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EDITOR'S NOTE

Have you read the President's letter in the last issue?...and in this issue? They are thought provoking, and worthy of your attention. As expected, comments and responses, pro and con, have been forthcoming and we both welcome yours.

Notice also Archae Annie's reference to the importance of surface finds. Are you carefully recording yours?

A personal thank you is extended to Tom Larson and his fine crew on the Overland Survey. Their hospitality and patience were truly appreciated, when twelve members of the Cherokee Trail Chapter descended on their camp for a week-end.

More material is needed for future issues of your publication, so try your "hand" at an article or report on whatever.

Thank you.

THE EDITOR.

* * * * *

* from Helen Lookingbill . . . *

* "I wish to thank all the nice people that *

* thought I deserved the Steege Golden Trowel *

* Award. I was so surprised I was speechless, *

* but very proud and happy and feel very *

* honored. *

* Sincerely, *

* HELEN LOOKINGBILL *

* * * * *

WYOMING ARCHAEOLOGICAL SOCIETY, INC.



Fellow Members:

Because of my last letter, I have given much thought to the liberties that we Americans can and do exercise. The protection of these liberties of individuals is one of the fundamental principles of government written into the Constitution. And, as Americans, one of our liberties is protected by the right to petition for redress of grievances as guaranteed by the first amendment to the Constitution. That right means that we have the opportunity to express complaints to any elected or appointed official of the federal government. While these officials may not agree with our complaints, they are bound by the Constitution to listen to them. It is in this respect that I also acknowledge that some of you may not have agreed with the contents of my letter to our Congressional representatives, and that is important too. For, while my complaints may differ from yours, I believe that each opinion should be expressed; and, from these differences new strengths and new ideas will be generated. How can we know or understand one another without expressing our beliefs? The answer is simple: we can't. Lack of communication is a disease we can ill afford.

Speaking of communication, I have received replies from Congressman Cheney and Senator Simpson. The House Interior Committee approved two amendments that Congressman Cheney introduced, and these were designed to insure state access to information and resources. The first amendment requires the federal authorities to issue permits upon request by any Governor to persons designated by the Governor. This will preclude the situation where a state archaeologist or other qualified person would have to seek a permit from a federal land manager. The second amendment will insure that the states have full access to information about archaeological resources on federal lands.

Senator Simpson reported that Senator Melcher from Montana has requested that Senate bill, S. 490, be referred to the Select Committee on Indian Affairs. When the bill reaches the Floor, Senator Simpson plans to propose any necessary amendments to protect Wyoming's interests. He also acknowledged Congressman Cheney's success in amending the House bill while it was in the Interior Affairs Committee. While I may have wished for even stronger measures, I am content that our American system still works and that our Congressional representatives will spend every effort to provide for the needs of everyone.

Everyone's needs were certainly well provided for at the summer meeting: Dr. Frison and his crew were more than accommodating. And, on behalf of the twenty-three members who attended, I extend sincere thanks to them. However, it was June Frison who provided the Buffalo Stew Saturday night and the breakfast Sunday morning. Thanks, June, it was great. Now I know why you have such a fine reputation as "Chief Cook." And, Danny Walker, my thanks to you for putting up with me for a couple of extra days.

Besides the Buffalo Stew Saturday night, we had a very brief business meeting: It was moved, seconded, and passed, to raise the dues to \$10.00 for a single membership, and \$15.00 for family membership, effective January 1, 1980. The local chapters will receive a dollar more per membership. The second item for discussion was next year's Spring meeting: the Sheridan Chapter has generously agreed to be the hosts, and a firm date should be established by the next issue.

With regard to Spring meetings, in the last issue of the Flintknapper's Exchange they expressed thanks to the Society and to Dr. Frison for the hospitality and for making the "knap-in" a pleasant success. All of you agree, I'm sure, that it was a mutually, pleasant association.

There is yet another pleasant surprise which occurred around July 1, this year: Steve Lund, one of the fine young members in the Casper Chapter, reported that he had discovered important dinosaur finds in situ in the Morrison formation of Alcova. Steve said that at least one of the finds appears to be a Brontossaurus, or related species. Steve is an outstanding young man, and he cares deeply that such discoveries are reported and protected against vandalism of any kind. Because of Steve, Casper College is currently organizing an excavation and plans to exhibit the bones in the Casper College museum.

One day, Steve will undoubtedly make his exit from amateur status and emerge with the rank of professional. We are very proud of Steve and know that should he earn a Doctoral degree, in whatever field he chooses, that he will do so only through intensive and extensive training. Steve is already advanced, for his ethics and dedication are firmly established and are unquestioned. There is even more to Steve: you will always find him ready to share his views, knowledge, and himself. Thank you, Steve, for caring and sharing.

That's all for this issue, and I hope that you will remember that I welcome all letters whether they oppose my views or not. For, it is only through such exposure that I will continue to grow in understanding. After all, isn't that what life is all about?

My best to all of you,



Grover Phelan

ARCHAE ANNIE

Archae Annie received a question from Bill Berlow:

"I know you are familiar with the patina or change to white to other light colors that has occurred on many stone tools, especially agate types, laying in the sun over centuries and millenia. Could you discuss the causes (sun, soil, chemicals, etc.) and how, if at all, this indicates the measurable age of the artifact?"

Answer: We thought of patina as a sunburn or oxidized skin or layer akin to desert varnish. Here is a somewhat simplified professional version we dug up.

Patina is a thin, often light colored outer layer or rind produced on stones (e.g., artifacts) through processes of chemical alteration during weathering. It is often observed on river cobbles exposed along terraces.

The general consensus at this time seems to be that there are simply too many variables involved in patina formation to consider it as an absolute, or chronometric, dating technique. Patination is a relative dating technique, is probably most effective when it is applied to assemblages from stratigraphic context (although stratigraphic position of artifacts probably would supply as much information on relative ages independently). Even in stratigraphic context, patination rates may vary.

Bill - - does this help any?

On a July week-end twelve members of the Cherokee Trail Chapter camped, worked, and played with Tom Larson's Survey Crew on the Red Desert, south of Creston Jct. Tom and his crew were most generous and shared both their time and knowledge with us. We now understand how the survey of a large area is accomplished. Perhaps this very good week-end of sharing has helped us appreciate the archaeological value of surface finds.

Thank you very much Tom Larson and your fine crew.

If you have information of questions concerning Wyoming Archaeology you are willing to share with your fellow members, please send it to Archae Annie, P. O. Box 703, Saratoga, Wyoming, 82331.

FLINT - KNAPPING

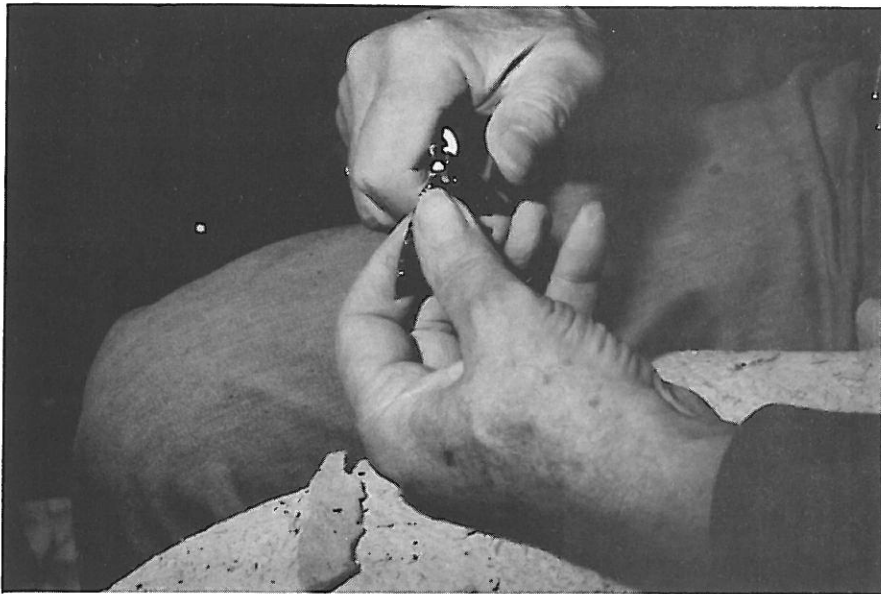


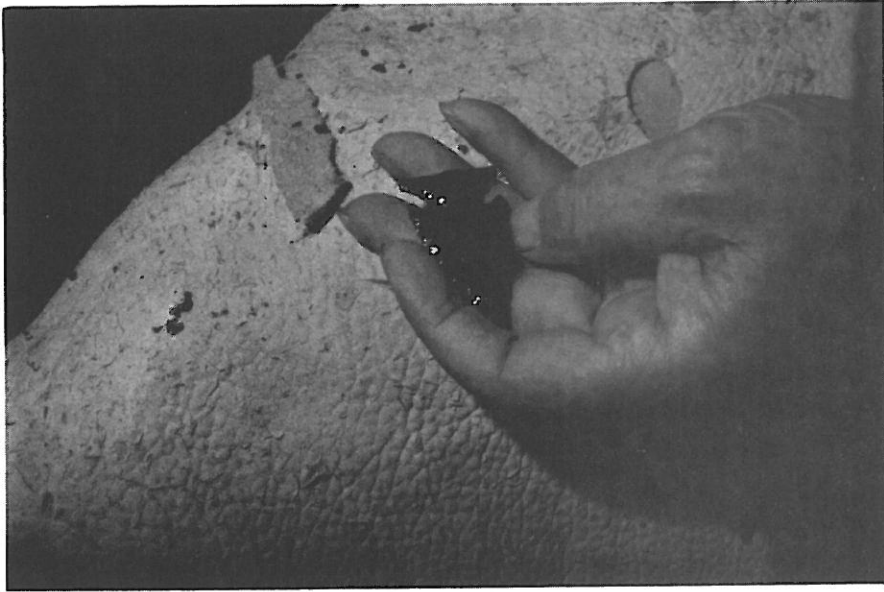
Don Crabtree demonstrates some fine flint-knapping to the Wyoming Archaeological Society at the Spring Meeting in April. (Plate 1.)

Plates 2 and 3 are the result of some well directed and well delivered examples of percussion flaking.

Plates 4, 5, and 6 clearly show the effect of pressure flaking. These experienced, trained hands make it all look so easy. Try this yourself! A few cuts and mashed fingers will convince you it takes years of practice.







DATED STONE CIRCLE SITES IN WYOMING

by

Thomas K. Larson

University of Wyoming

ABSTRACT

A summary of the attributes of chronologically dated stone circles in Wyoming is presented. Attributes examined include the size and construction of the circles themselves as well as the features contained within them. Artifactual information, statewide distributions, and the presently known chronology for stone circles in the state are also discussed.

INTRODUCTION

The purpose of this paper is to present information on four radiometrically dated stone circle sites in Wyoming and to compare these data against previous ideas concerning the age and function of stone circles on the northern Great Plains. With the possible exception of a stone circle at the Hell Gap Site dated from the Late Paleo-Indian Period (Mulloy 1965:50), these four sites are the only ones within Wyoming to have been dated by radio carbon samples from within features themselves.

The four sites to be discussed were excavated or tested during a period between 1957 and 1977 by individuals and crews from the University of Wyoming and the Office of the Wyoming State Archaeologist. The stone features at all of these sites are large enough to be considered habitation features, are fairly regular in outline, contain at least some cultural material, and are in settings which could be considered suitable for a camp. In other words, these sites contain features which would be considered by most investigators to be domestic stone circles, or tipi rings, as opposed to problematical rock configurations of unknown function. Radiocarbon dates from the four sites range from A.D. 425 at the lower level at 48 PL 24 to a date of younger than A.D. 1600 at 48 CA 89.

These four archeological sites offer an opportunity to compare an apparently Late Plains Archaic stone circle sites, 48 PL 24, with three later sites dating from the Late Prehistoric Period. A second problem which can be approached using the data from these sites is the feasibility of using circle or ring size as a temporal indicator. Finally, I would like to pose some questions about interpretations which have been made concerning the actual function of stone circles or tipi rings. A discussion of the four sites themselves is in order first.

THE SITES

48 PL 24

Site 48 PL 24 was excavated by William Mulloy in 1957 (Mulloy 1965). The site lies at the junction of the North Platte River and one of its major tributaries in east-central



Figure 1. a, Stone circle #1 from lower level, 48PL24;
and b, stone circle #6 from upper level, 48PL24
(from Mulloy 1965).

Wyoming. Mulloy discovered two cultural levels at the site. In the lower level he encountered a lodge structure approximately four meters in diameter with a central fire hearth and a packed and stained living floor (Fig. 1a). This feature was surrounded by an irregular arrangement of river boulders (Mulloy 1965:36-38). Associated with this feature was a variety of tools including end scrapers and bone awls. The floor of the lodge also contained fragments of burned and unburned bone, some of which could be identified as Bison (Mulloy 1965:38). In the center of the feature was a shallow elliptical hearth approximately one meter in diameter and surrounded by a border of fire cracked rock (Mulloy 1965:38). This lower level at 48 PL 24 was carbon dated at 1525 ± 130 years B.P. using a burned bone sample from the living floor (I-559). This lodge was the only feature encountered in the lower level.

Five features similar to the one from the lower level were found and excavated in the upper component at 48 PL 24. These features consisted of somewhat irregular outlines of stones from 3.4 to 4.2 meters in diameter (Fig. 1b) inside of which were found charcoal stained living floors and central fire hearths (Mulloy 1965:39-41). Artifacts associated with these features included end scrapers, small flake tools, and portions of twenty-one large corner-notched dart points (Mulloy 1965:42-43). A radiocarbon date of 1325 ± 150 years B.P. was obtained from the central hearth in Lodge 6 (M-971). This hearth was approximately 90 cm in diameter, 60 cm deep, and was filled with fire cracked rock. On the floor of this feature was a fragment of a sandstone mano, the only one found at the site.

48 JO 311

48 JO 311, the Piney Creek stone circles, was excavated by George Frison in 1964 (Frison 1967). The site lies near the base of the Big Horn Mountains on the western edge of the Powder River Basin in northern Wyoming. It is just downstream from a Late Prehistoric bison kill site, 48 JO 312, and is believed to be associated with this kill. Twenty stone circles were found at the site ranging from 2.7 to 5.5 meters in diameter (Frison 1967:5). Thirteen of these features were tested.

Artifactual material from the Piney Creek stone circles was fairly abundant. Chronological and cultural indicators within this assemblage include small side-notched, unnotched, and side and base notched projectile points as well as portions of at least five ceramic vessels identified as Mandan-Hidatsa tradition, or Crow, pottery (Frison 1967:7, 8, 48).

Two of the stone circles at 48 JO 311 were radiometrically dated using charcoal samples from central fire hearths. Circle #12, (Fig. 2) contained a fire pit 38 cm in diameter and 20 cm deep (Frison 1967:5). This feature was dated at 340 ± 100 years B.P. (M-1747). Stone circle number 9 (Fig. 3), the largest feature at the site, contained a small central hearth only a few cm deep which was dated at 370 ± 100 years B.P. (M-1748).

48 CR 112

Archeological site 48 CR 112 is located in the Hanna Basin, south of the North Platte River in south central Wyoming. The site contains at least 48 stone circles, five of which were tested in 1975. These features range from three to six meters in diameter. One date was

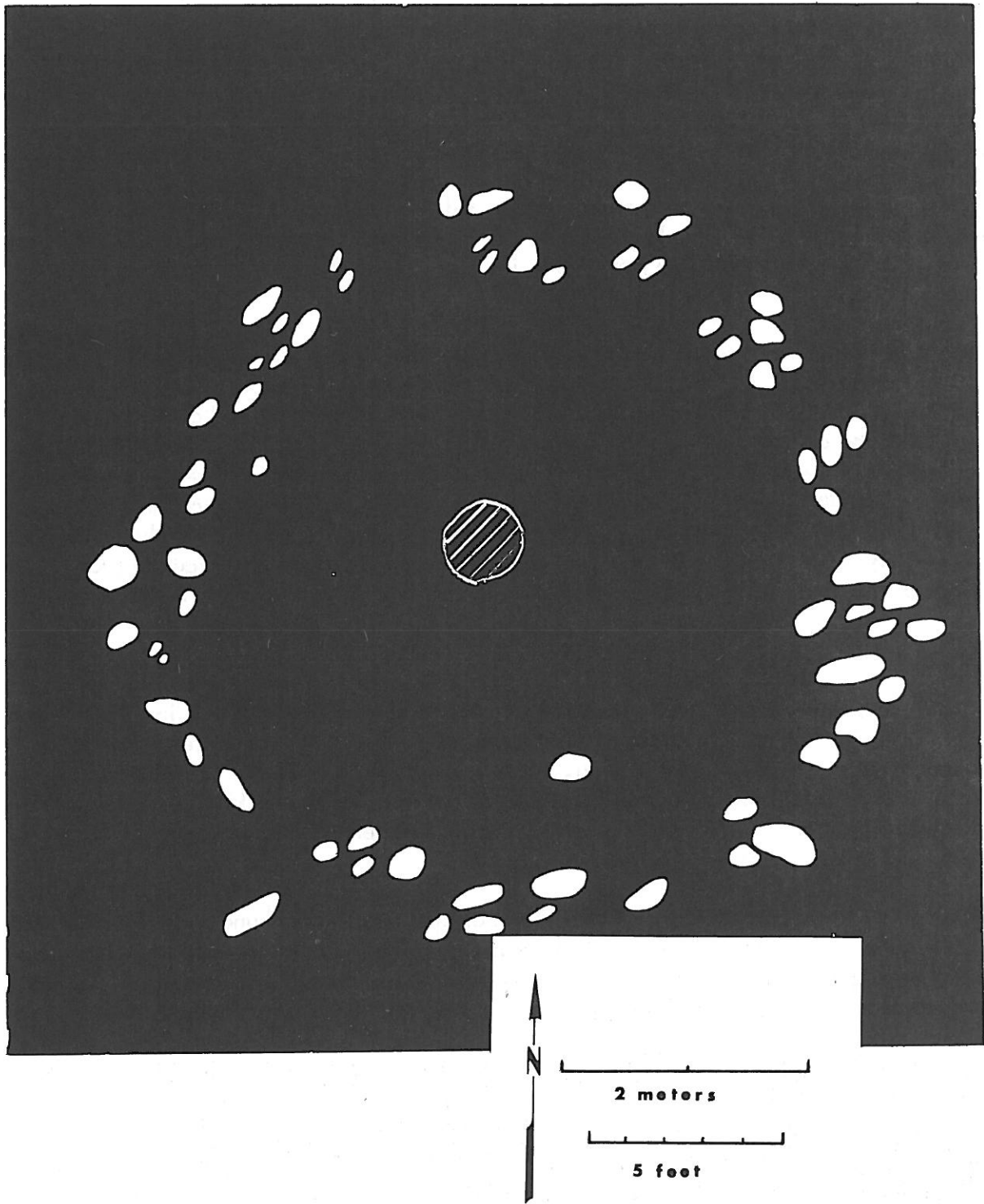


Figure 2. Stone circle #12, 48J0311 (from Frison 1967).

obtained from stone circle number 15 (Fig. 4a) which is 3.3 meters in diameter and contained a rock filled fire pit approximately 60 cm in diameter and 25 cm deep. This feature was dated at 430 ± 100 years B.P. (RL - 683). Stone circle number 43 (Fig. 4b) is approximately 730 meters southeast of circle 15. It is approximately four meters in diameter and contained a basin shaped hearth 70 cm in diameter and 25 cm deep. It has been dated at 290 ± 100 years B.P. (RL - 682). In all of the testing at 48 CR 112, only a few bone fragments and several flakes were recovered.

48 CA 89

The final site to be discussed is located just north of the town of Gillette in northern Wyoming. 48 CA 89, the Wagonsen Site, contains at least 60 stone circle, ten of which were tested in 1977. Associated with these circles were Late Prehistoric side-notched and un-notched projectile points, other lithic tools, and small concentrations of Bison bones. Ceramics were found on both the surface and in excavation at the Wagonsen Site, but the specimens are too fragmentary for identification. Stone circle number A-4, one of the circles completely excavated, revealed several small activity areas around a central fire hearth. The circle is approximately 4.5 meters in diameter. The hearth was 25 cm in diameter and 15 cm deep. A recently submitted carbon sample from this hearth indicates that the feature is less than 400 years old (Charles Tucek, Radiocarbon LTD, personal communication).

DISCUSSION

Using this body of data, it is possible to make some observations concerning stone circles in Wyoming. In his discussion of 48 PL 24, Mulloy (1965:46) states that he believes these Lake Plains Archaic features to be the remains of wickiup or brush shelters similar to those known from the Late Prehistoric and Historic Periods. Whatever the design of the surrounding structures was, the site does seem different from later stone circle sites such as 48 JO 311, 48 CR 112, and 48 CA 89. The number of lodges at this site is much smaller than any of the later sites -- only a single lodge could be found in the lower level and only five were present in the upper level. This is significantly less than the 20 to 60 lodges present on the three Late Period sites. The appearance of the lodges themselves also seem to differ. There are generally fewer stones in the Late Archaic circles and the arrangement seems to be more irregular than the later lodges with a tendency for wider gaps between the rocks in the circles.

Whether the structures at 48 PL 24 were traditional tipis or brush and pole wickiups, they were in place long enough for very packed and definable living floors to develop (Mulloy 1965:39-40). The site is unique among the sites under discussion here in providing evidence of possible reuse of the structures. This evidence is in the form of two super-imposed firehearths present near the center of Lodge 2 (Mulloy 1965:39-40). The indications are that these lodges were left in place for some period of time and possibly were occupied more than once. With the possible exception of several lodges at 48 JO 311, none of the dated Later Period stone circles contain this type of evidence.

The side of individual stone circles and its meaning has been a point of discussion for many

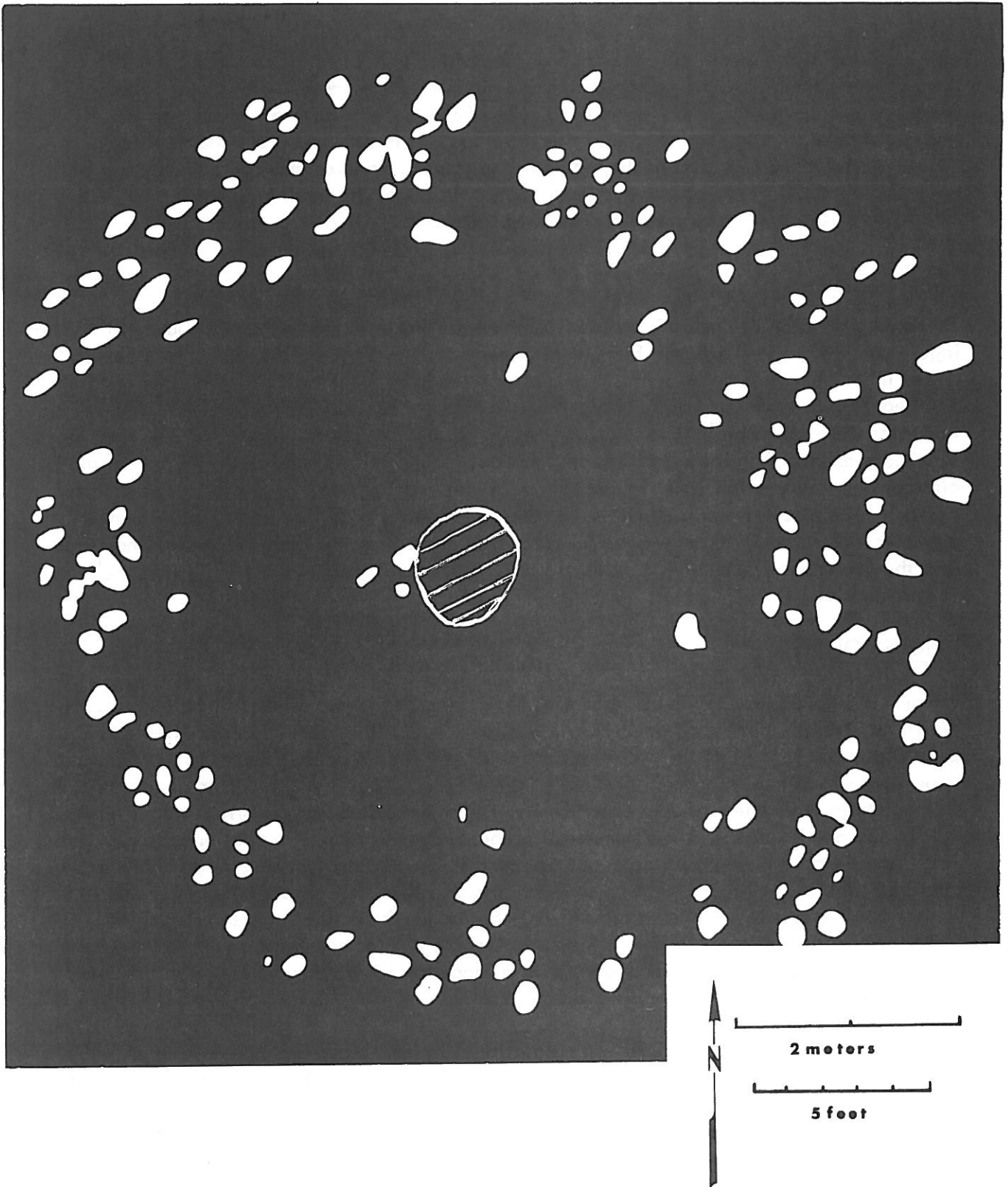


Figure 3. Stone circle #9, 48J0311 (from Frison 1967).

years. Using ethnographic and archeological data, Thomas Kehoe (1960) has suggested that size may be a chronological indicator -- smaller rings being earlier than larger rings. The premise behind this being that the acquisition of the horse in the eighteenth century enabled groups to transport larger living structures than in prehorse dates. Based on his observations, as well as ethnographic accounts, Kehoe states that Blackfoot rings three meters (ten feet) in diameter or greater are probably horse period sites. If we look at the dimensions of the dated stone circle features in Wyoming, a problem immediately arises. All, with the possible exception of 48 CA 89, date from prehorse times and all are in excess of three meters in diameter. These observations do not negate the possibility that tipis may have become larger with the acquisition of the horse, but they do point out that a number of other variables must also be considered in relation to this problem.

One final observation needs to be made in relation to these dated stone circle sites. A number of writers have stated the belief that stone circles or tipi rings are more likely to be actual habitation features if they contain artifactual materials, have central rocks indicating a fire hearth, and are in areas a present day observer would consider "a good camp site". The four sites discussed here point out that this may be open to question. At 48 CA 112, for instance, very little artifactual material was found in the circles. If the hearths had not been found in these features, many investigators might have considered them a nondomestic or problematical in function.

The presence of a rock ringed hearth visible on the surface within a ring has been considered an indicator of habitation. While this may be true, surface observations are not always reliable. Looking at our samples of dated circles in Wyoming, we find that only one feature out of seven had a rock ringed hearth.

Finally, the dated stone circle sites just discussed are in areas which make a good camp site -- they are fairly sheltered from the elements and have a fairly level topography. It should be pointed out, however, that these same factors are optimal for the preservation of data within the sites. While a stone circle found on a wind swept bedrock ridge will almost certainly not contain the artifactual and fire hearth data such as that present in the sites just discussed, this can just as likely be due to erosional factors as it is to the non-domestic origin of the site. Without knowledge of the season of use, the activities which were pursued from a given camp site, and the length of occupancy, it cannot be assumed that a given stone circle or a site was domestic or nondomestic in origin.

CONCLUSIONS

From the following discussion it should be obvious that simply dating a stone circle does not answer all of the questions concerning it. Differences do exist between the Late Plains Archaic site, 48 PL 24, and three Late Period sites discussed, but these differences may be more related to the activities performed at these sites than it is to the temporal differences between them.

With Late Period stone circle dates, the accuracy of radiocarbon dates must be considered. The Late Period dates presented here fall just before or just after the beginning of the 17th

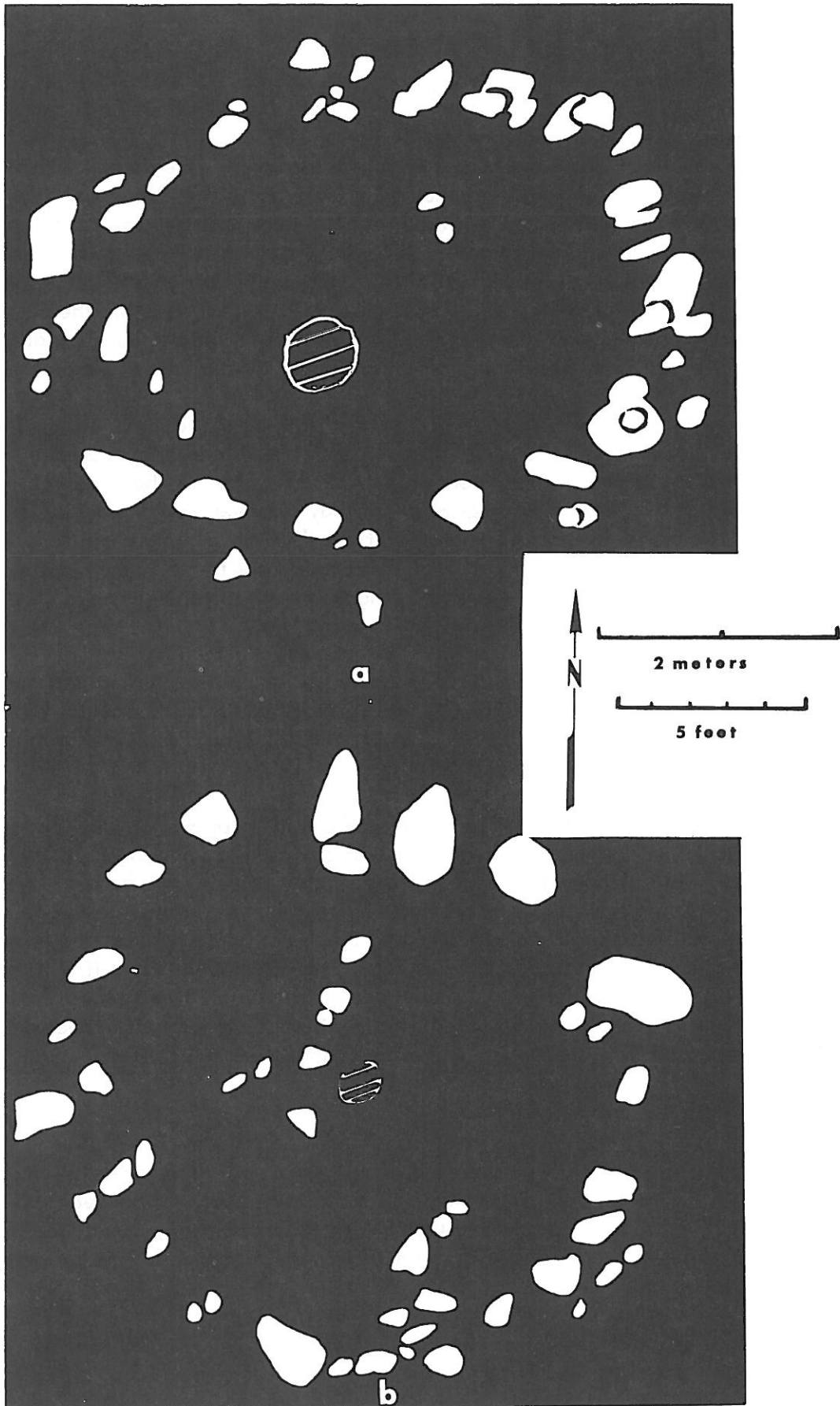


Figure 4. a, Stone circle #15, 48CR112; and b, stone circle #43, 48CR112.

century and contamination of samples after the beginning of the European Industrial Revolution must be taken into account.

Even if these dates can be trusted, do they actually date an entire site, and if so do all the features represent one continuous occupation? These are questions which if answered at all, will be answered only after careful excavation at more stone circle sites and the examination of factors other than temporal indicators such as site patterning, environmental setting, and the relationship of stone circle sites to other types of aboriginal sites within a given region.

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PETROGLYPHS -- POSSIBLE RELIGIOUS
SIGNIFICANCE OF SOME

by

Beverley Badhorse

Certain deeply incised petroglyphs, depicting enigmatic figures and symbols, are to be found duplicated in widely scattered locations throughout the Northwestern Plains. This may be significant. In light of the known history of one group -- for which photos are attached -- I tend to believe these are religious in nature, of Cheyenne and Sioux origin, and over 100 years old but carved since the time these two tribes were pushed westward into Crow territory.

Specifically, I would point to five figures: the so-called "man" drawing with v-neck, the lizard, the turtle, the circle with dot in middle, and the bisected circle with a line extending outside the length of the radius.

While Dr. Renaud (1936) speculates on the meaning of some of these, I was impressed to read that Mulloy felt they were "capable of decipherment only by the original artist and his community". It is by this reasoning that I propose the religious theory -- Northern Cheyennes still worship at the huge medicine rock on the edge of their reservation 50 miles north of the Wyoming border. Sioux still consider the rock sacred. They say it was the site of Sioux and Cheyenne Sundances in pre-reservation days, and that the latest Sundance before the Custer Battle was held there; it was then, they say, that the chiefs envisioned many soldiers lying dead -- foretelling an Indian victory in battle. Col. George A. Custer, not many days later, made his last full camp a quarter of a mile east of the rock across Rosebud Creek; four of his troopers names are carved on the rock. Cheyennes today say that one who carves indiscriminately on this rock will die within the year; besides Custer's men's names, a few contemporaries have imprudently done so with similar end results.

The human-type figure, which Renaud (1936) refers to as having pointed shoulders and which Frison called V-necked (1978), is the Sundance symbol -- according to Cheyennes. As such, it is extremely sacred and was probably carved as part of the ceremony. The V-necked figure is noted by Frison at the Kobold buffalo jump site, again at an unexplored jump on the Northern Cheyenne reservation, at the Rosebud Medicine Rock, again in central Wyoming (Castle Gardens District south of Montana), etc. (Frison 1978:403-419).

Since the Sundance is a ceremony of either supplication or thanksgiving, and sometimes both, it is reasonable to assume it was conducted in connection with vital hunting procedures -- either before or after. Thus, it would link reasonably with buffalo jumps.

Renaud, I think, presumptuously identified the turtle carving as "a large water turtle" of a type which frequents the Mississippi and Missouri Rivers and expresses surprise at finding it in "this dry desert-like region" (central Wyoming) (Renaud 1936). First of all, when you're carving in sandstone, you cannot be physiologically precise, and I doubt that

the early carvers made that attempt. There were dry-land turtles around, anyway.

The turtle is, to this day, the symbol used for one of the Northern Cheyenne societies and has special religious significance. It also figures in Sundance liturgy, as does the circle-dot. The circle/exterior-line, or bisected-circle/line, have been explained by one Cheyenne historian as a directional indicator, but I don't think that is right. It is found in conjunction with the Sundance "man" figure at all sites mentioned.

In addition to the V-necked figure, the most important evidence that these incised petroglyphs are of religious origin is the lizard. The lizard, of horned toad, is considered the most powerful religious symbol the Cheyennes know. The lizard, some say, does its own Sundance, and one man who claims to have seen it described it for me: The little lizard stood on its hind legs facing the sun as it rose, and continued standing thus, turning all day with the sun until it set in the evening. The lizard body-painting is common among modern Sundancers.

Interestingly enough, one of Custer's men carved his name and "76" over the more deeply incised petroglyph of a lizard at the Medicine Rock on Rosebud Creek. As it turned out, this was either an extremely rash act or a very prophetic one. But it also means the lizard was carved prior to June 14, 1876.

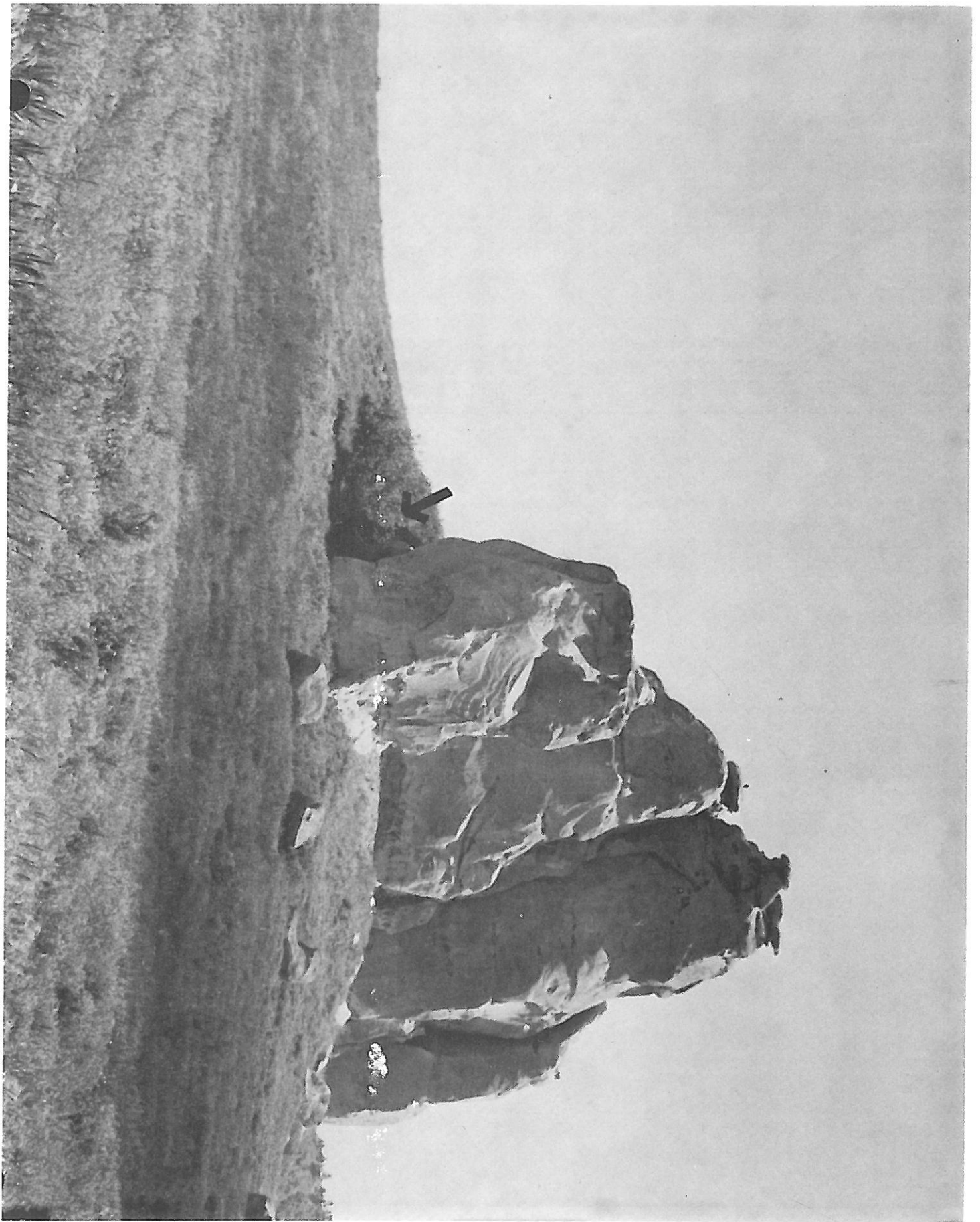
The petroglyphs to which I refer as being religious in nature are all of the incised type. Pecked and painted pictographs and petroglyphs at other sites may also be religious in nature, possibly different tribes with different symbols and in other eras.

I find the geographic spread of these figures (as related by Renaud 1936; Mulloy 1954, 1958; and Frison 1978) fascinating, and it does correlate with the Sioux and Cheyenne tribal movements from the early 1800s until reservation times. The time period also fits Frison's theory that the sandstone drawings may not go back more than a few hundred years (1978).

Though some are in an excellent state of preservation, others are not and it is dangerous to attempt to complete drawings or photographs of those which have partially sluffed off. The soft quality of sandstone, plus its tendency to exfoliate and flake off, means that many partial figures are to be found. Many different ages obviously are represented, as carvings have been placed on top of earlier carvings. The Rosebud Medicine Rock sits apart from the rimrocks behind it, perhaps 400 years, so that it is at all times exposed to wind and weather. Despite this, the petroglyphs there are in surprisingly good condition; only on the northwest face has there been some sluffing. This is, of course, one more reason for supposing them to be less than 200 years old.

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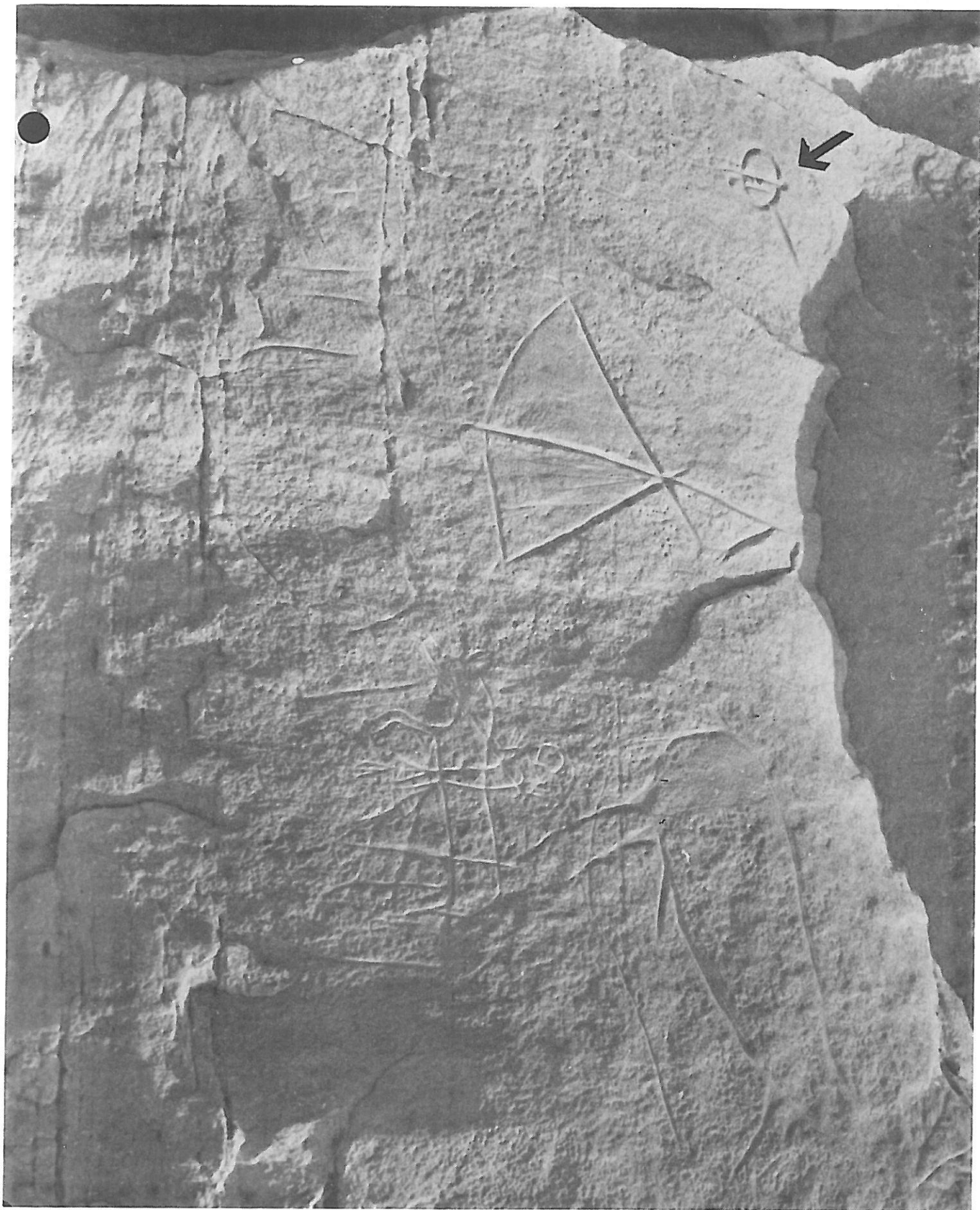
Top

Medicine Rock on Rosebud Creek on the Northern Cheyenne reservation. Arrow points to prayer cloth left by a modern worshiper. Rock is covered with hundreds of petroglyphs.

Top

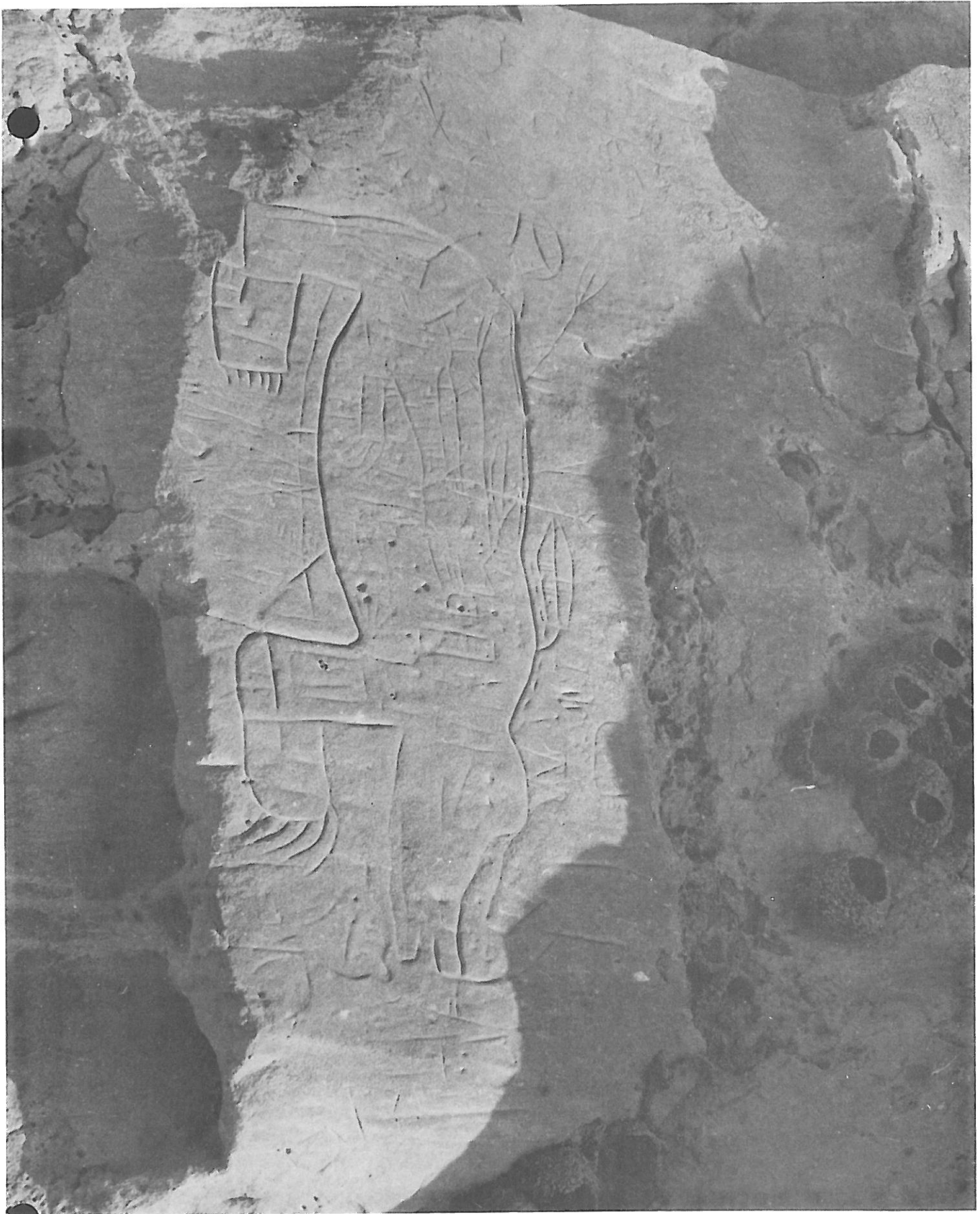


Prayer cloth of printed cotton was left in bushes by a Medicine Rock worshiper of today. Even if they don't go there to worship, Indians always leave something as a sacrifice.



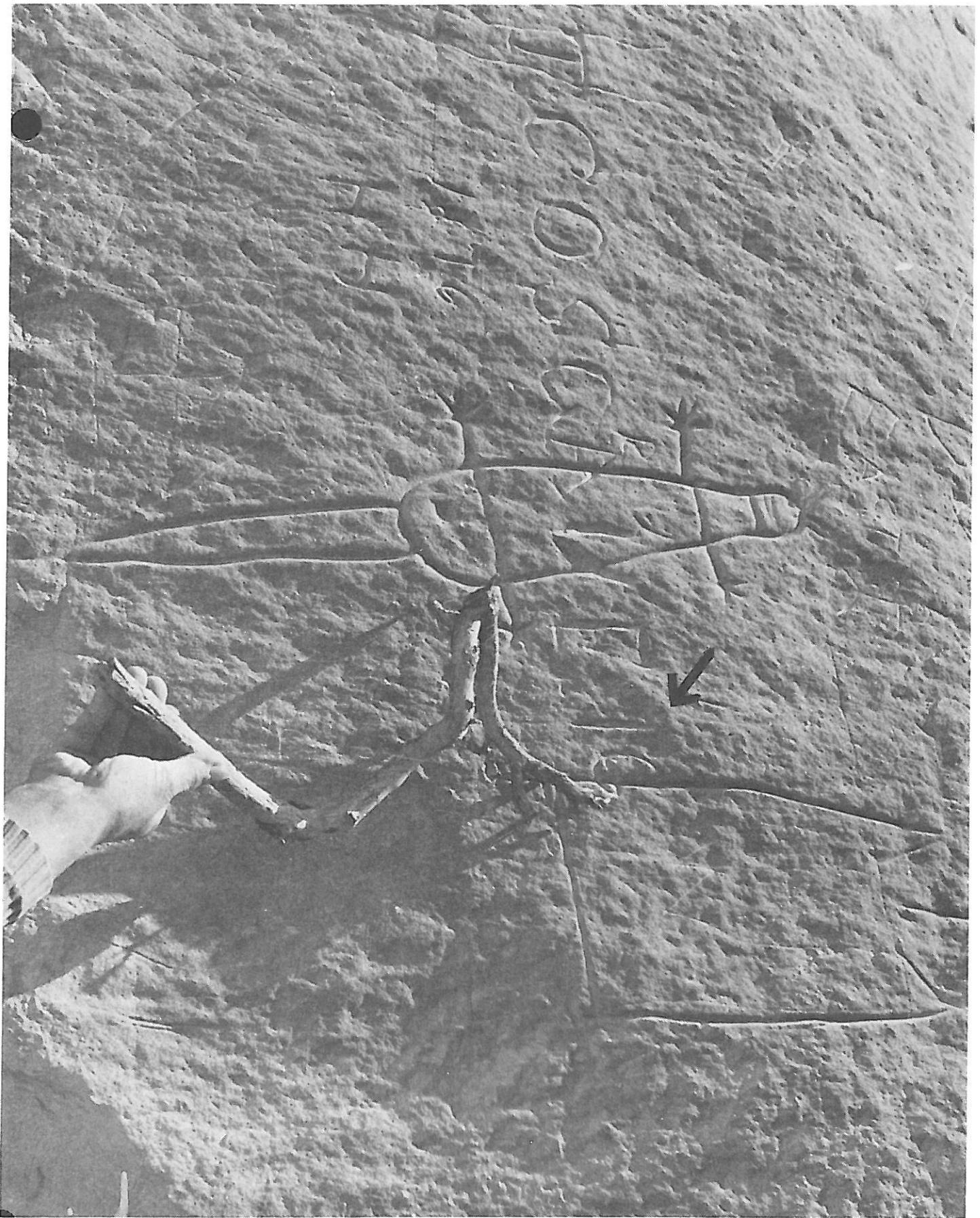
Top

Man on horseback is carved near center of photo. Arrow points to what some Cheyennes say was a directional indicator--in this case, half the tribe went East.



TOP

Probably a bear, this 4-foot-long carving was probably done over earlier petroglyphs. Inside, from hip to bear's shoulder appears to be a wolf-like figure.



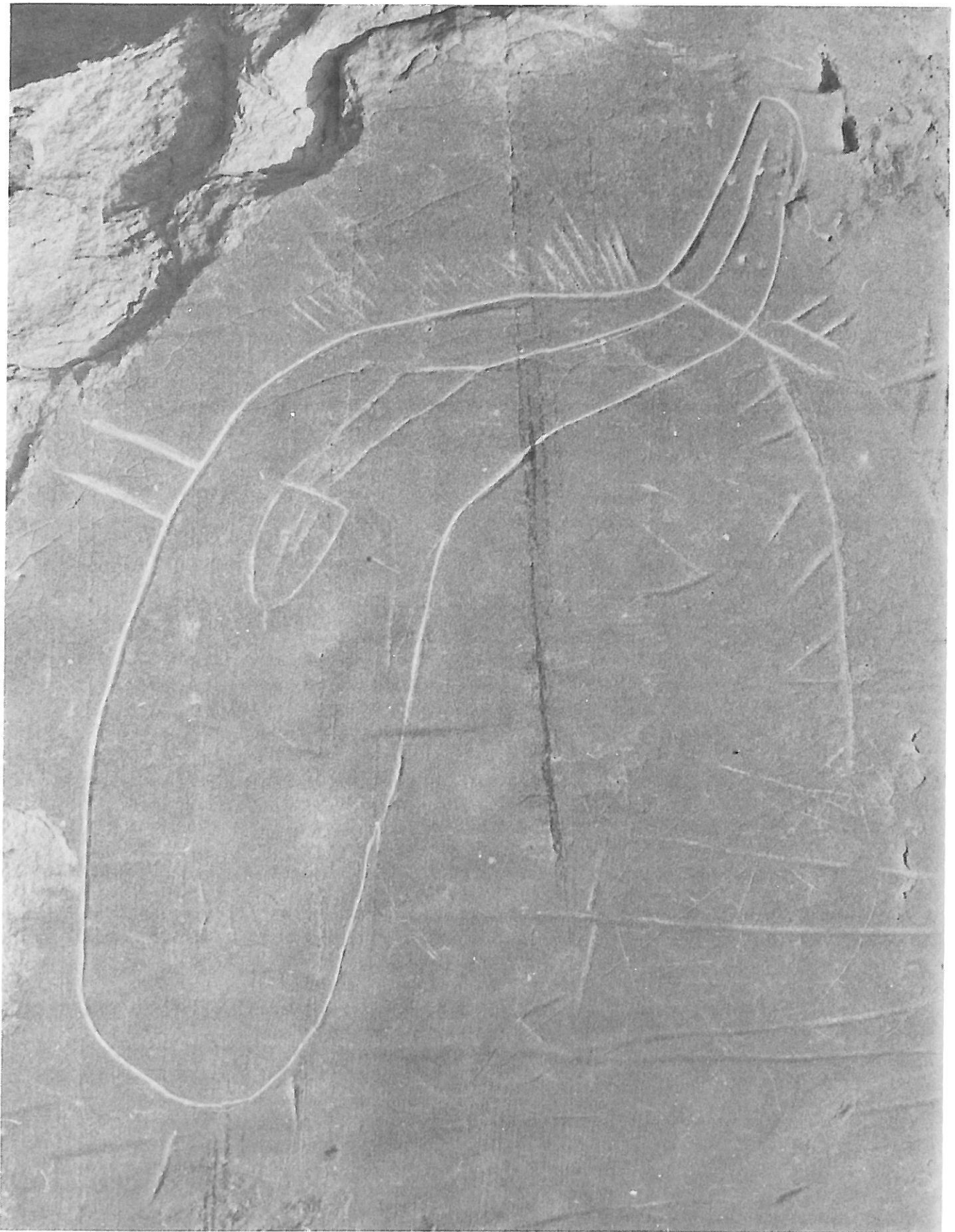
Top

T. Cosgave was a 7th cavalryman with Custer, camping for the last time on Rosebud Creek $\frac{1}{4}$ mile from Medicine Rock. Arrow points to "76", deeply incised. Curiously, the doomed soldier carved his name over a more deeply-incised lizard, most sacred Cheyenne religious symbol.

Top

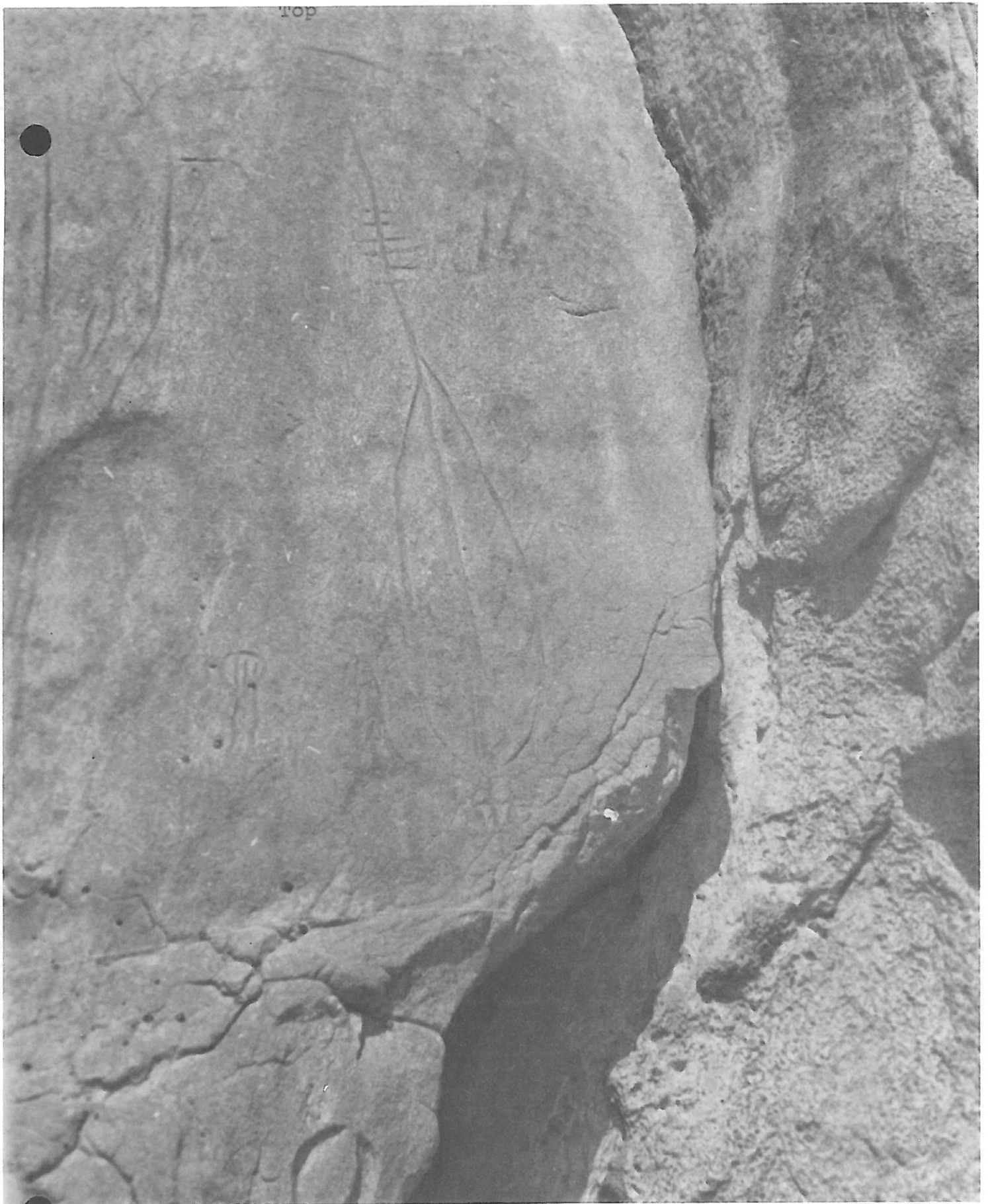


V-necked figure in the center is said by Cheyennes to be a sundance symbol. Another smaller one appears just to right of the large one. Medicine Rock contains many such incised figures.

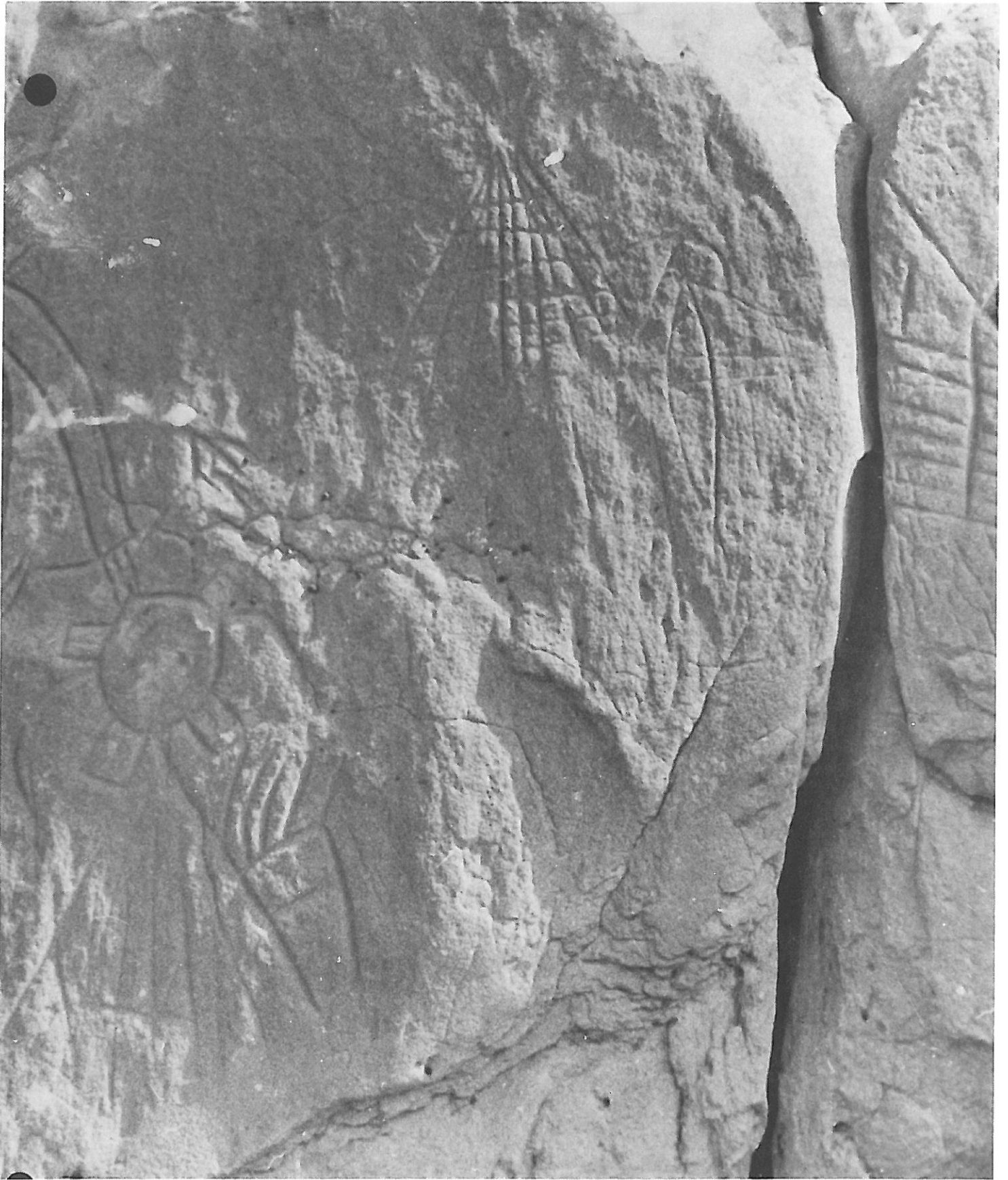


Top

This appears more like a horse than a deer, with mane, halter and stirrup, although it appears the carver may have changed his mind part-way (note one full antler and another started).



Looks like a mandolin, but is supposed to be of religious significance.



This shows a miscellany of petroglyphs on west face of Medicine Rock. Round figure with appendages, center left, is supposed to be a turtle; parallel lines above it culminate off the print in another V-necked figure. Several teepee figures incised as upper center appear on rock.

Renard, 1936
 Site W R 72
 Incised Human Figures

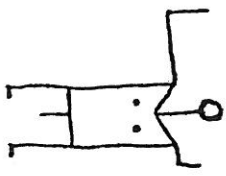


Fig. 1

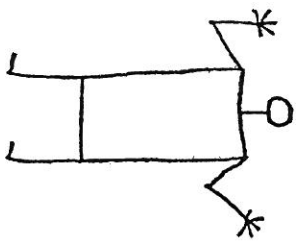


Fig. 4

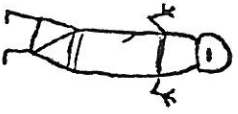


Fig. 7

"Castle Garden"

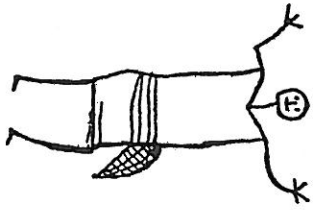


Fig. 2

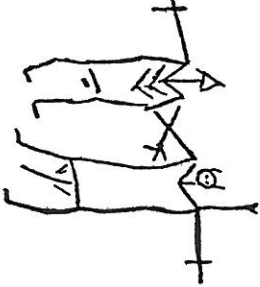


Fig. 5

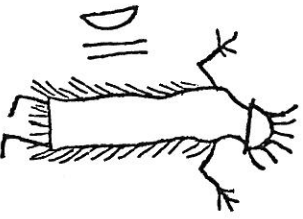


Fig. 8

Plate 1
 23 S of Moneta

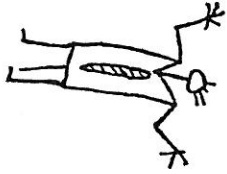


Fig. 3

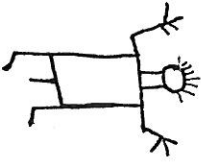


Fig. 6

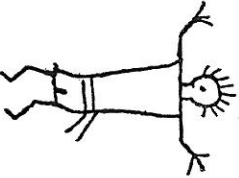


Fig. 9

WYOMING PICTOGRAPHS

Site W R 72

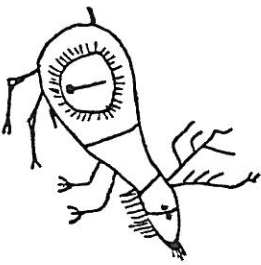


Fig. 1

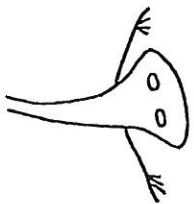


Fig. 4



Fig. 7

Anthropomorphic and
 Zoomorphic Figures

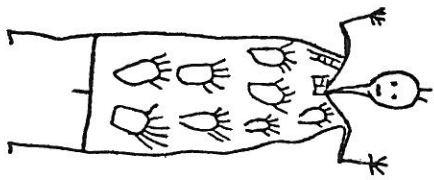


Fig. 2



Fig. 5

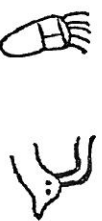


Fig. 8



Fig. 9

Plate 2
 "Castle Garden"
 23 S of Moneta

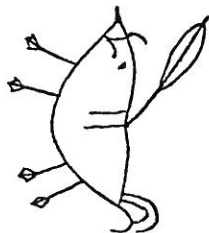


Fig. 3

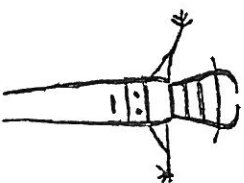


Fig. 6



Fig. 10

A FOLSOM POINT FROM WYOMING
IN THE
ILLINOIS STATE MUSEUM COLLECTION

by

Jack L. Hofman

The Folsom point illustrated in Figure 1 is in the collection of the Illinois State Museum, Springfield, Illinois. The catalogue information indicates that this specimen (No. X803-624c) was found near Rawlins, Wyoming. No additional information is available and the collector and exact location of the find are not known. At present there are only a few documented finds of Folsom points from the Red Desert area of southwest Wyoming and therefore this specimen may be of interest. Metric information is provided in Table 1. The point is made from a homogeneous chert with no visible grain. The material is translucent and mottled in a fashion reminiscent of oolitic cherts. Its color is impure but consists of patches of white, pinkish-orange and blue-gray. The source of the material is unknown, although it may be a variety of the oolitic cherts which are common to the Red Desert area.

Documentation of isolated Paleoindian points and of points with relatively poor provenience can be important to certain kinds of studies, such as that of Hester and Grady (1977). Also, analysis of Folsom technology can be enhanced by study of isolated specimens. When the general area of the find is known it may be possible (on the basis of lithic material and flaking patterns) to assign a particular point with some degree of probability to a specific assemblage. Isolated finds with good contextual information might also be useful in documenting the hunting range (territory) of a group represented by a particular stylistically distinct assemblage.

On a larger or regional scale, it may be possible to define technological differences (stylistic variation) in Folsom points from specific areas as has been possible for other types of artifacts and projectile points (Binford 1963; Woodall 1972; Kay 1975; Green 1975; Hofman 1978). Because variation in the manufacture of Folsom points may exist from area to area or even within a particular locale (compare Crabtree 1966; Sollberger 1977; Tunnell 1977; Flenniken 1978; Craig 1978). Study of this variation may make possible the isolation of particular Folsom social groups. This is provided that some of the variation in Folsom point manufacture was culturally significant.

The Folsom horizon is well dated and relatively short-lived on the Plains (Frison 1978; Wormington 1957), and therefore the analysis of productional or technological differences of Folsom samples may be enhanced by consideration of isolated finds which have some provenience data. Because Folsom points have a short history of use (300 - 500 years; see Frison 1978: Table 2.1), their study can emphasize spatial variation (through the analysis of style and technology) since the temporal variation is restricted. The same is also true of Clovis material at least as it is represented on the Plains.

There are enough Folsom assemblages from the Wyoming area at present (Irwin 1968; Irwin-Williams and others 1973; Frison 1977, 1978:30-31, 113-146; Wilmsen 1974; Craig 1978; Zeimens 1978) to make possible the analysis of stylistic variation through technological attributes in Folsom points from the region. If such a study should prove successful, the significance of isolated finds would be increased and it might be possible to refine ideas about territory, group spacing, and interaction in Folsom times (cf. Wilmsen 1973). For reasons such as these, the documentation of isolated Folsom points is believed to be important.

If anyone has additional information pertaining to the finder or find spot of the Folsom illustrated here they should contact the Illinois State Museum, Department of Anthropology, Springfield, Illinois, 62706; or, the Department of Anthropology, University of Wyoming, Laramie, 82701.

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Several individuals at the Illinois State Museum assisted in putting the information together about this specimen. I would like to thank Marlin Roos, Bill Weedman, and Judi Johnson. Bonnie Styles read the paper and made helpful suggestions.

TABLE 1. Metric Data for the Rawlins Folsom Point.

<u>ATTRIBUTE</u>	<u>MEASUREMENT in mm.</u>
Length	41
Maximum Width	19.7
Basal Width	17 *
Maximum Thickness	4.6
Minimum Thickness +	3.0
Basal Depth	2.2 *
Length of 1st Flute	33
Length of 2nd Flute	35
Width of 1st Flute	11.5
Width of 2nd Flute	13
Weight	4.5 grams

* Closely approximated measure, one basal corner is broken.

+ Thickness on flute at 1 cm from base.

The first flute was shortened in preparation of the platform for the second flute.

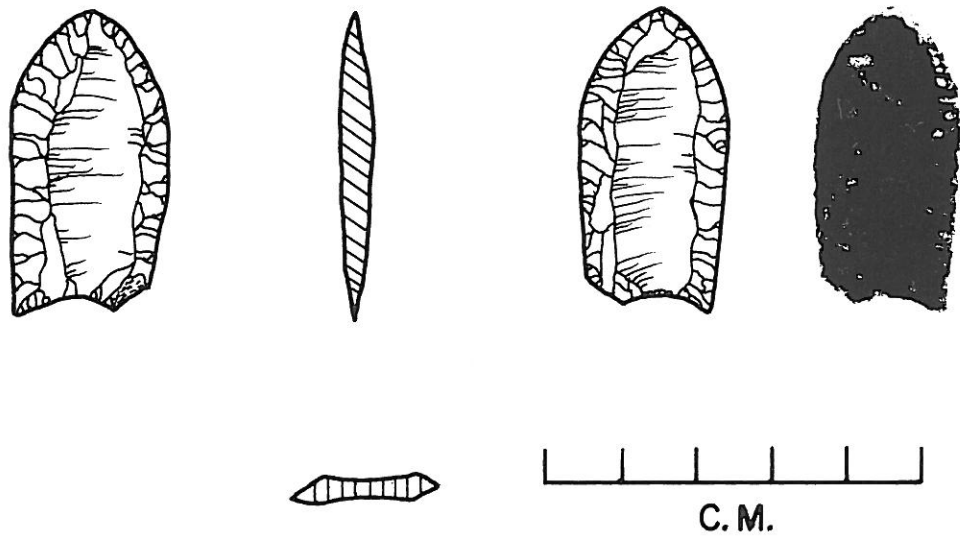


Figure 1. Folsom point from near Rawlins, Wyoming.

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