



Loveland Archaeological Society, Inc.
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Arrowheadlines

The Newsletter of the Loveland Archaeological Society

May 2020



Club Minutes

There are no minutes for the May meeting as once again we did not have a meeting. The Ranch is still cancelling all events and meetings through July. Andy had a discussion with David Klith, Facilities Manager with the City of Loveland regarding our August picnic in Dwayne Webster Park. The park is closed for public gatherings at this time and he advised Andy to check back at the end of June. So, we will see about our picnic at the park. David did relate that the Pulliam Community Center is projecting to open in the fall of 2021. Then perhaps we can move our monthly meetings back to the Pulliam. In the meantime, once the City of Loveland allows, we will hold our meetings in the Deveroux Room above the Rialto Theater in Old Town Loveland. This way our meetings can continue to be held on the first Tuesday of the month which The Ranch found impossible to accommodate.

Andy also contacted the Harris Ranch family and unfortunately the ranch will be closed for the Memorial Day weekend. So please, **do not** go up to the Harris Ranch Memorial Day weekend. They will let us know about the Fourth of July weekend. Everyone is encouraged to send in photos of their found artifacts. We will hold a **very large** Find of the Month(s) contest with everything found since April eligible. Stay tuned.



LAS Finds of the Month

Some of our members' finds this past Month... From Left to Right: Midland Midsection found by Myra Westfall, eastern Colorado; Foothills Corner Notched arrowhead found by Barry Bosley, Adams County, CO.; Various tools and points found by Andy Coca, Adams County, CO.

More pix of finds coming next month as well as great articles submitted by members Joyce and Jim Mountain and Mike Pearce.



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Archaeology in the News

Trade Among Tribes: Commerce on the Plains before Europeans Arrived

In the spring of 1934, an aging cowboy and stockman wrote some recollections to the editor of the Lusk Free Lance, a newspaper then published in Niobrara County in eastern Wyoming. In his letter, Addison A. Spaugh detailed his extensive life in the Wyoming cattle business, including a discovery he made in 1880 while driving cattle up the Muddy River drainage in the foothills of the Laramie Range.

“It was on this trip up the Muddy I discovered the Spanish Diggings. Thinking I had discovered a Spanish gold mine, I reported the fact to Mr. Manville [Hiram S. Manville, co-owner of the Converse Cattle Company] and he reported it to Adams and Glover, two drug store men in Cheyenne ...”

The name, Spanish Diggings, stuck. Assumptions about its origins did not. Archeologists and geologists were the first to call Spaugh’s assumptions into question. In 1894, University of Wyoming Geology Professor Wilbur C. Knight examined the quarries and estimated that “aborigines” excavated “hundreds of thousands if not millions of tons,” of quartzite. Eventually, archeologists would confirm that Spanish Diggings is a 400 square-mile series of Paleo-Indian quarries, dating to 10,000 years ago.

Trade among tribes of the Plains

Indians of the southern and northern Plains traded with each other for thousands of years. Flint points 13,000 years old, chiseled from the Texas quarries, have been found in eastern New Mexico. Quarried stone from the Obsidian Cliffs near Mammoth Hot Springs, Wyo. in Yellowstone Park, traveled to the Ohio River Valley around 100-350 CE. Archeological artifacts do suggest, however, that native-to-native trade expanded over time. Emory Dean Keoke and Kay Marie Porterfield, authors of the Encyclopedia of American Indian Contributions to the World, say that the Hohokam tribe, centered in present day Arizona, traded seashells, which they had acquired from the Mojave tribe, for buffalo hides from various southern Plains tribes. “By between 500 and 200 B.C., North American Indians had established a vital network of trade.”



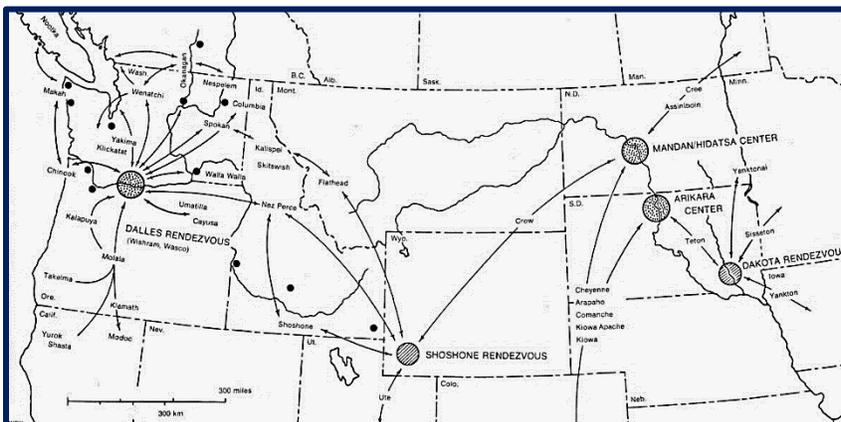
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Wyoming's role in tribal networks

The center of Wyoming, close to modern-day Lander, is isolated and roughly 800 miles equidistant from the three major pre-settlement trading centers for tribes: The Dalles, where the Chinookan tribes gathered along the Columbia River in what's now Oregon; Taos Pueblo in present New Mexico, which serviced the tribes of the southwest; and the Mandan/Hidatsa trade center, where the Knife River joins the Missouri River in modern-day North Dakota, where northern Plains tribes came to. There were also trade centers further south along the Missouri in what's now South Dakota – the Arikara Center and the Dakota Rendezvous – that attracted mostly tribes from the southern Plains. Wyoming, however, was home to at least two enterprising tribes, the Crow, and particularly the Shoshone, who had their own trade fair, the Shoshone Rendezvous. We know little about this event, including its exact location. The recognized authority on the Shoshone Rendezvous, Smithsonian ethnologist John C. Ewers, wrote in the early 1950s that the most likely location was in “in the river valleys of southwestern Wyoming west of the South Pass— “a description that would also fit the later, better-known fur trade rendezvous of 1825-1840. Tribes, aiming for handsome profit, would buy items from either the Mandan/Hidatsa Center or the Dakota Rendezvous and transport them to southwest Wyoming each spring. Ewers notes that in June 1805, the Crow traded 250 horses to the Hidatsa, who offered 200 guns in exchange. The next year the Hidatsa offered 200 guns to the Cheyenne, hoping to receive at least that many horses in exchange. Normal markups were 100 percent; the Crow sold horses to the Mandan and Hidatsa at twice the price they had paid at the Shoshone rendezvous. The river tribes doubled the prices again when trading with others, like themselves, on the upper Missouri.

W. Raymond Wood, professor emeritus of anthropology at the University of Missouri, said that long before the advent of Europeans the Shoshone Rendezvous served as a trade link between tribes of the Pacific Coast and tribes of the upper Missouri. “Crow Indians,” writes Wood, “carried goods to this rendezvous from the northern plains; Utes brought goods to it from the Southwest; and the Shoshone, Nez Perce, and Flatheads brought goods from the Great Basin and Plateau.”



Trade links among northern Plains tribes about 1775, before the arrival of Europeans.

The Shoshone Rendezvous eventually gave way to the Green River Rendezvous, generally credited as an invention of Rocky Mountain Fur Company co-founder, William Ashley.

Although there is no direct connection between the two,

Ewers says its “probable” that Ashley’s rendezvous “was an adaption of the pre-existing Shoshoni trading rendezvous, at the same season of the year and the same region, in the advantage of white trappers.”

“We think that the Shoshone were among the great Indian traders in the interior West,” said Dudley Gardner, professor emeritus of history and political science at Western Wyoming Community College in Rock Springs. In his 1907 Handbook of American Indians North of Mexico, anthropologist and archaeologist Fredrick Webb Hodge lists 13 tribes that included Wyoming in their historical range. Half of those spent a significant amount of time in this region: Arapaho, Cheyenne, Crow, Shoshone, Ute and later, the Sioux.



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These tribes tapped Wyoming's abundant natural resources for desired trade goods: quartzite or obsidian for knives, scrapers and arrowheads; buffalo for robes, dried meat, pemmican and hides; soapstone for bowls; elk or deer for tanned hides; and horn, particularly from the bighorn sheep, for making bows, which were highly desired. Again, the Shoshone were prominent. "One other specialty practiced by Sheepeaters, recognized by all other Shoshoni," recorded Maine-born trapper Osborne Russell, who worked the Rocky Mountain fur trade in the 1830s, "was the manufacture of very powerful bows from the horn of a mountain sheep. The bows were beautifully wrought from Sheep, Buffaloe and Elk horns secured with Deer and Elk sinews and ornamented with porcupine quills and generally about 3 feet long." The Shoshone, it seems, traded with everyone, including northwest and southwest tribes. Other Rocky Mountain and central Plains tribes also took goods to the Missouri River valley to trade for corn, pumpkin, squash and native-grown tobacco. Their primary trading partners were the Mandan and Hidatsa of what is now North Dakota and, to a lesser degree, the Arikara, who were located north of the Grand River in present South Dakota. In his journal, William Clark of Corps of Discovery fame noted that the Arapaho conducted business with the Mandan, while the Cheyenne and Sioux traded with the Arikara. Corn also appealed to former woodland tribes. "For the Sioux, corn was more important than blood," says James P. Ronda, professor of Western American History at the University of Tulsa. In August, "as in every other late summer and early fall, Sioux bands flocked to the Arikara towns, bringing meat, fat, and hides from the plains and European-manufactured goods from the Dakota Rendezvous." Similarly, Ewers notes that the Crow and Cheyenne, "both of which tribes had formerly been horticulturalists, seem to have been particularly fond of corn ... while the Cheyenne found it difficult to go without this vegetable."

Probably one of the best descriptions of Plains tribes trade fairs comes from the journal of François-Antoine Larocque, a trader from the Montreal-based Northwest Company. On June 25, 1805, Larocque described a band of 654 Crow warriors dressed in buckskins and carrying painted rawhide shields riding into a Hidatsa and Mandan village on the banks of the Knife River. After making a display meant to show off their wealth and power, the Crow returned to their tipis, set up west of the Hidatsa and Mandan settlements. Their hosts followed, "carrying a quantity of Corn raw and cooked which they traded for Leggings, Robes, and dried meat."

Early post-settlement trade



When Larocque and Lewis and Clark encountered each other at the Hidatsa and Mandan villages in 1804 and 1805, there had already been white traders there for at least a decade. But when, 600 miles further west in what's now western Montana, the Corps of Discovery encountered a group of Lemhi Shoshone, the white men were the first the Shoshone had seen.

After the first white-Indian contacts, European-tribal trade was not always quick to develop, however. Wyoming State Archeologist Greg Pierce notes in his doctoral thesis that on the northern Plains, stone tools and weapons, including bows and arrows, "remained in use from the 17th through the 19th century."

These manufactured goods didn't necessarily come into Indian hands directly from white traders. For example, Larocque met some of the Shoshone—whom he calls the Snakes—at these Knife River trade fairs and noted how they acquired goods, explaining in great detail how Indians could have European items through indirect trade. The Snakes dwell east of the Flat Heads upon the same range of mountains and on the head of rivers that have likewise a southerly course. They say there is much beaver on their lands and that they partly dress with it, they are all on good terms with the Rocky Mountains with whom they carry on such a trade as the Flat Heads.



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This nation is very numerous & each tribe has different names. The more southern tribes have dealings with the white of New Mexico from whom they get thick striped Blankets Bridles & Battle axes in exchange for Buffaloes robes and Deer Skins, but it is probable that this trade of the Snakes is carried on at a second or third hand and that they themselves have no direct trade with the Spaniards.

“This process of ‘indigenizing’ the horse may have resulted in the acceleration or intensification of traditional native activities, such as raiding and bison hunting, or cultural practices related to social and political stratification,” writes Wyoming State Archeologist Pierce. “However, there appears to be no reordering of indigenous worldviews as a result of the horse.”



The gun was another story. Until the invention of the repeating rifle, tribes preferred to hunt bison with traditional bows and arrows. They used guns in warfare, however. The gun, first introduced to Plains tribes in the early 18th century left the tribes dependent on Europeans for ammunition, gunpowder and repair.

European-tribal trade also brought disease. Smallpox may have altered post-settlement Indian trade more than the gun or the horse.

The 1837 Great Plains smallpox epidemic killed thousands of people along the Missouri. Hardest hit was the Mandan. Historian Paul Carlson says that at the height of the culture, the Mandan had 15,000 people. After successive epidemics, ending with the smallpox epidemic of 1837, “only 138 people remained.”

The Rocky Mountain Fur Trade

As white intrusion became more common, the area that is now Wyoming played a more important role in Indian-to-European trade. The fur trade, which in Wyoming ran roughly from 1805-1840, involved numerous tribes. In 1824, Jedediah Smith, on a tip from the Crow, crossed South Pass and began trapping beaver on the Green River. Fort Laramie, built in 1834 at the confluence of the Laramie and North Platte rivers, served as a fur trading post.

The Green River Rendezvous, first held in 1825, attracted not only the Shoshone, but the Nez Perce, Ute, Flathead and other tribes. When the Oregon Trail started attracting significant emigrant traffic in the 1840s, local entrepreneurs—Indian and white—began doing business with the travelers. Veteran mountain men Jim Bridger and Louis Vasquez founded their trading post in 1843 on the Black’s Fork of the Green River—in the heart of Shoshone territory—to sell goods, livestock and blacksmithing services to the travelers

By 1854, there were small posts along the Oregon/California trail every 12 or 15 miles across what’s now Wyoming. These were mostly run by French-speaking men with native wives and families—predominantly Lakota Sioux in what’s now eastern Wyoming, Shoshone to the west. The older tribe-to-tribe trading patterns, altered by disease, market hunting and the fur trade, began to fade away. In 1851, Commissioner of Indian Affairs Luke Lea promulgated a doctrine calling for the Indians' "concentration, their domestication, and their incorporation.” The reservation period had begun.



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Kachina Brings The Spring *A Native American Legend*



An Indian tribe living in the south-western country was once filled with fear and suffering. It was the beginning of spring, when the green buds should have been peeping from the trees, and new flowers should have been lifting their fresh, cheery faces from the grass, but something was wrong with this springtime. It was not like spring. There was no rain from the hard blue skies that looked down without tears of pity on the hills and prairies that would not flower and the dry creek beds where water used to flow. And the weather should have been warm, but it was bitter cold. In the day the sun was far away and had no heat. In the night the moon and stars were like cold steel in the wide, black sky, where no clouds floated. And because of these things the Indians suffered great hunger. There was little food, only parched corn and acorns and

shreds of dried buffalo meat. Gone were the wild deer, flown away were the wild turkeys, gone were the buffaloes. The animals and the birds which the Indians used to shoot and eat could not live there without water and food, and they had died or had left the country. And the berries that the tribe needed to eat could not grow in the dry, hard earth. There was no rain to call them up from their sleep under the ground. The Indians wandered over the hills in search of food, but they could find none, and they began to starve, the skin on their bodies became loose, their bones began to show through their flesh. Their women and children grew weak and moaned or cried in the night because they were hungry.

One night the tribe's medicine man, the wrinkled, wise old Indian who warded off the evil spirits and who knew how to get the good spirits to grant the Indians' wishes, came out of his wigwam and beat loudly on his drum. He was calling the tribe to come to listen to him. The Indians hurried around him and watched him in fear as he pounded on his drum and danced and shouted a song. The starving dogs, when they saw his painted face and his red eyes burning with the light of the campfires, howled and ran away with their tails between their legs and hid. They knew there was a strange power working in him. Suddenly the medicine man cried to the Indians, "Ho! Hear me! The Great Spirit has thundered in my ears and told me to speak. He has taken away from us the rain and the flowers and the animals because we have angered him. But he will give us help if we will make him a burnt offering. We must burn something which we love most and gather its ashes and scatter them to the four winds of heaven. Then the winds will carry the ashes to the Great Spirit, and he will be pleased again. Go back to your wigwams and think what we love most. Tomorrow we will burn it when the sun rises." Among the Indians who listened to the medicine man was a little girl. She was holding in her thin arms a wonderful kachina doll made for her by her grandmother. This kachina was far prettier than any of the others in the tribe. It was made of wood carved with a flint knife. Painted on the wooden form were the clothes of a warrior, an Indian brave. On its head was a war bonnet of blue feathers and its eyes were made of two little black beads dyed from berries. The little Indian maiden loved her kachina, carried it with her when she played and slept with it in her arms at night. When this little girl heard what the Great Spirit wanted, she almost cried, for she felt in her heart that nothing among her people was more loved than her own doll. But she looked up and saw the shadows of pain in the face of her hungry mother. She saw how thin the face of her baby brother was strapped to his mother's back in his cradle.





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She remembered low moans in the wigwams at night, and she knew her people suffered because the Great Spirit was angry. She looked down at her beloved little doll, held it tightly to her breast and slipped away to her father's wigwam where she lay for long time with her face pressed close against her doll.

The lodges were still and the fire in the middle of the camp had died down to red embers when the little girl came out again. In her arms was her doll. She knew she loved her kachina more than anything else was loved in the tribe, and she had decided to give it up as the Great Spirit had asked, so that her people would be happy again. She cried a little bit as she laid twigs on the dying embers of the fire. But she blew the fire until it sprang up into a blaze that made the shiny eyes of her doll sparkle, so they seemed to be bright with tears, like her own. She hugged the doll and kissed it. Now she laid it in the middle of the flames. Quickly the flames began to eat the doll. The blue feathers on its head were gone, the tiny shoes turned into smoke, the beady eyes fell off the burning face into the fire, and soon there was nothing left of the doll the little girl had loved. Now she raked out the ashes and sat down to watch them cool. When they had cooled, she took them in her two hands and held them up while the cool wind blew them out of her hands and into the darkness. Finally, the little girl stooped and patted the ground where the ashes



of her doll had lain. Then a wonderful thing happened. Where the ground was bare and hard before, it was now covered with soft leaves that felt warm to her cold little hands. The sharp cold of the night wind now was gone, and the smell of spring flowers seemed to fill the air around her. The Great Spirit must have been pleased with the offering of her doll. Happy once more, the little girl hurried to her wigwam and lay down to sleep. In the morning, the child was awakened with the sound of joyous cries outside. She heard drums beating and heard dancing feet. The Indians were singing. She peeped outside and saw that she had pleased the Great Spirit, because for the first time in many moons a misty rain was falling, a rain that was good to the thirsty earth. The cold wind was gone, too. The warm south wind was gently blowing through the rain and rustling trees that were heavy with new green leaves. She went outside and saw a wonderful sight on the hills around the camp. Everywhere the hills and prairies were covered with strange and lovely flowers the Indians had never seen before. When she ran to pick one of them, she saw that they were shaped like the little bonnet of feathers her doll had worn, and blue like those feathers. At the heart of each small blossom was a speck of red, just like the red of the fire which had burned her doll. And the tips of buds were silver gray, like the ashes that were left after it had been burned. When the little girl hurried with one of the new flowers to the Indians, they knew what had happened. She had given her doll to the Great Spirit and he had given back to her millions of flowers that were now lying on the hills like a piece of blue sky fallen to earth. And spring had come at last. The Indians named the new flowers bluebonnets, because they were like the blue bonnet of the little girl's doll. Today, when the bluebonnets appear on the Texas prairies, it is a sign that the Great Spirit has once more returned springtime to the earth.



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ARTIFUNFACTS TRIVIA QUIZ

Last Month's Trivia Question: So, you want to outrun a buffalo (American Bison) do you? How fast would you have to run to do that?

Answer: A bison can run 35mph; the fastest human, Usain Bolt (below), was clocked at 27.5mph. You do the math!

HELP!



This Month's Trivia Question: In this era of lockdown, Artifunfacts is going Global. What is the oldest known settlement yet discovered by archaeologists? Hint: It's not in the US.