakness which must have made it hard for him to work. The youngest son of Paba Nona, the writings said, had been bitten by a rattlesnake before the dust of the falling rock had even settled, and without a medicine man there to treat him, he died in great pain in his mother's arms two days later. On the third day, the writings said, the squaws had begged the braves to try to move the rock sealing the mouth of the cave, even if the Shoshones were waiting outside. The men pushed and tugged at the rock, but it would not budge, and they could not dig around it, for they found solid stone on each side. They scratched at it with their tools and their bare hands until their fingers bled and their fingernails were torn off, but they could do nothing. On the fourth day, one of the braves went mad, and the others had to kill him, and then there were two dead in the little cave with the live ones. On the fifth day, the little girl died of thirst and terror, and on the next day, her mother, the chief's wife, and the remaining son both died. That was the end of the story except for one symbol which was never finished but which the medicine man said meant water. The skeletons of all members of the party were found in the cave by the tribe. And the medicine man of the tribe called for a meeting of the council, and they decided the cave was to be a sacred place and the skeletons were not to be moved. So they rolled the rock back over the mouth again, and to this day, only the oldest Indians know where the cave and the writings are, and I for one do not tell where that is.

Spiritual Location

Tookatudu was, and still is, an important spiritual location for the Numu from the Pyramid Lake area. It was a place where people could acquire or enhance their healing power, and pray and seek visions before taking part in ceremonies like the Sun Dance.

Acquiring and Enhancing Puhá

Both Numu men and women could acquire and use power, or puhá, that was used for healing physical and spiritual ailments. These people were called doctors, or puhágəm. Acquiring puhá was the result of private personal experiences accomplished through an unsolicited dream or series of dreams, voluntary quest, or inheritance from a family member (Park 1934).

One interviewee said that he had heard stories about how Jimmy George, a well-known puhágəm from the Stillwater area near Fallon, went to Pyramid Lake during his early years of his profession to apprentice with George Calico (also referred to as Calico George), another puhágəm. While there, he went to Tookatudu enhance his puhá. This interviewee said that he heard while Jimmy George was on Tookatudu, a snake came and sat in his lap and he was afraid of it. In this way, the snake probably became one of his helpers and enhanced his puhá and healing capabilities. Catherine Fowler (2002:172) wrote the following about Mr. George:

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Jimmy George acquired his first power when he was a young man, a few years after he married. As Wuzzie George remembered it, Mr. George became seriously ill the night after he killed a deer. That night the deer came to him in a dream. The next morning his leg hurt so badly that he could not get out of bed. In a few days he recovered but he knew what the dream meant. The deer was his pia'a, 'friend,' (or power) and he was now obligated to become a doctor. He would never again kill a deer or eat deer meat.

Jimmy George then went to a well-known doctor at Pyramid Lake to have his dream interpreted. The man he chose was Calico George, who had been practicing for many years. Calico George "raised Jimmy up," or "found" him, by interpreting his dream and setting him on the proper path. He gave Jimmy his own name, Sogia, one that he would retain when he returned to Fallon to practice. Mr. George remained at Pyramid Lake, apprenticed to Calico George, for a few months. During this time, he learned to handle his power properly, and how to perform the curing ceremony (Fowler 1990a:59).

Fasting/Praying and Vision Quests

Some of the younger interviewees said that tribal elders told them that *Tookatudu* was a place where *puhágam* went to fast and pray, and to seek visions. One younger interviewee said,

When I was growing up and my dad being on council, he'd always go and hang out with the senior's at the senior center. He always told us everything they would tell him. They always said that before ceremonies and things like that, we'd go to the highest peak on the east side of our valley, which would be Black Warrior. And they told him that's where we'd go and do the vision quest and that's where they would go to do their fasting and things like that up there. Ever since I was little we've always known that's where all the praying was done long time ago. Even just Sun Dancing and everything, thinking about going and sitting on the hill for four days before you dance, I've always told myself that's the hill I'm going to go to. I've always known that was where we'd go and sit up at.

Another younger interviewee said that he has gone up on *Tookatudu* to do a four-day fast and pray. He said that, when a lightning and thunder storm began while he was on the mountain, the thunder people came and helped him along his way.

One interviewee said that *Tookatudu* was also used as a meeting place or a marker for *puhágam* when they performed the initiation for young children who were to be left out by themselves for a number of days.

Mineral Collection Area

Although *Tookatudu* was and still is used as a spiritual location, it was perhaps more well known as a place where the Numu could collect a mineral they called *yadoobe*. Most of those interviewed knew about the mineral and how it was, and sometimes still is, used for healing purposes.

In their *Northern Paiute-Bannock Dictionary*, Liljeblad and others (2012:706) list *yadoobe*¹ as "specularite [black paint]" and note:

¹ In their book, Liljeblad and others (2012) used "*yadubi*" rather than "*yadoobe*," the spelling provided by an expert in the Numu language, Ralph Burns.

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A pinch of yadubi was placed in the hand and blown around the living area to repel ghosts, as they do not like shiny things. Also used to cure feelings of dizziness caused by ghosts.

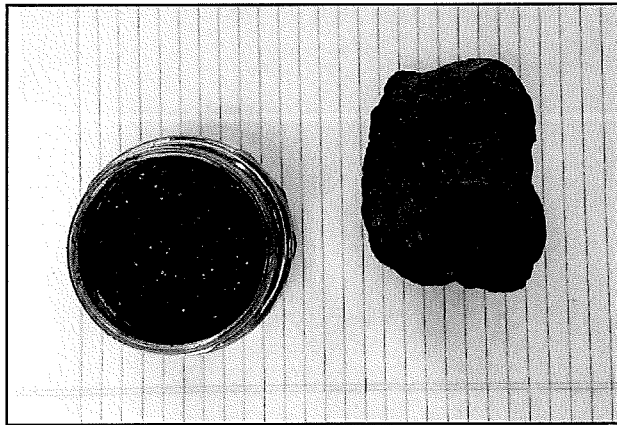


Figure 3. *Yadoobe* or specularite. Courtesy of James Plympton

Specularite is “a variety of hematite characterized by aggregates of silvery, metallic, specular hematite flakes or tabular, anhedral crystals” (Mindat.org 2016). One interviewee showed the researchers his *yadoobe*, rock and ground specimens (Figure 3). The rock specimen was very heavy and dense. In its ground form, the *yadoobe* looked like a shiny black sand.

There is a long history of Numu collecting *yadoobe* from *Tookatudu*. Several of those interviewed recalled that *yadoobe* was collected from the mountain in the past. One interviewee remembered that, when he was young, there were some young men who helped with the hay. These

men would bring his grandmother *yadoobe* from *Tookatudu*. His grandmother would give the young men something to leave up on the mountain in return for the *yadoobe*. This interviewee also heard that other people coming to Pyramid Lake from Pershing County or Lovelock would camp in the vicinity of *Tookatudu*. They would collect some of the *yadoobe* and give to the Numu at Pyramid Lake for being allowed to taking fish from the lake.

Some of those interviewed said that an old man, possibly Parker Albright, went up on *Tookatudu* and came back down with a big chunk of *yadoobe*. Some interviewees said that he had to dig the rock out of the ground. When he returned to Nixon and the lake, he would go from house to house breaking off pieces of the *yadoobe* for the Numu inhabitants. These people would then grind up the *yadoobe* into a fine sand.

One interviewee said that his grandmother would heat the stone on the stove. It was then wrapped in a cloth and placed on the chest, shoulder, wrist, or bottom of the foot to lessen arthritic aches and pains, as well as other ailments. Most of those interviewed said that *yadoobe* was used primarily to keep ghosts away. One person said that his grandmother would put *yadoobe* on the foreheads of her grandchildren or sprinkle it on their pillows to help them sleep. One other person said that it was sprinkled on the window seals and around the door with prayers to keep children safe when the parents went away.

Not many people know where to obtain *yadoobe* today, but the old people still know how to use it. Others have recently started using the mineral as it was used in the past. One interviewee said that most people are reluctant to talk about *yadoobe* or where it comes from because they fear others might misuse it, such as selling it for money.

Eagle Feather Collection Area

Although no eagles or sign of them were noticed by the archaeologists, two interviewees said that *Tookatudu* contains a major golden eagle nesting site. One of these people said that he collects eagle feathers near the area. Both interviewees said that other people gathered eagle feathers from the area.

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Other Collection Areas

One interviewee said that he has collected medicine on *Tookatudu*, but did not elaborate on what it was or where he gathered it for privacy reasons. Another person said that the Numu may have gathered June beetles from the area.