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THE 48 NA 301 SITE

During summer operations in the Big Horn Mountains, Glenn Sweem and I had the opportunity to visit a small but interesting site in Natrona County. The site is unusual in many ways.

Glenn and I were engrossed in photographing some petroglyphs on Buffalo Creek one day when we saw a pickup approaching.

I had just used the last of the film in my film holders, so while Glenn went to talk to the driver, I busied myself with a changing bag, loading some film holders. Just when I was about half through, with film box open, Glenn jumped in the pickup and yelled at me to "Come on!" The pickup turned around and departed in a cloud of dust. I hastily loaded the last film holder, closed up the film box, pulled my arms out of the changing bag, and headed the Jeep in the general direction in which the pickup had disappeared.

The trip turned out to be about fifteen miles. The pickup finally came to a gate, and I closed the gap and also the gate. While closing the gate, I noticed a large number of chips and flakes on the ground in the immediate area. While I paused for a quick glance around, the pickup took off again. This time it dived into some mountain mahogany, and I had to do some tracking to see which hole it had gone into.

Another mile and a half, and the pickup stopped on the rim of a hill. I finally caught up again, and found Glenn and the pickup pilot talking. The pilot was saying "If you just follow that fence line down into the draw, and then look along the draw, you'll find it within a quarter of a mile from the fence one way or another."

Glenn introduced me to the gentleman, who was the owner of the land on which we were standing, and explained that "it" was a rock slab with some very good petroglyphs on it. The landowner had seen it several years ago. He was a little old and stiff and didn't want to walk to the site with us. He soon got into his pickup and left, and Glenn and I started out to look for the petroglyphs. We took the walkie-talkies, and when we got to the bottom of the draw we split up. I went up and Glenn went down.

About a hundred and fifty yards from the place where we split up, I pushed the "Talk" button and yelled to Glenn "Jackpot!" He reversed his travel and in ten minutes or so had caught up with me.

The site was not overwhelming at first glance. There was a tiny overhang about eight feet long, about five feet from front to back, and with a ceiling height of not more than four feet. One end of the little shelter was filled with the petroglyph slab. The worked surface of the slab was about three by four-and-a-half feet and roughly rhomboidal.

The entire upper surface of the slab was covered with markings. For the most part, these consisted of straight lines of from four inches to about eight inches in length. The only recognizable figure was an anthropomorph near the center. This latter was almost 24 inches high. The body was nearly rectangular, and solidly pecked. The legs were rubbed into the rock, and were of the triangular-thigh stick-lower-leg variety. The face was quite pointed and the eyes were round holes. The arms were stick forms. Over the pecking on the body were scribed some shallow V-forms resembling a breast-plate of bones, but extending the full length of the body. These marks were quite faint and not very noticeable.

In addition to the petroglyphs on the slab, there had been some red drawings on the back of the shelter, and on the rimrock near the shelter, but these had weathered and had been animal rubbed until they were largely unrecognizable. The landowner said that one of these had been a sunburst.

The soil depth in the tiny rockshelter proved to be no more than eighteen inches in any place, so it was decided to excavate the material and see if any cultural materials were to be found. No stratigraphy was noted in the soil.

The soil in the tiny shelter was startlingly productive. Some 49 artifacts were produced. The first find was made by Glenn before the digging actually began. He saw a small sandstone slab which proved, upon brushing the dirt away, to be a perfect metate. The slab was about 16" by 9" by 3". A worn oval depression in the center of one face clearly attested to its use.

Before the tiny excavation was completed, fragments of two more metates came to light, along with two manos and fragments of eight more manos.

Because the grooves on the fallrock did not form any perceptible pattern for the most part, it was thought that they were probably tool-sharpening marks. This hypothesis received considerable support when six bone awls were found in the site. Five of these were quite close to the rock, while one was about three feet distant. One of the awls was fragmentary and had been burned. The other five were in usable condition and quite sharp. Comparison of the awls with some of the grooves indicated that they might well have been sharpened by rubbing against the soft sandstone.

Among the items found was a two-grooved shaft smoother about three inches in diameter. The radius of curvature of the grooves has not yet been measured, but the shafts appear to have been small, and were probably arrow shafts.

Seven scrapers, 13 knives, 4 projectile points, and some flake tools completed the assemblage. Two of the knives are worth describing. One, of tan quartzite, is oval, about $2\frac{1}{2}$ inches long, $1\frac{1}{4}$ inches wide, and of very good workmanship. It is rather thin, and shows a delicate and well-controlled pressure flaking. The other knife is broken at both ends, but evidently was about four or five inches in length and roughly triangular in outline. It might well have been tanged. The workmanship is better than most of the materials from the site.

The projectile points from the site are of two types: triangular unnotched, and side-notched. Two of the specimens are broken so that the type is difficult to determine, but the remaining portions resemble so closely the more complete specimens that it seems likely they may be included with that type. Only one unnotched point is believed to be present. One point has one of the notches present. The other two are broken at the base, one through the notches and the other somewhat nearer the middle so that no notches are visible. It is not certain if a basal notch might have been present, but it is thought not. The workmanship on the three points presumed to have been notched is quite good--and seems rather unusually good for points of such a late date.

A number of flake tools are in evidence. Some of these have no retouch whatever, but show polished edges from use as knives or scrapers. Some of these tools have very lightly retouched edges. It is possible that more of these will be found when the contents of the flake sacks have been washed and closely examined.

One hearth was found just outside the front of the shelter. The hearth had been scooped in the earth and had been partially lined and rimmed with small rocks.

It was carefully cleaned and photographed. A suitable carbon sample was not obtained.

Photographs of the petroglyphs were made, but the ochre drawings were too faint to be photographed without treatment, and time did not permit the proper work.

Survey of the area revealed a number of stone circles on the rim immediately above the tiny shelter, and the ground is liberally sprinkled with chips and flakes, although the number of artifacts was rather small. It seems quite probable that the occupants of the shelter and the ring builders were contemporaneous, although this would be difficult to prove, perhaps.

Before our arrival at the site, there had been a rain, and there were numerous small pools of water standing in the bottom of the gully. When we returned the second day, only a few of these, with rocky bottoms, still contained water. We were interested to note a number of "hair snakes" (*Aeschylinthes*: genus *Gordionus*) in the pools. About a dozen nice specimens were collected for the zoology laboratory at Sheridan College.

Upon our return to the site on the second day, we took time to look over the area near the gate where all the chips and flakes were to be seen. The area proved to have been a large campsite. Scrapers, a point or two, fragments of metates, some manos, a fragment of a steatite bowl, and some flake tools were found. This site would bear considerable investigation, and a crew of several thousand could be put to work, since the site extends for a mile or more along a valley.

EASTER ISLAND-SOUTH AMERICA LINK?

At the Tenth Pacific Science Congress in Honolulu, Edwin Ferndon, associate director of the Museum of International Folk Art in Santa Fe, New Mexico, said that there were definite cultural links between Easter Island and South America. He cited as examples some Easter rock carvings depicting the balsa reed raft typical of the Americas, masonry techniques similar to those of Peru, evidence of a bird cult similar to one of Bolivia and not found in Polynesia, anthropomorphic figures like those peculiar to South American Indians, South American sweet potatoes not found elsewhere in Polynesia, a "weeping eye" motif like that of American Indian art, and rock slab houses similar to those of Central and South America but not found in Polynesia.

Perhaps Dr. Mulloy's investigations will have some definitive evidence in connection with this question. We are eagerly awaiting the reports on his work.

PLANTS THE INDIANS USED

Among the many plants which were no doubt familiar to the American Indian is the salt bush, *Atriplex Nutalli*. This low plant with the pale green leaves is often found in malpais country growing on saline soils and gumbo clays that will support little else. Its leaves are tender and have a definite salty taste. It is quite palatable. The leaves even retain their flavor after drying, and it is possible to store the dried material almost indefinitely.

Atriplex is surprisingly nutritious. Its leaves have about 28% available and usable protein. As a diet supplement it leaves little to be desired. It could even furnish the main staple for long periods of time.

Atriplex often absorbs selenium from the soil. It may be only a secondary indicator, utilizing selenium products deposited by primary indicators such as astragalus. In seleniferous soils, atriplex could become poisonous. Since selenium is a cumulative poison, prolonged use of the plant could be hazardous if it grows on seleniferous soil. If, however, other selenium indicators are absent, the plant would be safe to use.

Salt bush is known to have been used by historic Indians as a diet supplement, and its use by prehistoric Indians is suggested by the presence of large numbers of manos and metates near areas where the plant grows. A number of campsites is known in the malpais of the Basin country of Wyoming in which firepits, manos and metates are the only cultural evidence in the sites. The sites are often situated on barren gumbo slopes where there is little level ground for any sort of lodge structure. The flora consists of atriplex and, near sandstone outcrops, juniper. Sagebrush is scattered about, and occasional yucca clumps are to be seen.

To a modern appetite, the scene is forbidding. But with juniper and atriplex to furnish edibles, and yucca to furnish fiber for rope, the sites might have furnished attractions for ancient man when the mountains were snowbound. It is quite possible that deer and elk wintered in these areas where they could feed on the nutritious atriplex, but few bones are present in these campsites to indicate that hunting furnished any principal portion of man's food supply.

The firepits are somewhat unusual in these sites. The pits are relatively deep and excavation shows that the ash is at the bottom with very often a quantity of charcoal above this. Finally, above everything else is a layer of rock. Sometimes the rock is slabby, sometimes it is just chunky. Chips, flakes, and bone fragments are usually conspicuous by their absence. The rock in the top levels of the firepits is usually well burned. The soil around the pit is burned red, particularly near the top. It is quite possible that the heated rocks were used in vegetable roasting or perhaps in cooking patties of ground vegetable pulp. Much work needs to be done on these sites to clarify details.

AN ANTHROPOLOGIST LOOKS AT PROGRESS

Progress is a word subject to many interpretations, but usually we interpret it to mean advancing technology and increased civilization. The latter is probably inevitable due to population increase. The former proceeds at varying rates normally. Certainly one does not normally expect a people to progress from Stone Age to Air Age overnight. But this is exactly what did happen to one culture. The Manus of New Guinea.

Margaret Mead, the noted anthropologist, did a study of the Manus in 1928 which was reported in her book *GROWING UP IN NEW GUINEA*. During World War II, nearly a million American military personnel moved through New Guinea. Machinery came in large quantities. Airplanes flew over in large numbers, and some landed at the hastily constructed airstrips. Almost overnight, like it or not, the Manus were living in the Air Age.

In 1953, Margaret Mead returned to New Guinea and made a second study of the Manus. She hunted up the same individuals whom she had lived with and studied in her first trip. She compared the new with the old, and her findings are reported in a most absorbing book--*NEW LIVES FOR OLD*. This book should be required reading for every anthropologist and archaeologist, amateur or professional. It presents a study born of a rare opportunity, a study that cannot be often repeated.

The enormous impact of modern technology and culture upon the Manus might be expected to cause violent disturbances, and indeed, except for some unusual circumstances, might have done so in New Guinea. Margaret Mead analyses the cause-and-effect sequence during this impact and attributes the relatively mild throes of transition to certain coincidences of belief, wise leadership, and a definite and previously conceived plan for local self-government. How these factors came into play at the local cultural level makes the heart of the study, and is fascinating reading.

SOCIETY TO HAVE DECALS

The official Wyoming Archaeological Society decal will be available for the members about the middle of October, reports President Bob Brown. The decals are about four inches by three inches, with the state flag and a copy of the stationery emblem. The cost will be 60¢ each or two for one dollar, with additional decals costing 50¢ each. Year stickers will be available to paid-up members to keep the decals up to date. The year stickers will cost 10¢ each.

SCHOLARSHIP AWARDED

A Miss Sharon Gray of Kemmerer is the recipient of the Mulloy Scholarship for the coming school year. Miss Gray plans to major in anthropology.

CASPER CHAPTER REPORT

The September meeting of the Casper Chapter was held on the 12th of the month at Casper College in the school's new Arts and Science Building. There were 15 members in attendance with 11 guests. Bob Brown gave a brief report on the Brown-Weiser site with the main topic being a discussion of the triangular unnotched points known in the southwest as Harrell points or Washita points, depending upon size and workmanship.

The chapter voted to pay the expense of a carbon date on a sample from the Brown-Weiser site.

Al Singleton stated that the work on the Lee site would have to be finished this year.

A film from the Great Plains Trilogy was shown--"Rise of the Horsemen."

Group discussion centered around the reporting of sites, and just which sites merited reporting. (Editor's note: Report EVERYTHING that has to do with pre-historic man, no matter how trivial.)

GRAVES AND SCHOLARS

In April of this year Bob Brown wrote the following to the state Legislative Committee Chairman, Ray Bentzen:

"I was checking the Wyoming laws on excavating graves and found, according to the Natrona County attorney, that unless a person is a M.D. or D.D.S., and has a court order, it's against the law. What I was wondering is if you would check

into this and if it's so, maybe write up an amendment to give our type of society a legal way of excavating ancient burials. Then we could try to get it passed the next time the state legislature meets. What do you think of the idea?"

Ray consulted Robert E. Holstedt, Sheridan attorney, and received the following reply:

"September 3, 1961

Dear Dr. Bentzen:

Referring to your question on possible trouble for your society in the excavation of ancient graves, I can give you the following information.

As a matter of law, it is unlawful for any person to open a grave and remove the body, for any purpose, unless by order of competent authority or by consent of near relatives. Further, it is unlawful for any person other than a physician, dentist, or medical student under the control of a physician, to have the possession of a dead human body. This would apply, however, to the use of such a body for experimental purposes or dissecting. Although the law does not specifically state it, still it would seem to me that this has to do more with bodies of the recently dead, and for the protection of graves in recognized grave yards. It would be my opinion that where your excavations are for scientific purposes and involved excavations which would be of archaeological vintage, that in all probability, you would not be receiving any complaints from the county attorneys in this state.

However, I do believe that this is something that would be worth your consideration and that it might be a good idea for your society to consider some legislation so that there would not be any doubts about your activities in the future.

Very truly yours,"

This would be an excellent subject for some research and study, and is hoped that the legislative committee will be able to propose a definite amendment to the state laws which might be discussed at the next state meeting.

CONFERENCE AT VETERAN'S HOSPITAL

A conference on the psychopathology of the American Indian was held September 15 at the Veteran's Administration Hospital in Sheridan. The purpose of the conference was to clarify some of the legal, social, and psychological problems connected with mental illness among Amerindians.

Guest speakers at the morning session of the conference were Dr. June Helm, professor of anthropology at the University of Iowa, Dr. Harvey Schloesser, and Floyd Tetreault. Mr. Tetreault spoke on some of the legal problems in connection with the American Indian and his lands and status. Dr. Helm spoke on the impact of the European invasion on the American Indian's way of life. Dr. Schloesser spoke on special problems in connection with drinking and other symptoms of psychopathology in the American Indian.

Dr. Helm's talk on the ethnology of the American Indian and the impact of the invasion by Europeans is of direct interest to archaeologists and will be briefly outlined here.

The native North American had a society in which the man was predominantly a warrior and hunter. His many status symbols centered on his physical prowess and his self-sufficiency. While there was a sort of leadership among these people in terms of shamans and war chiefs, these leaders had no real authority, and persons who disagreed with them were free to do pretty much as they pleased. The woman's life was hearth-centered. She tended the lodge, prepared the food and clothing, and cared for the children.

The Central American Indian had a highly stratified socio-political structure. There was a peasant class and a ruling priesthood.

The problems which arose during the invasion from Europe were different in North and Central America. In Central America, the Spaniards had only to cut off the upper level of the social stratification and take its place. The lot of the peasant changed but little. He merely transferred his homage to the new ruling class. Because the peasant or peon was a valuable asset to the new rulers, he received some protection.

In North America, the problem was different. Such independent people as the Plains Indians were very difficult to control. Every last man in the band or tribe had to be subdued individually before that band was under complete control. Negotiation was almost impossible on a European plan because there were no tribal leaders with the authority to make treaties or agreements which were binding upon the individuals of the group. By custom, those who disagreed with the decisions of the chiefs were free to follow their own whims. The Europeans regarded these dissenters as outlaws and treaty breakers, when in fact they were not.

Once the sheer force of arms had forced the Indian onto reservations, there arose certain psychological problems stemming from the drastically different ways of life. The males suffered the most, perhaps, because their way of life was more drastically changed. The woman's life was still hearth-centered, and not greatly different from its previous forms. The male, however, was deprived of all his status symbols. No longer could he become a doughty warrior or a mighty hunter. There was almost nothing at all left of his former way of life. It is little wonder that behavior problems exist. The wonder is that they are not more prevalent than they seem to be.

Dr. Helm closed her address with a couple of questions. Basically, these had to do with the problem of defining the modal personality of the American Indian. Deviant behavior is hard to determine unless such a modal personality is defined. Also, there is the problem in psychotherapy of deciding what sort of personality should be the goal of treatment. Should there be an effort to train the individual back toward the typical reservation-type American Indian personality? Should or could he be urged toward the modal Euro-American personality?

During the group sessions which followed the formal addresses, Dr. Helms described as typical the American Indian who was reluctant to talk about himself or his people. Typically, these people respond to invasion of privacy with avoidance of the eyes, and a monosyllabic agreement with whatever the interrogator had to say. She said she regarded as aberrant any Indian who volunteered to talk about himself or his people before a long friendship had been established. One of the members of the hospital staff commented that it seemed that they should try to make the Indian patient as schizophrenic as possible in order that he could fit into his norm group again.

To this writer it seemed that the psychologists and psychiatrists were voicing the fact that deviation from the norm can only be recognized and treated if a clear understanding of the norm is available. What is deviant behavior in one group may be near the mode in another.

OVER THE CAMPFIRE

With winter approaching, there is still much that can be done in the way of field work. Pictographs can still be photographed and sketched. Mapping can still be done, and drawings and articles can be done indoors. Archaeology is not dead, or even hibernating.

Plan ahead for officer elections. It's later than you think. Be sure you have instructed your officers about the things to be discussed at the state meeting in February. That is the time to make changes in the constitution and by-laws.

Dr. Mulloy writes that he is up to his ears in school work, and in the preparation of manuscripts on the Glendo and Easter Island work. He plans to try to have some materials from Easter available for his work soon, including carbon samples for dating. We'll be looking forward to the reports.

Stuart Connor, Billings member and prominent member of the Billings Society, has had two articles published in the most recent issue of SCIENCE OF MAN. Both have to do with photography in archaeology and are well worth reading. Denes Istvanffy, co-author of the article on field photography, is well-known for his movie work.

George Frison reports that his Wedding of the Waters Cave report is nearing completion. This will be a real milestone in western archaeology, and is must reading for archaeologists interested in the western United States.

The next issue will be devoted to pictographs in various aspects. Pictures of pictograph sites with the site names or numbers attached will be welcome. It is desirable to have pictures from as many sites as possible in order to make some cross references. All pictures will be returned if requested.

EMBERS OUT!