



PEOPLE, PLACES, & HISTORY

Preserving Our Past

LINCOLN COUNTY, NEVADA



Nevada Department of
**CONSERVATION &
NATURAL RESOURCES**

FREE

Table of Contents

4



Introduction

- [4 Welcome](#)
- [6 Map and Overview](#)
- [8 Viewing Tips](#)

[10 How the Past Comes to Life](#)

12



The Beginning

- [14 Evidence](#)
- [16 Pre-Contact](#)

[18 Resilience](#)
[20 Rock Writings](#)

24

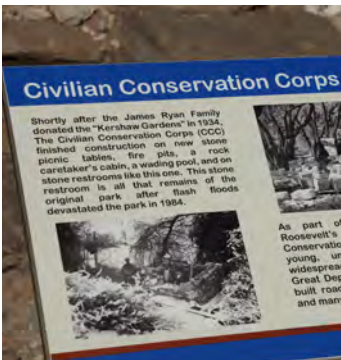


Transformations

- [26 Settlement](#)
- [27 Native Lands Changed Forever](#)
- [28 Westward Expansion Timeline](#)
- [30 On the Periphery](#)
- [33 Utah or Nevada](#)
- [36 Life in the Valley](#)
- [40 Alamo Style](#)

[42 Community Events](#)
[44 Railroad Town Life](#)
[46 Caliente](#)
[48 Early Boom and Bust](#)
[52 Chinese Labor](#)
[54 Tom and Gue Gim Wah](#)
[58 Civilian Conservation Corps](#)

60



Finding History

- [61 Lincoln County Park History](#)
 - [62 Beaver Dam](#)
 - [64 Cathedral Gorge](#)
 - [66 Kershaw Ryan](#)
 - [68 Spring Valley](#)
 - [70 Echo](#)
 - [71 Elgin Schoolhouse](#)

[72 Rock Writing Sites](#)
[73 Ash Springs & Crystal Wash](#)
[74 Mt. Irish & Shooting Gallery](#)
[75 White River Narrows & Black Canyon](#)
[76 Photo Credits](#)
[78 Resources](#)

Welcome

Lincoln County is an amazing place to experience Nevada's rich history. This publication contains a selection of stories common to the county's past. These articles provide glimpses of past lives, social trends, and environmental changes. Real people become connected to the physical places and objects we see today.

The articles are organized chronologically and can be read together or as stand-alone pieces; however, many stories are linked to each other. The final section focuses on Lincoln County's five State Parks and provides information on publicly interpreted Native American rock writing sites.

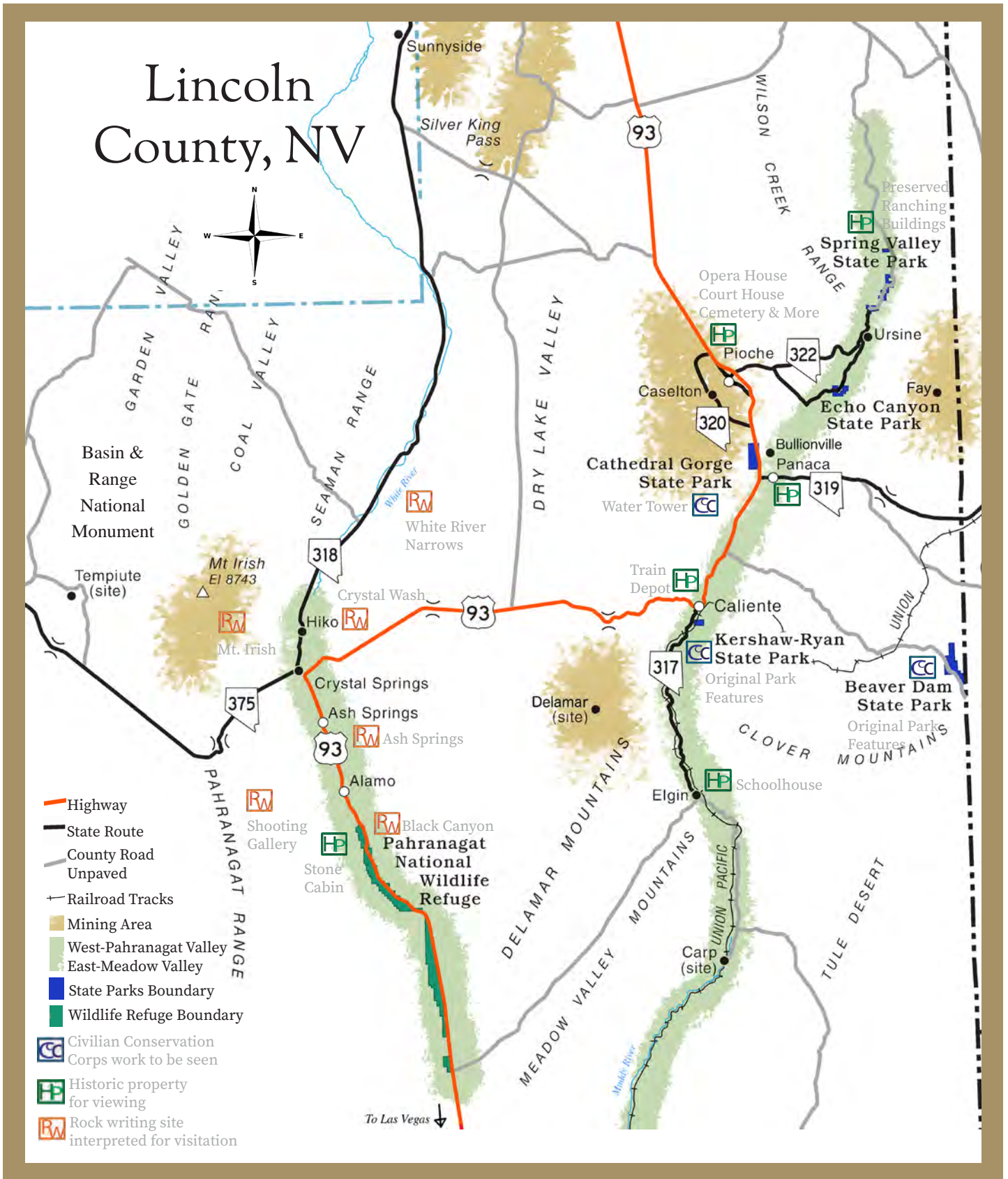
The goal of this publication is to share the rich history of Lincoln County, explain why artifacts are worthy of preservation, and provide guidance on how the public can help protect the past.

This publication was funded through the Lincoln County Archaeological Initiative with funds obtained through the sale of public lands administered by the Bureau of Land Management in Lincoln County, Nevada and approved under an inter-agency partnership authorized by the Lincoln County Land Act.

Rayette Martin
Author
Nevada Site Stewardship Program



Spring Valley State Park



OVERVIEW

“There may have been a time when preservation was about saving an old building here or there, but those days are gone. Preservation is in the business of saving communities and the values they embody.” -Richard Moe, National Trust for Historic Preservation.

Despite being primarily located in the high desert, there are a number of fertile valleys in Lincoln County. The two largest are Meadow Valley in the east and Pahrnagat Valley in the west. Both are important to Tribal people and are the location of many of the county's communities, state parks, and historic sites. Fertile soils and permanent water made these oases in the desert magnets for animals and humans alike.

Today, when you drive along Highway 93, you will be able to recognize these valleys. They are located where the ranches and farms dot the landscape. These green patches in the desert are possible because of a network of year-round springs. The town of Caliente was even named for the hot springs in the northern part of town (Caliente meaning "hot" in Spanish).

Wildlife thrives in the region. Jackrabbits and deer stand by the side of the road enjoying a meal of tender spring flowers. Pronghorn frightened by the sound of a truck along a dirt road bound through the open valleys. Numerous bird species, including red-tailed

hawks, great blue herons, and mallard ducks, fly over the lakes at Pahrnagat National Wildlife Refuge.

From the earliest days, the Southern Paiute (Nuwu), Western Shoshone (Newe), and their ancestors thrived in Lincoln County. A series of events forced them from their lands but their lives have been recorded in oral traditions, rock writings, shelters, and objects they left behind. Their descendants maintain beliefs, values, and traditions that connect them to these lands today.

With the California Gold Rush (1848-1855), miners soon started bouncing between boom towns across the silver state of Nevada. In the 1860s, non-Native settlers moved into the fertile valleys, changed the landscape, and forged their own connection to the county. These ties run deep and are regularly celebrated within local communities.

Today visitors can enjoy this history at Nevada state parks, interpreted rock writing sites, a number of historic buildings, and Great Depression-era Civilian Conservation Corps projects.

VIEWING TIPS

“A concerted effort to preserve our heritage is a vital link to our cultural, educational, aesthetic, inspirational, and economic legacies - all of the things that quite literally make us who we are.” — Steve Barry, Author.

Whether you are visiting a historic building, cemetery, or Native American rock shelter, the following viewing tips will help to preserve these places for future generations to enjoy.

Avoid accidental damage to sites by:

- Supervising children and keeping pets close
- Staying on existing paths, trails, and roads
- Looking down, you may find resources under your feet
- Removing your own trash and waste
- Leaving artifacts how you found them
- Leaving the soil, rocks, and vegetation undisturbed
- Staying out of abandoned structures and off ruins
- Leaving graffiti removal to the professionals



Removing a mylar balloon near an archaeological site



Graffiti removal expert restoring a pictograph site (original rock paintings in red)

Help preserve rock writings by:

- Keeping hands and other objects off the rock surface
- Watching your step, some rock writings are on the ground
- Taking pictures instead of tracing or taking imprints of the images
- Keeping rock climbing to permitted areas that do not contain rock writings



If you are camping, you can further avoid damage by:

- Using designated fire pits, campsites, and toilets
- Bringing your own firewood
- Keeping fires well away from sites
- Putting fires out completely
- Digging catholes for human waste at least 200 feet from sites

Stay Safe!

Unlike museums, which offer a controlled environment for visitors, cultural sites are visited at your own risk.

HOW THE PAST COMES TO LIFE

“Archaeology is like a jigsaw puzzle, except that you can’t cheat and look at the box, and not all the pieces are there.”
– Stephen Dean, from interview in *The Guardian*.

This publication brings to life the physical cultural resources found throughout the county by connecting them to places and stories of the past. These stories are pieced together by incorporating archaeological findings, historic records, and oral histories.

What is archaeology? Archaeology is the study of past humans. Archaeologists are scientists who answer questions about the past through analyzing the relationship between resources, spaces (environments/landscapes), and human behaviors. The relationship between these factors is called the **context**. Once the context has been discovered, a picture of the past can be created.

Archaeologists study all aspects of human culture, from eating habits to methods for

creating monumental architecture. Cultures are studied across all of time, from the ancient past to more modern history.

Pre-contact archaeology focuses on indigenous cultural groups up until the time they were in contact with non-indigenous people. In Lincoln County, the first non-indigenous contact occurred when the Spanish arrived in the 1700s.

Historic archaeology focuses on all people after non-indigenous contact until about 50 years ago. In Lincoln County, even though the Spanish arrived in the 1700s, most historic archaeologists focus on the time after the first settlers arrived in the 1860s.

Archaeological findings are published in books and journals, but the main sources of information are reports and site records.

Preserving the **context** of an archaeological or historic site is the basis of most laws that protect cultural resources.

Archaeological Resources Protection Act of 1979 (ARPA): Illegal to excavate, remove, damage, or otherwise alter or deface any archaeological resource located on public lands or “Indian” lands. Illegal to sell, purchase, or exchange any archaeological resource if such resource was excavated or removed from federal lands or “Indian” lands without permit.

Native American Graves Protection and Repatriation Act (NAGPRA): Illegal to traffic human remains, which include isolated human bones, teeth, or other kinds of bodily remains that may have been disturbed from a Native American burial site, funerary objects, sacred objects, and objects of cultural patrimony, referred to collectively as cultural items.

Nevada Revised Statute (NRS) 383.435: Illegal to remove, damage, or destroy any historic or prehistoric site or cultural resource on state lands.

Nevada Graves Protection (NRS) 383.170: Illegal to willfully remove without obtaining any required permit, mutilate, deface, injure or destroy the cairn or grave of a Native “Indian”.

These specialized documents are created from surveys, which are done ahead of development projects (such as solar fields, roads, and other ground disturbing activities).

There are a number of cave sites in Nevada that have assisted in understanding the environment and people in the past. The intact stratigraphy (layers of sediment) in the caves originate from different times. Once the dates of these sediments are known, the age of any artifacts in those sediments is also revealed. In addition, organic materials, such as pollen, can help to recreate past environments. Pollen analysis has revealed that Nevada experienced many changes in its environment: from cold/wet to hot/dry, and back again, several times over. These environmental changes help to explain the location of sites and artifacts across the landscape.

Archaeologists interested in historic Nevada have many sites to research: from tin can dumps to mining towns. They

have access to a variety of publications to analyze including books, memoirs, and documents such as mining claims. For dates and origins of specific artifacts, like glass bottles, archaeologists may reference manufacturing records.

For most of human existence, information was shared verbally and passed down through stories known as oral histories. For decades, archaeologists often ignored or discredited indigenous peoples account of the past because it was not written. Today, archaeologists have realized those oral histories offer a wealth of information. Both pre-contact and historic archaeologists use oral histories to make sense of the past.

Modern-day interviews are a form of oral history. Our memories are not always reliable, so researchers often try to record several interviews within a certain region or topic. When many interviews refer to the same events or general atmosphere, it is more likely that the history being recorded is accurate.



Stratigraphy (layers of deposited sediment) and cultural resources inside Hidden Cave near Fallon, NV.



Historic Vegas Vic Beverage bottles can be dated by the Owens-Illinois makers mark on the bottom of the bottle.

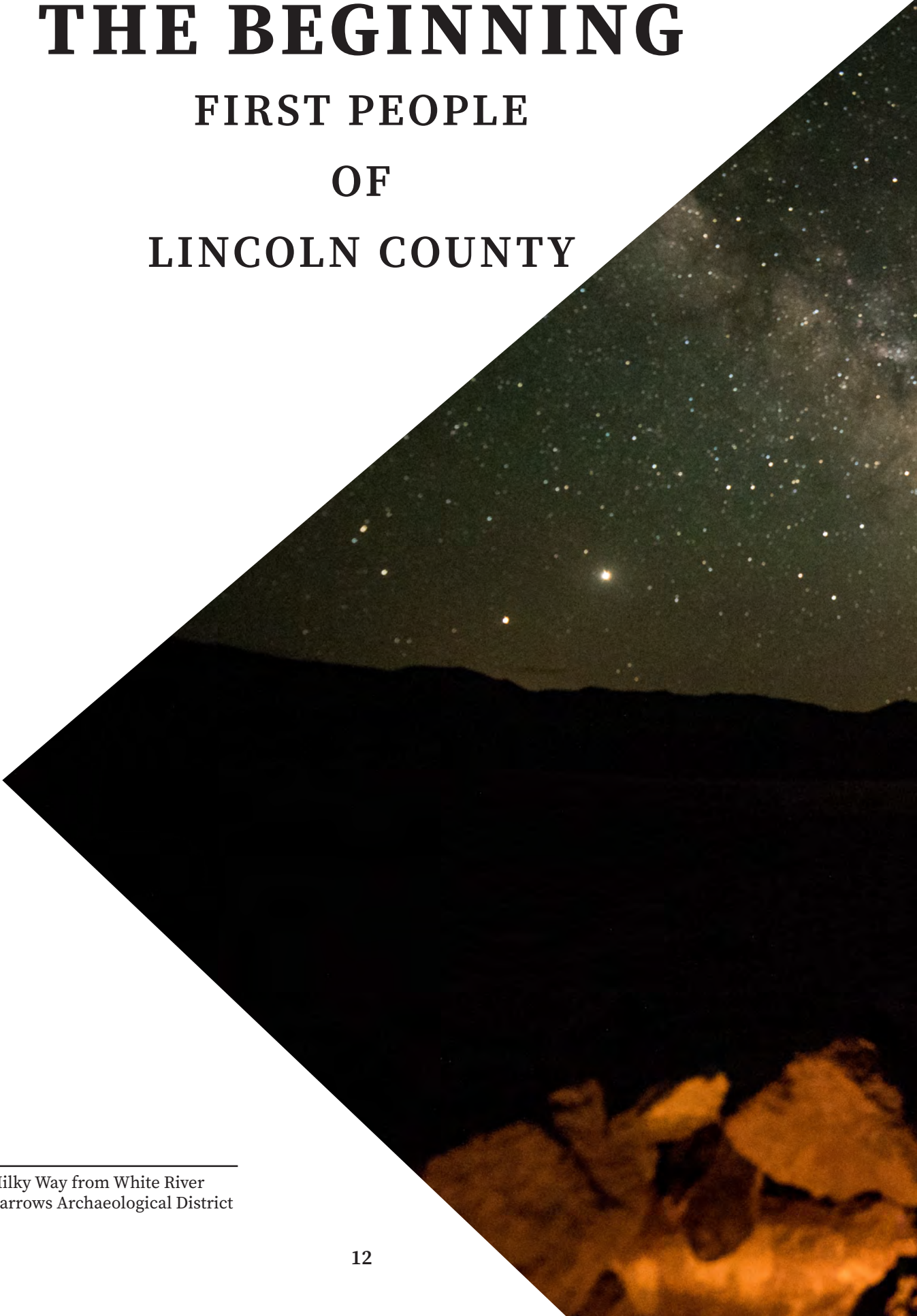
THE BEGINNING

FIRST PEOPLE

OF

LINCOLN COUNTY

Milky Way from White River
Narrows Archaeological District





EVIDENCE

People have lived in Nevada and Lincoln County for thousands of years. Unlike Egyptian pyramids which stand out on the landscape, evidence of the first Nevadans blends with the environment. They were mobile hunters and gatherers, following seasonal rounds to harvest game and other natural resources. Their presence is marked by the tools they used, rock writings they created, and the caves they visited.



Volcanic tuff boulders overlooking the Pahrangat Valley

Archaeologists study the people of the past through material culture, which includes two categories: artifacts and features. Both categories have been created, modified, or used by humans. **Artifacts** are objects that can be moved, such as projectile points or pottery. **Features** are not portable. Some examples include rock writings and shelters. The more recent the artifact or feature, the easier it is for the archaeologist to identify, date, and connect to human behavior. For example, if an archaeologist went through your trash can, they would have a much easier time figuring out your diet,

how many people lived in your house, and what kind of activities you engage in.

Artifacts and features made of stone are the most durable of all material cultural remains. So far, the oldest archaeological evidence we have found in Nevada are Clovis projectile points dated to about 14,000 years ago.

As the next page shows, stone projectile points have revealed a long-term transition from spear hunting, to atlatl (spear thrower) use, and then to the bow and arrow. Each change in technology is reflected in the style and shape of the projectile points.



| | CLOVIS | NORTHERN SIDE NOTCHED | GATECLIFF | DESERT SIDE NOTCHED |
|-----------------------------|------------------------------|------------------------------|------------------------------------|---------------------------|
| YEARS AGO/TIME FRAME | 14,000-10,000 PRE-ARCHAIC | 7,500-6,400 EARLY ARCHAIC | 5,000-3,000 MID-LATE ARCHAIC | 1,500-700 LATE ARCHAIC |
| TECHNOLOGY | SPEAR | ATLATL | ATLATL | BOW AND ARROW |
| TOTAL LENGTHW | 45-150MM | 28-114MM | 34-53MM | 9-40MM |
| BLADE WIDTH | 20-45MM | 16-34MM | 21-27MM | 5-10MM |

Measurements taken from projectilepoints.net

Rabbit skins, plant fiber sandals, baskets, gourds, and other perishable artifacts were also used but their preservation is usually only possible in controlled environments like caves.

A few excavated caves are open for public visitation outside the boundaries of Lincoln County. Hidden Cave, near Fallon, contains artifacts still sitting within cave sediment. A photo can be found on page 11.

Archaeologists may never know the full picture of past peoples' lives because they are limited by the material culture that was preserved. However, each year, new research questions are asked and technology developed. One of the main goals of studying the past is to better understand today and the future. For example, when we discover how past cultures adapted to a changing environment or population growth, we gain the opportunity to use those methods in our own time, in our own communities today.

PRE-CONTACT

The environment that makes up Lincoln County today was not always so arid. For thousands of years the area experienced periods of wet and cold interspersed with hot and dry.

The pre-contact (or prehistoric) period is the time before contact with non-indigenous people and their written records. This period is the most difficult to piece together.

The table on the next page covers the basic changes found in the archaeological record. Below are images of artifacts and features mentioned in the table.



Atlatl (spear thrower)



Biface (blade or point)



Metate (left) and mano (right)



Ceramic sherds (pieces)



Pit house



Biface (scraper or blade)

Archaeologists have divided the past into phases (chronology), each representing broad patterns of cultural adaptation to the varying climates of the last 14,000 years. The precise dating of these phases is debated by archaeologists and can vary by region. Native American oral history and origin stories vary from culture to culture and often do not match archaeological chronologies.

| TIME PERIOD | YEARS AGO | OBSERVATIONS |
|------------------------------|-------------------|---|
| PALEO-INDIAN/ PRE-ARCHAIC | 14,000 - 8,000 | <ul style="list-style-type: none"> • COOL AND WET ENVIRONMENT • HIGHLY MOBILE BIG GAME HUNTERS • LARGE GAME - MAMMOTH • LARGE PROJECTILE POINTS HAFTED ONTO SPEARS • LACK OF PLANT PROCESSING TOOLS |
| EARLY ARCHAIC | 8,000 - 6,000 | <ul style="list-style-type: none"> • CLIMATE WARMED AND DRIED WITH LARGESCALE DROUGHT • HUNTER AND GATHERERS FOCUSED ON PLANT RESOURCES AND SMALLER GAME • SITES FOUND NEAR DEPENDABLE WATER AND FOOD SOURCES • ATLATL AND SMALLER PROJECTILE POINTS ADOPTED • PLANT PROCESSING TOOLS LIKE MANOS AND METATES ARE FOUND |
| MIDDLE ARCHAIC | 6,000 - 1,500 | <ul style="list-style-type: none"> • COOL AND MOIST CLIMATE • MORE PERMANENT SETTLEMENTS AND EXPANDED AREAS FOR RESOURCE GATHERING • ROCK WRITING INCREASED • INCREASE IN POPULATION AND ORGANIZATION • SMALLER NOTCHED & UNNOTCHED PROJECTILE POINTS AND INCREASE IN BIFACE-MULTI TOOLS (STONE WORKED ON BOTH SIDES) |
| LATE ARCHAIC | 1,500 - 700 | <ul style="list-style-type: none"> • WARMER AND DRIER • POPULATION PUSHED INTO NEWER AND SMALLER AREAS • MORE INTENSE USE OF AREA RESOURCES • BOW AND ARROW INTRODUCED AND EVEN SMALLER PROJECTILE POINTS • CERAMIC VESSELS APPEAR IN THE SOUTH AND ARE ASSOCIATED WITH FREMONT AND NUMIC SPEAKING GROUPS |
| FORMATIVE SOUTHERN NV | 1,500 - 700 | <ul style="list-style-type: none"> • WESTERN PUEBLO CULTURAL GROUP • HORTICULTURE OF BEANS, CORN, SQUASH, AND OTHER CROPS • MORE SEDENTARY COMMUNITIES LIVING IN PARTIALLY UNDERGROUND PIT HOUSES AND LATER ADOBE STRUCTURES OR PUEBLOS • CERAMIC PRODUCTION AND USE |
| FORMATIVE EASTERN NV | 1,500 - 700 | <ul style="list-style-type: none"> • FREMONT CULTURAL GROUP • HORTICULTURE OF CORN AND OTHER CROPS • LIVING IN PARTIALLY UNDERGROUND PIT HOUSES • USED STONE AND ADOBE STRUCTURES FOR STORAGE • CERAMIC PRODUCTION AND USE • CONTINUED TO RELY ON FORAGING AND HUNTING |
| LATE PRE-CONTACT | 700 - 150 | <ul style="list-style-type: none"> • NUMIC SPEAKING CULTURES IN PLACE (SOUTHERN PAIUTE-NUWU, WESTERN SHOSHONE-NEWE, AND NORTHERN PAIUTE-NUMU) |

RESILIENCE

The land provided water, food, medicine, and all that was needed.

As seen in the chronology spanning almost 14,000 years (page 17), early inhabitants were able to adapt to ever changing circumstances. The ability to be flexible continued in later times. Numic-speaking tribes including the Southern Paiute (Nuwu) and Western Shoshone (Newe) were thriving across the region when the Spanish arrived in the 1700s.

Before non-indigenous contact, both the Nuwu and Newe were highly mobile hunters and gatherers. When possible, their diets were supplemented with crops grown in small areas within the Meadow Valley Wash and Pahranaagat Valley.

Nuwu territory includes lands in southeastern Nevada, southwestern Utah, northeastern Arizona, and a section of southeastern California. Bands are distinguished geographically and membership is established through birth or marriage. There are two Nuwu bands in Lincoln County (Panaca and Pahranaagat).

Newe territory is generally to the north of the Nuwu and includes lands in southern Idaho, northeastern and central Nevada, eastern California, northwestern Utah and western Wyoming. Members are organized into family bands with loose affiliations that move to hunt and gather resources. Unlike the Northern, Wind River, and Comanche groups of Shoshone, the Western Shoshone (Newe) did not have year-round grazing and viable water sources to support the adoption of horses.

The Nuwu and Newe both used what could be called a cooperative system for managing relationships and resources. This could be

due to the fact that the environment did not allow either Tribe to generate the amount of dependable food reserves necessary to support a class of warriors to engage in regular conflict. However, this does not mean that there was never violence or conflict. It was more advantageous for Tribes and bands to work together. For example, permission was often granted for a needy Tribe or band to collect resources on other lands: that favor could be returned one day, as circumstances changed.

Within Tribes, communal resource gathering events reflect the importance of cooperation. The fall pinyon nut harvest is the most well-known regional communal gathering event. Collecting and processing pinyon nuts is labor intensive but rewarding. The nuts can be stored and provide fat and nutrients for the lean winter months. Communal rabbit drives were also a common practice for the Nuwu. Meat from the rabbits was dried and pounded into a powder for preservation and their fur was used for blankets to stay warm in the winters.

The highly mobile lifeways of the Nuwu and Newe provided access to many different resources while also limiting the goods that need to be carried. A variety of tools and nonperishable foods like pine nuts were cached (stored) for later use, while lightweight basketry was used to carry goods, store water, and cook. The resilience and ingenuity displayed by both the Nuwu and Newe seem remarkable, but these skills were not random or strange: they were based on generations of careful study, education, and a culture of cooperation.

The images below are from the University of Nevada archives in both Reno and Las Vegas. These are staged photos. The two photos on the left are of Northern Paiute women. The rabbit blanket on the top left is typical to Numic-speaking groups in the area. The lady winnowing pine nuts on the bottom left is using the same technique found across Nevada.

Historic Photos of Traditional Items and Activities



Top left: Northern Paiute woman standing next to a rabbit fur blanket she made from 100 rabbits
Bottom left: Northern Paiute woman winnowing pinyon (pine nut) to remove shells
Top right: Western Shoshone woman and daughter displaying willow water bottles
Bottom right: Sagebrush pants

ROCK WRITINGS

Some researchers only focus on the movement of past people between different subsistence resources like food and water. It is highly possible that culturally significant and spiritual places were visited regularly and were just as important.

The most visited pre-contact sites in Nevada are those with rock writings (also known as rock art). Although rock writing sites can be found throughout Lincoln County, six interpreted (public) places are concentrated in the west, from the Pahrangat National Wildlife Refuge in the south to Hiko (White River Narrows) in the north (see page 72 for more information).

The first question many people ask about rock writings is, “how old are they?” The answer to this question is not straight forward.

Currently, there are three generally accepted methods to decipher the date range of rock writings. The first is through an association with dated artifacts. Artifacts like pottery and projectile points have well established timelines. Once a pattern is recognized between artifacts and rock writing styles, a date range

becomes established. A further test occurs when there is superposition and one style is placed over another. The older style is assumed to be on the bottom and the newer style on top. Lastly, some images, like that of the bow and arrow, have an accepted date of introduction into the area. For example, if rock writings contain the bow and arrow, it is assumed to be no older than about 1,500 years.

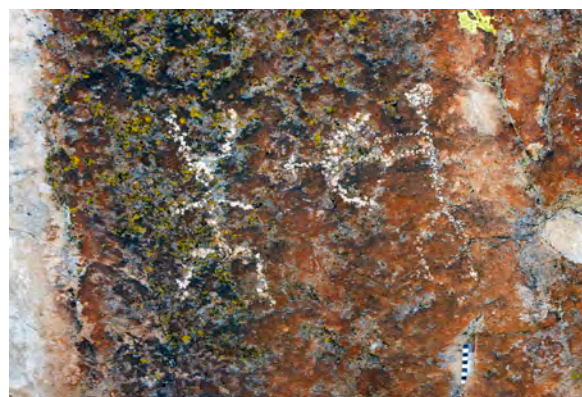
It is important to note that the date range of creation is not the same as the dates of visitation, importance, etc. These places hold significance far beyond their time of creation.

Archaeologists have categorized three different styles of rock writing in Lincoln County - Basin and Range Tradition, Pahrangat Anthropomorph and Fremont Anthropomorph. Anthropomorph means that the images are human-like. Each is briefly discussed on page 23.



Pictographs-images painted on the rock surface.

There are two different applications of red pigment. The darker pigment is on top of the lighter; therefore, the darker pigment was applied at a later time.



Petroglyphs-images pecked into the rock surface.

This is a figure with a bow and arrow. Since the bow and arrow was introduced to the area around 1,500 years ago, this was made sometime during or after that time.

This image of rock writing at Mt. Irish shows superposition of petroglyphs. The image of sheep cover the geometric images. Therefore, it is assumed that the sheep images were created more recently than the geometric images. Sometimes rock writings were refreshed (pecked or painted over) further complicating dating for archeologists.



Rock Art vs Rock Writing

The reason we are using the term rock writing instead of rock art is to honor the fact that these images were not just pieces of art to be viewed as you would a Picasso in a museum. They are not a written language using images like hieroglyphs in Egypt. Pictographs (images created by using pigment) and petroglyphs (images created by removing the rock surface) are their own form of communication that can be found across the globe.

What does it all mean?

Ask an archaeologist what the images mean and you will probably hear something like this; "No one really knows except the person who created it, but in certain areas we have some ideas." Ask a tribal representative and they may share the significance of certain areas and rock writings but the images cannot be read like a book for all to understand.

Some archaeologists specialize in studying rock writings. They consult with tribal representatives, conduct large scale comparisons, and attempt to associate images and styles with resources, cultural groups, and more. For example, in Lincoln County, Fremont style anthropomorphs are concentrated to the east in Meadow Valley Wash, whereas Pahranaagat style anthropomorphs are only found in the vicinity of Pahranaagat Valley. These findings can help to confirm ideas about migration and geography: such as whether or not the Fremont moved further west than Meadow Valley Wash. Studies are also conducted on specific images. For example, a detailed count of zoomorphs (animal-like figures) across Lincoln County showed bighorn sheep to be the most common by far (875 images out of 1190). The big horn sheep is a sacred animal to the Southern Paiute and its occurrence can mean many things from the straightforward interpretation of hunting to spiritual representations.



A petroglyph site with bighorn sheep and curved parallel lines.



A pictograph site with Fremont Anthropomorphs.



Black Canyon petroglyphs showing both styles of Pahrnagat Anthropomorphs.

Basin and Range Tradition

- Archaic period (8,000 - 700 years ago)
- The most abundant style found in the Great Basin
- Rectilinear (rakes, rectangles, grids, etc.)
- Curvilinear (circles, dots, wavy lines, etc.)
- Abstract designs
- Stick-figure anthropomorphs (human-like figures)
- Stylistically undifferentiated zoomorphs (animal-like figures)



Fremont Anthropomorphs

- Late Archaic period (1,500-700 years ago)
- Anthropomorphs (human-like figures)
- Triangular or trapezoidal torsos and heads
- Created in outline or solid forms
- May have bodily adornment, such as earrings or short lines extending from the head (“horns” or headgear)
- Most common are outlined trapezoid bodies without limbs



Pahranagat Anthropomorphs

- Middle - Late Archaic periods (6,000-700 years ago)
- Unique to the Pahranagat Valley
- Pattern-Bodied Anthropomorphs have rectangular or square bodies that are usually decorated with grids, dots, lines, or other geometric motifs, often lack a head, have stick-figure legs and short arms that may hold an object
- Solid-Pecked Anthropomorphs have egg shaped or rectangular bodies, large eyes, a short line extending from the top of the head, arms are often portrayed as down-turned with long fingers. This form is nicknamed Pahranagat Man or P-Man for short.



DALRYMPLE

W. LEHMAN

VI

DASTRUG

M.B.

J.C. Woodward

NOV 1872

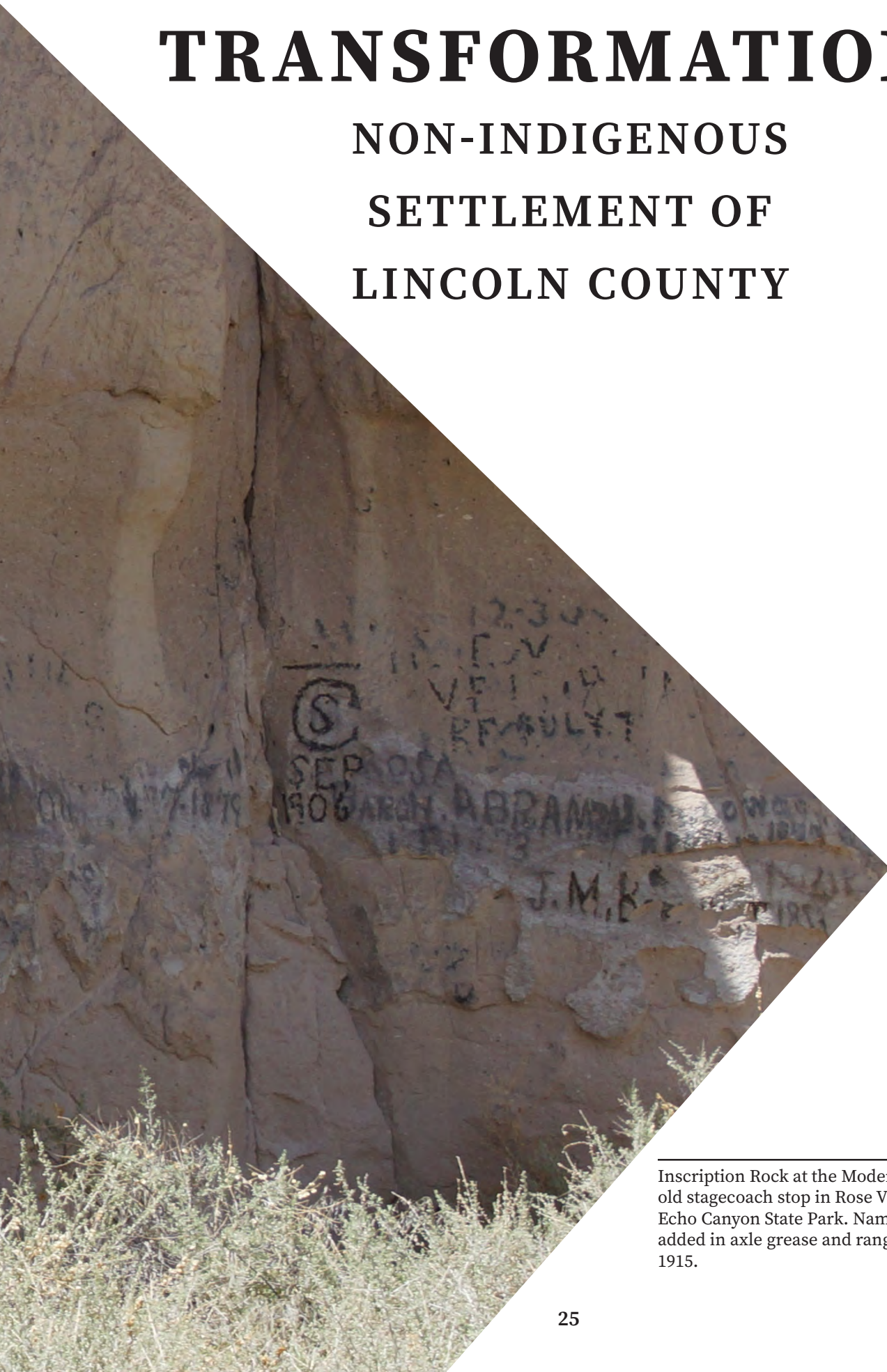
J. McC...

GRANT STEVENSON



TRANSFORMATIONS

NON-INDIGENOUS SETTLEMENT OF LINCOLN COUNTY



Inscription Rock at the Modena Junction - an old stagecoach stop in Rose Valley, north of Echo Canyon State Park. Names and dates were added in axle grease and range from 1872 to 1915.

SETTLEMENT

“Historic places define the characters of our communities, and are fundamental to their, and hence our, identities.” Tom King, CRM expert

The following articles touch on the daily lives of the people who shaped post-contact communities in Lincoln County. "Post-contact" refers to the time period when non-indigenous people first came into the area. The following articles come from newspapers, church journals, songs, and transcribed oral histories.

Miners looking to make it rich in the California Gold Rush (1848-1855), were some of the first non-indigenous visitors to Lincoln County. Some marveled at the rich environments in places like Meadow Valley Wash, and sent word back home.

The second major wave of non-indigenous people were followers of the Church of Jesus Christ of Latter-day Saints (LDS). These Mormon settlers were directed by the church to claim lands and establish towns like Eagle Valley and Panaca in the mid-1860s.

A strong relationship was built between the ranching and farming communities and the boom and bust mines across the county. Many mining towns like Pioche and Delamar grew to house thousands of workers and the nearby farmers and ranchers supplied them with much needed goods and labor.

Early on, the Southern Paiute (Nuwu) and Western Shoshone (Newe) were pushed to the margins of new settlements and mining towns. Their resources taken over and permanently changed, they took paid jobs and helped build the communities we see today.

People did not write about the ins-and-outs of their routine existence. Instead, trash piles and discarded objects of everyday life are often the most useful in telling stories of the past.

Sprinkled across the landscape one can find archaeological evidence of this time. Cowboys set up temporary camps along grazing routes, miners created rock walls for the bottoms of their canvas-covered shelters, Tribal people repurposed metal and other goods.

Unfortunately, for generations people have collected historic artifacts like medicine bottles, miner's headlamps, tobacco tins, and more. The loss of these items from their context (the location they were originally left) creates a void in our understanding of past places and people. When objects are left where they were found, we retain the opportunity to learn the most we can about that object and the people who left it there.

NATIVE LANDS CHANGED FOREVER

Outnumbered, the Nuwu and Newe territories in Lincoln County were overrun by waves of immigrants coming to Nevada to strike it rich or make a life in the fertile valleys.

The Southern Paiute (Nuwu) and Western Shoshone (Newe) were most severely impacted by the completion of the Old Spanish Trail in the 1830s. The trail made it much easier for the rest of the world to access the area. The Spanish were the first to bring new diseases and Nuwu villages were raided by slave traders searching for women and children.

By the 1860s, the Church of Jesus Christ of Latter-day Saints was expanding into Lincoln County. They established agricultural communities in the fertile valleys where the Nuwu and Newe practiced horticulture and gathered seasonal resources.

Around the same time, miners came for gold and silver, cutting down forested areas to smelt the precious metals from ore. They supplemented their canned and dried foods with local game, putting new pressure on local resources.

In addition, the commerce between mines and settlements put strain on the land itself. For example, stage coach stops were placed at watering holes and cattle were watered at seeps and springs along their grazing routes. These activities changed the vegetation and damaged water sources making them inaccessible to Tribes and local wildlife.

Conflicts between indigenous and settler populations did not unfold as they did on the Great Plains, where sustained war was common. However, violence was still very

present in Lincoln County. Skirmishes and massacres were started by both sides.

With their usual resources (wild game, pinyon trees, horticultural fields, and more) inaccessible, both Nuwu and Newe engaged in occasional raiding of settlers' livestock and had occasional skirmishes with settlers.

The reaction to indigenous violence was itself severe. Justice was often handled by local vigilantes, instead of law enforcement. Natives were often shot on sight. Even when government officials were involved, justice was not equal. For example, during a trial in Hiko, coffins for the accused were supposedly built while the trial was still underway.

In 1863, the Newe, north of Lincoln County, signed a treaty to allow settlers to go peacefully through their territory. That treaty was quickly broken by the US government when they unlawfully took Newe lands in the area. In contrast, the Nuwu never signed any treaties in Nevada.

*The Pioche Weekly Record February 24, 1877
Governor Adams, Adjutant General Report
"Following is what he has to say about the
White Pine Indian war: The slight alarm and
excitement occasioned by the reported Indian
uprising in the eastern portion of the State, in
the late summer of 1875, was soon dispelled
by concentrating a portion of the State militia
at the supposed scene of action." (White Pine
County is just to the north of Lincoln County.)*

WESTWARD EXPANSION TIMELINE

The timeline below highlights selected events that brought people west and impacted regional Tribal communities.

1600S

First Colonies

1607 First successful English colony founded in Jamestown, Virginia.

1622 As colonists continued to push for more land and resources, regional Indian tribes pushed back.

The **Jamestown Massacre** occurred at this time. Powhatan Indians attacked Virginia colonists, killing a total of 347 people, a quarter of the population of the colony. This attack was used as a justification for the English government to kill Indians and take their land. This started what is known as the **American Indian Wars**. These wars continued until 1924 when the Snyder Act, also known as the Indian Citizenship Act, was signed.

1700S

Nation-to-Nation Diplomacy

1776 **American Independence** from Great Britain.

President George Washington applied treaty-making power to Indian nations in order to have nation-to-nation diplomacy. Treaties gave some power to the indigenous people to establish boundaries for lands and rights.

1800-1851

Manifest Destiny-Taking of the West

1830 Andrew Jackson, signed the **Indian Removal Act** with the goal of removing Eastern Woodland Indians beyond the boundaries of white settlements.

Countless Native Americans were relocated to land west of the Mississippi. Some went willingly while an estimated 100,000 others were forcefully moved. As many as 15,000 perished on the 5,000 mile trek known as the **Trail of Tears**. The Cherokee Nation lost a quarter of its population on the march.

1840s Settlers continued to move westward along the **California, Oregon, and Mormon trails**.

During this time, expansion across the continent was considered “Manifest Destiny” (justified and inevitable).

1849 **California Gold Rush** brought miners and entrepreneurs from the east as well as from other countries.

1850s Start of the 20 year **Plains War** between the US and Tribes who resided between the Mississippi River and the Rocky Mountains.

1851 **Indian Appropriations Act** forced Tribes from their lands and onto reservations oftentimes combining them with warring Tribes. Their lands were provided to incoming settlers while they suffered from starvation and continual exposure to European diseases. Unable to leave without permission, missionaries and others attempted to break them of their ways.



Prairie schooner at Scotts Bluff, NM

Conflict Reaches Nevada

1860s

1860 **Comstock Silver Lode** (Virginia City) brings as many Euro-Americans into Northern Paiute territory as there are Northern Paiute.

With diminishing resources and increasing conflict, the Northern Paiute needed to act. After two Euro-American brothers, who kidnapped and abused two young Tribal girls, were killed by Tribal members, the **Pyramid Lake War** started.

1861 Start of the **American Civil War** which ends in 1865.

1862 Encouraging more settlers to move westward, the **Homestead Act** gives “free land” (Tribal lands) to settlers who made improvements on it.

1863 Ready to connect the eastern US with California and trade from China, the US federal government starts plans for a **Transcontinental Railroad**.

Wanting to ensure a safe route through northeastern Nevada, the US entered into the **Treaty of Ruby Valley** with the Western Shoshone. The Western Shoshone agreed to halt attacks and allow settlers on their land for travel, mining, and military purposes, but the tribe was to be compensated for the resources lost to that new population.

1864 Followers of the **Church of Jesus Christ of Latter-day Saints** (known as Mormons) arrive in Lincoln County to establish settlements in fertile areas in and around Meadow Valley.

1865 **Pahranagat Mining District** is established in the western part of the county, outside Hiko and near existing Western Shoshone and Southern Paiute territories.

LIFE ON THE PERIPHERY

While the material goods of Nuwu culture may have shifted to incorporate foreign goods like glass and metal, the Nuwu and Newe maintained their cultural distinctions.

As the Southern Paiute (Nuwu) and Western Shoshone (Newe) were pushed off their lands, they entered the labor force and adopted new resources like cloth, metal, and glass. This was not an easy, seamless, or desired transition. The Nuwu and Newe were not treated equally as laborers and struggled to secure food and other necessities.

Women found work performing domestic tasks like laundry, while men were hired to do manual labor on ranches, in logging, and other industries. During harvest time, both the women and men performed hard manual labor for little pay. Being reliant on wage labor, and lacking access to traditional territory and activities, Nuwu and Newe camps became concentrated outside Euro-American settlements and mining areas.

Only a few Nuwu and Newe were accepted as members of the neighboring community. In Lincoln County, those who were adopted by

local families as children and raised by settlers had the best chances for integration. There is a story of an orphaned boy being adopted by a prominent Mormon family in Pahrnagat Valley. The boy's family had been killed in retaliation for being part of a group that stole cattle and horses. There are other accounts of families in Utah saving Nuwu children from sale to Spanish slave traders by adopting them but some believe this was just another form of the same thing.

The resourcefulness and adaptability of the Nuwu and Newe not only helped them thrive in a challenging environment before contact, but also served them well in the face of complete cultural change and upheaval. While they were powerless to stop diseases, and could not hold off the migration of settlers and miners, they did everything they could to stay on their lands, continue traditions, and preserve their culture as best they could.

Traditional items made from repurposed imported goods is an indicator that Nuwu or Newe people have inhabited a particular site during historic times. To the right are two projectile points (arrowheads) made from easily-identified imported materials. The point on the left is made from green glass. The point on the right is made from metal.



The images below are from the University of Nevada archives in both Reno and Las Vegas and the Lincoln County history website. These are staged photos. The dates are the range in which the photos were taken.

Photos Depicting Everyday Life During Post-Contact



Paiute man by tree stump (1906-1922)



Caliente school students (1921). Four children in the back-center of the group are children of Queenie Pete, a local Native American. The teacher is Mildred Denton.



Paiute woman and children doing the wash in Pioche (1900-1925)



Group of Duckwater Shoshones living at Blackeyes camp (1917)



Paiute family, Indian Springs (1893-1904)



Moapa Reservation in southern Nevada (1930s)

Reservations came relatively late to Nevada. In 1873, the first Nuwu reservation was created: nine years after the first Euro-American settlements and 22 years after the Indian Appropriation Act. This pattern was different than the eastern and central US, where reservations were created quickly after the arrival of settlers, or upon the passing of different "Indian acts" by Congress.

Boundary changes and inadequate resources were common issues for all reservations. For instance, the Moapa Reservation started with 39,000 square miles and after just two years it was reduced to only 1,000 acres.

To survive, Tribal members had to continue to hunt and gather traditional resources and find paid work away from the reservation. Close family and social ties between bands enabled movement between different reservations, which provided some additional opportunities.

The Newe in Lincoln County were closest to the Duckwater Shoshone Reservation west of Ely. The Pahrnagat and Panaca bands of Nuwu were

nearest to the Moapa Reservation. There were also reservations in Utah that both Tribes could join.

Today, Nevada has 32 reservations and colonies and four Tribes (Northern Paiute-Numu, Washoe-Wa She Shu, Western Shoshone-Newe, and Southern Paiute-Nuwu). Many reservations combine Tribal groups and memberships currently range from under 20 to over 2,000. Land ranges from just 20 acres to almost half a million acres. All Nevada counties, except Lincoln and Eureka, have at least one reservation or colony.

The reservations in Utah were highly influenced by the Church of Jesus Christ of Latter-day Saints (LDS). For example, in Cedar City, 80 miles to the east of Panaca, the LDS Church created their own reserve for the local band of Nuwu. Nuwu laborers were very helpful for the growing community. However, as the Mormon population expanded, Nuwu labor decreased in importance. By 1920, the townspeople thought the existing reserve was unsightly and the LDS Church moved the Nuwu to 40 acres farther from town.

UTAH OR NEVADA?

Below is a timeline of the development of the Church of Jesus Christ of Latter-day Saints (LDS) and the boundary changes of what are now the states of Utah and Nevada.

1830-1846

Migration West

- 1830 The Book of Mormon is published and the first organization meeting of Latter-day Saints (LDS) is held in New York State.
- 1831 A group of LDS followers, known as Mormons, head west to Missouri.
- 1838 An anti-Mormon mob massacres church members in Missouri.
- 1839 Mormons move to safety in Illinois and numbers grow with influx of Mormon converts from Europe.
- 1846 Thousands of Mormons, but not all, leave Illinois on a great march west.

1846

Mexican American War

President James Polk places troops in Texas. Mexican troops fire on American soldiers and the US declares war on Mexico.

1847-1850

Great Salt Lake - State of Deseret - Utah Territory

- 1847 The first group of Mormons, including Brigham Young, reaches the valley of the Great Salt Lake. Young confirms that they will settle in this area, which is outside the US borders at the time.
Young becomes church president.
- 1848 Nearly 5,000 Mormons have settled in Salt Lake Valley.
The land settled by the Mormons becomes part of the US following the Mexican-American War and the Treaty of Guadalupe Hidalgo.
- 1849 Young proposes the “State of Deseret”, meaning honeybee in the Book of Mormon, with boundaries that covered the current state of Utah, Nevada, and parts of California, Oregon, Idaho, Wyoming, Colorado, Arizona, and New Mexico.
- 1850 The Federal government denies Brigham Young’s proposal for the “State of Deseret”; however, he is still appointed as governor of the new territory of Utah. The Federal government decided on the name Utah from the word “yutta” seen on existing maps referring to the indigenous Ute people of the region. The new territory boundary was set with the Rockies on east, the state of California on west, the Oregon territory to the north, and the New Mexico Territory to the south.

1852

Plural Marriage Announcement

Public announcement by LDS church of the controversial doctrine of plural marriage. 20,000 church members now living in the Salt Lake area.

1857-1858

Utah War

- 1857 President James Buchanan learns that Young is ruling Utah as a personal theocracy. Buchanan declares the territory in rebellion and sends 2,500 soldiers west from Kansas. There is no armed resistance but the Mormons are said to have harassed the military's supply trains.
- 1858 A new governor takes control of Utah. Federal troops march unopposed through Salt Lake City. President Buchanan declares the "Mormon War" over and issues a blanket amnesty.

1861-1862

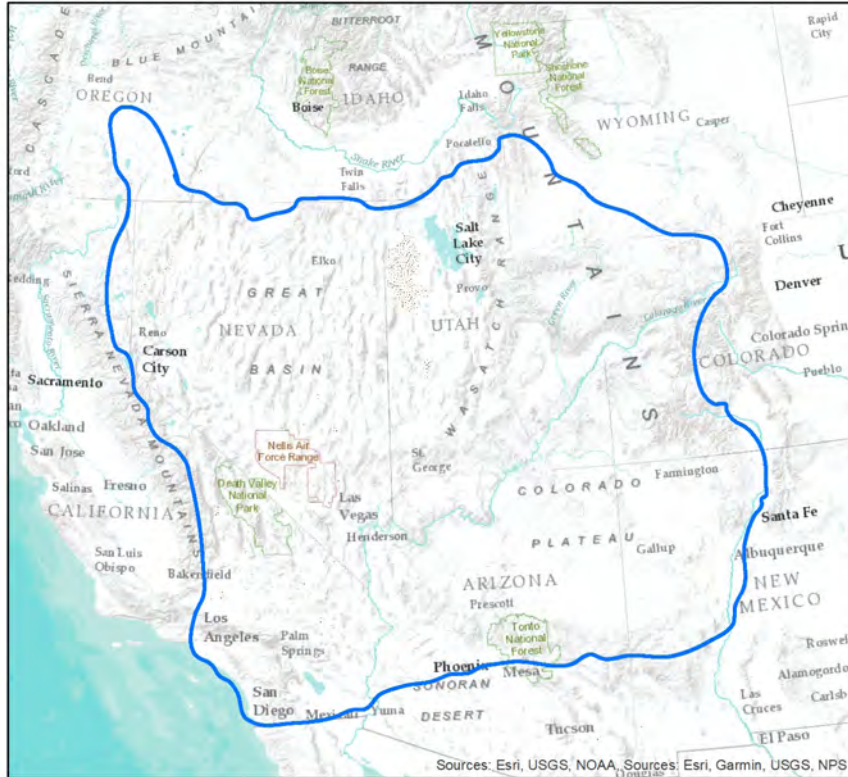
Comstock Lode - Civil War - Nevada Territory - Morrill Act

- 1861 Comstock Silver Lode discovered in the western part of the Utah Territory (today's Virginia City, Nevada). The federal government was concerned about church loyalty during the start of the Civil War.
President Buchanan established the Nevada Territory at the 116th meridian, thus removing the Comstock Lode as a resource for Utah.
- 1862 Morrill Act was passed with the goal of eliminating plural marriage.
Nevada-Utah boundary moved east one additional degree of longitude: from the 116th to the 115th meridian.

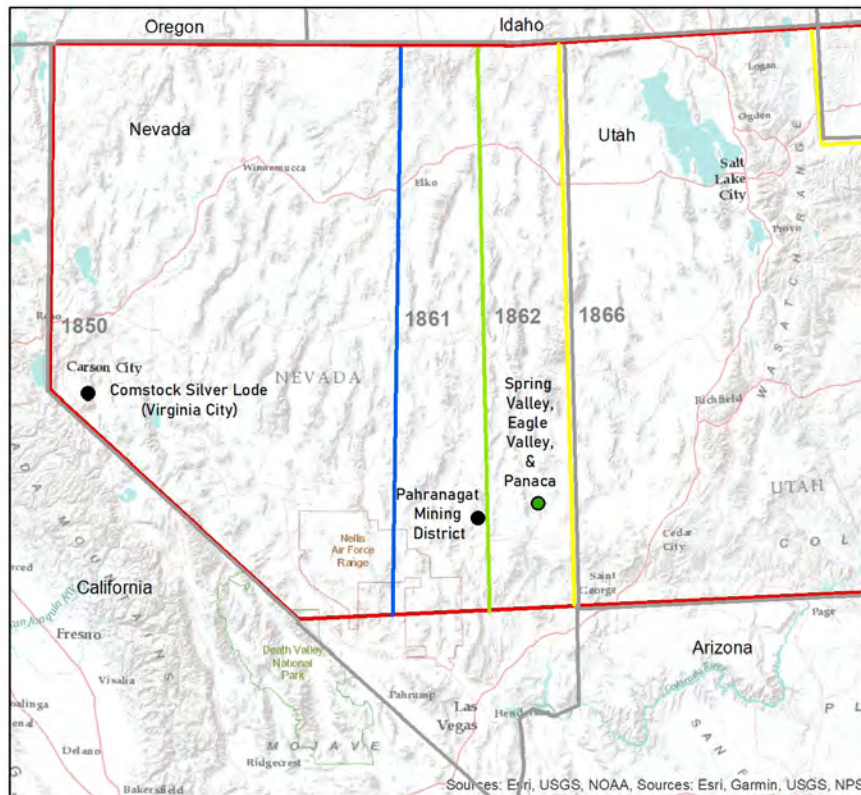
1864-1866

State of Nevada - Mormon Settlement of Meadow Valley - Nevada Expansion

- 1864 Nevada becomes a state, but with a smaller boundary than we see today.
Colonies are established in western Utah, on land that will later become Lincoln County, Nevada. These colonies will become Spring Valley, Eagle Valley, and Panaca.
- 1866 Due to a lack of a proper border survey in 1862, Nevada convinced Congress to expand its borders further east to ensure that the anticipated mineral deposit in the Pahranaagat Mining District were in Nevada. This moved the Nevada boundary another degree of longitude east to the 114th meridian. This is where the Utah-Nevada border remains today.



Approximate Boundary of the Proposed State of Deseret 1849



Utah Territory Boundary Changes by Year

Red -1850 Blue -1861 Green -1862 Yellow -1866

LIFE IN THE VALLEY

The Lincoln County Town History Project provides firsthand descriptions of the individuals, events, and places that give history its substance. The following summary is a snapshot of a young woman's life in the west. The summary was formed from details provided in Robert D. McCracken's interviews with Mary and her husband Louis "Scotty" Scott.

Mary Fogliani was born in Spring Valley, Nevada in 1909 to Louis and Teodora Fogliani, both immigrants from Switzerland.

Mary grew up with five sisters and two brothers in a house W. B. Maxwell built on their ranch around 1865. Maxwell was one of the original Mormon (Follower of the Church of Jesus Christ of Latter-day Saints) settlers from Utah.

The two-story house had a large combined kitchen, dining, and living room with a big long table in the middle. There were four bedrooms downstairs and two large rooms upstairs with extra beds for the men who came to help put up the hay in the summertime.

In the early years, groceries and other supplies were ordered from United Grocery in Salt Lake City and shipped by train to Modena, Utah about 35 miles away. Mary's father would go by team and wagon to Modena and pick up the supplies. He would get enough supplies to last practically all year. Later on he went into Pioche (about the same distance as Modena) to get supplies. Back then, the route from Spring Valley to Eagle Valley did not go through the

valley. Instead, travelers had to go around the mountains to the east.

Spring Valley had and still has very cold winters with temperatures below zero. Mary's father would cut ice every winter. (The blocks were about 2 ft. square and weigh 50-75 lbs). The ice would be covered in hay and it would keep all summer long. Every Sunday, Mary and her family would have ice cream (vanilla-lemon or chocolate) made from the milk, cream and eggs they had at the ranch.

At first, they used milk from range cows, which was a major chore. One of the kids would have to tie up the calf while the other kid filled up about a quart of milk per cow. They would milk around a half dozen cows at a time. Later, when Mary was a teenager, the family bought two Durham milk cows.

It was too cold to have a working farm. However, Mary's mother was able to grow some lettuce, radishes, asparagus, and potatoes. They also raised a few hogs at a time and grew wheat and oats to feed the livestock. In Pioche, they sold butter, cream and some eggs. Cattle was sold to buyers who would drive them from the ranch over to Modena, Utah.

In 1868, William Bailey Maxwell built a homestead in Spring Valley. He thought his home was in Utah but when the state boundary was officially mapped, his home was found to be in Nevada. Rather than pay back taxes to Nevada, he, like many others, sold and moved to Utah. His ranch was divided and in 1876 Vincenzo "Swiss Bob" Fogliani bought part of it. A year later, Vincenzo and his brother, Germiah Fogliani, purchased the remaining acreage. In 1899, the ranch was divided and sold to Andy Delmue and Louis Fogliani (nephew of Vincenzo and Germiah and Mary's father). Louis, like his uncles, was born in Switzerland. In 1857, he came to New York to join his father, who worked as a timber-man. At 18 years old, Louis went west and spent a few years working jobs in Eureka, Tuscarora, Virginia City, Silver City, Tonopah, Belmont, Goldfield, and Austin, before returning to Spring Valley to work for his uncles. He took a trip back to Switzerland in his 20s where he married his wife. They returned to Spring Valley and eventually bought their part of the ranch (approximately 500 acres).



Fogliani Ranch (1923)



Mary Fogliani with a Holstein calf in front of the family ranch (1927)



Mary and her father hauling grain - either wheat or oats - on the Fogliani Ranch (1920)

A typical breakfast included breakfast meat like bacon, ham, or sausage, with eggs and toast. Everything was made on the ranch. Mary's mother made 8-10 loaves of bread at a time. Sometimes they had cereal and, when there were a lot of eggs, her mother made them German pancakes. Noon was the big meal known as dinner and supper was the evening meal and was usually leftovers from dinner. Dinner was usually potatoes-they had grown with gravy, corned beef and ham, canned vegetables, and canned fruit. Canned salmon was a rare treat. Her mother also made desserts including apple pie, custard pie, and lots of puddings. Every meal they had plenty of milk.

All of the kids had chores. The girls had chores like dusting, scrubbing, carrying water and heating it on the stove, washing on the washboard, and ironing. The boys usually helped outside with irrigating, haying during hay season, blacksmith work, fixing fences, cleaning stables, riding ranges for cattle, hauling wood, and feeding livestock. The girls would also do ranch tasks when needed.

In their free-time Mary and her siblings went swimming and rode horses into the hills to pick pine nuts and pine gum - the only kind of gum the kids knew of until high school.

Mary's family lived near the Francis family who had 6 children. The two families built a one room school house between their two homes. It was made of just one layer of

boards propped up on rocks with no foundation. The students could feel the wind whistle through and often huddled around a potbelly stove to keep warm.

Over the years, they had many different teachers, both male and female. The teachers lived with the Francis family until all their children were out of school. After that, the teacher stayed with Mary's family.

The closest high school was in Eagle Valley. It was too far for Mary and her siblings to commute so her parents rented them a place to stay. There were about 14 families in Eagle Valley at that time and about 16-20 high school students.

Eagle Valley was primarily a Mormon community and the Fogliani and one other family (Delmues) were Catholic. Despite this difference, Mary and her family felt right at home and were were taken right in to the community.

Later, Mary finished her last two years of high school in Panaca and went to University in Reno for two years to become a teacher. In fall of 1929, Mary returned to Lincoln County to teach at Deerlodge (a small mining community to the southeast of Eagle Valley) for the Hackett family. She lived and taught in a two room converted home. She was paid \$100 a month, with no pay in the summer. She taught 5-7 different grades at a time. After just one year in Deerlodge, she moved to Rose Valley to continue teaching a little closer to home.

Evidence of Daily Life in the Archaeological Record

The stories of day-to-day life usually go unwritten. Archaeologists use discarded items to piece the past back together. The broken Mason jar below is an example of domestic life. Mary talks about eating canned vegetables and fruits. While in the early 1900s families had access to a variety of prepared goods, many of the canned foods families ate were canned at home. Mary's family didn't grow fruits or many vegetables but area farmers would bring their harvests to rural communities. Families, like Mary's, would buy these seasonal foods in bulk and can them for use year round.



Historic Presto mason jar

Local Primary School and Community High School

Families with five or more school aged-children could request a primary school teacher. After a school opened, it could remain open with as few as three students. When it came time for high school, students from outlying areas often moved to live with relatives or become boarders with local families. Neighboring ranchers would work together housing each other's children to keep a school in their area.



One-room schoolhouse in Spring Valley (1920). Jo Fogliani standing, Dee Fogliani holding dog, and teacher Beulah Wadsworth, who lived with the Fogliani family.



Schoolhouse in Panaca that housed the area high school (1935). It was constructed in 1909. It burned down in 1942.

ALAMO STYLE

Song written by Emma Richard Foremaster of Alamo, Nevada and documented by Robert D. McCracken as part of a Lincoln County Town History Project in 1984. Emma was born in Lincoln County, Nevada in 1899 and lived most of her life in the Pahrnagat Valley.



Alamo Community May Day Celebration at the Sharps' Grove (1910)

Alamo Style

Now way up yonder is a little town.
You ought to stop in as you're coming down.
A good visit is worth your while,
'Cause folks up there live ALAMO STYLE.
The climate is right good, not too hot or too cold--
There are lakes and springs and meadows of gold--
Where cattle graze and get plump and fat,
You can't beat hunting there I can tell you that--
Them old gray geese just honk and say,
"The game warden will get you so stay away."
The ducks swim by with a healthy quack--
Makes you lonely, just want to go back.
A good place to live, just mile after mile,
Of people up there living ALAMO STYLE.
Now ALAMO STYLE is a great way to live,
Just plugging along learning to love and forgive.
You love your neighbor, might quarrel with him too--
But what the heck--don't get in a stew.
If his best cow dies or he breaks a leg--
Go over and help him, don't let him beg.
Take over some grub and a dollar or two,
You can't imagine what that will do.
If his house burns down, or on the job he's canned,
Don't sit there and watch him go--lend him a hand
Or if you're thanked or praised for awhile--
Say, "Don't mention it neighbors - THAT'S ALAMO
STYLE."

Celebrations

And let me tell you, them folks know how to have
fun--
I'll just try to tell you the things they have done.
Why up there at Christmas they would dance a whole
week--
Till New Year's came, the end of the treat--THAT'S
ALAMO STYLE!
Now Fourth of July, that was a thrill,
With dynamite exploding at the top of the hill--
Just to wake up the sleepers, and get them in gear
For the best celebration of the whole darn year.
There was a program and sports for old and young--
Pink popcorn and prizes, no matter who won--
A dance for the children--good, clean fun--
Just to show the kids how it is done. THAT'S ALAMO
STYLE.
And horse races, when every nag in that old town,
Was brought from the pasture--couldn't keep 'em
down.
Will Stewart, John Richard, Dan Potter, Viv Frehner,
Their horses were ready--each man was a trainer.
And right at the last--Billie Lamb's dog--missing a
paw
Fought with a badger right down to a draw.
Carty Lamb brought the badger tied to a rope,
So fierce and vicious, for the dog there's no hope.
But when he arrived, I've heard it said,
He brought a badger from under his Mother's bed.
And that was fun ALAMO STYLE.

With summer came melons--juicy and sweet,
We would invite all Lincoln County to come for a treat.
A dance in the evening made a great day,
They ate and enjoyed them and carried them away.
But after the Melon Day, just watch your patch,
'Cause them hungry kids will just try to snatch
The biggest melons on them there vines
'Cause they know now it's melon time
You can shoot in the air and scare 'em to death--
But they are bound to be back to get the rest.
I've heard of chicken suppers in the same way--
"My chickens are gone," I heard someone say.
But kids will be kids, don't lose your smiles--
Remember, we're living ALAMO STYLE.
This story must tell of the old swimming pool--
Ash Springs where we went on the last day of school.
The water so warm, so clear, so refreshing,
The Lord must have given it as an extra great
Blessing.

Lawmen

The town was made safe by a good Sheriff's Force,
The head of the group was Dave Stewart, of course.
Bad boys kept him busy--speeders and such
As small Curtis Frehner in Grandpa Frehner's truck.
The houses were safe, no one had to fear
That robbers would loot, or dangers were near.
The old Rock Jail held all the unlawful,
To go to that jail was scary and awful.
Bad boys and some bums were there for awhile,
Till Dave let them out with a "wink and a smile"
ALAMO STYLE.
Our schools were great, our teachers smart.
And don't ever think we forgot the fine arts.
Horace Reid gave us Drama and a really fine Band--
The Band became famous all over the land - playing
ALAMO STYLE.
Now Carl and his boys had the Foremaster Band--
Zada, Jeraldine, Mary Lou always gave them a hand.
For wedding dances they always played free,
For weddings down there were ALAMO STYLE, don't
you see.
No wedding was complete without a dance and
dinner,
And all who attended pronounced them a winner.
Everyone was invited, as a big family should,
For the whole darn town was a family we
understood--
Gifts and good wishes were heaped in a pile,
That's the way we had weddings ALAMO STYLE.
And after the wedding the big Shiverree
With the kids stealing the bride, then setting her free.
Asking for treats, the groom had it made--
Giving treats for the bride, it was a fair trade.

War

Our town was deserted in World War Two,
Our young men enlisted leaving only a few.
Each family sent one, sometimes three or four.
The battles kept raging, they always needed more,
Dee Stewart, Elmer Davis and Glendon Tait--
Were all lost in the war, I guess it was fate.
We grieved and mourned for those poor boys--
And prayed it would end before more were
destroyed.
We gathered aluminum and lived on foods rationed,
We did all that was asked in a very good fashion.
We all went to church--our numbers were few,
And we told the Lord that was all we could do--
ALAMO STYLE.

Our Mail Route

Mel Foremaster drove the mail to Caliente every day--
You could ride over with him, and shop there that way.
He came back in the evening with groceries and things
Filling the orders folks asked him to bring--
Now these little orders handed to Mel
Were treasures to read, about them I'll tell.
"My man needs a shovel, and I need some thread.
Put it in with the groceries where I ordered bread.
My daughter needs shoes for the dance here tonight--
Her old shoes were brown, so get these shoes white.
And shoes for the baby, she isn't walking yet,
And the pills from the Drug Store, don't you forget."
Mel got these things and delivered them with a smile.
I'll tell you that man sure lived ALAMO STYLE
Now, the kids learned that walking saved time and
care,

Our Kids

As that was the best way to get from here to there.
So in the evenings when all work was done
They would go up the Highway just to have fun.
They knew where they were going--it wasn't far--
But first they had to pass the Pahrnagat Bar.
Just a little farther was Kirk Buffham's place.
Old Kirk welcomed them, but he never moved in haste.
They had pop and candy till it was time to go
and they headed north to the Old Alko.
They had hamburgers and visited there for quite
awhile
Before going back home--just in ALAMO STYLE.
Now the kids grew up and jobs were so few
They couldn't stay home with nothing to do.
So they came down here a living to make.
We thank you, Las Vegas, for giving them a break.
But deep in their hearts, just once in awhile,
They must think of their childhood LIVING ALAMO
STYLE.

COMMUNITY EVENTS

Whether at the Church or an event hall in town, dances and celebrations were integral to community life.

Thompson's Opera House, listed on the National Register of Historic Places, is located in downtown Pioche. It is one of the best restored town event halls in Lincoln County. The bottom floor consisted of a general store that supplied goods to the region. The upstairs was built to host entertainment and Saturday night dances or balls.

Dances were an important aspect of social life in Lincoln County. Dancers would endure long hours and even multiple days of travel along bumpy wagon roads to attend a ball. Dances at Thompson's and other community centers were a great way for singles to mingle. Many dates were had and spouses found at these social events.

The Church of Jesus Christ of Latter-day Saints (LDS) also hosted dances and events for both youth and adults. For example, in Alamo, during Christmas time, three different age groups would host a unique

dance event. Everyone was invited to attend but each age group was in charge of the theme and decorations.

Many festivals were centered around the LDS church as well - the most notable being Pioneer Day. On July 24th, large celebrations occur in many towns to mark the day in 1847 that Brigham Young and the first group of Mormon pioneers arrived in the Salt Lake Valley. The events focus on the bravery and strength it took for those first settlers to make the journey to Utah.

National holidays were also great celebrations and continue to be spectacular. Pioche is known to be one of the best places to celebrate Labor Day, Caliente hosts a fantastic Memorial Day and Homecoming, and Alamo lights up the sky on the 4th of July. These holiday celebrations come with all the bells and whistles: food, parades, games, and entertainment.



Interior of the LDS church in Panaca during the Pioneer Day Celebration (1915)

National Register of Historic Places

Created in 1966, as a result of the National Historic Preservation Act, the National Register of Historic Places (NRHP) is the nation's official list of properties worthy of preservation. It is kept by the National Park Service (NPS), with significant support from state historic preservation offices, local governments, non-profit organizations, and everyday citizens. The National Register recognizes those places that have significance to the past in a local, state, or national context, and possess strong physical integrity to the period during which they were important. To be eligible, a resource can be a building, structure, site, or object. A listing might also be a larger landscape, or a concentration of any of these types of resources, known as a historic district.

Lincoln County is home to approximately one-dozen registered sites. An interactive map of the properties (and their documentation) is available on the Nevada State Historic Preservation Office website. Some sensitive sites are not included online due to the confidentiality of their location. You can find the interactive map at: <http://shpo.nv.gov/state-and-national-registers>.



Historic photo of Thompson's Opera House



Thompson's Opera House, after a 2009 renovation

Event halls varied in style from wooden barn type structures to the elaborate Opera House. These halls sometimes hosted dances on Saturday night and church services on Sunday morning. In Caliente, the chairs for the theater were moved for dances. In other places, event halls were temporarily created from farm buildings and schoolhouses. The only well-kept and publicly accessible hall in Lincoln County is Thompson's Opera House, which currently hosts community events and entertainment along with a small museum downstairs.

RAILROAD TOWN LIFE

From ranch to railroad boom town, Caliente was a colorful place to be.

Members of the Denton family first arrived in Culverwell (Caliente) around 1896 when James Denton opened a stagecoach business and hotel. His coaches took people to and from Caliente, Delamar, Hiko, and Modena, UT. After the railroad came in 1905, the hotel and stagecoach business remained active with passengers and cargo going to Pioche and other towns not connected by rail. Over time, other Dentons joined James and established roots in Caliente.

James' nephews, including Floyd (Babe) Denton, became saloon keepers and ran gambling establishments. There were about 14 saloons and at least one brothel in the booming railroad town. For a short time (1912-1931) gambling was illegal in Nevada. That law was not enforced, and there were many open gambling halls across the state. Prohibition (1920-1933) was also rarely enforced. Law enforcement and prohibition agents were often locals with business interests that benefited from ignoring those laws.

Saloon owners were not entirely heartless. In the early days, they would have bunkhouses out back: if a patron got drunk and lost their money, they still had a place to sleep.

The Dentons were proud, politically engaged Nevadans. James was a legislator from 1896-1909. After learning Spanish from one of his cooks, Babe encouraged Mexican rail workers to vote by reading them the absentee ballots. His wife, Hazel

Denton, was president of many different clubs and organizations and served two terms in the Nevada Assembly. She was passionate about education and fought to improve the status of free public libraries and state parks.

Hazel was born into a Mormon family in Utah and moved to Prince Mine to teach in 1914. After moving to Caliente with Babe in 1916, she continued to teach until the Great Depression. In 1935, all married teachers in the area were laid off. Around the same time, Babe quit the gambling business. No one can say if he lost or sold the saloon but he never went back to it.

To make ends meet, Babe tried his luck at a Mount Irish mining claim. After expenses, he and his partner were lucky to break even. The mine work did keep a few men housed and fed through the worst part of the Great Depression.

While Babe was away, Hazel, took in boarders and a roomer at their Caliente home. She was eventually able to get a teaching job at a one-room schoolhouse at Henry Ranch in Rainbow Canyon. Her son Ralph joined her there for 5th grade. They caught the train home on the weekends.

After making it through the Great Depression, Hazel returned to work at the Caliente school and Babe became the undersheriff working with Jack Fogliani (to learn more about the Fogliani family see page 36).

Old Railroad Remains

Railroad lines quickly expanded within Lincoln County. In addition to the main Union Pacific line, there were multiple feeder routes to Pioche and other towns, as well as short gauge lines moving ore and supplies to and from various mining areas. Today, some of this infrastructure remains: grades and dirt mounds that held the tracks, rail spikes and ties, and trash from temporary camps used by construction and maintenance crews.



One of many historic can scatters found along railroad tracks

Railroad Camps

Trash piles are the most common evidence of railroad camps. The camps would be dismantled and moved as work along the line progressed, but trash did not get carried out. As a result, camp locations are often revealed by the presence of tin cans, glass bottles, broken dishes, and tobacco tins, among other items.



Rusted railroad spike-also known as a cut spike or crampon

Railroad Parts

Spikes are a common railroad artifact. Some were stamped with dates and can help in determining when a rail line was built. Small lines built to haul ore between mines and processing mills were not always recorded and these small spikes can help with piecing their story together and placing it in time.



In 1906, after the railroad made it through Caliente, the Caliente and Pioche Railroad Company funded a 30-mile feeder line to Pioche. Not only did this provide a way to move people and daily goods, it became much easier to get ore to sale in Utah and to processing areas like Bullionville (outside of Panaca). The line shut down in the early 1950s but the grade is still visible today.

Caliente and Pioche Railroad at Condor Canyon north of Panaca, Nevada (1907)



Railroad surveyor camp in Caliente (1903-1904)



View of Caliente with row houses in background (1900-1925)



Fire in Caliente (1924)

CALIENTE

1860S-1905

The area that makes up the current town of Caliente, where Meadow Valley Wash meets Clover Creek, was first settled in the 1860s by escaped black slaves from Arkansas: Ike and Dow Barton. In the 1870s, the Jackman Ranch was built in the area then called Dutch Flat. In 1874, Jackman Ranch became Culverwell Ranch and the area known as Dutch Flat became known as Culverwell. In 1901, William Culverwell decided to allow the Union Pacific to put a railroad grade on his property. The resulting railroad town was called Caliente, after hot springs were found in town. Caliente is the Spanish word for “hot”.



1905-1920

Before the completion of the railroad through Caliente in 1905, a post office opened and services were being built to support the railroad crews. Businesses moved from Milford, UT as Caliente became a new hub as it found itself at the halfway point between Los Angeles and Salt Lake City. Caliente was also home to helper engines that were needed to make it up the steep grades between Las Vegas and Milford. By 1910, its population had grown to 1,755 residents. The railroad employed much of the town and provided some luxuries like electricity. Charlie Culverwell was sheriff and owned most of the buildings on commercial street, renting them out to saloon keepers and businesses.



1920-1950S

The iconic, Mission Style Caliente Depot, listed on the National Register of Historic Places, was built in 1923. But the era which it represents would quickly change. During the Great Depression, residents often accommodated people "on the bum" by offering small jobs, spare coffee, and an occasional hot meal. Civilian Conservation Corps laborers arrived in 1933, starting flood water construction projects and facilities at recently designated State Parks. In 1947, train technology shifted from steam to diesel, rendering helper engines obsolete. As a result, Caliente was no longer needed as a railroad stop. The community adapted and the workforce became more diverse, aided by development of the Nevada Test Site.



EARLY BOOM & BUST

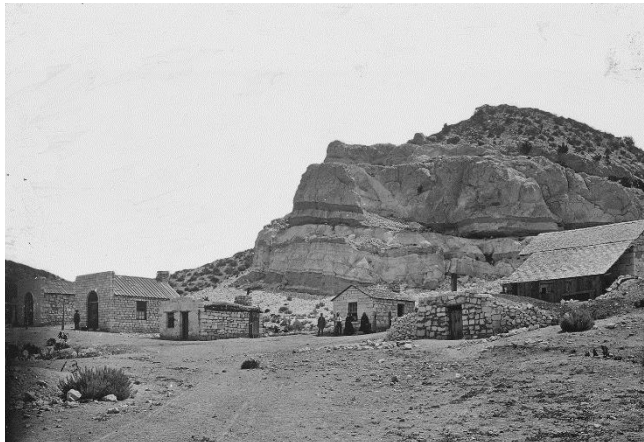
The communities in Lincoln County were interconnected with the mines. Workers moved from job to job, mining equipment and businesses moved from place to place, and wives and husbands were found in different towns.

The boom and bust cycle of mining has left its mark on Lincoln County. The abandoned camps, mine shafts, and equipment add character to the landscape, but today's active communities are the most significant legacy of the county's mining heritage.

There were numerous mining ventures across the county. The three

described here are just examples of how they were all interconnected with each other and their supporting communities.

Without the mines, which provided markets to sell ranching and farming goods, agricultural communities like Panaca would not have been able to expand and develop as early as they did.



Logan City Mining Camp (1871)

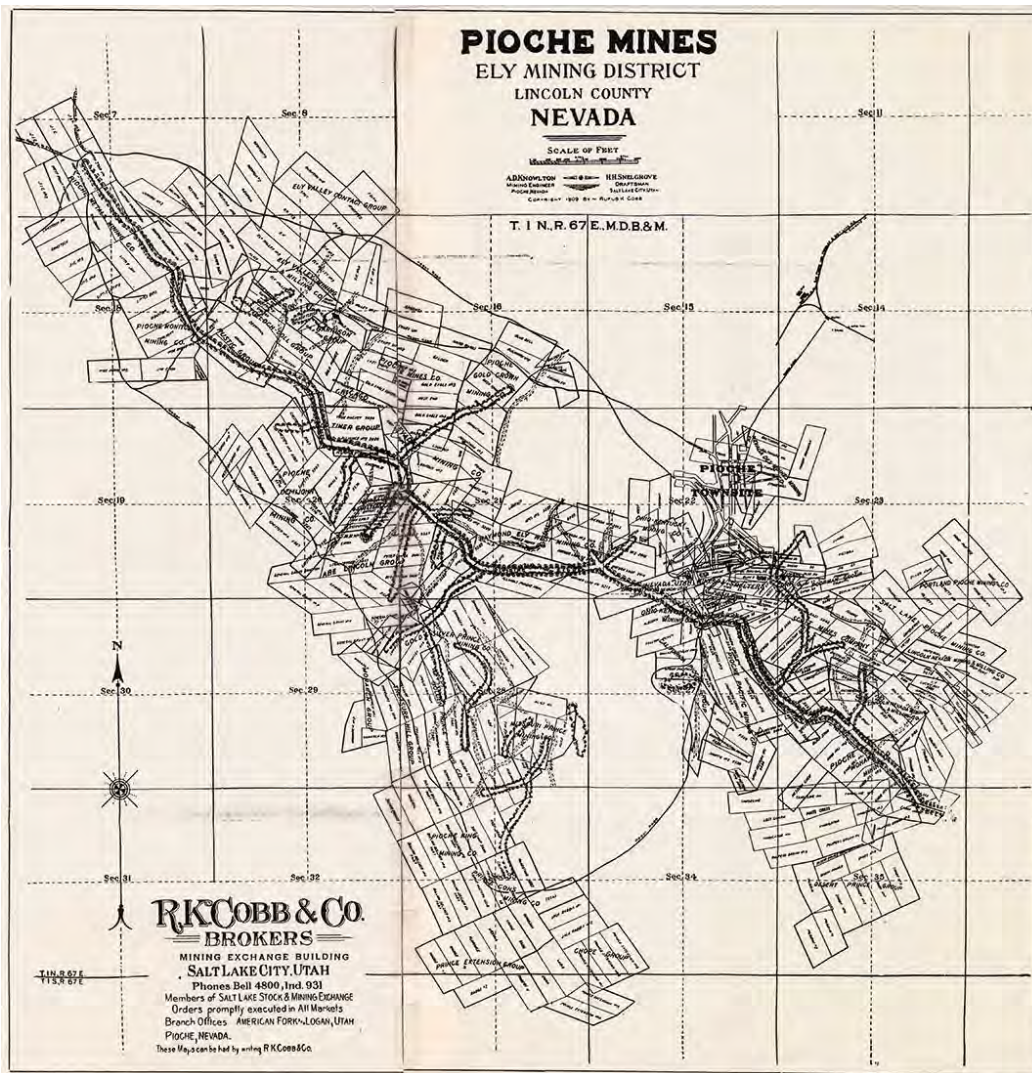


The Hiko Silver Mining Company Mill (1871)

1865

Pahranagat Mining District

This was the first mining district in the county, located at Mt. Irish, to the north of Alamo and west of Hiko. Silver was the primary mineral resource. At its peak, the population of the area's largest mining camp, Logan City, was about 500. Nearby Hiko also boomed to about 500 residents and became the county seat. Hiko was home to laborers, ranchers, and business owners. The boom period for both the mining district and Hiko ended around 1870 with low ore production and the exodus of miners to booming mining operations in places like Belmont to the northwest and Pioche to the east. In 1869, a stamp mill in Hiko was dismantled and moved to Bullionville to process ore from the Pioche Mining District. Shortly after, in 1871, the county seat was moved to Pioche.



Map depicting mining claims within the Ely Mining District (1909). The boundaries of the district reach beyond the current town of Pioche, to include places like Prince and Caselton (see article regarding Tom and Gue Gim Wah).

1869

Pioche Mining District (also known as the Panaca, Ely, and Meadow Valley Districts)

The district experienced the second largest silver boom in the state (after The Comstock Lode, Virginia City). It had a slow start in 1862, but boomed in 1870 with new mining techniques. At its peak, the population reached about 5,000 people. The town of Pioche began as a true wild west town with shoot-outs, numerous saloons, and hired gunmen protecting mining investments. The miners were supported by nearby settlements in Spring Valley, Eagle Valley, and Panaca, while ore processing facilities were built at nearby Bullionville. Mining declined in 1874 when the water table was reached in the main mine shafts. Many miners headed north to Jack Rabbit and Bristol Mines. In the 1890s, silver prices plummeted and the district came to a halt. Many miners moved onto Delamar to mine gold. There were several more boom and bust periods for the Pioche Mining District over the years with the final end to mining occurring in 1958.



Delamar (1900)



Delamar (1916)

1890

Delamar (Monkey Wrench Mining District)

Delamar was a prosperous gold-mining town located to the east of Alamo and the west of Rainbow Canyon, between Caliente and Elgin. The town earned the name “Widow Maker”, due to the nature of the materials being extracted: local gold was contained in quartzite and, when crushed, made silica dust. This dust caused lung damage and, in combination with the cyanide used for extraction, led to significant health issues and fatalities. The risk did not stop people from trying their luck. Delamar had a population around 3,000 and was supported by the communities of Rainbow Canyon and Alamo, among others. However, production slowed around 1902 and stopped by 1909. Many of the structures in Delamar were moved to the growing town of Alamo. The miners dispersed and some went back to Pioche, where lower quality ore was shipping out from the Caliente Depot.

A cemetery and trash scatters are all that remain of the once-bustling ore processing center of Bullionville. The town reached its peak in 1874 with a population of 500. Just six years later, the mills were stopped and the town deserted. One would assume all those buried in the cemetery lived and worked in Bullionville, but that is not the case. For example, the Kiernan family is buried there. In 1876, the family started a ranch in Rainbow Canyon (east of Delamar, between Caliente and Elgin). The ranch had a large garden, orchard and vineyard, and several stone cellars to store award-winning wine. John Kiernan became wealthy selling fresh produce and wine to regional mining communities such as Delamar and Pioche. He also sold to railroad workers on the Union Pacific line. He passed away in 1904 and his wife sold the ranch. It eventually became known as the Henrie or Henry Ranch. John Kiernan's wife and children came to rest with him, within the family plot in Bullionville.

Bullionville Cemetery



John Kiernan's grave at Bullionville Cemetery

Where are all the buildings?

When visiting old mines you will find that very few structures remain. Mostly there are flat foundations where stamp mills used to be, rock piles from quickly constructed buildings, trash piles, and cemeteries. As mines boomed and busted people moved buildings and equipment to the next destination. Many remaining materials were scavenged and reused when new residents tried their luck at mining or needed to build fences and corrals to tend to their livestock.

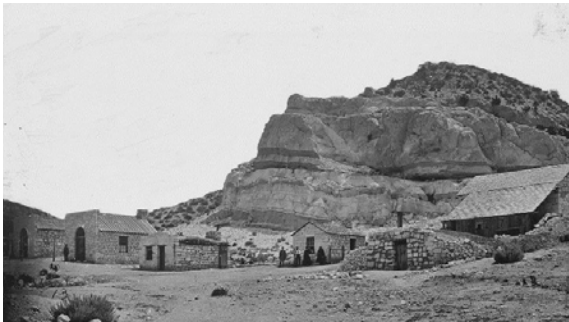


Example of a 10-stamp mill

Stamp Mills-Built to Transport

Stamp mills were engineered to be easily transported and reassembled. The mills use gravity to pulverize rock. A wooden frame holds a number of heavy steel or cast-iron stamps. The stamps are raised by rotating cams on a horizontal rotating shaft and allowed to drop. A belt powered by steam, electricity, or an internal combustion engine, would rotate a large wooden wheel which turned the camshaft, raising and dropping the stamps.

Logan City-Before and After



1871



2016

The Logan City area has seen miners and ranchers from 1865 to the present. In the 2016 photo above, the building on the right was constructed between 1955-1970, using scavenged materials. It was built by a family mining the banded rhyolite bluff overlooking the camp. In addition, the area contains rock piles and partial walls that indicate where earlier structures had been erected. The dates of these remnants is unknown, but archaeologists have been excavating some of the building footprints in an effort to determine when they were used and by whom.



Chinese gold miners working in California (1862)

GOLD MOUNTAIN & THE IRON ROAD TO CHINA

The California Gold Rush and the Transcontinental Railroad drove Chinese immigrants to both California and Nevada.

CHINESE LABORERS

Chinese immigration and resulting anti-Chinese sentiments - and legislation
- set the stage for the Chinese experience in Lincoln County.

The first major influx of Chinese laborers to the US occurred as a result of the 1848 California Gold Rush. That rush started just as the Mexican-American war ended. Many Chinese came to California, which they called “Gim San-Gold Mountain”, to become prosperous and financially support relatives in China. At this time, China was suffering from drought, widespread poverty, and an ongoing civil war (1850-1880). However, it was not the impoverished Chinese that arrived in California, but the middle class who had the funds to travel or the connections to borrow money to make the journey. By 1852, 20,000 Chinese had arrived in the US. Most arrivals were from the southern province of Guangdong and departed from ports in Hong Kong in route to San Francisco.

The gold rush was a global phenomenon and immigrants traveled from around the world to get rich quick. An influx of foreign miners and advances in mining technology reduced the number of mining jobs. With stiffer competition and racial discrimination, the Chinese, who were known to be underpaid and overworked, were pushed out of mining.

The next wave of Chinese laborers

into the western United States arrived in the 1860s, during the US Civil War (1861-1865). Laborers were brought over to help build the Central Pacific leg of the Transcontinental Railroad. Known as the “Iron Road to China”, the railroad was not meant to just move goods across the nation but to enhance trade with China. During the 1860’s 30,000 more Chinese came into California. At its peak, the railroad employed about 15,000 Chinese workers. However, when the line was completed in 1869, Chinese laborers were a threat once again. For the next 60 years, states and the federal government would pass anti-Chinese legislation and allow vigilantes to terrorize those communities with open acts of aggression such as harassment, lynching, and the burning of entire neighborhoods (Chinatowns).

The most well-known legislation was the 1882 Chinese Exclusion Act, which made it illegal for Chinese workers to come to the US and prohibited current Chinese residents from becoming citizens. This act and numerous other anti-Chinese regulations were not repealed until the 1940s. All this legislation had the effect of justifying racial biases for years after the laws were officially gone.

TOM AND GUE GIM WAH

Boarding house operators at both Prince and Caselton mines.

Around 1905, Tom Wah, a 34-year-old American-born Chinese restaurateur was leaving his burned down restaurant in Yuma, Arizona to start fresh in the mining town of Goldfield. He was on his way by train when the conductor told him, “Goldfield won’t let the Chinese get out in the city”. For the time, anti-Chinese sentiments were common in communities across the west. Tom quickly changed his plans and decided to open a restaurant in Ely. However, just after opening, the townspeople boycotted the Chinese and Tom did not have enough business to stay open. Undefeated, Tom decided to try his luck around the mining town of Pioche.

He found a job just south of Pioche, in Caliente, where he worked as a cook for the railroad. He held that job until the rail was built to Las Vegas. He then joined the 300 or so Chinese living in Pioche's Chinatown, located off main street below Thompson’s Opera House (see page 42). Chinatown was made up of a joss house (place to worship), laundries, and temporary shacks: used by the men as a home base between travelling jobs. Strikingly, there were no women or children. The Chinese Exclusion Act of

1882 (and other laws), prevented laborers from bringing their families.

While in Pioche, Tom took odd jobs until landing at the Prince mine around 1907. There, Tom ran the boarding house. He and his Chinese cooks made hearty American fare for the workers. However, when the ore ran out at the shaft near the boardinghouse, a decision was made to move it to the more productive shaft uphill. While moving the boardinghouse contents, Tom injured his leg. He realized he must have broken bones. Wanting an “outside doctor” to set his leg, he sent a telegram to his friend, Lu Jin Dai, a Chinese drugstore owner in San Francisco. Lu Jin Dai sent a Chinese doctor to Prince to set Tom’s leg. This doctor saw how hard Tom worked and asked why he didn’t have a wife. Tom was undecided about getting married until 1916. He was in San Francisco for the World’s Fair and saw Lu Jin Dai's daughter, Gue Gim, walk through her father’s store. Gue Gim’s father thought Tom would make a good husband and arranged the marriage. That year, Gue Gim obeyed her father and at 16 years old married Tom Wah and left for the Prince mine.

Advertisements in the Pioche Weekly Record (June 27, 1908) for Chinese-owned restaurants in Pioche. Many Chinese were cooks at mining camps, in restaurants, and for the railroad. Chinese-owned or ran businesses often hired fellow Chinese workers. Originally, cooks prepared American fare like steak and potatoes, but chop suey and other Americanized dishes gained popularity in later years.





Tom and Gue Gim Wah in front of their boardinghouse (1930)

Gue Gim was born in Hong Kong in 1900. In 1912, her father, being a merchant in San Francisco's Chinatown, was allowed to bring family to the US. His wife and children were sent to Angel Island, about a 30-minute boat ride from San Francisco, where they were held in cells for 5 days of questioning. Eventually, they were allowed to join the father. After four years in San Francisco, Gue Gim was married to Tom Wah and left for the Prince mine in Nevada.

When Gue Gim Wah arrived in Prince she spoke no English, had no American clothes, and rarely left the boarding house. After about three years, she started attending the local school. The teacher and children in the one-room school were very supportive from the start and even acted out lessons so she could understand. Gue Gim was a quick learner and went through grades quickly. (One of her teachers was Hazel Denton, see page 44.)

In 1927, disaster struck when the Prince boarding house burned down, along with Gue Gim's belongings and Tom's business investment certificates. They returned to Hong Kong to get Tom's investments in order, so they could rebuild in Prince. They returned two years later (1929) and this time Gue Gim started working in the boarding house, waiting tables and washing dishes.

Business slowed with the Great Depression and, in 1933, Tom lost a battle with cancer. He was not buried locally, instead he followed custom and his remains were returned to China. Despite emotional and financial strains, Gue Gim continued to run the quiet boarding house.

Things quickly changed during WWII (1939-1945). Government contracts for mining brought life back into the area:

Caselton mine opened along with its own boarding house and families moved into Prince so they could commute to Caselton. When the number of miners grew to 200, the government built makeshift housing in Caselton. All of this activity kept Gue Gim busy running the Prince boarding house.

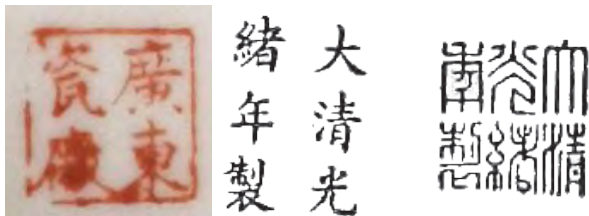
It was not long before she was asked to run the Caselton boarding house as well. She was able to rent the entire boarding house for \$1 a month and hire her own cooks. Being about a mile apart, she was able to supervise both boarding houses. Gue Gim ran a tight ship, but there were many challenges. Workers ate in shifts which provided her time to travel between locations, but it was difficult to keep cooks and wartime rationing meant for tedious bookkeeping. Rationing required recording which laborer's stamps had been used to purchase which supplies. The groceries and supplies came in from suppliers like Thompson's in Pioche (see page 42).

After the war, business slowed down, but Gue Gim Wah stayed in Prince. She continued to have boarders for a while and her cooking became well-known. She kept her restaurant for a long time but required advanced reservations. Herbert Hoover was known to make special trips to her restaurant when he was in the area. She even made him a cake and special dinner for his birthday one year.

Gue Gim Wah has been celebrated as one of Nevada's Makers. In 1980, she was the grand marshal for the Nevada Day Celebration in Carson City, marking 116-years of statehood. She was the first Asian and second woman to ever have the honor. She passed away in 1988, but her love of Nevada and contributions to Lincoln County are legendary.

Evidence of Chinese in Nevada: The Archaeological Record

Like the mining towns they were attached to, Chinatowns in Nevada were abandoned and recycled, leaving little evidence of their existence. Chinese miners, woodcutters, and railroad workers continuously moved with their jobs, bringing only the essentials. Archaeologists look for specific artifacts to help identify Chinese presence. Maker's Marks on ceramics are an easy way to identify that Chinese were in the area. Opium bottles, soy jar fragments, and other goods are also helpful.



Maker's marks



Soy sauce pot

Chinese in Cemeteries Around Nevada



Urn

Why don't you find many Chinese graves?

Tom Wah and many of the other Chinese who worked in Nevada had their remains sent back to China. Some were able to send them immediately, but many had to be buried first and then their bones exhumed for the trip, when it could be afforded. Remains were put in urns, as in the photo to the left. When Gue Gim Wah passed away in her Prince home, she chose to be buried in Pioche.

Angel Island U.S. Immigration Station was in operation between 1910 and 1940. Over 100,000 Chinese were processed at the facility. People were held there from weeks to years being interrogated. They were then either rejected, deported, or allowed entry.

CIVILIAN CONSERVATION CORPS

In the 1930s, Nevada benefited from numerous CCC projects.

During the Great Depression of the 1930s, President Franklin D. Roosevelt enacted a series of progressive laws referred to as the “New Deal”. In order to quickly create jobs for out-of-work Americans, the Civilian Conservation Corps (CCC) was created. To slow or stop the soil erosion issues of the time, Roosevelt created the Soil Conservation Service (SCS), which used CCC laborers.

Due to a lack of prior development, Nevada and other western states received more federal funds per capita than other states. Alamo, Hiko, and Panaca's first camps started off with SCS projects to build a series of dams, dikes, and spillways. However, the easiest places to see CCC work are in the local State Parks. Nevada legislators had been interested in developing tourism in the rural areas of the state but lacked the funds and infrastructure to move forward. The CCC provided an opportunity to develop many State Parks including

Kershaw-Ryan, Cathedral Gorge, and Beaver Dam.

To work on both the Kershaw-Ryan and Cathedral Gorge parks, a CCC company was established at Cathedral Gorge from 1934-1935. Beaver Dam, due to its remoteness, was home to a spike camp. The CCC workers improved local roads and flood control measures, established reliable water sources, built picnic tables, campsites, toilets, and more.

By the end of 1935, there were over 500,000 workers in 2,650 CCC camps across 48 states, as well as the territories of Hawaii, Alaska, Puerto Rico, and Virgin Islands. During its operation from 1933 to 1942, more than 40,000 illiterate young men took advantage of the CCC's voluntary education program and were taught to read and write. In 1939, war efforts in Europe generated US jobs and fewer people applied for CCC work. The bombing of Pearl Harbor in 1941 focused all of the nation's energy upon the war. By 1942 there was no funding left for the CCC.

CCC workers earned \$30 a month, with \$25 being sent back to their families and \$5 to spend for themselves. The local spending helped small businesses in the rural communities close to the camps.





1



2



3



4



5



6



7

1. Panaca camp 1934
2. CCC workers on train
3. Panaca camp officers and cooks
4. Panaca dining hall
5. Cathedral Gorge crew
6. Road work to Beaver Dam
7. Winter scene at Panaca barracks

FINDING HISTORY

NEVADA STATE PARKS

&

INTERPRETED

ROCK WRITING SITES



Wagon at Spring Valley State Park

LINCOLN COUNTY PARK HISTORY



US Congressman James G. Scrugham and CCC crew
at Miller's Point (1935)

In 1921, six years after the National Park Service was created, the Nevada State Park Movement began. Mining was declining, automobiles were on the rise, families had money to take vacations, and gambling was not yet legalized. The Governor at the time, James G. Scrugham, saw parks as a way to diversify Nevada's economy and set aside scenic areas for future development.

Work did not start on the Lincoln County parks until the 1930s, when Governor Scrugham became a US Congressman and the Civilian Conservation Corps (CCC) was established. In 1934, CCC Company 974 set up camp in Panaca and worked on facilities at Cathedral Gorge, Beaver Dam, and Kershaw Ryan. Just a year later, in 1935, those areas became parks, with Legislature's formation of the State Park system.

Even though the State Parks system was in place, there were no state funds for maintenance until 1955. By then, many of the park improvements made in the 1930s had fallen into disrepair. Another six years passed before there was any funding for rangers. The long-needed funds came from the State treasury, which had benefited from the flourishing gambling and entertainment industries in Las Vegas and Reno.

In later years, three more parks were designated in Lincoln County: Spring Valley (1969) was centered around the Eagle Valley Dam; Echo Canyon (1970), focused around a dam of the same name; and the Elgin School House (2005), which was donated by the Bradshaw family. Each one of these parks represents unique aspects of Nevada's history.

BEAVER DAM



This tranquil eastern Lincoln County park, about 15 miles from Caliente, is a designated Watchable Wildlife Area and home to beaver, mule deer, wild turkey, porcupines, and more. A perennial fishing stream also runs through Beaver Dam Wash. This rich environment attracted humans from the earliest times and one can find evidence of ancient occupation in the stone tools, ceramic fragments, and other artifacts scattered across the area.

The first non-indigenous people to the area were attempting to take a shortcut on their way to the California, during the Gold Rush (1848-1855). Most could not make it through the rugged terrain, but those who did described the richness of the area, including Clover Valley (Barclay) just 12 miles west of Beaver Dam Wash.

In 1857, a Church of Jesus Christ of Latter-day Saints (LDS) exploration party scouted the area. In 1864, the first LDS settlers arrived. After just two years, issues between settlers and local Southern Paiute (Nuwu) and Western Shoshone (Newe) were escalating across eastern Nevada: and the LDS church ordered the valley vacated.

In 1868, Clover Valley was settled again, this time by Lyman L. Woods: a follower of the LDS

church. He had some ongoing issues with the Tribes stealing horses and killing cattle. However, a community of settlers stayed on and continued to grow.

Edwin O. Hamblin and his family were part of that group. They worked the ranch along Beaver Dam Wash, including lands that became part of Beaver Dam State Park in 1935. They sold their ranch in 1918 to Charlie Sullivan of St. George, Utah. Sullivan worked the property until 1930. After him, the ranch continued to change hands.

In 1905, the San Pedro, Los Angeles & Salt Lake Railroad was completed through the area. To support maintenance workers, a section house was built in Acoma, about six miles west of Beaver Dam State Park. Families from Acoma, Barclay, and other areas would come to Beaver Dam Wash in the summer for cooler temps and cold running water.

In 1917, access road improvements were made for travel to the area from Utah. In the 1930s, the Civilian Conservation Corps also improved roads into the park and spent about a year developing campsites and facilities, most of which were destroyed by subsequent floods. Today the Waterfall Trail offers the best evidence of CCC work within the park.



<http://parks.nv.gov/parks/beaver-dam>

Historic Trash

As floods come through the area, historic trash erodes from the ground. Old cans for juice and beer, nails from ranching posts, broken dishes, and more may be seen in unexpected places. One may want to "clean up" the park by removing these old items, but they are protected and need to be left where they are found.



Historic can



CCC cabin

CCC Spike Camp

The main CCC camp was in Panaca. It was located too far away for commuting to Beaver Dam, so a temporary spike camp was established at the park. The CCC workers lived in tents, but the superintendent, Col. Miller, stayed in a cabin built just for him. The cabin is pictured on the left.

Where is the Dam?

In 1961, an earthen dam was built in Beaver Canyon, creating the Schroeder Reservoir. It was a popular place to fish and recreate, but it was continually filling with sediment. In 2005, a flood breached the dam. In 2009, the dam was demolished. The area is continuing to return to the natural state it was in before the dam was built.



Schroeder Reservoir
before the flood of 2005



Schroeder Reservoir, post-2005 flood,
with the lake drained

CATHEDRAL GORGE



Cathedral Gorge is best known for its scenic clay spires, slot canyons, and cave-like formations molded by thousands of years of erosion. The human history of the gorge, while not entirely obvious, is arguably just as interesting.

In early historic times, no one paid much attention to the area. Residents of Bullionville, established in 1869 and located just over the ridge from Cathedral Gorge (then known as Panaca Gulch), cut down the trees in the gorge and dumped their trash in the canyons. (To learn about the Bullionville Cemetery, see page 50.) During a resurgence of ore processing in 1892, Mrs. Godbe, wife of a prominent mining engineer, enjoyed riding her horse in the area. She was awed by the formations and recommended renaming the area "Cathedral Gulch."

Between 1910 and 1920, two teenage cousins from Panaca spent countless hours exploring the gulch. They convinced the Panaca Commercial Club of the area's recreational potential. This was during the economic boom of the "Roaring Twenties", when people were experiencing much more leisure time than ever before. The cousins' family members helped develop the area by

installing ladders and cutting trails for visitors to enjoy.

At the urging of the Panaca Commercial Club, Governor James G. Scrugham visited Cathedral Gulch in 1925. He was impressed and made it one of his 15 "state recreation areas."

Without funding or infrastructure to run these areas, he handed the administration of the gorge to the Cathedral Gorge Pageant Association. Biblical pageants and theatrical productions were very popular in the 1920s. Cathedral Gorge had wonderful acoustics and held events that, despite the shortage of facilities, brought in thousands of guests.

Later, in the 1930s, the Civilian Conservation Corps (CCC) was called in to make improvements. They constructed a water tower over the 1920s well, improved the road, and built walking paths, picnic areas, restrooms, and the sheltered overlook at Miller Point, which is still in use today.

There is little accessible evidence that Native Americans utilized this area. This is in part because the erosive forces that create the landscape also bury and wash away cultural materials.



<http://parks.nv.gov/parks/cathedral-gorge>

Natural Ampitheater

CATHEDRAL GORGE TO BE SCENE OF PAGEANT

Article in the Reno Gazette-Journal, May 7, 1926:

A pageant depicting scenes in the life of Christ will be presented under the direction of Mrs. Joan Warren of Reno in Cathedral Gorge, ten miles from Caliente, on the evening of May 14. A cast will be selected for the play, according to the ability of the actors and their adaptability to the spiritual aspect of the interpretations required of them.

It is hoped to make the play a demonstration of art and the art of religion and artists in music, song, dance and drama will be offered. There are many splendid voices in the towns of Panaca, Caliente and Pioche and the co-operation of these towns will make of the play in this natural outdoor amphitheater a spectacle of great beauty.

The magic lighting effects obtainable assist greatly in creating the illusions needed for these beautiful and romantic episodes in the life of Christ.



Pageant, Cathedral Gorge (1926)



Locals in the gorge (1925). Left to right: Vera Hammond Flinspach, Henry Mathis, Myrtle Damron Bliss



CCC Facilities

The image to the left is of the CCC restrooms nestled in the canyon spires. This facility, as well as the water tower, are no longer in use but have been preserved for visitors.

The well water was tested in the 1950s and was found to be too alkaline for public consumption. Today, water is pumped in from Panaca.

KERSHAW RYAN



This lush, garden-like State Park is a great place to beat the heat for a picnic or an overnight stay. Visitors can enjoy dipping their feet in a wading pool, playing games in the grass, and exploring the various trails in and around the area.

The park is located at the end of Kershaw Canyon: named after Samuel and Hannah Kershaw who moved to the area in the early 1870s. The Kershaws took advantage of the springs at the base of the canyon and planted an orchard of apple, pear, peach, and plum trees, as well as a garden where the wading pool is today. In 1888, as part of the Homestead Act, the Kershaws had their property confirmed as the "Meadow Valley Wash Ranch."

The ranch changed hands in 1904, when the Kershaw's sold to the Ryan brothers (James and Patrick). James Ryan was a successful rancher who, at the time, was expanding his land holdings along the fertile Meadow Valley Wash. He was very involved in the growing railroad community of Caliente, just a few miles northwest. He was a founding member of the first Lincoln County Bank, held office as a County Commissioner, donated property for the Caliente cemetery, and donated the 40-acre "Kershaw Gardens," as the area had become known, for use as a public park in 1934.

James Ryan's donation to the Nevada Division of State Parks was perfectly timed. The Civilian Conservation Corps was actively improving Beaver Dam and Cathedral Gorge State Parks and within the year completed a number of projects on Kershaw Gardens. In 1935, when the park was dedicated as Kershaw Canyon-Ryan State Park, it had new stone picnic tables, outhouses, fire pits, a rock caretaker's cabin, and a wading pool.

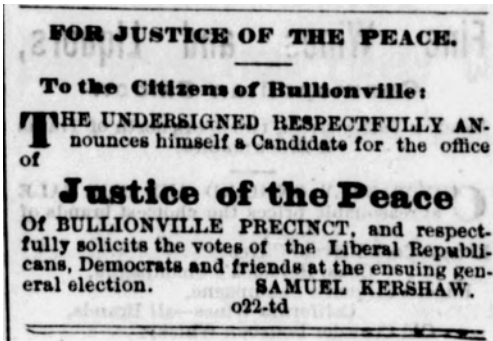
Until the 1960s the park was operated by the City of Caliente and the County Commissioners. From the 1960s to 1984 the park, with the addition of modern restroom facilities, showers, and a campground, was a popular destination. Unfortunately, in 1984, a flash flood destroyed all but the wading pool, restroom, and one apple tree planted by the Kershaws.

Floods over the years have also buried, removed, or destroyed evidence of the Native Americans that hunted and gathered resources nearby. There are, however, preserved rock writings along Rainbow Canyon which lies between Kershaw Ryan and Elgin. (A few of these can be seen on page 22.) This beautiful canyon has water flowing year round and there is evidence in the floodplains to the south that corn and other crops were grown in the area before non-indigenous contact.



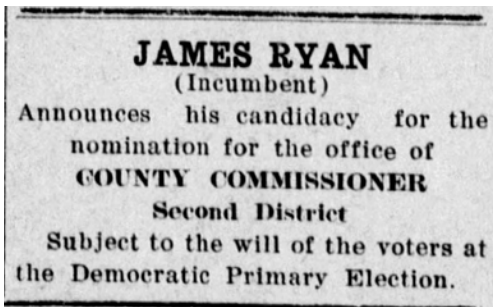
<http://parks.nv.gov/parks/kershaw-ryan>

Newspaper Ads for Samuel Kershaw and James Ryan



Shortly after Samuel Kershaw arrived in the Caliente area, he ran for Justice of the Peace. His October 24, 1872 advertisement is on the top left. He did not get elected to the position.

James Ryan was known for his community involvement. His name search resulted in numerous mentions related to politics and money lending. The advertisement on the bottom left is for his re-election as county commissioner. This ad ran on September 1, 1922.



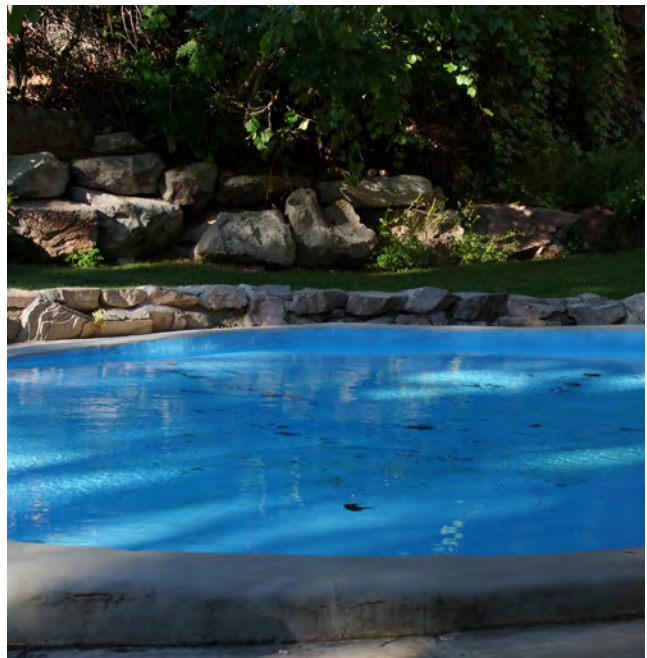
The advertisements on the left are from a Library of Congress search of the Pioche Daily Record, for "Samuel Kershaw" and "James Ryan".

There are a number of archived historic newspapers available online at the Library of Congress. Anyone can access the website and search by any combination of the following: state, specific newspaper, date range, and key words.

Civilian Conservation Corps (CCC)



CCC pit toilet



Wading pool

The photo on the left is of the remaining restroom built by the CCC. While not in service, this restroom is preserved as part of the park's history. The original CCC wading pool is gone but, pictured above, is a functional modern version that the community continues to enjoy today.

SPRING VALLEY



Spring Valley's historic buildings and sites draw many visitors to northern Lincoln County. Within the idyllic green valley, dotted with grazing cattle, visitors can tour an 1800s ranch house and see the ruins of various ranching structures. In addition, the Eagle Valley Reservoir provides opportunities for water recreation.

Spring Valley got its name from the numerous springs that bubble to the surface. In the past, it was a swamp-like area with an abundance of wild hay, grasses, and game. This lush valley is situated near the northernmost point of Meadow Valley Wash, which contains numerous Native American archaeological sites.

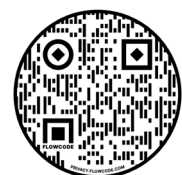
In the mid-1860s, nearby Eagle Valley was a growing settlement, while only a handful of families were living in Spring Valley. These ranching and farming communities were just north of the Church of Jesus Christ of Latter-day Saints (LDS) settlement of Panaca and west of the mining town of Pioche. This proximity made it possible for settlers to earn a living by finding work in or providing goods to those larger communities. See page 36 for more details about life in the area.

The first non-indigenous settlers to this area were LDS, sent directly by Brigham Young. Upon arrival, they quickly built a fort in Eagle Valley (Ursine), where the cemetery is today.

Relationships between the Southern Paiute (Nuwu), the Western Shoshone (Newe), and the settlers was complicated. Accounts suggest that arrangements were made for the Tribes to receive a percentage of the crops grown by the settlers. To what extent this was honored is unknown.

Despite being in close proximity to one another, travel between Spring and Eagle Valleys was not easy until modern roads were built. Travelers would have to detour to the east through Dry Canyon.

Eagle Valley, which the Reservoir at the park is named after, remains the larger settlement. Before the dam was built in 1965, many early structures were damaged or destroyed by major flooding. Today the valley is safely watered by the springs that fill the reservoir, and a drive through the neighborhoods still offers glimpses of a few old structures peeking through the vegetation.



<http://parks.nv.gov/parks/spring-valley>

Ranching Legacy Lives On

Artemus Millett was an accomplished mason and devout member of the LDS church. He and his family were close friends with church President Brigham Young and helped establish LDS communities in Utah, Nevada, Arizona, and even Corralitos, Mexico. From 1868-1874, members of the Millett family settled in Spring Valley with orders to take charge of the co-op stock (cattle belonging to the church). Artemus's son, Alma, was welcomed to the task. He was known to be a good rancher and had been able to keep the Native Americans from raiding stock back in Utah.

When you visit Spring Valley State Park, you will notice cattle grazing in the valley. This is permitted by State Parks and helps visitors picture what life was like in the late 19th century. The Millett Ranch is still standing and is now used as the park headquarters.



Stone structure in Spring Valley

Next morning up bright and early, and after a most appetizing breakfast, we went through Rose, Eagle and Spring Valleys, visited Mr. Chamberlain's ranch in Eagle Valley, also Mr. Millett's and W. B. Maxwell's. This is a very fine ranch of 500 acres, with excellent buildings, cottages, corrals, blacksmith and carpenter shops, showing the energy and business qualities of its owner. There

Pioche resident's description of the ranches in Rose, Eagle, and Spring Valley (Pioche Daily Record on March 31, 1874).



Headstone for Aldurah Artemisia Millett, Artemus Millett's granddaughter, who passed in 1869.

Cemeteries

There are many small cemeteries across Lincoln County that have been left to the forces of time. Many contain unmarked graves that can be recognized by piles of rocks and wood. Other graves and cemeteries are maintained by family members or community groups. For example, Aldurah Artemisia Millett's headstone on the left was erected long after her death in 1869. If you have the opportunity to visit a small historic cemetery, please visit with care. Keep your eyes on the ground and watch where you step. The photo (left) is from the old Spring Valley cemetery located outside the State Park boundary.

ECHO CANYON



Echo Canyon State Park was established in 1970, the same year Echo dam was completed. The dam was placed at the head of Dry Valley for flood control and water storage. Dry Valley, like the rest of Meadow Valley Wash, was prone to large floods. The reservoir, created by the dam, provides recreational opportunities like boating and fishing.

During the construction of park facilities, a large broken Fremont ceramic vessel was found. This find, along with Fremont Style Anthropomorph pictographs - images

painted on the rock surface (see page 20 for more information), projectile points (see page 15 for more information), and other artifacts all suggest that people were living here at least 1,500 years ago.

In the 1860s settlers started moving into the nearby towns of Panaca and Eagle Valley. In 1873, Moodyville camp was established near the Park boundary. There, a smelter and mill operated for less than a year. A violent wind storm destroyed the camp and it was never rebuilt. Today, nothing remains of Moodyville.

Why do ceramics matter?



Freemont ceramic vessel from
Echo Canyon State Park

A pre-contact ceramic piece can be analyzed to determine both the source of its clay and the cultural group that made it. Each group that makes pottery has some consistent elements that make their pottery distinguishable. Some elements include:

- *The clay that was used*
- *The temper that was added to the clay*
- *The way it was constructed*
- *The decoration or lack of decoration*
- *The form of the vessels*

Researchers determined that the ceramic vessel, found in Echo Canyon, was made by the Fremont cultural group within the Snake Valley. The Snake Valley area covers southwestern Utah and a sliver of eastern Nevada. It is estimated to be approximately 900-1,100 years old. It can be seen in the regional visitor center at Cathedral Gorge State Park.



<http://parks.nv.gov/parks/echo-canyon>

ELGIN SCHOOLHOUSE



At the southernmost part of Rainbow Canyon lies the settlement of Elgin. The architectural jewel of the area is the restored red and white Elgin Schoolhouse. This one-room schoolhouse hosted grades one through eight, from 1922 to 1967.

Ranchers and settlers started moving into Rainbow Canyon around the 1870s, selling their goods to mining towns throughout the area. For example, John Kiernan started his ranch in Rainbow Canyon in 1867. He sold fresh produce to Delamar and Pioche mines. To learn more about him see page 50.

Between the 1870s and 1905 - when the San Pedro, Los Angeles & Salt Lake Railroad was built through the Canyon - there were not many children in the area of Elgin. Students were commonly homeschooled or sent to boarding institutions elsewhere.

In 1905, the railroad brought many new workers to Rainbow Canyon and Caliente, which boomed in population. To accommodate this growth, a school was built in Caliente and the Meadow Valley School District was established. It took 16 more years for Lincoln County to have funds for a schoolhouse at Elgin. When funds did become available in 1922, James Bradshaw donated the land for the school from his longstanding homestead (1880), and his son, Ruben, built it. To read more about one-room schoolhouses see page 39.

The Elgin School closed in 1967, and students were bussed to schools in Caliente and Panaca. The Bradshaw family used the building until the 1980s. In 1998, the family restored it to its original appearance and donated it to the Nevada Division of State Parks in 2005.

The schoolhouse is surrounded by a locked fence. Visitors need to make a reservation at Kershaw Ryan for access.



<http://parks.nv.gov/parks/elgin-schoolhouse>

INTERPRETED ROCK WRITING SITES

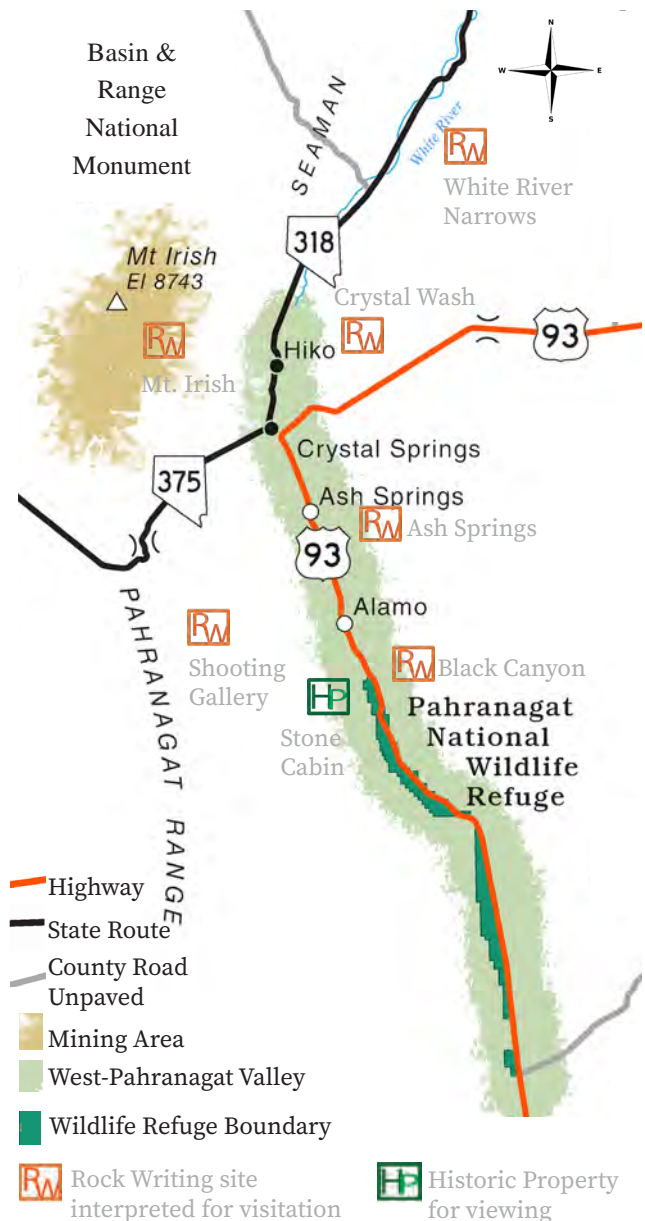
Being face-to-face with petroglyphs and pictographs is a special experience: you are standing in the same place - the same footsteps - as another person once did hundreds or even thousands of years ago.

Lincoln County has one of the highest concentrations of rock writing sites in the United States. The Bureau of Land Management (BLM) - Ely District and the US Fish and Wildlife Service - Pahrnagat Refuge both manage rock writing sites accessible to the public. Each site is unique and the level of accessibility varies from flat graded paths to a remote parking lot accessible by four-wheel drive.

Even though these sites are open to the public, it is important to understand that they are still sacred places for the local Southern Paiute (Nuwu) and Western Shoshone (Newe). Not surprisingly, today's community members, especially those whose families have been in the area for generations, also see these places as part of their local history. Please visit with respect. For tips see page 10.

The following is a brief description of each of the six sites on the map. Five of the sites have informative brochures that can be accessed digitally with the provided QR code or link.

To learn more about rock writings in the area see page 20.



ASH SPRINGS

Near Alamo - Easy Short Hike - Markers to Guide Visit - < .5 Miles of Dirt Road (Rough Areas on Road)



This site is located within the Pahranaagat Valley at Ash Spring - named after the desert ash trees and hot springs in town. Access to the site is from a short dirt road across the highway a little south of the gas station. Most vehicles should be able to make it to the kiosk but you can always park along the highway and walk up the access road and through the cattle fence. Once at the site, there are no trails but most petroglyph boulders have a metal marker. This is not a large site and can easily be visited in a few hours.

The Nevada Rock Art Foundation created a brochure for the site. Pick one up onsite, scan the QR code on the photo with your smart phone camera, or visit: https://www.nvrockart.org/aan_pages/txt/Ash%20Springs_brochure.pdf

CRYSTAL WASH

Near Alamo - Moderately Difficult Medium Length Hike - Markers to Guide Visit - .6 Miles of Dirt Road (Smooth Road)

This site is located 15 miles north of Alamo and lies to the east of Pahranaagat Valley. The turn off for the site is on the north side of highway 93 about 4.1 miles east of the junction of highway 93 with SR 318. After turning off highway 93, proceed north along a dirt road for about .6 miles to a parking area with a kiosk. The site is to the west of the parking area along a gravel wash. There is no path but metal markers are placed near petroglyphs. There are actually two sites with no marked trail between them: be sure to pick up a brochure (which includes a map) before heading into the site area.

The Nevada Rock Art Foundation created a brochure for the site. Pick one up onsite, scan the QR code on the photo with your smart phone camera, or visit: https://www.nvrockart.org/aan_pages/txt/Ash%20Springs_brochure.pdf



MOUNT IRISH

West of Hiko - Easy Short Hikes - Markers to Guide Visit - Many Miles of Graded Dirt Road
(4WD - High Clearance Required to Access One Parking Area)



Mount Irish Archaeological District is located to the west of Hiko and covers 640 acres. Of the many sites, three are interpreted with kiosks and markers. There are two parking areas. The first is along the main dirt road known as the Old Logan City Road and is accessible to all types of vehicles. The second parking area requires high clearance and preferably four-wheel drive and is located on the south side of the Old Logan City Road, just beyond the first parking area. Both parking areas have kiosks with brochures and a sign in sheet.

The Nevada Rock Art Foundation created a brochure for the site. Pick one up onsite, scan the QR code on the photo with your smart phone camera, or visit: http://www.nvrockart.org/aan_pages/txt/MI%20Brochure.pdf

SHOOTING GALLERY

West of Alamo - Long Moderate to Difficult Hike - No Markers - Many Miles of Graded Dirt Road
(4WD - High Clearance Required to Access Parking)

This is an archaeological district made up of many sites. The area is a challenge to get to. The parking area requires a high clearance four-wheel drive vehicle to access. The site itself contains no markers or trails to aid the visitor. The terrain is uneven and requires boulder scrambling and hiking in and out of washes to reach the sites. If you are up for the adventure, it is an amazing place to explore. A brochure is available online and at the parking kiosk. It provides driving directions and a map that shows general concentrations of rock writings.

The Nevada Rock Art Foundation created a brochure for the site. Pick one up onsite, scan the QR code on this photo with your smart phone camera, or visit: http://www.nvrockart.org/aan_pages/txt/Shooting%20Gallery_brochure.pdf



WHITE RIVER NARROWS

North of Hiko - Multiple Stops - Easy Short Hikes - Carsonite Markers at Sites - Two-track Dirt Road
(High Clearance Vehicle Suggested)



This is an archaeological district located about 23 miles north of Hiko. Many of the sites are located on the east side of SR 318, along two track dirt roads that wind through canyons. Other sites are located near pull outs along SR 318. There are no metal markers to guide visitors around sites but there are Carsonite posts to mark areas of cultural significance. Most sites are right next to parking areas or along flat paths. A large kiosk is located near the highway and provides maps of the area. Take your time visiting this area because there is so much to see.

The Nevada Rock Art Foundation created a brochure for the site. Pick one up onsite, scan the QR code on this photo with your smart phone camera, or visit: http://www.nvrockart.org/aan_pages/txt/WRN%20Brochure.pdf

BLACK CANYON

South of Alamo - Short to Medium Length Walk on Graded Path - Interpretive Signs - Parking - Other Facilities

This archaeological district is located across the highway from the Pahranaagat National Wildlife Refuge Visitor Center. The Black Canyon trail system and visitor area is planned to open near the end of 2021. This is going to be one of the most accessible rock writing sites in the county. Black Canyon was created by an oxbow in the ancient White River that ran all along Pahranaagat Valley and into the Muddy River, then to the Colorado River. This resource-abundant area has a large number of Pahranaagat Anthropomorphs (see page 23) and is spiritually significant to local Tribal people.

It is recommended that visitors check with the US Fish and Wildlife Service to verify if the area is open. Call (775) 725-3417, scan the QR code on this photo with your smart phone camera, or visit: <https://www.fws.gov/refuge/pahranaagat/>



PHOTO CREDITS

| | |
|---|-------|
| <i>Bristol Wells Charcoal Kilns</i> _____ | Cover |
| Steve Dudrow | |
| <i>Person Exploring, Petroglyph, Wagon at Spring Valley State Park, & Interpretive Panel</i> _____ | 3 |
| Rayette Martin (NSHPO) | |
| <i>Spring Valley State Park</i> _____ | 4/5 |
| Rayette Martin (NSHPO) | |
| <i>Removing a mylar balloon near an archaeological site</i> _____ | 8 |
| Rayette Martin (NSHPO) | |
| <i>Graffiti Removal Expert restoring a pictograph site</i> _____ | 9 |
| Rayette Martin (NSHPO) | |
| <i>Archaeological Study Area No Camping Sign</i> _____ | 9 |
| Rayette Martin (NSHPO) | |
| <i>Stratigraphy and cultural resources inside Hidden Cave Near Fallon, NV</i> _____ | 11 |
| Great Basin National Heritage Area Facebook | |
| https://www.facebook.com/greatbasinheritage/photos/2283323731883764 | |
| <i>Historic Vegas Vic Beverage bottle</i> _____ | 11 |
| Rayette Martin (NSHPO) | |
| <i>Milky Way from White River Narrows Archaeological District</i> _____ | 12/13 |
| Steve Dudrow | |
| <i>Volcanic tuff boulders overlooking the Pahranaagat Valley</i> _____ | 14 |
| Anne Carter | |
| <i>Replica projectile points</i> _____ | 15 |
| Rayette Martin (NSHPO) | |
| <i>Atlatl (spear thrower)</i> _____ | 16 |
| Rayette Martin (NSHPO) | |
| <i>Biface (blade or point)</i> _____ | 16 |
| Anne Carter | |
| <i>Metate and mano</i> _____ | 16 |
| Nevada Site Stewardship Program | |
| <i>Ceramic sherds (pieces)</i> _____ | 16 |
| Rayette Martin (NSHPO) | |
| <i>Pit house</i> _____ | 16 |
| Anasazi State Park Museum | |
| <i>Biface (scraper or blade)</i> _____ | 16 |
| Nevada Site Stewardship Program | |
| <i>Northern Paiute woman standing next to a rabbit fur blanket she made from 100 rabbits</i> _____ | 19 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/21043/rec/18 | |
| <i>Northern Paiute woman winnowing pinyon (pine nuts) to remove shells</i> _____ | 19 |
| University of Nevada, Reno Digital Collections | |
| https://unr.dgicloud.com/islandora/object/spphotoscollection%3A4927 | |
| <i>Western Shoshone woman and daughter displaying willow water bottles</i> _____ | 19 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/21051/rec/11 | |
| <i>Sagebrush pants</i> _____ | 19 |
| University of Nevada, Reno Digital Collections | |
| https://unr.dgicloud.com/islandora/object/spphotoscollection%3A7444 | |
| <i>Pictographs example</i> _____ | 20 |
| Nevada Site Stewardship Program | |
| <i>Petroglyphs example</i> _____ | 20 |
| Nevada Site Stewardship Program | |
| <i>Petroglyph of sheep over geometric shapes</i> _____ | 21 |
| Rayette Martin (NSHPO) | |

| | |
|---|-------|
| <i>A petroglyph site with bighorn sheep and curved parallel lines</i> _____ | 22/23 |
| <i>Nevada Site Stewardship Program</i> | |
| <i>A pictograph site with Fremont Anthropomorphs</i> _____ | 22/23 |
| <i>Nevada Site Stewardship Program</i> | |
| <i>Black Canyon petroglyphs showing both styles of Pahrnagat Anthropomorphs</i> _____ | 22/23 |
| <i>Steve Dudrow</i> | |
| <i>Inscription Rock at the Modena Junction</i> _____ | 24/25 |
| <i>Rayette Martin (NSHPO)</i> | |
| <i>Prairie schooner at Scotts Bluff, NM</i> _____ | 29 |
| <i>Licensed from Adobe Stock</i> | |
| <i>Glass and metal projectile points</i> _____ | 30 |
| <i>BLM Report No. 8111 NV04-20-2246 July 14, 2020</i> | |
| <i>Paiute man by tree stump (1906-1922)</i> _____ | 31 |
| <i>University of Nevada, Reno Digital Collections</i> | |
| https://unr.dgicloud.com/islandora/object/spphotoscollection%3A1538 | |
| <i>Caliente school students (1921)</i> _____ | 31 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Paiute woman and children doing washing in Pioche (1900-1925)</i> _____ | 31 |
| <i>University of Nevada, Las Vegas Digital Collections</i> | |
| http://d.library.unlv.edu/digital/collection/snv/id/1411/rec/7 | |
| <i>Group of Duckwater Shoshones living at Blackeyes camp (1917)</i> _____ | 31 |
| <i>University of Nevada, Reno Digital Collections</i> | |
| https://unr.dgicloud.com/islandora/object/spphotoscollection%3A5513 | |
| <i>Paiute family, Indian Springs (1893-1904)</i> _____ | 32 |
| <i>University of Nevada, Las Vegas Digital Collection</i> | |
| http://d.library.unlv.edu/digital/collection/pho/id/21654/rec/4 | |
| <i>Moapa Reservation in southern Nevada (1930s)</i> _____ | 32 |
| <i>University of Nevada, Las Vegas Digital Collections</i> | |
| http://d.library.unlv.edu/digital/collection/pho/id/21062/rec/31 | |
| <i>Fogliani Ranch (1923)</i> _____ | 37 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Mary Fogliani with a Holstein calf in front of the family ranch (1927)</i> _____ | 37 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Mary and her father hauling grain -either wheat or oats- on the Fogliani Ranch (1920)</i> _____ | 37 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Complete Presto Mason Jar</i> _____ | 39 |
| https://www.etsy.com/sg-en/listing/606049057/vintage-1930s-presto-supreme-mason-clear | |
| <i>Historic Presto mason jar</i> _____ | 39 |
| <i>Nevada Site Stewardship Program</i> | |
| <i>One-room schoolhouse in Spring Valley (1920)</i> _____ | 39 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Schoolhouse in Panaca that housed the area high school (1935)</i> _____ | 39 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Alamo Community May Day Celebration at the Sharps' Grove (1910)</i> _____ | 40 |
| <i>Lincoln County</i> | |
| (https://lincolncountynv.org/residents/historical-photos/) | |
| <i>Interior of the LDS church in Panaca during the Pioneer Day Celebration (1915)</i> _____ | 42 |
| <i>Lincoln County</i> | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| <i>Historic photo of Thompson's Opera House & Thompson's Opera House, after 2009 renovation</i> _____ | 43 |
| https://piochenevada.com/what_to_see/thompsons_opera_house/ | |

| | |
|---|-------|
| One of many historic can scatters found along railroad tracks | 45 |
| Nevada Site Stewardship Program | |
| Rusted railroad spike-also known as a cut spike or crampon | 45 |
| Nevada Site Stewardship Program | |
| Caliente and Pioche Railroad at Condor Canyon north of Panaca, Nevada, (1907) | 45 |
| Lincoln County | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| Railroad surveyor camp in Caliente (1903-1904) | 46/47 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/13824/rec/15 | |
| View of Caliente with row houses in background (1900-1925) | 46/47 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/snv/id/1493/rec/109 | |
| Fire in Caliente (1924) | 46/47 |
| University of Nevada, Reno Digital Collection | |
| https://unrspecoll.pastperfectonline.com/photo/04E337CA-0043-4670-98E1-992864826020 | |
| Logan City Mining Camp (1871) | 48 |
| BLM Report No. 24060, Logan City, March 2016 | |
| The Hiko Silver Mining Company Mill (1871) | 48 |
| BLM Report No. 24060, Logan City, March 2016 | |
| Map depicting mining claims within the Ely Mining District (1909) | 49 |
| https://piochenevada.com/history/ | |
| Delamar (1900) | 50 |
| University of Nevada, Reno Digital Collections | |
| https://unrspecoll.pastperfectonline.com/photo/E97C0E69-ECD9-4355-956B-227659929342 | |
| Delamar (1916) | 50 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/22107/rec/12 | |
| John Kiernan's grave at Bullionville Cemetery | 50 |
| Rayette Martin (NSHPO) | |
| Example of a 10-stamp mill | 51 |
| Licensed from Adobe Stock | |
| Logan City (1871) | 51 |
| BLM Report No. 8111 NV04-20-2246, July 14, 2020 | |
| Logan City (2016) | 51 |
| BLM Report No. 24060, Logan City, March 2016 | |
| Chinese gold miners working in California (1862) | 52 |
| Licensed from Adobe Stock | |
| Woo Tom's Restaurant & Short Order House advertisements | 54 |
| The Pioche weekly record. (Pioche, Nev.), 27 June 1908. <i>Chronicling America: Historic American Newspapers</i> . Library of Congress. | |
| https://chroniclingamerica.loc.gov/lccn/sn86091348/1908-06-27/ed-1/seq-3/ | |
| Pioche, Nevada (1907) | 55 |
| Lincoln County | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| Tom and Gue Gim Wah in front of their boardinghouse (1930) | 55 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/22593/rec/2 | |
| Maker's marks | 57 |
| Gothborg.com | |
| Soy sauce pot | 57 |
| Smithsonian National Museum of American History | |
| https://americanhistory.si.edu/collections/search/object/nmah_676111 | |
| Urn | 57 |
| Chung, Sue Fawn. 2011. <i>Images of America: The Chinese in Nevada</i> . Charleston. Arcadia Publishing. p. 50 | |

| | |
|---|-------|
| CCC Images (1-5 & 7) | 58/59 |
| Lincoln County | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| CCC road work to Beaver Dam (6) | 58/59 |
| University of Nevada, Reno Digital Collections | |
| https://unrspecoll.pastperfectonline.com/photo/AAAA83D1-EFB4-4297-82BB-467116336617 | |
| Wagon at Spring Valley State Park | 60 |
| Rayette Martin (NSHPO) | |
| US Congressman, James G. Scrugham, and CCC crew at Miller's Point (1935) | 61 |
| Nevada State Parks | |
| http://parks.nv.gov/learn/park-histories/cathedral-gorge-history | |
| Historic can | 63 |
| Nevada Site Stewardship Program | |
| CCC cabin | 63 |
| Nevada State Parks Files | |
| Schroeder Reservoir before the flood of 2005 and post-2005 flood | 63 |
| Nevada State Legislature | |
| https://www.leg.state.nv.us/73rd/Interim/Studies/Treasures/exhibits/18721E.pdf | |
| Newspaper Clipping "Cathedral Gorge to be Scene of Pageant" | 65 |
| Reno Gazette-Journal, Reno, NV, May 7, 1926 | |
| Pageant, Cathedral Gorge (1926) | 65 |
| University of Nevada, Las Vegas Digital Collections | |
| http://d.library.unlv.edu/digital/collection/pho/id/16147 | |
| Locals in the gorge (1925) | 65 |
| Lincoln County | |
| https://lincolncountynv.org/residents/historical-photos/ | |
| CCC Restroom | 65 |
| Rayette Martin (NSHPO) | |
| Samuel Kershaw's Justice of the Peace Advertisement | 67 |
| Pioche daily record. (Pioche, Nev.), 24 Oct. 1872. <i>Chronicling America: Historic American Newspapers</i> . Library of Congress. | |
| https://chroniclingamerica.loc.gov/lccn/sn84022048/1872-10-24/ed-1/seq-3/ | |
| James Ryan's County Commissioner Advertisement | 67 |
| The Pioche record. (Pioche, Nev.), 01 Sept. 1922. <i>Chronicling America: Historic American Newspapers</i> . Library of Congress. | |
| https://chroniclingamerica.loc.gov/lccn/sn86091349/1922-09-01/ed-1/seq-2/ | |
| CCC pit toilet | 67 |
| Rayette Martin (NSHPO) | |
| Wading pool | 67 |
| Rayette Martin (NSHPO) | |
| Stone structure in Spring Valley | 69 |
| Rayette Martin (NSHPO) | |
| Pioche resident's description of the ranches in Rose, Eagle, and Spring Valley | 69 |
| Pioche daily record. (Pioche, Nev.) 1872-1876, March 31, 1874, Image 2. Image provided by University of Nevada Las Vegas University Libraries | |
| https://chroniclingamerica.loc.gov/lccn/sn84022048/1874-03-31/ed-1/seq-2/ | |
| Headstone for Aldurah Artemisia Millett (1856-1869) | 69 |
| Rayette Martin (NSHPO) | |
| Fremont ceramic vessel from Echo Canyon State Park | 70 |
| Rayette Martin (NSHPO) | |
| Elgin schoolhouse | 71 |
| Nevada State Parks | |
| http://parks.nv.gov/galleries/elgin-schoolhouse | |
| Interpreted rock writing sites (all photos) | 73-75 |
| Nevada Site Stewardship Program | |

RESOURCES

Chinese

Chung, Sue Fawn. 2011. *Images of America: The Chinese in Nevada*. Charleston. Arcadia Publishing.

Chung, Sue Fawn. 1989. "Gue Gim Wah: Pioneering Chinese American Woman of Nevada." In *History and Humanities*, edited by Francis X. Hartigan, 47-79. Reno: University of Nevada Press, Reno.

Jolly, Elyse. 2012. "Chinese Gaming in the Nineteenth-Century American West: An Ethnic and Cultural Reassessment." Master's Thesis. Reno, University of Nevada, Reno.

Maxwell, Dave. 2016, September 7. "Chinese Immigrants Settled in Pioche in the 1870s." Lincoln County Record. Accessed [October 27, 2020]. <https://lccentral.com/2016/08/11/chinese-immigrants-settled-pioche-1870s/>

"The Chinese Exclusion Act." A Special Presentation of American Experience on Public Broadcasting Service (PBS). Aired May 29, 2018. Accessed [October 28, 2020]. <https://www.pbs.org/wgbh/americanexperience/films/chinese-exclusion-act/>

Civilian Conservation Corps

"CCC Brief History." Civilian Conservation Corps Legacy website. Accessed [October 28, 2020]. http://www.ccclegacy.org/CCC_Brief_History.html

Kolvet, Renee Corona and Victoria Ford. 2006. *The Civilian Conservation Corps in Nevada: From Boys to Men*. Reno, University of Nevada Press.

Pefferman, Audrey R. n.d. "The Civilian Conservation Corps: Lincoln County." Bureau of Land Management, Caliente Field Office.

General Nevada

McBride, Terri. 2002. "Exploration and Early Settlement in Nevada: Historic Context." Nevada State Historic Preservation Office. Accessed [October 27, 2020]. http://shpo.nv.gov/uploads/documents/McBride_-_Exploration_and_Early_Settlement_in_NV,_2002,_NVSHPO.pdf

McBride, Terri. 2005. "Archaeological Research in Nevada." Nevada State Historic Preservation Office. Accessed [October 27, 2020]. http://shpo.nv.gov/uploads/documents/McBride_Arch_Research_in_NV,_2005.pdf

Nevada State Historic Preservation Office. 2020. Nevada State Historic Preservation Plan 2020-2028. Accessed [October 28, 2020]. http://shpo.nv.gov/uploads/documents/Draft_Nevada_State_Preservation_Plan_2020-2028.pdf

Individual Histories

"Alma Millet Sr." Washington County Historical Society. Accessed [October 28, 2020]. <https://wchsutah.org/people/alma-millet-sr.php>

"Artemus Millet Sr." Washington County Historical Society. Accessed [October 28, 2020]. <https://wchsutah.org/people/artemus-millet-sr.php>

Zeier and Associates LLC. n.d. "Deer Lodge and Fay: Mining Town Life on the Nevada-Utah Line." Interpretive Sign. Bureau of Land Management. Accessed [October 28, 2020]. <https://www.historicinsight.com/wp-content/uploads/2015/07/03The-Perfect-Place-and-Deer-Lodge-and-Fay.pdf>

Laws

"Archeological Resources Protection Act of 1979 (ARPA)." National Park Service (NPS). Accessed [October 27, 2020]. <https://www.nps.gov/archeology/tools/laws/arpa.htm>

"Native American Graves Protection and Repatriation Act (NAGPRA)." National Park Service (NPS). Accessed [October 27, 2020]. <https://www.nps.gov/archeology/tools/laws/nagpra.htm>

"Nevada Revised Statutes (NRS) 383.435 and 383.170." Nevada Legislature. Accessed [October 27, 2020]. <https://www.leg.state.nv.us/nrs/NRS-383.html>

Nevada's Tribal Groups

"A Point in Time." A Cinnabar Video/Far Western Production. Aired July 20, 2018. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=O9o8oPNF-8o>

"Gathering Devah: An Ancient Pine Nut Harvest Tradition." Nellis Airforce Base. Aired March 27, 2009. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=P6jRhluW7A>

"Hidden Cave." University of Nevada, Reno. Directed by Mark Gandolfo. Produced by Winter Carrera. Video. November 5, 2013. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=oEc958dkotE>

History.com Editors. 2019. "American-Indian Wars" History Channel/ A&E Television Networks. Last Updated, November 17, 2019. Accessed [October 27, 2020]. <https://www.history.com/topics/native-american-history/american-indian-wars>

"Indian Removal Act: Primary Documents in American History." Library of Congress. Accessed [October 27, 2020]. <https://guides.loc.gov/indian-removal-act>

Knack, Martha C. 2001. *Boundaries Between: The Southern Paiutes, 1775-1995*. Lincoln. University of Nebraska Press.

"Map of Nevada Tribes." Nevada's Indian Territory. Accessed [October 27, 2020]. <https://nevadaindianterritory.com/map/>

"Native Americans: An Uncommon History" Reconnecting Roots. Season 2, Episode 6. Public Broadcasting Service (PBS). Aired May 14, 2020. Accessed [October 27, 2020] <https://www.pbs.org/video/native-americans-an-uncommon-history-qmptum/>

Nevada Rock Art Foundation. 2015. Exploring Great Basin Archaeology. Accessed [October 27, 2020]. https://www.nvrockart.org/aan_pages/txt/Exploring_Great_Basin_Archaeology.pdf

"Paiute Culture." Clarence "Beans" John. Videographer: Travis Hamilton (Holt Hamilton Productions) Soundman: Julius Tulley, Dine'. NativeVoicesCO. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=HyOOedCny0A&t=36s>

"Pine Nuts: A Food of the Paiute and Washoe Indians of California and Nevada." The Department of Anthropology. University of California Berkeley. 1961. Accessed [October 28, 2020]. <https://www.youtube.com/watch?v=7UC3t7oVn6E>

"Salt Song Trail." SIWAVAATS. Aired February 8, 2012. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=rg-bi83mMSI>

"Shoshone Paiute History 1-3." Reddy1002. www.shopaitribe.org. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=AnTaYEsXWak>

Watkins, Chris. 2006. Fremont Ceramics. Accessed [October 27, 2020]. <http://swceramics.mattpeoples.net/files/Fremont%20Ceramics.pdf>

Oral Histories

McCracken, Robert D. 1990s. Oral Histories. Lincoln County Town History Project. Lincoln County, Nevada. Accessed [October 27, 2020]. <https://lincolncountynv.org/residents/oral-history/>

* All participants are listed by last name and can be accessed from a drop-down menu.

Preservation

“Citizen Stewardship: YOU can help preserve Nevada’s heritage.” Nevada Site Stewardship Program. Nevada Department of Conservation and Natural Resources. Aired December 7, 2018. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=lGqdvdcI5oY&t=4s>

“Explore Archaeology. Report Damage. Protect Nevada’s Heritage.” Nevada Site Stewardship Program. Nevada Department of Conservation and Natural Resources. Aired August 8, 2018. Accessed [October 30, 2020]. <https://www.youtube.com/watch?v=A1zIUrnjciI&t=11s>

Rock Writing

Holmes, Elaine and Anne Carter. 2009. “The Dynamic Duo Superheroes of Pahranaagat Rock Art.” Utah Rock Art. Volume XXVIII. Accessed [October 27, 2020]. http://www.utahrockart2.org/pubs/proceedings/papers/28-03_Holmes_and_Carter_-_The_Dynamic_Duo_Superheroes_of_Pahranaagat_Rock_Art.pdf

Nevada Rock Art Foundation. 2018. Rock Art: Ancient Cultural Landscapes of Lincoln County. Accessed [October 27, 2020]. https://www.nvrockart.org/aan_pages/txt/LiN_cultural_landscapes.pdf

Nevada Rock Art Foundation. “Ash Springs Brochure.” Accessed [October 27, 2020]. https://www.nvrockart.org/aan_pages/txt/Ash%20Springs_brochure.pdf

Nevada Rock Art Foundation. “Crystal Wash Brochure.” Accessed [October 27, 2020]. https://www.nvrockart.org/aan_pages/txt/Crystal%20Wash_brochure.pdf

Nevada Rock Art Foundation. “Mount Irish Archaeological District Brochure.” Accessed [October 27, 2020]. http://www.nvrockart.org/aan_pages/txt/MI%20Brochure.pdf

Nevada Rock Art Foundation. “Shooting Gallery Brochure.” Accessed [October 27, 2020]. http://www.nvrockart.org/aan_pages/txt/Shooting%20Gallery_brochure.pdf

Nevada Rock Art Foundation. “White River Narrows National Register District Brochure.” Accessed [October 27, 2020]. http://www.nvrockart.org/aan_pages/txt/WRN%20Brochure.pdf

Whitley, David. 2015. Ethnographic Interpretation of the Shooting Gallery, Mount Irish and Pahrock Rock Art ACECS. ASM Affiliates, Inc. Accessed [October 27, 2020]. https://www.researchgate.net/publication/280731566_ETHNOGRAPHIC_INTERPRETATION_OF_THE_SHOOTING_GALLERY_MOUNT_IRISH_AND_PAHROC_ROCK_ART_ACECS_2015

Utah or Nevada

“Contested Boundaries: Creating Utah’s State Lines” Utah Division of State History. <https://www.arcgis.com/apps/Cascade/index.html?appid=094cd9c4e76c4fd299efe83343c0690b>

Mackinnon, William P. 2003. “Like Splitting a Man Up His Backbone”: The Territorial Dismemberment of Utah, 1850-1896.” Utah Historical Quarterly, 71 (2): 100-124.

Osborne, Carlyn. n.d. “The State Formerly Known as Deseret.” Library of Congress. Accessed [October 27, 2020]. <https://blogs.loc.gov/maps/2016/04/the-state-formerly-known-as-deseret/>

“Timeline: The Early History of the Mormons.” American Experience. Accessed [October 28, 2020]. <https://www.pbs.org/wgbh/americanexperience/features/mormons-timeline/>

EXPLORE- REPORT-PROTECT

“Cultural resources are nonrenewable and once they are gone they are gone forever.” — Justin DeMaio, Nevada Archaeologist.

Thank you for engaging with this publication. We need your help to ensure that future generations are able to experience Nevada’s history on our public lands.

When exploring we ask that you:

Leave artifacts where you find them

When artifacts like glass bottles and projectile points (arrowheads) are removed from where they are found, they lose their connection to place and history. At the same time, the sites themselves lose a piece of information, making it harder to connect to the past.

Report damage or vandalism

Unfortunately, once a site becomes vandalized, it attracts more vandalism. Report any illegal shooting, trash dumping, graffiti, or other damage as soon as possible.

How to Report

Statewide

Online www.shpo.nv.gov/report-damage

Email SHPOSTewardship@shpo.nv.gov

Call (702) 486-5011

Nevada State Parks

Website <http://parks.nv.gov/contact>

Call (775) 684-2770

