

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Judaculla Rock

Jackson County, NC

Name of multiple property listing (if applicable)
N/A

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 13000116

Property Name: Judaculla Rock

County: Jackson State: NC

Multiple Name: N/A

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

for Jonathan Mark Searat 3/28/13
Signature of the Keeper Date of Action

Amended Items in Nomination:

As a point of clarification, Figure 2 ~~is~~ shows the boundary of the site.

The documentation was amended to remove:

- the subcategories, "Soapstone quarry", "Soapstone Bowl Carving", and "Petroglyph Site", under **Historic Functions**. These categories are not subcategories from our bulletin and not available in our database; and,
- the subcategories, "Rock Art," and, "Cultural Site," as well as the entire entry, "Work In Progress, Document/Evaluate remainder of site, Nominate as Contributing/NonContributing, Implement Development Plan Phase II" under **Current Functions**, are also removed as they are not from our bulletins and not available in our database.

The X State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



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This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Judaculla Rock
other names/site number 31JK3

2. Location

street & number 552 Judaculla Rock Road not for publication
city or town Cullowhee vicinity
state NC code 51 county Jackson code JK zip code 28723

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

X national ___ statewide ___ local

Karen Cherry 1-29-2013
Signature of certifying official/Title Date
NORTH CAROLINA DEPARTMENT OF CULTURAL RESOURCES
State or Federal agency/bureau or Tribal Government

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

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

4. National Park Service Certification

I hereby certify that this property is:
 entered in the National Register ___ determined eligible for the National Register
 determined not eligible for the National Register ___ removed from the National Register
___ other (explain:)

Erika K Martin Gibert 3/27/13
Signature of the Keeper Date of Action

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5. Classification

Ownership of Property
 (Check as many boxes as apply.)

- private
- public - Local
- public - State
- public - Federal

Category of Property
 (Check only **one** box.)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
 (Do not include previously listed resources in the count.)

Contributing	Noncontributing	
		buildings
x		sites
		structures
		objects
1	0	Total

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

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions
 (Enter categories from instructions.)

Industry/processing/extraction

- > Extractive "facility"
- > Soapstone quarry
- > Processing
- > Soapstone Bowl Carving

Religion

- > Ceremonial site
- > Petroglyph site

Current Functions
 (Enter categories from instructions.)

Recreation and Culture

- > Work of art
- > Rock Art
- > Outdoor Recreation
- > Cultural Site & Park

Work In Progress

- > Document/Evaluate remainder of site
- > Nominate as Contributing/NonContrib.
- > Implement Development Plan Phase II

7. Description

Architectural Classification
 (Enter categories from instructions.)

Materials
 (Enter categories from instructions.)

foundation: _____
 walls: _____

 roof: _____
 other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Judaculla Rock is a big curvilinear-shaped outcrop of soapstone with quarry scars and petroglyphs. It is located on a 0.85-acre rectangular-shaped property, owned by Jackson County, approximately 60 meters east of Caney Fork Creek, a major branch of the northwestward-trending Tuckasegee River, in the mountains of western North Carolina. The petroglyph boulder occurs within an artificially created bowl-shaped depression, which is currently covered with mowed grass (previously a corn field) and bordered on the west by a thicket of river cane (*Arundinaria gigantea*). Slightly upslope and east of the boulder are a few smaller outcroppings of soapstone bedrock, at least two of which show definite scars left by quarrying for soapstone bowl manufacture. The surface of the westward-slanting main boulder with petroglyphs, which measures roughly 22 square meters, also includes scars left by soapstone bowl extraction, both as stems within depressions (n=3) and as hollow scallops (n=3). Numerous petroglyph designs are pecked and incised into the boulder. The densely packed nature of the motifs, especially along the upper two-thirds of the rock, in many instances makes it difficult to distinguish between motifs. Nonetheless, a minimum count of motifs is possible. Altogether, the following motifs have been identified: cupules (n=1,458); curvilinear units (n=47); bowl-shaped depressions (n=10); stick-like figures (n=10); rills (n=9); concentric rings designs (n=3); curvilinear motifs (n=3); deer tracks (n=3); claw-like imprints (n=2); an arc (n=1); a cross-in-circle motif (n=1); and a winged shape (n=1). Petroglyphs that occur within three of the hollow scallops suggest that the petroglyph production post-dates soapstone bowl quarrying at the site, a finding that is supported by similar overlaps at smaller soapstone boulders in western North Carolina (Brinkley Rock) and northern Georgia (Track Rock Gap and Sprayberry Rock). Although numerous controlled archaeological excavation units in the area around the boulder revealed deposits that have been heavily disturbed in historic times, auger sampling of soils higher up the slope suggest intact layers. These layers, which contain soapstone and lithic fragments left by soapstone bowl manufacture, most probably date to the Late Archaic. In terms of stylistic cross-dating, the similarity between the concentric ring and cross-in-ring petroglyph designs on the boulder with ceramic designs from the same region suggests that the petroglyphs on top of the Late Archaic soapstone extraction scars date to anywhere between the Middle Woodland and Late Mississippian periods. Judaculla Rock has special significance among the Cherokee Indians, even after their mass removal from the region in 1838. Cherokee accounts link Judaculla (also known as Tuli-cula/Juthcullah/Tsul \square kalu), their slant-eyed Master-of-Game, with the surrounding landscape, including landforms, rivers, and Indian towns. The petroglyph boulder occurs on an old trail that links the old Cherokee townhouse at Cullowhee, or "Juthcullah's Place," with Judaculla's reputed townhouse within Tannasee Bald (also known as Tsunegûñyí). From a traditional perspective, contemporary Cherokees continue to regard the boulder as spiritually significant. From a rock art perspective the boulder is significant in that it contains more petroglyphs than any other known boulder east of the Mississippi River (i.e., Judaculla Rock contains approximately 1,548 motifs, which is 3.7 times more than the total amount of 421 motifs at the substantial Track Rock Gap petroglyph boulder complex in far northern Georgia). From an archaeological perspective, the intact deposits upslope from Judaculla Rock contains physical traces of Late Archaic soapstone quarrying and bowl manufacturing activities. The location of Judaculla Rock between Cullowhee townhouse and Judaculla's townhouse in Tannasee Bald is also reflected in Cherokee stories relating to other petroglyph boulders in the mountains and foothills of North Carolina and North Georgia. These intermediary locations tie together the summer-time agricultural pursuits in the floodplains with fall and winter hunting in the uplands. In this regard it is also significant that the petroglyph boulders are most likely stylized picture maps of the terrain in which they occur. If anything, Judaculla Rock is physical testimony of the entire landscape that the Cherokees inhabited and exploited, and as such not only embodies a distinctive characteristic of petroglyph boulders in the region (Criterion C) but is also likely to yield additional information pertaining to the history and prehistory of the area (Criterion D). Recently completed efforts by Jackson County, in co-operation with the Parker family, the North Carolina Rock Art Project, the Eastern Band of the Cherokee Indians, the Western Carolina University, the North Carolina Department of Cultural Resources, and the Caney Fork Community Council, made it possible that a semi-circular elevated viewing platform be installed at the site, complete with interpretive signs. This pro-active and hands-on conservation and management of Judaculla Rock has turned the site into a textbook example of how rock art sites in other parts of the country can be preserved, interpreted, and gainfully presented on a sustainable basis to the visiting public, for many generations to come.

Narrative Description

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Areas of Significance

(Enter categories from instructions.)

ARCHAEOLOGY (Crit. D)

>PREHISTORIC, HISTORIC-ABORIGINAL

ART (Crit. C, D)

ETHNIC HERITAGE (Crit. C, D)

> NATIVE AMERICAN

INDUSTRY (Crit. D)

RELIGION (Crit. C, D)

Period of Significance

(Enter categories from instructions.)

Late Archaic to Early Woodland

Middle Woodland to Early Nineteenth Century

Significant Dates

3,700 to 2,500 B.P.

AD 500 to 1830

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Cherokee

Architect/Builder

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

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Period of Significance (justification)

Late Archaic: The stratigraphic occurrence of soapstone bowls recovered from deposits above early pottery bowls in addition to direct radiocarbon dates (Accelerator Mass Spectrometry, or AMS) of soot on soapstone bowls from sites in the coastal plain and piedmont of South Carolina and Georgia show that soapstone cooking bowls post-date their ceramic equivalents by roughly four centuries (Elliott 1986, Sassaman 1997, 2006). Whereas soapstone bowls date to around 3,700 years ago, the earliest ceramics are 4,000 years old. In the mountainous areas of Georgia and North Carolina, however, soapstone bowl manufacture pre-dates ceramics, baked clay vessels appearing in the archaeological record only by 3,000 years ago. Based on excavated stratigraphic associations with Early Woodland ceramics, archaeologists such as Dickens and Carnes (1983) have proposed that soapstone quarries in the piedmont and mountains continued to be worked into the beginning of the Early Woodland. Bearing in mind that no evidence has of yet been found to show that soapstone bowl production continues beyond the early portion of the Early Woodland, the soapstone bowl extraction scars at Judaculla Rock must pre-date the Middle Woodland.

Middle Woodland to Early Nineteenth Century: Based on available evidence of overlaps at various carefully recorded boulders in the southeastern United States, including at Judaculla Rock, cupules and petroglyphs with Woodland and Mississippian-like designs occur on top of Late Archaic/Early Woodland soapstone bowl scars. The three basin-shaped soapstone removal depressions near the top left-hand corner of Judaculla Rock appear to have been ground down somewhat, probably to prepare the surface for cupules and petroglyphs. Cupules in Georgia are covered in deposits with charcoal and ceramics that have been dated to the Late Woodland (Loubser 2005). In terms of overlap, cupules, lines, and figure-like motifs on Judaculla Rock are roughly contemporary. The rectilinear diamond, nested concentric ring, and cross-in-circle designs on Georgia boulders (Loubser, Hudson, and Greiner 2002), the concentric rings on Brinkley Rock in western North Carolina (Ashcraft and Moore 1998), and the nested-U and cross-in-circle design in the southwestern portion of Judaculla Rock are all designs that can be found on Middle Woodland to Middle Mississippian style pots. Referring to spiral designs on Hiwassee Rock in western North Carolina, Ashcraft and Moore (1998) have made similar cross-stylistic dating associations with the Mississippian period in the region. Cherokee accounts that Judaculla and people associated with this Master-of-Game did the petroglyphs at Judaculla Rock and other similar rocks in the region (Haywood 1823, Mooney 1900), suggest that petroglyph production very well continued until the early nineteenth century removal of the Cherokees from the southeastern United States (Wilburn 1952a).

Criteria Considerations (explanation, if necessary)

Statement of Significance Summary Paragraph

(Provide a summary paragraph that includes level of significance and applicable criteria.)

Judaculla Rock and the surrounding 0.49 acres of land belonging to Jackson County are significant not only due to the physical evidence of soapstone quarry and bowl-manufacturing activities, but also due to the unusually dense concentration of over a thousand petroglyph motifs on the main boulder. The integrity of archaeological deposits upslope and to the east of the main boulder and the unusual complexity and variety of the petroglyphs on the main boulder not only constitute distinctive examples of prehistoric technological and artistic achievements (Criterion C), but also contain information that is important for research of the prehistory and history of the place and surrounding area (Criterion D).

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

Judaculla Rock embodies the distinctive characteristics of a rare soapstone quarry site, that dates between the Late Archaic to Early Woodland, and rare petroglyphs, that date to between the Middle Woodland and Early Nineteenth Century, representing the traditional work of Native American Indians and possessing a certain sense of artistic merit in their execution, with some of the petroglyph designs resembling those found on ceramic vessels in the region. The soapstone quarry and petroglyphs on the boulder meet National Register Criterion C in the areas of Archaeology, Art and Religion as the most complicated boulder of its kind east of the Mississippi River.

Judaculla Rock has already yielded, and is likely to yield, additional information important in prehistory and history. The soapstone bowl extraction scars on the main boulder and secondary boulders upslope contain clues as to Late Archaic soapstone bowl quarrying and production. Controlled excavations of 30 test units of impacted areas around the main

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boulder (Loubser 2010) have yielded soapstone fragments with carving striations, lozenge-shaped muscovite fragments (expedient hand-held axes?), hornblende cleaver-like expedient tools, and an muscovite hand-axe looking implement resembling pointed implements of meta-pyroxenite recovered by Elliott (1986) at the Live Oak soapstone quarry near Atlanta. All the recovered artifacts at Judaculla Rock came from disturbed deposits, although deposits farther upslope, immediately below the county road to the east of the main boulder, still contain intact deposits (Loubser and Frink 2009). The presence of remnant intact deposits on the site underscores its research potential as far as Late Archaic soapstone extraction and production is concerned.

The minimum number of 1,548 motifs on the main boulder, most likely dating to between the Middle Woodland to the early nineteenth century, have already yielded information concerning stylistic links with other, less complicated, petroglyph boulders in the region. For instance, a definite petroglyph stylistic link is apparent between Judaculla Rock and the complex of eight petroglyph boulders at Track Rock Gap in Union County of far northern Georgia (Loubser 2010). Except for the absence of foot and vulva-like motifs at Judaculla Rock and the absence of bowl-shapes, deer tracks, and winged-shapes at Track Rock Gap, these two sites contain similar-looking cupules, curvilinear units, stick-like figures, line-like rills, concentric rings, track/claw-like prints, arcs, and cross-in circle motifs. In terms of overlap sequence between motifs at both these sites, no clear sequence could be derived. Nonetheless, some suggestive trends are noticeable. For example, cupules are on top of other motifs in most instances, and occur at the bottom in only a few cases. Cupules in particular are pecked on top of track/claw-like motifs and feet, while less than a handful are at the bottom of the overlap sequence. The prevalence of tracks, feet, and claw-like motifs at the bottom of the overlap sequence on petroglyph boulders such as Judaculla Rock, Track Rock, Hickorynut Mountain (White County, GA), and Reinhardt Rock (Cherokee County, GA), suggests an older tradition of track-like glyphs that pre-dates concentric rings and rills. Track-like motifs occur on their own on boulders ranging from Boling Park in Cherokee County of the Georgia piedmont to Gardner Rock in the mountains of Yancey County, North Carolina. Apart from this chronological difference, is a regional separation between sites in the Georgia piedmont on the one side, such as Reinhardt Rock (Cherokee County, GA), Sprayberry Rock (Cherokee County, GA), and Riverside Hill (Forsyth County, GA), where concentric ring designs predominate, and sites in the mountains on the other side, such as Judaculla Rock, Track Rock Gap (Union County, GA), Hickorynut Mountain (White County, GA), and Allen Rock (Habersham County, GA), where curvilinear units and rills are predominant. In terms of our current understanding of the evidence then, at least the following three petroglyph traditions may be present in the region: 1.) an early widespread tradition with tracks; 2.) a later tradition with concentric rings in the Georgia piedmont and portions of western North Carolina; and 3.) another later tradition with curvilinear units and rills in the mountains of northern Georgia and western North Carolina (some of which still contain vestiges of the earlier track/imprint tradition). The last two traditions - concentric rings and curvilinear units - are probably more-or-less contemporary, considering that at a few sites in the mountains a few concentric ring designs are present (e.g., Brinkley Rock and Judaculla Rock). Other sub-traditions are also noticeable in the region, such as the simple curvilinear designs found near mountain tops along the state line between North and South Carolina (Charles 2010; Hansen 2009; Loubser 2011a).

First-hand Cherokee accounts of the boulder and its significance on the landscape provide an interesting comparison for other related accounts pertaining to petroglyph boulders in the southeastern United States. All-in-all, the research potential of the Late Archaic quarry scars on the boulders and associated lithic remains in nearby deposits, together with the elaborate Middle Woodland to Historic Period petroglyphs on the main boulder meet National Register Criteria C & D.

The boulder is also of significance in that historic period Cherokee Native Americans view the site as marking the boundary to the domain of the Master-of-Game, Judaculla. For example, Parris (1950b:37) notes that prior to the Cherokee removal west in 1838:

"the hunters, chiefs, and others came annually to Jutaculla's [sic] preserve for a big hunt so they would have plenty of food through the rest of the year. They came from all sections of the mountains and encamped at Jutaculla [sic] Rock, on the safe side of the line. Each morning the priests and hunters made supplication to the god of the hunt. They asked his permission to enter his domain, which he forever granted by showing himself in the clearing on the top of the mountain and beckoning them to enter."

Wilburn (1952a:21) mentions a related tradition which recounts that:

"large groups of Cherokee Indians used to assemble at the rock, and remain a day or two. Solemn ceremonies or rituals would be carried on. The older members of the group with a long cane as a pointer

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would indicate different objects on the rock, and this will be flowed by exclamations and animated chants. These visitations were likely as late as the 1880s and 1890s. The leaders of these groups, as well as some of the others, came from the West long after the Removal of 1838."

Of importance is the suggestion that the traditional significance which Judaculla Rock has among the Cherokees dovetails with its research significance (i.e., Criterion D); a number of Cherokee accounts pertaining to the rock and its petroglyphs help us better understand the traditional significance of petroglyph boulders in the region and how these boulders link prominent settlements in the valley bottoms with isolated mountain tops in the hinterland. The above statement quoted in Parris (1950b:37) of Judaculla "showing himself in the clearing on the top of the mountain" is a reference to the Master-of-Game appearing to "cleansed" Cherokee visitors at his townhouse at the top of the Balsam Mountains, a high point known as Tannasee Bald, or Tsunegũnyĩ. The "safe side of the line" refers to the line that Judaculla scratched "with the nail of his right finger...across the face of the rock...to remind the Cherokee that death would come to all who crossed it [without first fasting, purifying in a nearby stream, and/or saying the necessary prayers]" (Parris 1950b:37). The use of a "long cane as a pointer" (Wilburn 1952a:21) is still practiced today by knowledgeable and observant traditionalists among the Cherokees (Tom Belt's personal communication on two separate occasions, first to Tom Hatley in 2007 and again to Scott Ashcraft in 2010). The cane referred to is most likely river cane from the nearby cane brake, immediately west of the petroglyph boulder. The avoidance of touching the petroglyph boulder by hand ostensibly underscores the spiritual potency of things associated with Judaculla.

A likely meaning of the old Cherokee town at nearby Cullowhee could be "Judaculla's place." In the Cherokee language, the suffix *-wi* or *-i*, denotes geographic place, so the town would accordingly become *jooth-cullah-wee*. Over time, and with the settlement of Euro-Americans, the unaccented first syllable was likely dropped and the result is *cullah-wee* (pamphlet produced by Cherokee Studies at Western Carolina University 2007). If this is indeed the case, then the Cherokee town at Cullowhee was intimately linked with Judaculla Rock and Judaculla's mountain top abode.

By all accounts the giant-like Judaculla appears to be a particularly powerful spirit being among the Cherokee living in the area. Judaculla is the Anglicized pronunciation of the Cherokee name *Tsulꞑkālũ'* (Mooney 1900:477), or *Tsu-tla-ka-la* and even *Jooth-cullah* in the phonetic form of the Cherokee syllabary (pamphlet produced by Cherokee Studies at Western Carolina University 2007). According to Mooney (1900:477) the name *Tsulꞑkālũ'* means "he has them slanting," being understood referring to the eyes of the giant. In the plural form, Judaculla is the name given to giant spirit-beings who live in the west, also known to be the land of the dead. This use of the name in a slightly different context and the fact that Judaculla is mentioned as early as 1823 by Haywood, who spells the name as *Tuli-cula*, suggest that belief in this deity has some antiquity.

Like the primal but transcendent shaman-like personage known as *Kana'ti*, the comparatively imminent Judaculla had dominion over game animals, many of which he hid in his extensive underworld abode, which included places such as Tannasee Bald (e.g., Mooney 1900:262). To appease Judaculla as the Master-of-Game and so ensure success in hunting, some Cherokees tried to visit him at remote places such as Tannasee Bald, while others included his name in their formulas. According to what late nineteenth century Cherokees told Euro-American people working in the region (Wilburn 1952b:24), the location of Judaculla's abode was within the Devil's Courthouse rock outcrop and the nearby Tannasee Bald. These juxtaposed high spots on the ridge line summit, near the headwaters of Caney Fork Creek and Tuckasegee River, had to be approached via Judaculla Rock, being roughly 10 kilometers to the west (Wilburn 1952b:25). Among other things, the boulder and its petroglyphs clearly served as a landmark, or door post, marking the trail into Judaculla's upland domain from the valleys below.

Cherokees who did not properly fast and purify in a river before visiting Judaculla ran the risk of either failing to see the reclusive deity or worse, being pursued by the vengeful giant. In the account given to Parris (1950b:36) an irate Judaculla "gave chase and the [transgressing] Indians escaped into the dense forest of spruce." The angry giant "bellowed and the heavens rumbled. From his massive bow he arrowed shafts of lightning into the forest, driving the Indians down into the valley of Caney Fork Creek and into the open. Seeing them break into the open Judaculla [sic] made a mighty leap. He sprang from his habitat to the valley below. As he landed he stumbled and put out a hand to keep from falling. His hand pressed against a giant boulder [Judaculla Rock], steadied his massive frame [this hand reputedly created the downward-facing seven digit claw-like image in the lower portion of the boulder]. The Indians hovered at his feet, trembling in awe. Then there was a flash of blinding light, the roll of thunder, and a puff of smoke, and the Indians were gone." In a related account collected by Zeigler and Grosscup (1883:22), Judaculla turned into a snake and devoured the trespassing Cherokees.

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It is interesting that in certain Cherokee accounts, Judaculla manifests as Red Man of the Lightning or Thunder (Mooney 1900:340, 341, 477; Zeigler and Grosscup 1883:24), bearing in mind that all these manifestations of Judaculla give hunters medicine that they can find game (Mooney 1900:300). As seen in the Zeigler and Grosscup account (1883:22) Judaculla and his Thunder transformation (Mooney 1900:481) can also shape-shift into a snake. From available evidence then, it appears that Judaculla and his transformations lived "lower down, in the cliffs and mountains, and under waterfalls" (Mooney 1900:257). This suggests that Judaculla in his various forms is an imminent, or earthly, manifestation of the transcendent Thunder/Red Man, or Kana'ti', who has withdrawn from human view beyond the sky dome of the upper world.

Many a Cherokee story refers to underground town houses, settlements, and even entire landscapes that are inhabited by spirit beings. One particularly succinct description of such a place is of Pilot Knob in western North Carolina. When Cherokees living in Kăna'sta town visited spirit helpers within Pilot Knob, they entered "a great door in the side of the rock. Inside they found an open country and a town, with houses ranged in two long rows from east to west...there was another town...above them in the same mountain, and still farther above, at the very top, lived the...Thunders (Mooney 1900:342). These Thunders are equivalent not only to Judaculla and his family within Tannasee Bald, which is located at the source of the Pigeon and Tuckasegee Rivers, but also to powerful spirit beings at other unusual places on the landscape, such as within Hickory Nut Mountain, immediately behind Tallulah Falls in far northeastern Georgia (Loubser 2011b, Mooney 1900:481).

It is significant that petroglyph boulders occur along old trails that link important Cherokee towns with prominent mountains. In this regard at least three petroglyph sites (i.e., Judaculla Rock in western North Carolina, Track Rock in western North Carolina, and Track Rock in far northern Georgia,) are explicitly mentioned in the orally transmitted record. Of these, only Judaculla Rock and Track Rock in northern Georgia appear to have survived into the twentieth century. Other petroglyph boulders that are not directly mentioned in the oral record but nonetheless occur along old trails that connect big valley bottom settlements formerly inhabited by Cherokees with prominent mountain tops include Allen Rock in far northeastern Georgia and, Hickorynut Mountain in north-central Georgia. Bearing in mind that Judaculla Rock, which is located between Cullowhee Town and Tannasee Bald, has already been discussed, the discussion continues with the additional three boulders explicitly mentioned in documented orally transmitted records. This sets the stage for better understanding those "forgotten" petroglyph boulders that have been archaeologically documented along old trails, linking known Cherokee settlements with known sacred mountain locales.

The oldest known account of a petroglyph boulder in the southern Appalachian region appears in Haywood's 1823 publication (the account itself was obtained in the late eighteenth century from a Cherokee). In this account Judaculla took his wife and child from a settled village (presumably in the Brasstown Creek valley) to Brasstown Bald in northern Georgia, and "had made the tracks in the rocks which are to be seen there" (Haywood 1823:280). These petroglyph tracks refer to Track Rock Gap in Union County, next-to the old Choestoe trail of the Cherokees living in the area (Torrence 1832). Described in greater detail by Stevenson in 1834 (Mooney 1900:418), Cherokees referred the petroglyph boulders within Track Rock Gap as Datsu'nalâsgûñ'yí, "where there are tracks" or as Degayelûñ'há, "printed (branded) place." Of significance in this account is that the petroglyphs occur between a settlement with a townhouse mound (see account in Haywood 1823:280) and a spirit townhouse near or within the mountain top bald (see account in Mooney 1900:332). All the tracks recorded on the main backward-slanting boulder at Track Rock Gap point upward, which is indicative of Judaculla's ascent up to his Brasstown Bald townhouse. In contrast, the claw-like imprints at Judaculla Rock all point downward, which is indicative of Judaculla's descent down from his Tannasee Bald townhouse.

A second petroglyph boulder is also known as Datsu'nalâsgûñ'yí, "Where there are tracks" or Track Rock. This boulder occurs on the opposite side of the Balsam Mountains from Judaculla Rock, within the fork of the Pigeon River, next-to an old trail (Mooney 1900:480) that linked old Kanuga Town, with its townhouse mounds (Mooney 1900:479), to Tannasee Bald, with its spirit townhouse of Judaculla (Mooney 1900:339). Mooney (1900:339) was told that a male Cherokee conjuror followed his conjuror sister and her husband, the spirit being Judaculla, along the Kanuga-Tannasee trail, using petroglyph boulders as markers to find the mountain top bald. The boulders are said to contain the footprints of the giant Judaculla, the marks where his female conjuror wife menstruated/gave birth to a baby boy (probably vulva-shaped pecked motifs such as found at Track Rock Gap and Hickorynut Mountain), and the footprints left by the girl and boy conjuror children "running all about." Note how this late nineteenth century account echoes one obtained from a different Cherokee in a separate area by Haywood almost a century earlier, supporting the cultural authenticity of the story and suggesting that it has some antiquity. Although preliminary attempts to re-locate Track Rock within the fork of the Pigeon River have

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not been successful yet (Scott Ashcraft, personal communication), there is always the chance that it has been destroyed or carried off.

Prior to being destroyed by the construction of a railroad, a third petroglyph boulder, known as Tsulá'sinûn'yí, or "where the footprint is," used to be located on an old trail next to the Tuckasegee River, slightly upstream of the abandoned townhouse and mound center of Kadua (Mooney 1900:409). On this boulder the footprints of Judaculla and his deer could be seen (Mooney 1900:410). Of note in all these accounts is that Judaculla, his conjuror wife, their conjuror children, and Judaculla's game animals are believed to have left their marks on the boulders; petroglyphs are the marks left by spirit beings from the underworld or living people associated with these spirit beings.

Allen Rock, which is also known as Turtle or Indian Rock, is a small turtle-shaped boulder in Habersham County of far northeastern Georgia (Loubser 2011b) that is located on an old trail linking the town house at the Cherokee settlement of Sâkwi'yí town (Mooney 1900:481) with the spirit town house in the mountain behind Tallulah Falls, which is also known as Ugñ'yí (Mooney 1900:345-346). Following Cherokee custom, a young hunter had to fast and dance in the townhouse before he could visit the spirit beings behind Tallulah Falls. Within the spirit townhouse in the mountain behind the falls the hunter encountered the Thunder People (another name for Judaculla and his family) and their spirit gate-keepers, including a giant snake and a turtle. Although no mention of the petroglyph boulder is made in the documented accounts, the resemblance of Allen Rock and its petroglyphs with an Eastern box turtle, also known as a Map turtle (*Terrapene carolina*), suggests that the boulder is a depiction of the turtle from behind Tallulah Falls (Loubser 2011b). The boulder also matches the shape and orientation of Hickory Nut Mountain, immediately above and to the southwest of Tallulah Falls; the landform above reflects what is within.

Another petroglyph boulder in northern Georgia which is located between a known mound center (with a town house) and a mountain top that probably contains a spirit town house is known as Hickorynut Mountain Rock (note that this Hickorynut Mountain is many miles west from the Hickory Nut Mountain above Tallulah Falls). Hickorynut Mountain Rock is located on a prominent ridge toe spur between Nacoochee Mound, or Itsá'tí, and Hickory Knob, or Tray Mountain. Farther to the southwest, upper piedmont counties immediately north of Atlanta contain a series of petroglyph boulders along the ancient Toccoa Trail (see Whitley and Hicks 2003 for GIS and historic map re-location of this trail). These boulders, which include, from west to east, Boling Park Rock, Reinhardt Rock, River Hill Rock, and Silver City Rock, occur between mound centers along the Etowah River in Bartow County and Coal Mountain in Forsyth County. Sprayberry Rock in Cobb County occurs on a prominent and fairly level and straight ridge line which connects mounds in the Chattahoochee River valley with Sweat Mountain.

Cherokees have suggested that both Judaculla Rock (Wilburn 1952a) and Track Rock (Stevenson in White 1854 and Stephenson 1871) are maps. Closer examination of the shapes of the pecked boulders and the layout of motifs on the boulders suggest that they were picture maps of the surrounding terrain, including prominent rivers, mountains, townhouses and dwellings of spirit beings (Loubser and Frink 2008, Loubser 2009; Loubser 2011b). There is a compelling case to propose that Judaculla Rock in particular is a three-dimensional picture map of the surrounding terrain, which is basically the Balsam Mountains. The natural orientation of the soapstone boulder on which the petroglyphs have been pecked and carved coincides with the orientation of the Balsams. But more compellingly is the fact that the orientation of the two most prominent rill-like lines on the boulder coincides with the orientation and location of the Tuckasegee River and Caney Fork Creek. Places associated with Judaculla can be seen pecked on the boulder, more-or-less where they occur on the landscape. These include Cullowhee Town, Judaculla Mountain, Judaculla Rock, Judaculla Ridge, Tannasee Bald, Devil's Courthouse, and Track Rock and Kanuga Town on the opposite side of the ridge line. Modern-day Cherokees identify concentric ring designs and arcs as depicting settlements and/or a townhouses within settlements. Research based on historic period Indian maps on ceramics, parchment, animal hides, and rock surfaces similarly shows that picture maps are common across North America (e.g., Lewis 1989, Pauketat 2004, Norris and Pauketat 2008, Sucec 2001:46-47, Waseklov 1989).

Judaculla Rock is not the only picture map petroglyph in the region. For example, the orientation and placement of the petroglyph boulders within Track Rock Gap match the location of prominent surrounding mountain tops, such as Buzzard Roost Ridge, Thunder Struck Mountain, Enchanted Mountain, Scruggs Top, and Pine Ridge (Loubser 2009). It is worth noting that only those boulders within Track Rock Gap that match landforms were selected for pecking, while numerous others were left untouched. Allen Rock, which matches the orientation and shape of nearby Hickory Nut Mountain above Tallulah Falls, similarly is the only rock among others on the surrounding slope that has chosen for petroglyphs. A carefully recorded but yet unpublished petroglyph depiction of what looks like a Muskogee Creek square ground on Shoal Creek, in

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the upper Georgia piedmont, is associated with a line of human footprints that "emerge" from a low waterfall and lead in the direction of a low rock overhang.

The fact that human and animal tracks co-occur with rings, arcs, and stick-like figures on many petroglyph boulders in northern Georgia and western North Carolina shows that landscape relates to the beings inhabiting it. Many Cherokee stories recount instances of Kana'ti (the transcendent apical deity hidden *outside* the sky dome) and Judaculla (the imminent apical deity as encountered by seers/shamans *within* the sky dome) releasing human-like beings and game from their spirit townhouses within high mountain peaks or other natural features, such as water falls (Mooney 1900:254, 262; White 1854; and Stephenson 1871). In some stories the releasing of human-like beings and animals are likened to great driving hunts, while others resemble a great flood.

Even though the Cherokees, like many other Indian cultures on mainland North America, knew that living people and animals are conceived through copulation, are born from a physical mother, and can be physically killed, they also believed that the essences, or spirits, of people and animals emerged from and returned to the spirit world below the ground via portals such as rocks, trees, or river pools (e.g., Krech 1999; Mooney 1900:263). If deer did not appear when they usually did or in their usual numbers, the Indians thought that all or some of the deer were still in their spirit home below the ground. The animals were controlled by a powerful Master-of-Game, such as Judaculla, who needed to be approached by individuals with the requisite experience, skills, and stamina, normally priests or lower level conjurers who had mastery over the rigorous regimen required by the ubiquitous "going to water" ritual.

One example of the level of commitment and stamina needed is an account published by Mooney (1900:340) which recalls that the people from Kanuga town, along the Pigeon River in North Carolina, wished to talk to and see Judaculla, bearing in mind that the Master-of-Game owned and could supply them with all the game in the mountains. However, in order to gain Judaculla's favor, Kanuga's inhabitants had to enter their townhouse and fast for seven days. The people failed to fast for the full seven days and were only able to hear thunder and see lightning in the direction of Tannasee Bald. In another version of the Judaculla story, recorded by Haywood (1823:280) at a much earlier date (Mooney 1992:478), the thunder and lightning generated by Judaculla shook the ground down in the valley so violently that the townhouse was turned into a mound. Tantalizingly then, Judaculla is credited with the creation of both petroglyphs and mounds.

Cherokees believed that spirit beings also occupied mound sites. These beings included the so-called Immortals and Little People (e.g., Mooney 1900:23, 336-337), inhabiting sites such as Peachtree Mound near Murphy and Nikwasi Mound near Franklin, both located in western North Carolina. There is good reason to associate petroglyphs on Hiwassee Rock, Boulder 5, and the Brasstown Confluence Rock with Peachtree Mound, which is located 3.5 kilometers to northwest and downstream along the Hiwassee River (Loubser and Espenshade 2010). The Turkey Track petroglyph complex may similarly be associated with the spirit beings at the nearby Nikwasi Mound. At Nikwasi the Cherokee townspeople "saw a great company of warriors coming out from the side of the mound as through an open doorway" (Mooney 1900:336). Abandoned mound sites may have become destinations of pilgrimage-like journeys, akin to the ones taken to mountain top balds.

Instead of recounting actual encounters with real physical beings, Cherokee stories concerning Judaculla and other spirit beings from the so-called underworld appear to be descriptions of altered states, such as dreams, visions, and recollections of imagined events at certain locales, normally believed to be doorways to the other side. For example, Judaculla's wife from Kanuga town slept in an *âsĩ*, or low-built sweat house, intended for fasting, dreaming, and transmission of sacred knowledge (Mooney 1992:230, 462). Judaculla visited her while she was sleeping in the *âsĩ*, only to disappear with the appearance of daylight (i.e., suggesting that he appeared in her dreams while she was sleeping in the special structure, an interpretation supported in an account of Ziegler and Grosscup (1883:23) of Judaculla appearing as a spirit in the young woman's dreams). The implication that Judaculla impregnated his wife in her dreams conforms to other Cherokee accounts where so-called Little People spirits impregnate women in their dreams (e.g., Mooney 1992:430). When Judaculla's mother looked into the *âsĩ*, she imagined seeing the giant curled up within, "his toes scraping the roof in the right-hand corner by the door" (Mooney 1992:338). In terms of Cherokee thought patterns and symbolism it is perhaps not co-incidental that across the Balsam Mountains, Judaculla's nail scraped the rock, which is a doorway into his domain from that side.

Realizing from numerous Cherokee stories published by Mooney in 1900 that not everybody could complete the "going to water" ritual of prolonged sweating, fasting, and singing successfully, let alone survive the dangerous ordeals of the spirit world; only a few successful seers were the ones who could see or visit with Judaculla in the spirit world and survive.

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Those who were successful were said to have "died" and given "new dresses" by Judaculla (Mooney 1900:340) so that they could resemble him and/or the spirit helpers associated with him, such as bears, snakes, and turtles. Haywood (1823:280) was told that Cherokees who successfully completed the prolonged fasting ritual in the townhouse could become adopted "into the family of Tuli-cula [Judaculla]." Realizing that successful ritual practitioners actually transformed into family members of spirit beings may help us understand how claims among the Cherokees that Judaculla and related spirit beings made the petroglyphs actually refer to Cherokees who have metaphorically "died" [entering an altered state, such as having a vision, and communing with spirits in the underworld of the dead] and transformed, or was re-born, as those beings. Knowing all this information, it is arguably safe to infer that what can be seen on petroglyph boulders are most probably the production of a graphic record by seers/conjurers/medicine people intending to share certain sacred formulae that they obtained from the spirit world with the rest of the population, many of whom wished to conduct their own private pilgrimages into the dangerously potent, yet potentially fertile, domain of Judaculla.

When viewed in terms of the available Cherokee ethnography, the placement and content of southeastern petroglyph boulders, such as Judaculla Rock, suggests that these marked rocks functioned not only as a doorposts into Judaculla's domain, but also as picture maps of what can be found once one is within that domain. To enter and successfully move through that space, people had to purify themselves first through a rigorous regimen of fasting, sweating, and going to water. Boulders such as Judaculla probably functioned on many other levels too, even though the evidence suggests that they acted as sign posts, warning signs, and visual instructional guides.

Developmental history/additional historic context information (if appropriate)

By 1812 the Coward family must have settled on Caney Fork Creek, for it is in that year that Benjamin Coward was born south of Judaculla Rock (Parris 1950a). Benjamin's father had been one of the first Euro-American pioneers to settle in the mountains of North Carolina and learning the language of the Iroquoian-speaking Cherokee Indians who have had lived in the valley for many generations. One outcome of living so close to Cherokees was that the settlers became acquainted with much of the indigenous traditions and customs (Parris 1950a).

The area around the petroglyph boulder has been used for a variety of purposes since the nineteenth century, including lumbering, mining, pasture for cattle, corn fields, and chicken houses. A photograph of a chalk-highlighted Judaculla Rock dating to 1920 (Anne Rogers, personal communication) shows a field covered by dried corn stalks upslope from Judaculla Rock. Abutting the northern side of the rock is a leaf-less apple tree (this is slightly upslope from where a natural spring has been exposed during recent earth-moving activities), while desiccated blackberries occur south of the rock (the photograph was most likely taken in late winter). A later photograph (taken in the 1930s) shows Milas Parker (1873-1946) sitting behind the chalk-highlighted rock, this time the apple tree has leaves and the corn stalks in the background appear to be green (the photograph was very likely taken in early summer). Milas and his son, J. B. Parker, farmed the area and cared for the rock until J. B. Parker donated the rock and surrounding land to Jackson County in 1959 (Parker 2006:12).

During the Depression Era of the 1930s the Civilian Conservation Corps mined silver on the slopes of Coward Mountain to the east and southeast of Judaculla Rock. The remains of three-foot wide gauge rail line for hopper cars that zigzagged down the slopes of the mountain can still be seen in places. Considering that these land alterations occurred upslope and some distance away from the rock it is unlikely that the rock and its surroundings were impacted in any noticeable way.

By the 1930s sufficient numbers of motorists must have been visiting Judaculla Rock on the Parker property, since it is in a 1934 newspaper clipping that Milas Parker requests that a proper road be built to the rock (Special Report 1934). Parker was moreover willing to donate a half acre of ground surrounding Judaculla Rock to the Smoky National Park museum. Parker stated that it was his desire to have the rock and its petroglyphs preserved for future generations and to make it possible for larger numbers of people to see it in the future. Members of the museum committee and the chief of Eastern Band of Cherokees agreed with Parker that Judaculla Rock would lose a large part of its appeal if it was moved from its natural setting. From at least the 1930s then concerned parties expressed the need to conserve Judaculla Rock in its original setting with public visitation in mind and with the necessary infra-structural updates to accommodate a visiting public in the future. It is also of interest that at this relatively early date Native American Indians were recognized as stakeholders in the conservation, management, and interpretation of Judaculla Rock.

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A year later Parker offered Judaculla Rock and the surrounding half acre of land to the federal government, provided that the government would build a motor road to the rock from the Caney Fork township highway and properly pay for the road's maintenance (Special Report 1935). A letter from Burnham Colburn, a wealthy collector of rocks and artifacts in Asheville, to the United States government states that: "A number of people have been to see Judaculla Rock this spring from many states of the Union and practically all that are connected with the educational institutions of the country state emphatically that this rock should be preserved intact for the benefit of future generations"

Vermiculite was mined for a brief period in the 1950s, barely 50 meters upslope and due east from Judaculla Rock. This mining activity occurred within the area that contained soapstone outcrops. A second petroglyph boulder located on the ridge toe above Judaculla Rock was apparently covered up with rubble during the time of vermiculite mining (Jerry Parker, personal communication).

Mining, deforestation, land-clearing, and movement of rock and soil almost certainly increased the rate of soil erosion. Chicken houses for egg production occurred on artificially constructed terraces southeast from Judaculla Rock between 1950 and 1953 (Jerry Parker, personal communication). Due to the low intensity of these activities, however, the impact that chicken farming had on the rock was probably minimal. After the chicken houses were abandoned, week-end visitors would at times overnight within as late as the early 1960s.

J. B. Parker, who inherited the farm from his father Milas, is quoted as saying in 1959 that "I am not personally able to develop the Jutaculla [sic] Rock as it should be developed. But I am deeply interested in seeing that it is cared for and preserved and made accessible to school children and all other that might be interested in it. It is a thing I know my father would have wanted" (Parris 1959a). Parker negotiated with the Jackson County Board of Commissioners to take over the rock and almost an acre of land that surrounds the rock.

The chairman of the Board of Commissioners, Jennings Bryson, stated that: "Some time ago it became apparent that the writings that cover the face of Jutaculla [sic] Rock would soon disappear unless steps were taken to preserve them" (Parris 1959a). Bryson continued by poignantly saying that: "Too many of our native landmarks are disappearing because of indifference to our heritage. It is only after they have vanished or been torn down that we realize we have lost something precious, something that can't be replaced or brought back." According to Bryson "hundreds and hundreds of people seek it out every year. To our way of thinking, it can become one of the big attractions in the mountains." On behalf of Jackson County, Bryson said that "we intend to take measures for preserving it. Our plans call for building a shelter about the rock and developing a recreational area with picnic tables about it...we don't intend to charge a fee to those who come to see it."

For a token price of \$750.00 J. B. Parker sold the nearly one acre of land and Judaculla Rock on it to Jackson County (Parris 1959b). Bryson said that "tentative plans call for placing the rock under some type of shelter and fencing it in to prevent folks from walking on it." The county also made sure that the lawn is mowed and the weeds are trimmed on a regular basis.

Even though the Jackson County Board of Commissioners had good intentions to protect the rock, their infrastructural changes to the landscape around the rock had some negative results. Soon after Jackson County acquired the land from J. B. Parker, the road at Parker's yard gate, directly above the site, was upgraded and leveled. Backfill dirt from the grading activities was discarded on the slope above Judaculla Rock. This loose dirt on a steepened slope was almost certainly unstable and prone to soil erosion.

A roofed cinder block building that was built around the rock in 1962 was dismantled in 1966. Problems associated with the cinder block building included vandalism and crowding within accompanied by trampling of mud onto the rock surface during rainy weather (Jerry Parker, personal communication). Rainwater dripping from the roof also created a furrow around the structure.

A photograph appearing in an April 28, 1998 newspaper article on Judaculla Rock (Ellison and Davis 1998) shows a substantial pool of water along the western base of the rock. The same photograph also shows a furrow that has been created below the shelter roof's drip line. Judging from the photograph alone, the problems of water flow, water

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accumulation, water erosion, and silting were not mitigated by construction of the shelter. According to Lynne Harlan, a Cherokee historian who lived within the Qualla Boundary reservation, "the Eastern Band of Cherokee Indians would like to be included in any discussions concerning a significant part of their history" (Ellison and Davis 1998).

State archaeologist, David Moore, was one of the people who witnessed the degradation of the site and its surroundings. Acting on suggestions made by Moore and Jerry Parker, the Jackson County Board of Commissioners "unanimously agreed to a list of measures outlined to protect the site from further damage caused by water and visitors. The most noticeable measure was the removal of the [open] shelter, which has covered the rock since the 1970s" (Majors-Duff 1998). According to Michelle Bowers, director of county operations, Moore recommended that an open rock without a roof would be better for conservation. Moore rightly argued that the "natural light would allow people to see the rock better. This will aid in keeping people off the rock" (Majors-Duff 1998).

Improving the public's awareness of the site's significance through interpretive signage was also recommended at the time. County officials moreover agreed "to investigate any requirement to make the rock handicapped accessible. Once this is determined, plans call for the county to reshape the walkway to divert runoff water and provide a more aesthetic setting to view and photograph the rock...Natural springs on the site could be addressed with a berm [sic] at the top of the road to divert water" (Majors-Duff 1998).

According to a newspaper article by Ellison (1998) "The Jackson County Board of Commissioners unanimously voted on May 4, 1998 to tear down the 1970s-built shelter over the rock, construct a fence and wooden walkway around the rock and erect an interpretive sign." A railed viewing stand, or wooden boardwalk, was installed west of the rock, together with two vertical interpretive panels that contain relevant photographs, sketches, maps, newspaper clippings, and contact information (e.g., Harlan 2000). The posts of the fence consisted of the sawn-off wooden stumps of the former shelter's supports. A cable thread through holes near the top of the posts served as psychological barrier. However, a handicapped accessible walkway from the road to the rock and diversion of water from the road remained issues to be addressed.

More recently, at the instigation of the North Carolina Rock Art Project, members of the Caney Fork community joined heads with Jackson County officials and representatives from the Eastern Band of Cherokees to solve the conservation and management problems at Judaculla Rock (Goble 2007). Led by Scott Ashcraft, the co-director of the project with Lorie Hansen, members of the community, along with Cherokees and county Manager Ken Westmoreland, discussed steps that need to be taken to keep Judaculla Rock in good condition. The Judaculla Rock Art Advisory committee included Linda Hall (Western North Carolina SHPO), Rodney Snedeker (US Forest Service), Jerry and Keith Parker, Jane Eastman and Tom Hatley (Western Carolina University), the Caney Fork Committee Association, and Russ Townsend, Tyler Howe, and Yolanda Saunooke representing the Cherokees. Two on-site visits by Eastern Band Cherokee Elders also provided guidance during the process.

Caney Fork community members thought that parking space, bathrooms, and handicapped access to the rock would help visitors enjoy their overall viewing experience. Caney Fork Community Development Club President Curt Whitney rightly identified water drainage and sedimentation as the biggest issues that county officials need to address at the site. Agreeing with Whitney's diagnosis, Ashcraft mentioned that a solution to the silting problem very likely will involve ground disturbance activities.

On Saturday, April 21, 2007, a group of volunteers, headed by Thomas Hatley, then Professor at Western Carolina University, did some hands-on work at Judaculla Rock to improve visitor access and stabilize the slopes. Volunteer workers included students from the college, North Carolina state archaeologists, representatives from the Cherokee Indian Tribe Historical Preservation Office, the North Carolina Rock Art Project, and the Caney Fork community. Work completed at the site included new wooden stairs to allow safe access from the newly asphalted road, stabilizing and seeding the steep slopes below the road and above the rock (geo-textile sheets were donated by Colbond's Asheville plant), installing new descriptive signage, and straightening and strengthening existing support posts (Curt Whitney, email public relations release on May 04, 2007).

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Following negotiations between Scott Ashcraft and Lorie Hanson from the North Carolina Rock Art Project, Linda Hall, the western North Carolina archaeologist for the State Historic Preservation Office, and Kenneth Westmoreland, Jackson County Manager, in consultation with the Eastern Band of the Cherokees, it was decided to fund a thorough recording and condition assessment of the petroglyph boulder. This recording project was intended to be the first step in gathering information about the site so that it can be presented on a more sustainable basis to a visiting public.

Fieldwork, which occurred between October 14 and 21, 2007, included careful removal of deposits from the western base of the rock, mapping of the rock and the surrounding terrain, photographing and tracing the petroglyphs, and assessing the soils and the condition of the rock surface (Loubser and Frink 2008). Assessment of the soils and comparison of old photographs suggested that the average rate of annual soil accumulation was 2.7 centimeters. The three vectors of sedimentation at Judaculla Rock were found to be gravitational soil-creep, seasonal down slope surface transport during rains, and hydrostatic pressure from the river canebrake. The two main conservation threats to the petroglyphs were burial below soil and lichen encroachment. Only limited evidence of vandalism was found on the rock. The fact that Judaculla Rock is on Jackson County land makes it pre-eminently suitable for proactive management. Recommended conservation and management actions at Judaculla Rock included the following: re-direction of surface water from the road; removal of soil around the rock to the 1920s level; possible installation of stone-walled terraces upslope from the rock; construction of a stone retention wall around the rock; installation of a curtain-drain down slope from the rock; installation of a wheel-chair accessible trail (possibly from a new car park near the current bridge); creation of an exit route wrapped around the rock; removal and trimming of trees that block sunlight from eliminating lichen; installation of graphic interpretive panels; use of Cherokee perspective of the rock; installation of signs specifying visitation hours, parking, and boundaries; and installation of visitor's book in a pedestal box.

Little in the way of systematic investigation on visitor numbers, visitor behavior, visitor opinions, or visitor profile (i.e., home address, age, occupation, and gender) has been done at Judaculla Rock. Nonetheless, it would appear that most visitors come from the local area, mainly from the North Carolina mountain country, although a number of retired couples and families came from far western states, including California and Wyoming. Tourists from Germany, Ireland, and Switzerland have also visited the site (Lorie Hansen, personal communication). During field recording in the fall of 2007, an average of 10 vehicles arrived on a daily basis (a number of cyclists and a busload of students also visited the rock). At an average of three people per visit, it is safe to estimate that roughly 30 people visit Judaculla Rock per day and conceivably at least 10,957 people annually.

Although most information about visitors is anecdotal, the information comes from reliable sources. The owner of the residential property immediately south of Judaculla Rock, Jerry Parker, for example, recalls that students from the nearby Western Carolina University visit Judaculla Rock on a regular basis (this was true during the week-long recording at the rock in October of 2007). Students like to make out in the river cane behind the rock as well as take photographs of their friends standing on the rock (when a cinder-block structure was built around Judaculla Rock in the 1960s, sorority inductees dressed in white robes crowded onto the rock with their muddied feet holding burning wax candles for a group photograph). During the warmer summer months students like to picnic on the lawn-covered terrace immediately to the southeast of Judaculla Rock.

Bearing in mind recommended soil disturbance activities around the petroglyph boulder to improve drainage and visitor experience of the site, the Jackson County Manager, Kenneth Westmoreland, and Emily Elders, from the Jackson County Recreation/Parks Department, requested a Phase I assessment of the soils that surround Judaculla Rock. From July 13 to July 17, 2009, a total of 126 proveniences within a two-meter interval grid were sampled for soil profile analyses in the field. Soil components recognized at the site included bedrock, subsoil, quarry-related overburden and fill, colluvium, historic period fill soils, and in situ soils (Loubser and Frink 2009). Intact soils were for the most part restricted to the slopes east and upslope from the main petroglyph boulder. Soil cores from around the boulder indicated severe disturbance down to bedrock and/or subsoil. Meanwhile, Jackson County, in consultation with the Louis Berger Group and G. Cooper (2009), decided to install an elevated viewing platform directly west and down slope from the petroglyph boulder. Kenneth Westmoreland moreover proposed that an access trail will eventually connect a proposed parking area next-to the road bridge across Caney Fork Creek with the boardwalk, approaching the site through the cane brake from the river bank.

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The Judaculla Rock Advisory Committee was tasked with providing all archaeological recommendations through the process, while the Jackson County Manager and Board of Commissioners approved funding, administered through Jeff Carpenter and Emily Elders from the county's Recreation/Parks Department. To further assess the archaeological integrity of the deposits around Judaculla Rock, the Jackson County Manager, Kenneth Westmoreland, and Jeff Carpenter and Emily Elders, both from the Jackson County Recreation/Parks Department, requested Phase II test excavations. A total of 30 test units, each measuring 50 by 50 centimeters, were excavated from June 21st to June 25th and again from July 29th to August 2nd, 2010. Between June 25th and July 29th, with Johannes Loubser from Stratum Unlimited monitoring the operation, Ira Jones and his maintenance crew from Jackson County carefully removed the old wooden boardwalk and associated wooden interpretive signs from the site. Of the 30 test units excavated, 15 were located in five different proposed drainage swales (i.e., A=2, B=4, C=2, D=4, and G=2) and 15 were centered on proposed supporting piers of the boardwalk observation platform. Test excavation results suggested that post-depositional disturbances at the site were more noticeable on the centimeter-level vertical scale than on the meter-level horizontal one. For example, the building cement and roof shingles from test units near the main petroglyph boulder were remnants of the building and roofed pavilion that once enveloped the boulder. The absence of building material remnants in test units farther from the rock suggested that once demolished, the architectural remnants were not displaced significantly from their original location. The recovery of clear window glass from a few test units within the same area near the rock suggests that the building had a window(s) too. Ironstone fragments from kitchen ware around the rock suggests picnic activities centered here as well. Beer and soda glass bottle fragments together with aluminum can openers are more evenly spread across the site, however, suggesting that site visitors enjoyed beverages on their way to and from the rock. Three test units (i.e., Test Unit 2 in Swale A, and Test Units 4 and 5 in Swale B) revealed probable in situ deposits with soapstone fragments that derive from soapstone bowl manufacturing. Based on the test excavation results it was recommended that controlled block units be excavated over these three locations during Phase III data recovery prior to digging Swales A and B (Loubser 2010).

To comply with recommendations from the Judaculla Rock Advisory Committee, Jeff Carpenter, Manager of the Jackson County Recreation/Parks Department, requested that Phase III data recovery excavations be conducted. These excavations took place between October 4 and 15, 2010 (Shumate and Loubser 2011). The excavation of four units produced a total of only 10 prehistoric lithic artifacts, including five pieces of lithic debitage, three stone tool fragments, and two pieces of modified soapstone. Another 200 fragments of unmodified soapstone (weighing a total of 82.6 pounds) were recovered. A total of 42 modern and historic period mass-produced artifacts were recovered from three units. These items included dates of manufacture ranging from circa 1820 to at least 1985, but the actual discard of most artifacts is thought to have occurred during the first half of the twentieth century. These historic period artifacts were recovered at depths of up to nearly 80 centimeters below ground surface (in Unit 32), while elsewhere (Unit 34) historic period plow scars were observed at depths of up to nearly 60 centimeters below ground surface and intrusive to subsoil. In short, none of the four units excavated during the recent Phase III investigations identified any in situ prehistoric contexts (i.e. buried cultural strata or features). Given the significant depth of the historic period disturbance, it was recommended that proposed improvements at the Judaculla Rock site will not adversely affect any intact archaeological layers. It is important to note that only deposits that were removed during drainage swale digging, full boulder exposure, and boardwalk construction were sampled during Phase II and III excavations; the most promising and seemingly intact prehistoric layers upslope have not been investigated beyond the initial Phase I soil core sampling. Until this upper portion of the site is sampled via controlled excavation and analysis, it should be viewed as most likely containing archaeologically intact deposits with potentially useful information pertaining to prehistoric soapstone extraction and production.

Fred Grogan from Equinox Environmental Consultation and Design was in charge of most landscaping and viewing platform installation activities. At a pre-viewing platform construction and swale digging meeting held at the Jackson County Recreation/Parks Department on January 18, 2011, it was decided to remove roughly 40 trees in an attempt to discourage any additional lichen growth on the petroglyph boulder. Beth Johnson and David Cozzo, with R.T. Carr, agreed to mobilize Cherokee harvesters interested to cut the river cane before any trees were removed from within the cane brake. Rye grass was sown temporarily on the bank below the road after tree removal was completed. Hydro also took place when finished. All staging and storage areas were restored on both the County and Parker property. During the earth moving and construction phase, closed signs were placed at the site parking area, the bridge on Caney Fork Creek, and the destination sign at the end of Caney Fork Road.

During the ensuing interpretive signage meeting, which was attended by various stake holding groups - including Western Carolina University, the Mountain Heritage Center, North Carolina Rock Art Project, Eastern Band of the Cherokee Indians, the Parker family, and Jackson County - it was decided that there was a need for an effective, fair, and balanced

Judaculla Rock

Name of Property

Jackson Co, N.C.

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signage at the viewing platform. It was proposed that interpretive signs focus on three elements of the project: the site's Cherokee significance; the rock art and archaeology of the site; and environmental and farmland preservation. It was agreed that any signage designs that the signage committee created will be subject to final approval from the Eastern Band of the Cherokee Indians Tribal Historical Preservation Officer, the Cherokee Preservation Foundation, and the Jackson County Board of Commissioners, and will also be available for public comment with the help of the Caney Fork Community Council prior to fabrication.

Meanwhile, the surrounding Parker land to the north and west was put into a conservation easement for protection of the broader site. This easement includes a concentration of cupule boulders near the bridge and a subsurface archaeological site within the pasture.

Immediately west of the petroglyph boulder, a semi-circular elevated viewing platform, assembled from sections of very durable precast concrete PermaTrak™, was installed during March of 2011. This U-shaped elevated platform can be accessed by pedestrians from its northern and southern ends. The county maintenance crew has more recently added a fence, made from durable cedar wood, along the pathway that leads from the Judaculla Road car park down to the viewing platform.

With the removal of soil for Swale D in February of 2011, immediately north of the petroglyph boulder, a natural spring head was exposed. A soil sample from within the cane brake, roughly 16 meters west of the boulder, contained fibrous and humic organics at a depth of 140 centimeters below ground surface (Loubser and Frink 2010). This buried layer of organic muck may represent the former stream channel that was fed by the spring. When told about the discovery of this spring, Cherokees reacted positively. The spring head's location immediately next-to Judaculla Rock is a poignant reminder of what Swimmer and John Axe, two respected Cherokee medicine men, told Mooney (1900:240) "streams...are the trails by which we reach the underworld, and **the springs at their head are the doorways** by which we enter it, but to do this one must fast and go to water and have one of the underground people for a guide." Judging from published Cherokee accounts, the slant-eyed Judaculla and members of his immediate family were the guides.

9. Major Bibliographical References

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Name of Property

Jackson Co, N.C.

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Name of Property

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

Judaculla Rock
Name of Property

Jackson Co, N.C.
County and State

10. Geographical Data

Acreage of Property 0.85 acres
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>17</u> Zone	<u>308142</u> Easting	<u>3908492</u> Northing	3	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing
2	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing	4	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing

Verbal Boundary Description (Describe the boundaries of the property.)

The 0.85-acre, more-or-less rectangular-shaped property, owned by Jackson County, is oriented northeast/southwest along its long axis. The property is bordered by Cope and Parker land to the north, east, and west, while Parker owns the residential property to the south. To the north a barbed wire fence and deep drainage ditch approximately demarcate the boundary between Judaculla Rock and privately owned cattle pasture. A road-cut immediately east of Judaculla Rock Road (S.R. 1741) demarcates the eastern boundary. Above the steep and rocky road cut, the slopes are covered by shrubs and hardwood trees. A second petroglyph boulder, which was reputedly located on the ridge above Judaculla Rock Road, was apparently covered up with rubble during the time of vermiculite mining in the 1950s. The location of this "hidden" boulder may explain the square-shaped annex to the eastern boundary, immediately above the road and near the northeastern corner of the property. The southern boundary of the property is a wooden rail fence, which cuts across a mowed lawn. Where the lawn gives way to cane brake, the wooden fence gives way to a barbed wire fence. The western boundary is demarcated by a naturally eroded steep drop-off into the Caney Fork Creek drainage canal.

Boundary Justification (Explain why the boundaries were selected.)

The boundary, which includes all the soapstone outcroppings west of Judaculla Rock Road, was determined by J. B. Parker when he donated the main petroglyph boulder and immediately surrounding buffer land to Jackson County in 1959. A square-shaped appendage east of Judaculla Rock Road, near the northeastern corner of the property, supposedly includes a petroglyph boulder that has been covered by rubble from vermiculite mining in the 1950s.

Judaculla Rock
Name of Property

Jackson Co, N.C.
County and State

11. Form Prepared By

name/title Johannes H. N. Loubser, PhD RPA
organization Stratum Unlimited, LLC date 11/04/2011
street & number 10011 Carrington Lane telephone 770-619-9964
city or town Alpharetta state GA zip code 30022
e-mail jloubser@stratumunlimited.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
Figure 1. Judaculla Rock as Indicated on the USGS Tuckasegee Topo Map.
Figure 2. Survey Map Showing Jackson County Property Surrounding Judaculla Rock.
Figure 3. Map of Site 31JK3 Showing the Test Units in Relation to Known In Situ Soils.
Figure 4. Map of Site 31JK3 Showing the Phase III Units.
Figure 5. Photograph of Judaculla Rock ca. 1920.
Figure 6. Photograph of Judaculla Rock in the 1930s.
Figure 7. Composite Night-time Photograph of Judaculla Rock (2007).
Figure 8. Re-Drawn Tracing of Judaculla Rock.
Figure 9. Photograph of Judaculla Rock Showing Spring Head (2011).
Figure 10. Photograph of Judaculla Rock Showing Viewing Platform (2011).
Figure 11. Map Showing Old Indian Trails (Red Lines) in Relation to Major Petroglyph Boulders Mentioned in Text.
Figure 12. Graphic Comparison between Pecked Features on the Rock and Places on the Surrounding Landscape.

Continuation Sheets

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Judaculla Rock

Name of Property

Jackson Co, N.C.

County and State

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Judaculla Rock, Site 31JK3.

City or Vicinity: Cullowhee

County: Jackson

State: North Carolina

Photographer: Unknown and Johannes Loubser.

Date Photographed: see each individual caption.

Description of Photograph(s) and number:

1 of 10.

Judaculla Rock
Name of Property

Jackson Co, N.C.
County and State

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Jackson County
street & number 88 Cullowhee Road telephone 828-293-3095
city or town Cullowhee state NC zip code 28723

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

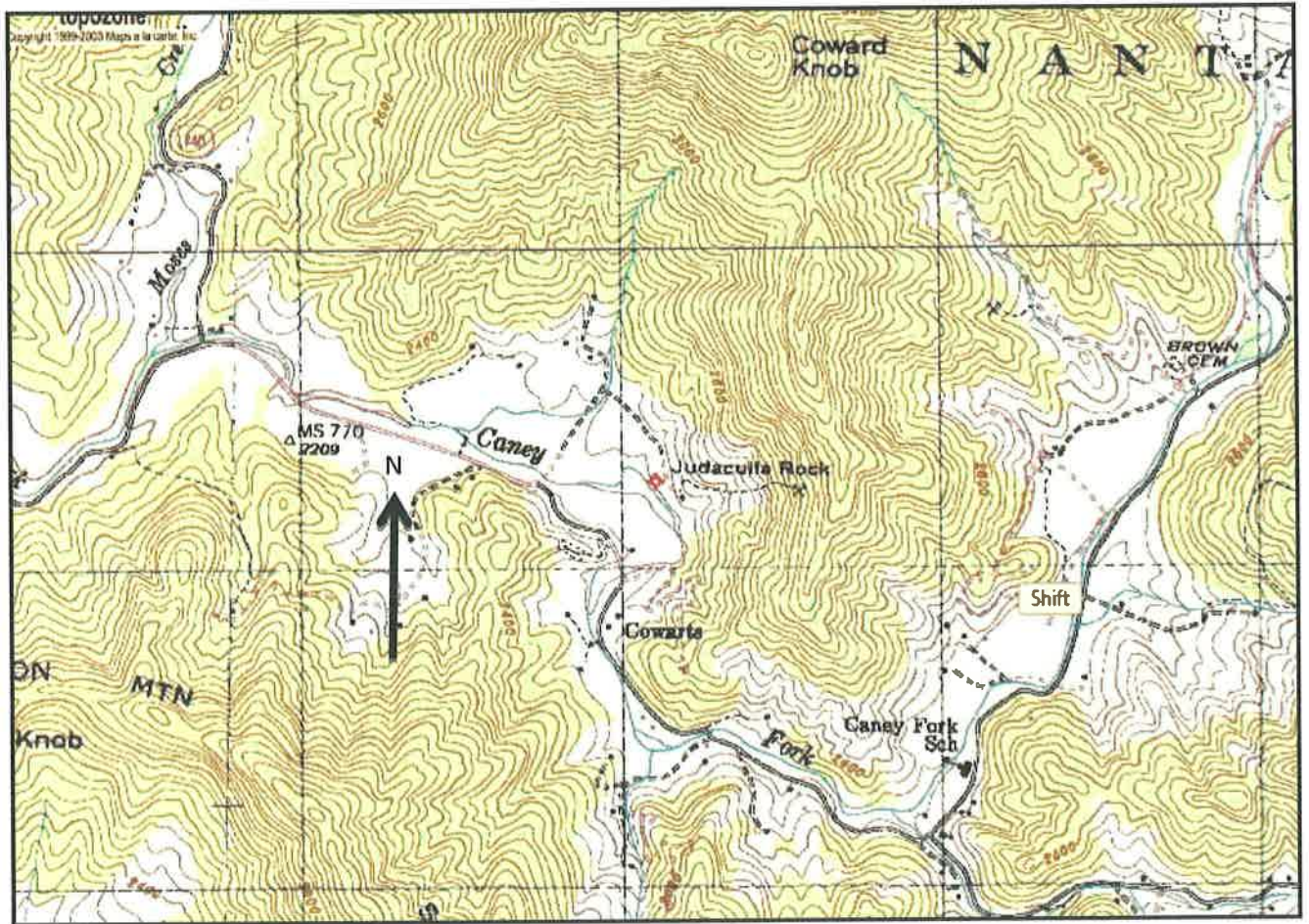


Figure 1. Judaculla Rock as Indicated on the USGS Tuckasegee Topo Map.

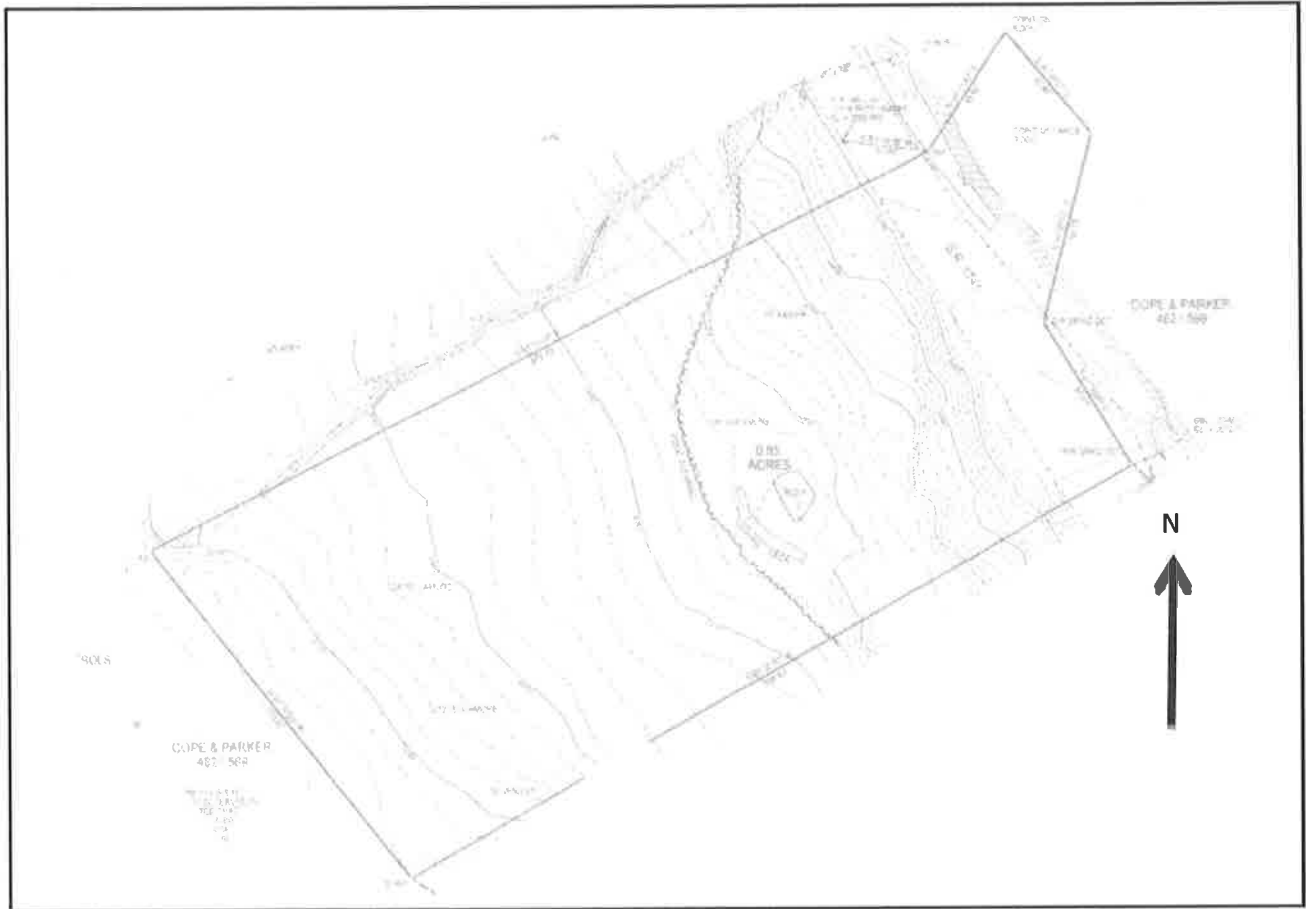


Figure 2. Survey Map Showing Jackson County Property Surrounding Judaculla Rock.

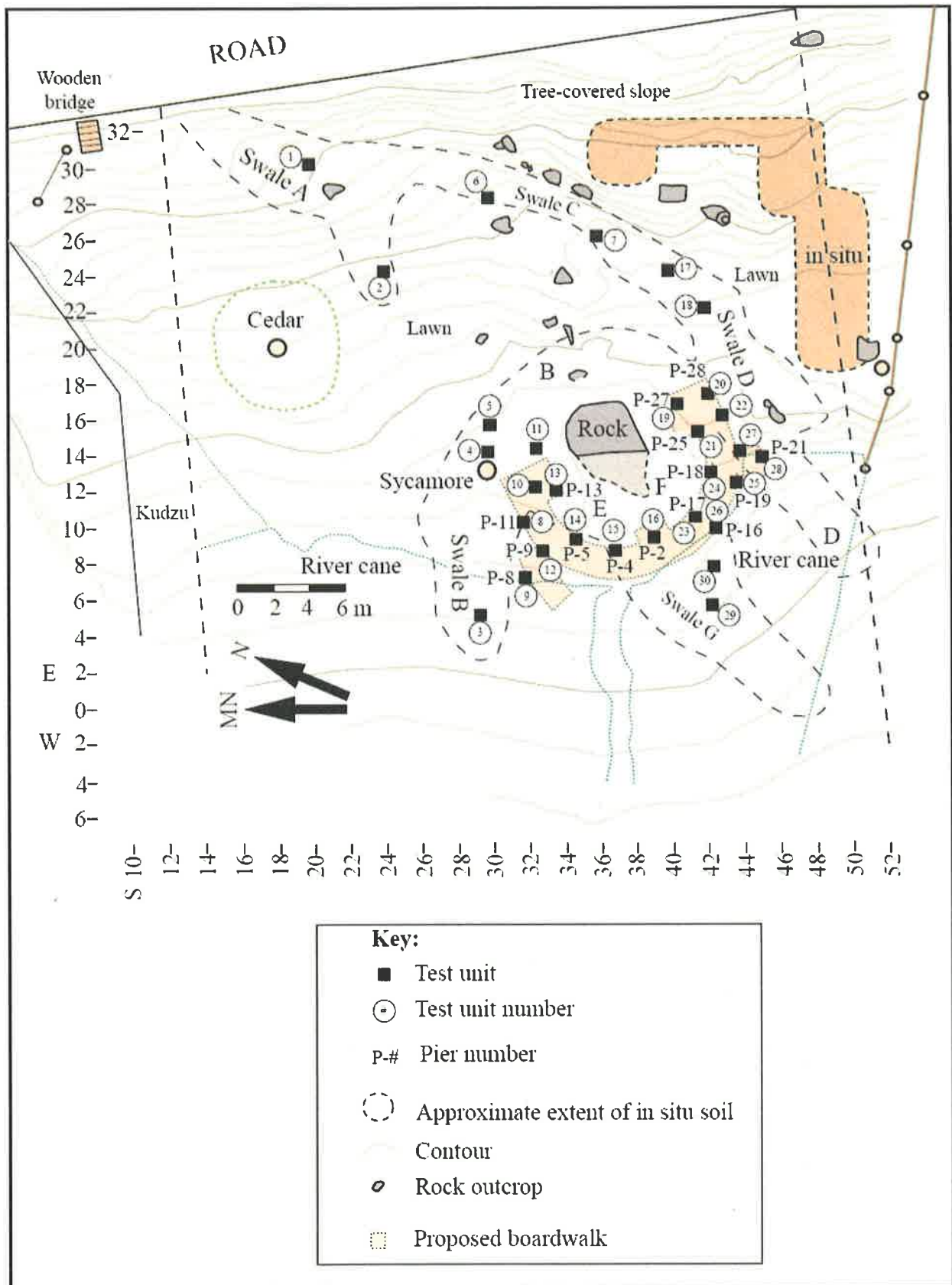


Figure 3. Map of Site 31JK3 Showing the Test Units in Relation to known In Situ Soils.

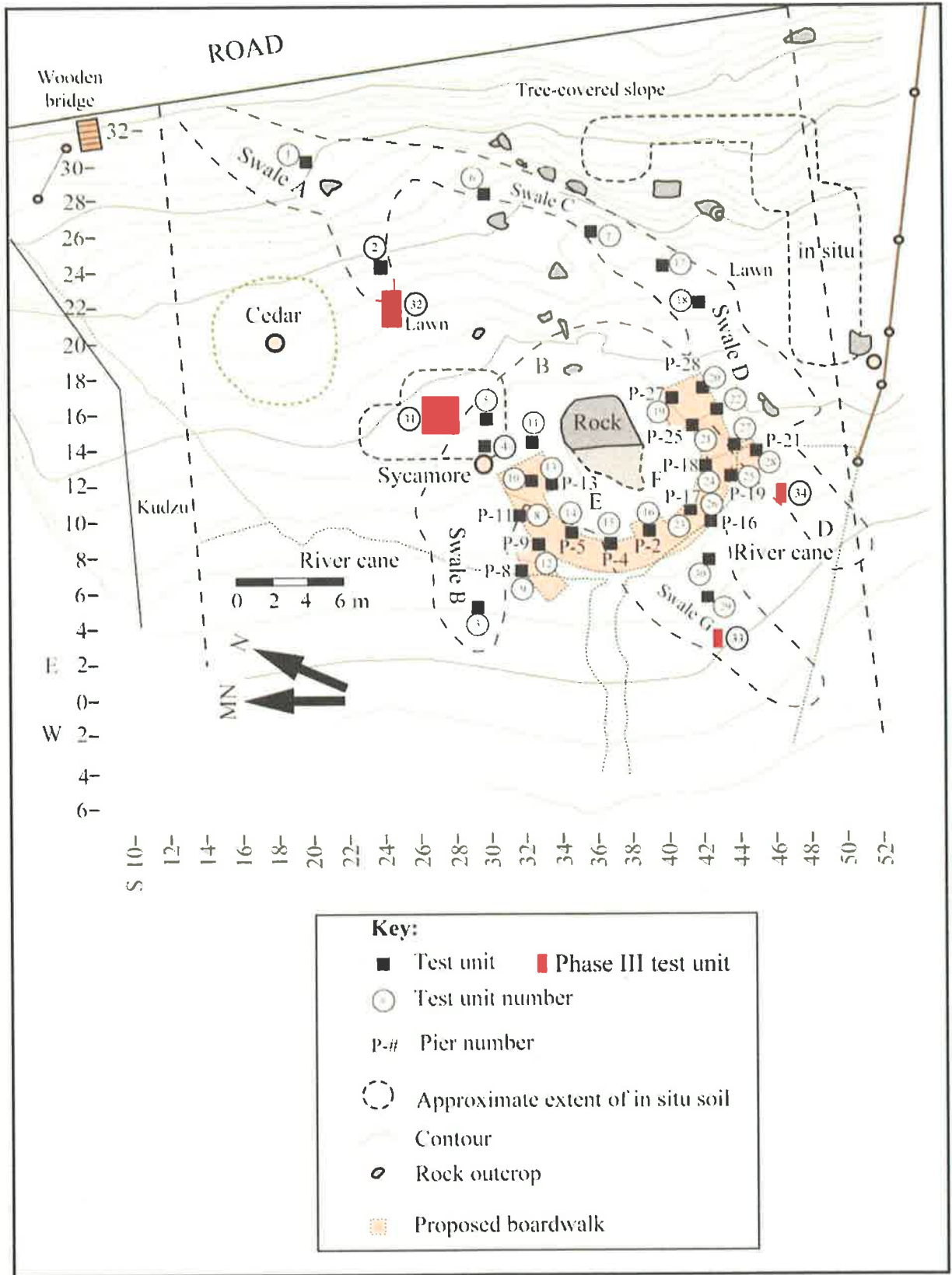


Figure 4. Map of Site 31JK3 Showing the Phase III Units.



Figure 5. Photograph of Judaculla Rock ca. 1920.



Figure 6. Photograph of Judaculla Rock in the 1930s.

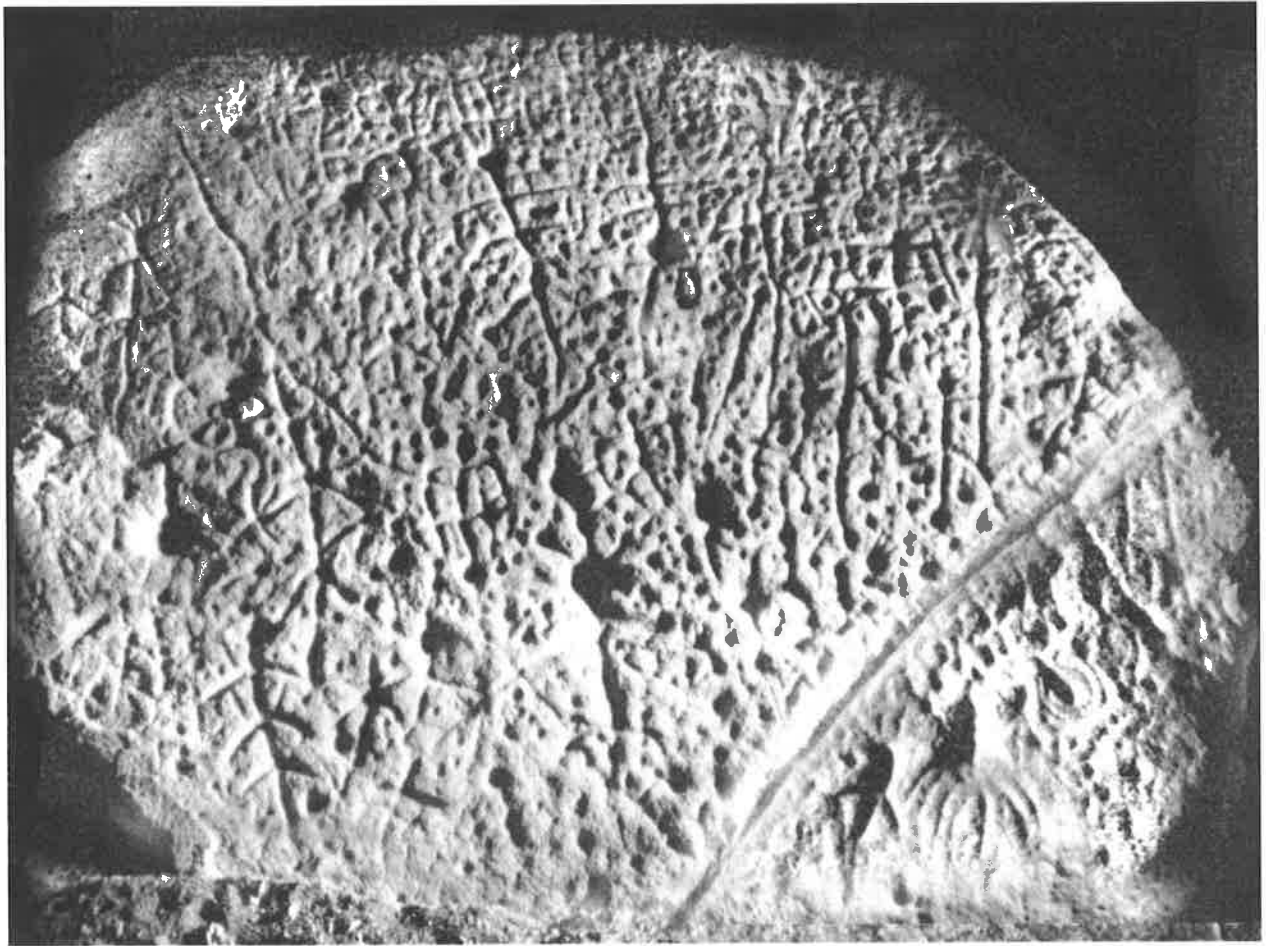


Figure 7. Composite Night-time Photograph of Judaculla Rock (2007).



Figure 8, Re-Drawn Tracing of Judaculla Rock.



Figure 9. Photograph of Judaculla Rock Showing Spring Head (2011).



Figure 10. Photograph of Judaculla Rock Showing Viewing Platform (2011).

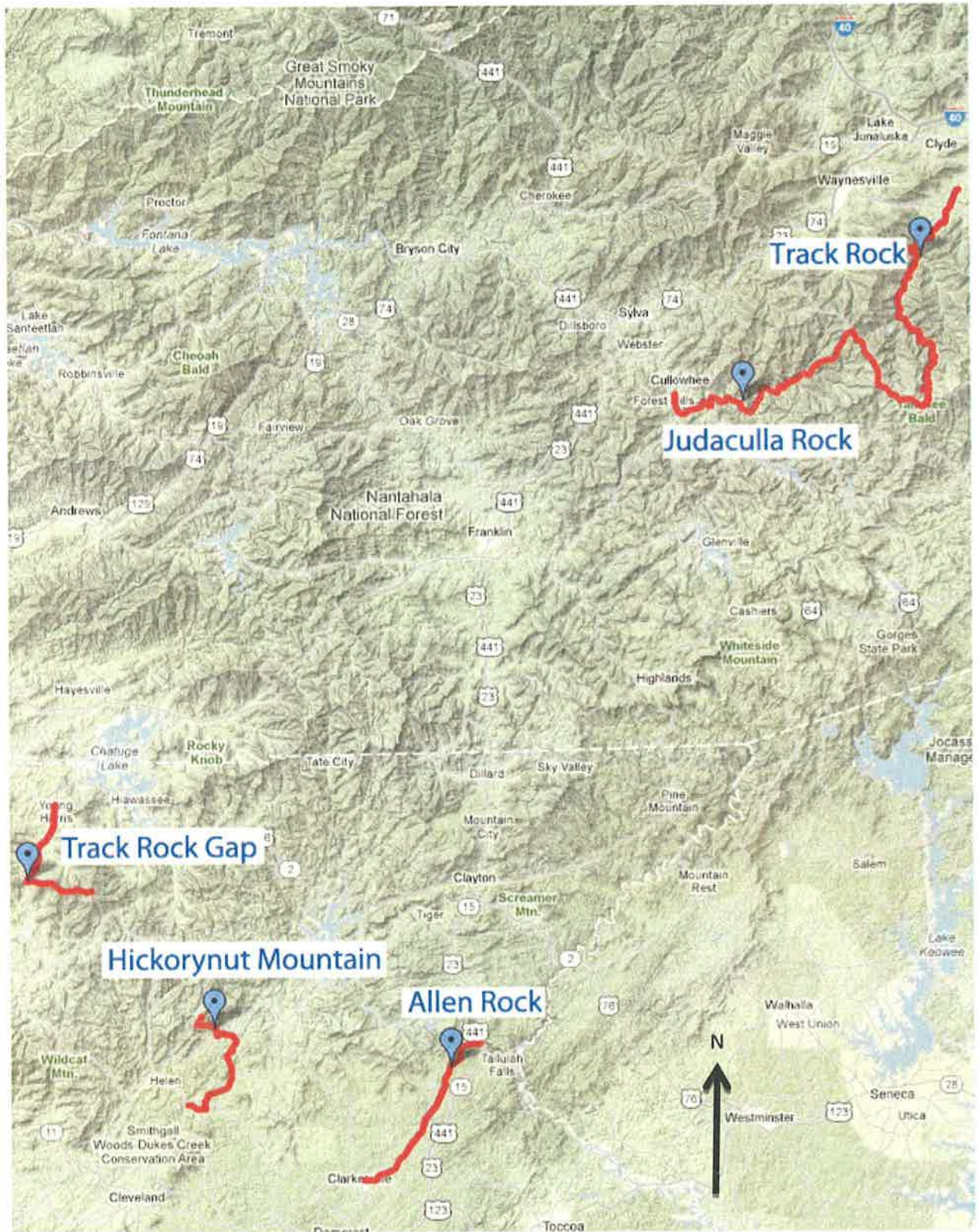


Figure 11. Map Showing Old Indian Trails (Red Lines) in Relation to Major Petroglyph Boulders Mentioned in Text.

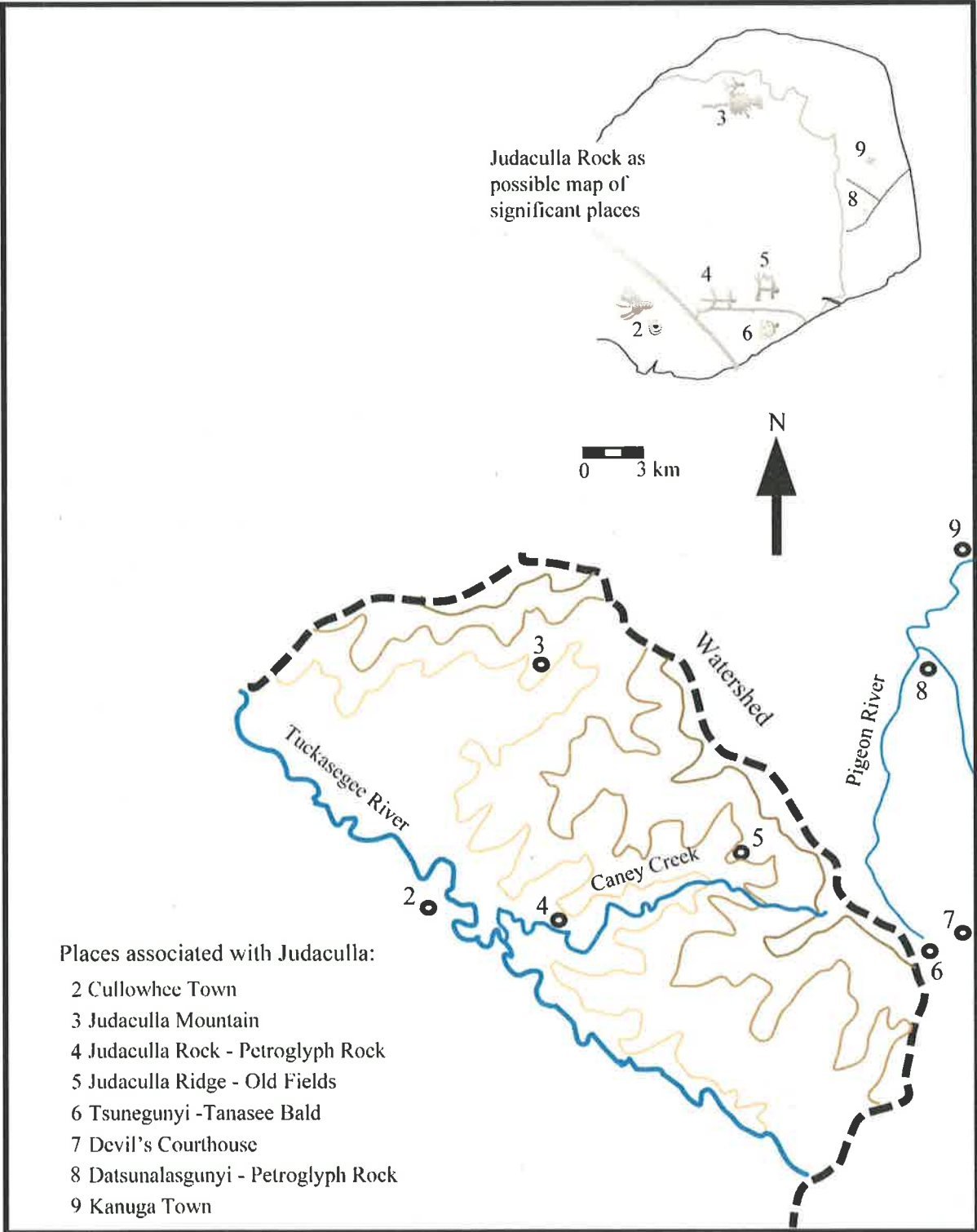


Figure 12. Graphic Comparison between Pecked Features on the Rock and Places on the Surrounding Landscape.



Judaculla Rock
Jackson County
NC
UTM Easting
308142
UTM Northing
3908492
ZONE 17

Mapped, edited, and published by Geological Survey

Control by NOS/NOAA, USGS and TWA

Topography by USGS by photogrammetric methods.

Map field checked by TWA, 1946

Polyconic projection. 1927 North American datum

10,000 foot grid based on North Carolina rectangular

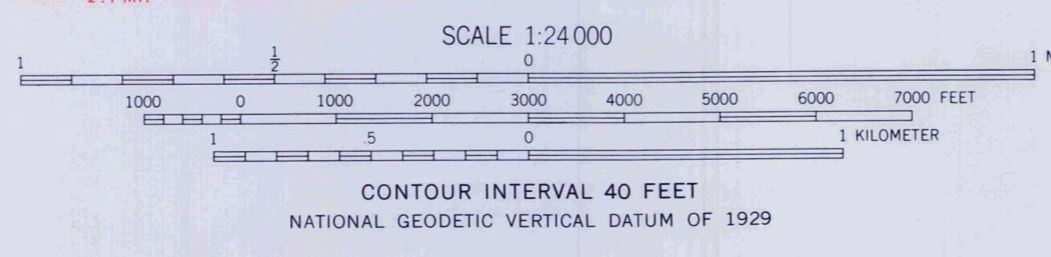
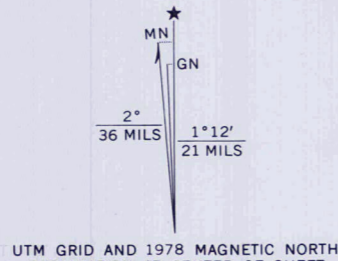
coordinate system

1000 meter Universal Transverse Mercator Grid ticks

Zone 17, shown in blue

Revisions shown in purple and recompilation of
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Authority from aerial photographs taken 1976.
This information not field checked Map edited 1978

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No major culture or drainage changes observed



North Carolina
Office of State Archaeology



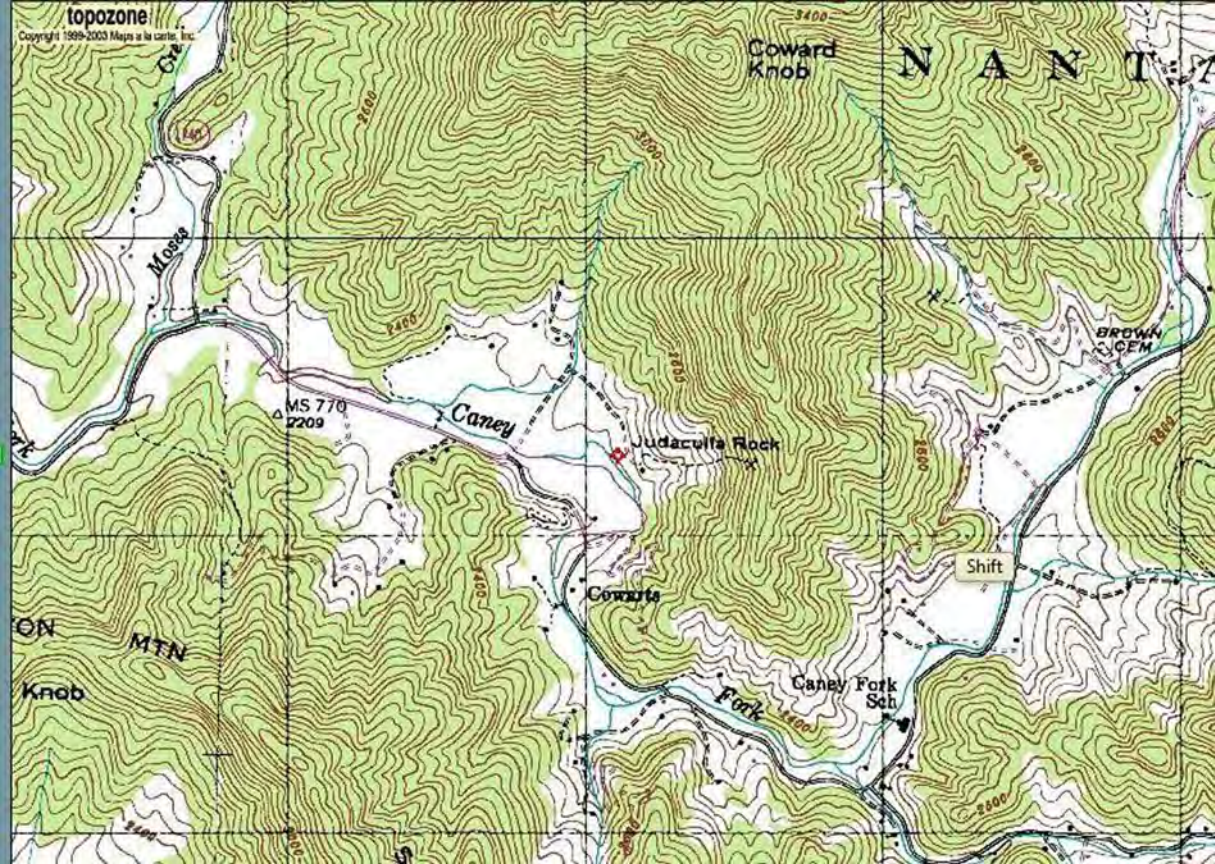
ROAD CLASSIFICATION

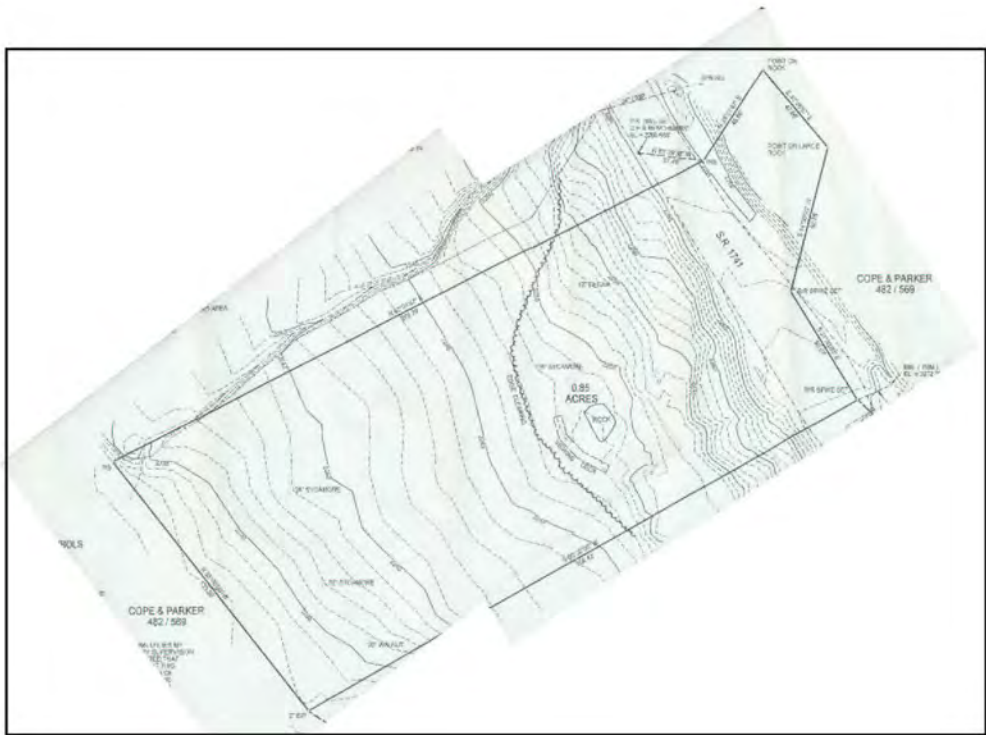
Heavy-duty	—	Poor motor road	---
Medium-duty	---	Wagon and jeep track	----
Light-duty	----	Foot trail
U. S. Route	○	State Route	○

T59
TUCKASEGEE, N.C.
35083C1-TF-024
PHOTOREVISED 1987
PHOTOREVISED 1978
DMA 4354 I SE-SERIES 8442

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TENNESSEE DIVISION OF GEOLOGY, NASHVILLE, TENNESSEE 37219
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A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

To place on the predicted North American Datum 1983
move the projection lines 8 meters south and
11 meters west as shown by dashed corner ticks





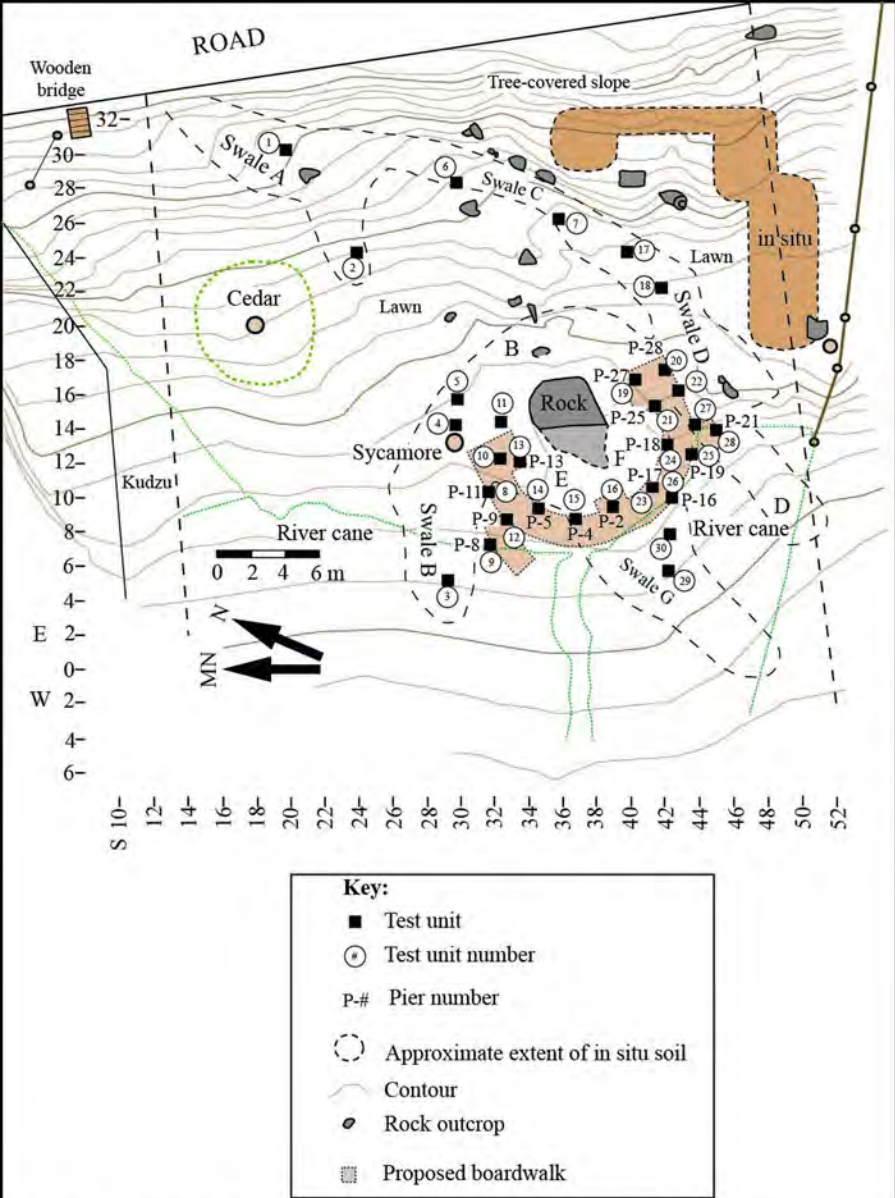


Figure 3. Map of Site 31JK3 Showing the Test Units in Relation to known In Situ Soils.

ROAD

Wooden bridge

Tree-covered slope

Swale A

Swale C

Cedar

Lawn

Lawn

in situ

Rock

Sycamore

Kudzu

River cane

River cane

Swale B

Swale G



E

W

S 10- 12- 14- 16- 18- 20- 22- 24- 26- 28- 30- 32- 34- 36- 38- 40- 42- 44- 46- 48- 50- 52-

Key:

- Test unit ■ Phase III test unit
- ⊙ Test unit number
- P-# Pier number
- Approximate extent of in situ soil
- Contour
- ⬢ Rock outcrop
- ▨ Proposed boardwalk





JUDA COLLA - ROCK — Milas PARKER — Cowarts, N.C.

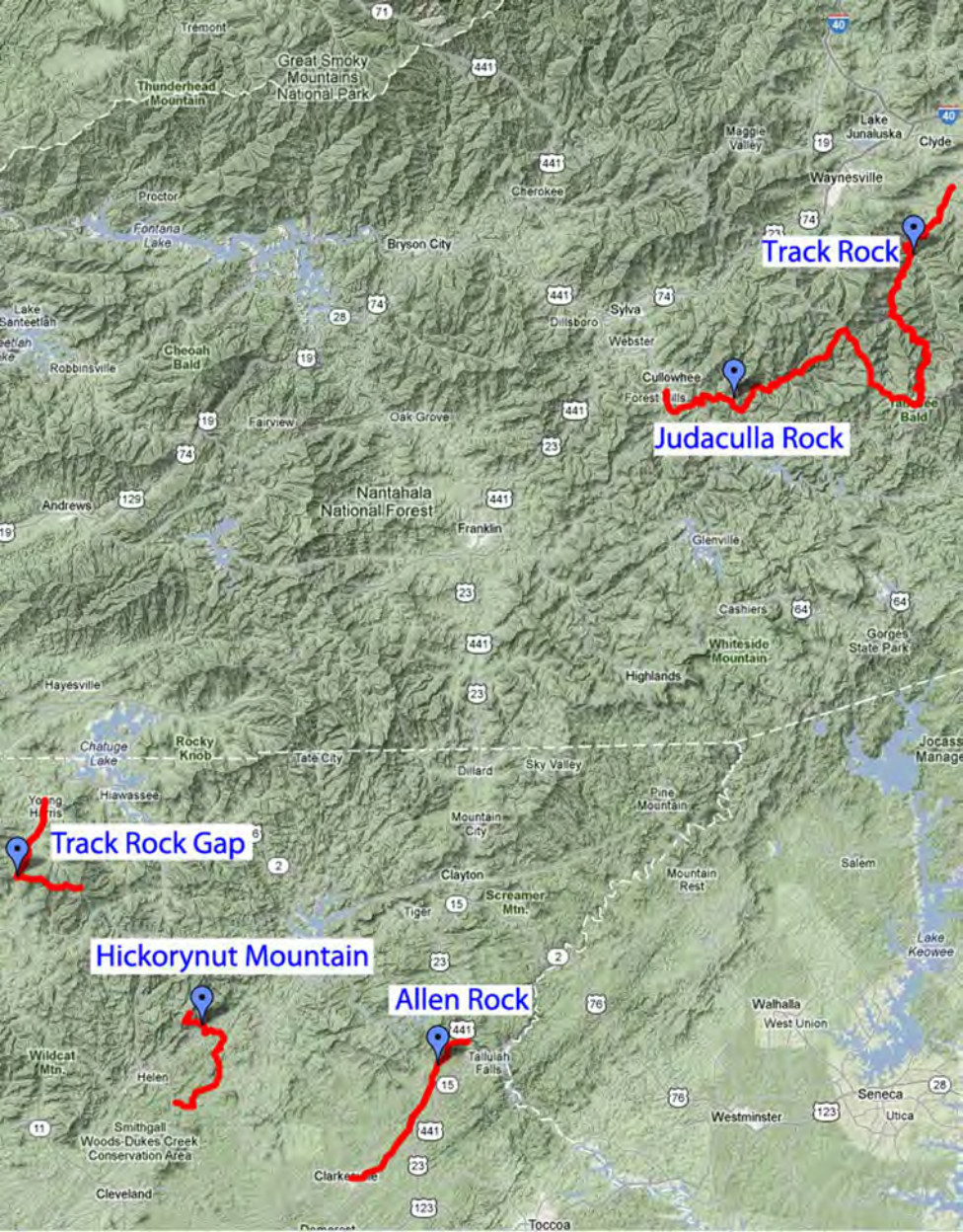




Figure 8. Re-Drawn Tracing of Judaculla Rock







Track Rock

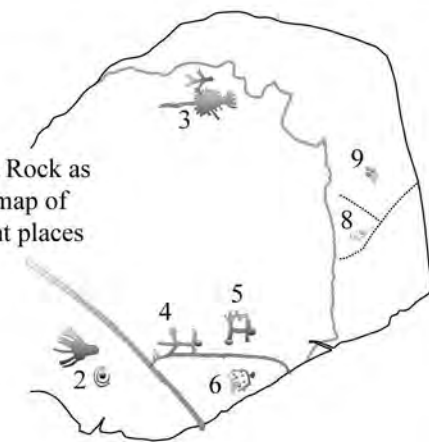
Judaculla Rock

Track Rock Gap

Hickorynut Mountain

Allen Rock

Judaculla Rock as possible map of significant places



0 3 km



Places associated with Judaculla:

- 2 Cullowhee Town
- 3 Judaculla Mountain
- 4 Judaculla Rock - Petroglyph Rock
- 5 Judaculla Ridge - Old Fields
- 6 Tsunegunyi - Tanasee Bald
- 7 Devil's Courthouse
- 8 Datsunalasgunyi - Petroglyph Rock
- 9 Kanuga Town

Figure 13. Judaculla Rock as a Picture Map of Judaculla's Domain in the Balsam Mountains.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Judaculla Rock
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NORTH CAROLINA, Jackson

DATE RECEIVED: 2/08/13 DATE OF PENDING LIST: 3/05/13
DATE OF 16TH DAY: 3/20/13 DATE OF 45TH DAY: 3/27/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000116

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: ~~N~~

~~COMMENT~~ WAIVER: N

ACCEPT RETURN REJECT _____ DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA C, D

REVIEWER Seibert

DISCIPLINE Archaeology

TELEPHONE _____

DATE 3/27/13

DOCUMENTATION see attached comments Y see attached SLR Y

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



North Carolina Department of Cultural Resources

Pat McCrory, Governor
Susan W. Kluttz, Secretary

Office of Archives and History
Kevin Cherry, Deputy Secretary

January 31, 2013

Carol Shull, Keeper
National Register of Historic Places
National Park Service
1201 Eye Street, NW
8th Floor (MS 2280)
Washington, DC 20005

RE: Judaculla Rock (31JK3), Jackson County, North Carolina

Dear Ms. Shull:

Enclosed is the nomination for the above-referenced property to be listed in the National Register of Historic Places.

We trust you will find the nomination to be in order. If you have any questions, please contact Lawrence Abbott at 919-807-6554.

Sincerely,

A handwritten signature in cursive script that reads "Kevin Cherry".

Kevin Cherry
State Historic Preservation Officer

KC/LEA

Enclosures:

MAILING ADDRESS
4610 Mail Service Center
Raleigh, NC 27699-4610

Telephone 919-807-7280
Fax 919-733-8807

LOCATION
109 East Jones Street
Raleigh, NC 27601