



Concho Valley Archeological Society Newsletter

October 2017

Return to Independence Creek

Evans Turpin (Iraan Archeological Society) has been in touch with the new manager of Independence Creek and set up a new outing for our society members. In the past we always conducted any work at Independence Creek together and this is our opportunity to start up the work we've all come to enjoy so much at this excellent location.

The outing will be the weekend of October 28th. We will be provided lodging accommodations for Friday and Saturday nights, as was done in the past. Although I have no specifics I've been told there are three locations that we will be conducting reconnaissance for surface artifacts and possibly recording, depending on the results. The locations are easy to get to with no difficult climbing involved.

I'm not sure which buildings we will be provided, but I'm sure there will be enough rooms available. We usually bring our own sleeping bags and sleep right on top of the beds to keep the staff from having to deal with all the laundry issues. We also bring our own food and usually do pot luck dinners. Lunches are usually in the field and you bring your own, along with water and drinks. They have kitchen supplies on hand and all we have to do is clean up after ourselves before departing.

We would like to thank Lisa Wrinkle for assisting us in setting up this return to this wonderful preserve.

For those who aren't familiar with Independence Creek it is about 2.5 hours from San Angelo. You go west of Ozona on I-10 and take the Sheffield exit (about 25 minutes west of Ozona). Then you take highway 349 south out of Sheffield for about 22 miles. The entrance is on the left. Look for the sign Chandler Guest Ranch (which lies beyond the preserve property). The preserve will be 1 mile on a dirt road.

Anyone wishing to go needs to contact Tom Ashmore so we can put together a list of persons and dates/time of arrival. Contact via email at tomashmore@wcc.net or call at 210-386-2856. Just leave a message if there is no answer.



2017 Archeology Fair



Concho Valley Archeology Fair

An Exciting Learning Opportunity for All Ages

Scattered across our vast state are clues to a story that began thousands of years ago, a story that remains unwritten and lies beneath our very feet. It is the story of Texas that has continued through a multitude of generations. It is also the story of diverse cultures that lived on the land, adapting to different environments and changes in climate, animals and plant life that occurred with the passage of time. There are no written records about the thousands of years of Texas prehistory that came before the first Europeans (Spanish explorers who arrived in the 16th Century). Even in the centuries following European contact, written records often lack details of past life in Texas. Archeology enables us to fill in important gaps and piece together the story of Texas through the examination of the clues that literally lie in the dirt. Archeological discoveries help us more fully understand and appreciate Texas' rich heritage.

"Yesteryears Revisited", an Archeology Fair started eighteen years ago, offers the Concho Valley people of all ages a chance to explore the past. Together with Fort Concho (who provides an excellent setting for the fair), the CVAS has provided exhibits, demonstrations and hands on activities that help tell the story of our past.

During our September meeting, the CVAS voted to continue hosting the fair along with Fort Concho. In 2018, the fair will be held on Museum Day Saturday September, 22nd.

For the past five years Callan Clark has been the Fair Chairman. At this time he has asked to be relieved of these duties. We are happy to announce that Michelle Doss will be taking on the responsibilities of Fair Chairman. We look forward to her leadership and guidance during this event.

Hats off to Callan for a job well done. His leadership and guidance over the years is appreciated. Callan said "now I can go back to doing what I like "Clues in the Dirt". Thanks again Callan.

A very special thanks to all of you who have participated in the fair over the years. Mark September 22nd, 2018 on your calendar and help the CVAS provide the Concho Valley with a glimpse into the past.

Larry Riemenschneider

October Meeting Presentation

This month Brownie and Arnetta will be speaking about their work conducted during the 2017 Texas Archeological Society Field School at Camp Wood. The meeting will start at 7 p.m. on October 26th at the Fort Concho Living History Stables classroom.

November CVAS Outing

There will be an outing for CVAS members to the property of CVAS members Michelle and Derek Doss on November 18th to do some reconnaissance and shovel testing of three separate areas. From our previous visits this property has shown to be a rich area of Indian encampments. We found another tool near the arroyo and there is a knoll area we haven't explored. There's also the discoidal /mano cache area and the hearth that held the double nutting stone mano, They are also interested in looking at an area where they found the Castroville point.

The Doss property is in the Carlsbad area. More information will be coming out via email and in the October meeting.

Household Utensils of the Plains Indians

www.accessgenealogy.com, July 3, 2013

We have no definite information as to how Plains tribes foods were boiled among these non-pottery making tribes before traders introduced kettles. Many tribes, however, knew how to hang a fresh paunch upon sticks and boil in it with stones. Some used a fresh skin in a hole. Thus Catlin says:

There is a very curious custom amongst the Assinneboins, from which they have taken their name; a name given them by their neighbors, from a singular mode they have of boiling their meat, which is done in the following manner: when they kill meat, a hole is dug in the ground about the size of a common pot, and a piece of the raw hide of the animal, as taken from the back, is put over the hole, and then pressed down with the hands close around the sides, and filled with water. The meat to be boiled is then put in this hole or pot of water; and in a fire which is built near by, several large stones are heated to a red heat, which are successively dipped and held in the water until the meat is boiled; from which singular and peculiar custom, the Ojibbeways have given them the appellation of Assinneboins or stone boilers...

The Traders have recently supplied these people with pots; and even long before that, the Mandans had instructed them in the secret of manufacturing very good and serviceable earthen pots; which together have entirely done away [with] the custom, excepting at public festivals; where they seem, like all others of the human family, to take pleasure in cherishing and perpetuating their ancient customs.



Boiling with Hot Stones in a Paunch supported by Sticks. Blackfoot.

These methods were known to the Arapaho, Crow, Dakota, Gros Ventre, Blackfoot, and Assiniboin. Doubtless they were generally practiced elsewhere in the Plains. Since California and the whole Pacific coast northward as well as the interior plateaus had stone-boiling as a general cultural trait, this distribution in the Plains is easily accounted for. On the other hand, the eastern United States appears as a great pottery area whose influence reached the Village tribes. So excepting the pottery-making Village tribes, the methods of cooking in the Plains area before traders introduced kettles seem to have comprised broiling over the fire, baking in holes in the ground, and boiling in vessels of skin, basketry, or bark. For the first, pieces of meat were impaled on a stick and either held over the fire or the butt of the stick thrust in the ground.

Household Utensils of the Plains Indians

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Cooking in a hole was universal in the basin of the Columbia River, especially for edible roots. A pit was dug and a fire built in and over it. When a great mass of embers and ashes had accumulated they were scraped away, the hole lined with leaves or bark, the roots put in and covered, after which the ashes and embers were scraped over all. After the proper interval the pit was opened and the food served. The tribes on the western border of the Plains, the Blackfoot, Shoshoni, etc., also cooked roots in this way, but in common with the typical tribes used the same method for meat. Thus we see that neither pottery nor metal vessels are essential to good cooking.

Buffalo horn spoons were used by all and whenever available ladles and dishes were fashioned from mountain sheep horn. Those of buffalo horn were used in eating; those of mountain sheep horn usually for dipping, skimming and other culinary processes. In making these spoons, the horn was generally scorched over a fire until some of the gluey matter dried out, and then trimmed to the desired shape with a knife. Next it was boiled in water until soft, when the bowl was shaped over a water-worn stone of suitable size and the handle bent into the proper shape. The sizes and forms of such spoons varied a great deal, but no important tribal differences have been observed. In traveling, spoons, as well as bowls, were usually carried in bags of buffalo skin. Among the Village tribes, wooden spoons were common, similar to those from Woodland collections. Bowls were fashioned from wood but were rare among the southern and western tribes. Knots of birch and other hard wood found occasionally along rivers were usually used for bowls. These were worked into shape by burning, scraping down with bits of stone, and finally polishing. They were used in eating, each person usually owning one which he carried with him when invited to a feast. Occasionally, bowls were made of mountain sheep horn, but such were the exception, rather than the rule. The finest bowls seem to have been made by the Dakota, and the crudest by the Comanche and Ute.

Tools

It is believed that formerly knives were made of bone and stone, but we have no very definite data. In fact, many tribes secured knives and other trade articles by barter with other Indians long before they were visited by explorers; hence, we have little in the way of historical data.

Perrot, one of the first French explorers visiting the eastern border of this area, gives the following report of an address he made to some Fox and other Indians.

"I see this fine village filled with young men, who are, I am sure, as courageous as they are well built; and who will, without doubt, not fear their enemies if they carry French weapons. It is for these young men that I leave my gun, which they must regard as the pledge of my esteem for their valor; they must use it if they are attacked. It will also be more satisfactory in hunting cattle [buffalo] and other animals than are all the arrows that you use. To you who are old men I leave my kettle; I carry it everywhere without fear of breaking it. You will cook in it the meat that your young men bring from the chase, and the food which you offer to the Frenchmen who come to visit you. He tossed a dozen awls and knives to the women, and said to them: Throw aside your bone bodkins; these French awls will be much easier to use. These knives will be more useful to you in killing beavers and in cutting your meat than are the pieces of stone that you use. Then, throwing to them some rassade (beads): See; these will better adorn your children and girls than do their usual ornaments."

This is a fair sample of what occurred every where. On the other hand, the Indian did not so readily change his art, religion, and social customs. Perhaps the best early observer of primitive tools was Captain Lewis who writes of the Northern Shoshoni in the Original Journals of the Lewis and Clark Expedition, Vol. 3, p. 19, as follows:

The metal which we found in possession of these people consisted of a few indifferent knives, a few brass kettles some arm bands of iron and brass, a few buttons, worn as ornaments in their hair, a spear or two of a

Household Utensils of the Plains Indians

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foot in length and some iron and brass arrow points which they informed me they obtained in exchange for horses from the Crow or Rocky Mountain Indians on the Yellowstone River, the bridlebits and stirrups they obtained from the Spaniards, tho these were but few, many of them made use of flint for knives, and with this instrument, skinned the animals they killed, dressed their fish and made their arrows; this flint is of no regular form, and if they can only obtain a part of it, an inch or two in length that will cut they are satisfied. they renew the edge by flecking off the flint by means of the point of an Elk s or deer s horn, with the point of a deer or Elk s horn they also form their arrow points of the flint, with a quickness and neatness that is really astonishing, we found no axes nor hatchets among them; what wood they cut was done either with stone or Elk s horn, the latter they use always to rive or split their wood.

Among the collections from the Blackfoot and Gros Ventre, we find models of bone knives made by old people who claimed to have used such. There are also a few flakes of stone said to have been so used when metal knives were not at hand.

No aboriginal axes have been preserved but they are said to have been made of stone and bone. The hafted stone maul is everywhere present and we are told that the ax was hafted in a similar manner. Drilling was performed with arrow points and wood was dressed by stone scrapers.

Though we may be sure that the tribes of the Plains were, like those in most parts of prehistoric America, living in a stone age at the time of discovery, it is probable that they made some use of copper. The eastern camps of the Eastern Dakota were near the copper mines of Lake Superior and in 1661 Radisson, a famous explorer, saw copper ornaments while among their villages in Minnesota.

Prehistoric copper implements are numerous in Minnesota and Wisconsin but such objects are rare within the Plains area. Yet, all these implements were of pure copper and therefore too soft to displace stone and bone, the Plains Indian at all events living in a true stone age culture.

Digging Stick

From a primitive point of view, the digging stick is most interesting. It has been reported from the Blackfoot, Gros Ventre, Hidatsa, Mandan, and Dakota as a simple pointed stick, used chiefly in digging edible roots and almost exclusively by women. (It is important to note the symbolic survival of this implement in the sun dance bundle of the Blackfoot, p. 117). Some curious agricultural implements are to be found in the Hidatsa collection, especially hoes made from the shoulder blades of buffalo. The latter have been reported from the Pawnee, Arikara, and Mandan.

SWFAS Transactions Publication

October 1st was the goal for getting the papers in for the 2018 SWFAS Transactions publication. Tom Ashmore volunteered to take on the job of publishing this journal of archeological research that will be made available to the membership organizations at the 2018 SWFAS symposium in April 2019. Each organization is obligated to purchase 10 copies at \$15 per copy. These are to be sold back to each organization's membership to recoup the cost. To date we have received seven of the expected nine papers. This year's publication has excellent research papers.

- Butterfield Overland Mail's Grape Creek Station (41CK305), Coke County, TX, Tom Ashmore
- Adolescent Burial in a Late Prehistoric Site, Larry Riemenscheider
- Preliminary Report on Watkins Ranch Petroglyphs, Evans Turpin
- Metal Artifacts of the Historic Plains Indian Camp, Rick Day
- New Investigations of an Archaic Bison Kill Site in the Texas Panhandle, Veronica M. Arias
- Fort Chadbourne Archeological History, Garland Richards
- A Preliminary Report on the Fort Chadbourne Biface Cache, Christopher Lintz
- 3D Geoarchaeological Data of two Adobe Pithouses in New Mexico, Arlo McKee and Charles Frederick
- An Investigation into Prehistoric Trade Fair Sites in Texas, Eric Schroeder

WE'RE ON THE WEB AT
CVASSANANGELO.ORG

Meeting Location

Please remember that our meetings are now in the classroom at the Fort Concho Living History Stables, **236 Henry O. Flipper St.** We enter **through the side door.**

2017 Membership Application

Name _____

Address _____

City _____

Zip _____ Phone _____

Cell _____

Family members _____

Email _____

I pledge I will not intentionally violate the terms or conditions of any current or future state or local statute concerning cultural resources or engage in the practice of buying or selling artifacts for commercial purposes, or engage in the willful destruction of archeological data, or disregard proper archeological field techniques

Signature _____ Date _____

Mail to: CVAS, 132 Kilt Road, San Angelo, TX 76901

Individual	\$15	<input type="checkbox"/>
Family	\$20	<input type="checkbox"/>
Student or military N/C		<input type="checkbox"/>

(active military only)