

PASTIMES

The Newsletter of the Panhandle Archaeological Society

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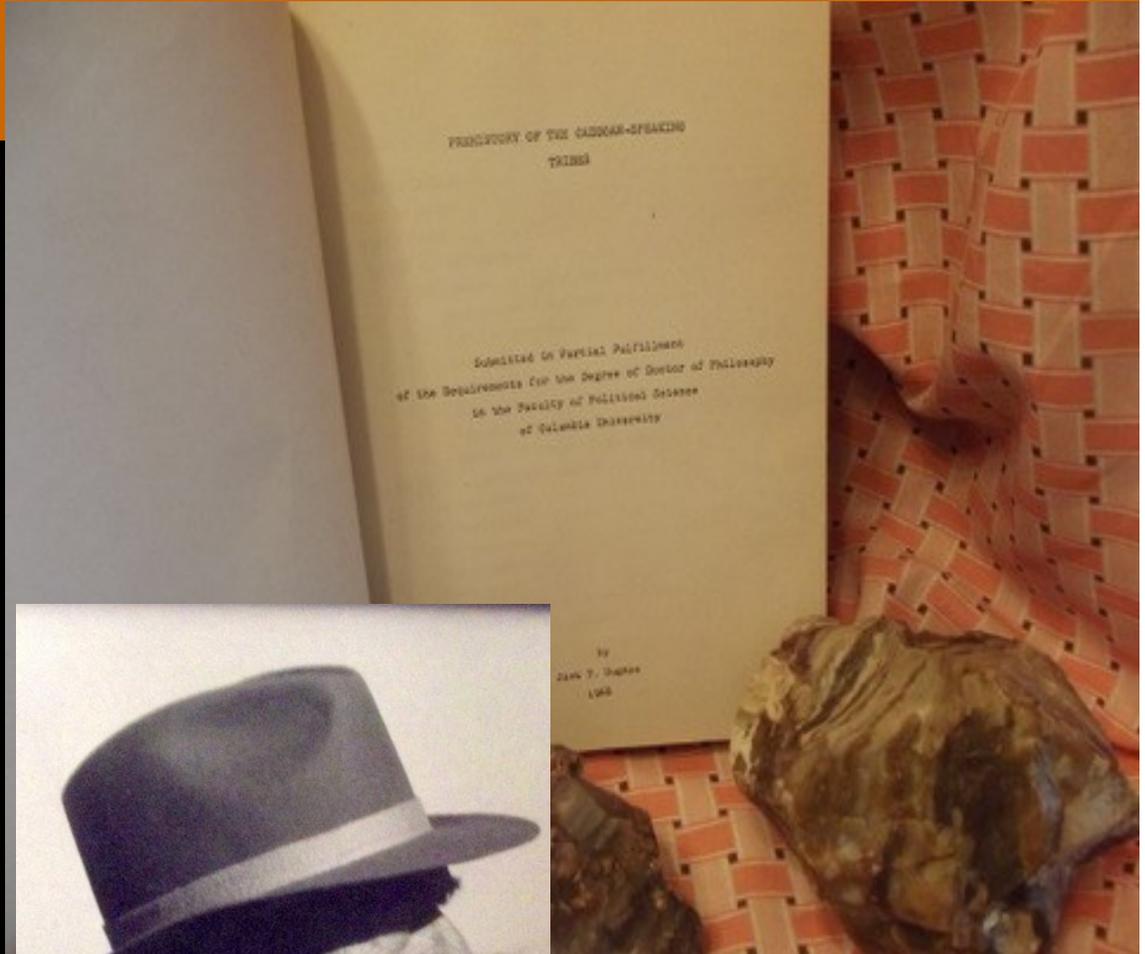
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PREHISTORY OF THE CADDOAN-SPEAKING TRIBES
 Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy in the Faculty of Political Science of Columbia University
 By Jack T. Hughes 1968
Original Typescript

TABLE OF CONTENTS**NEXT MEETING:**

October 15 - 7:00 P.M. Alvin Lynn will be our speaker.

(See pages 5 and 6.)

**Please join us for dinner at Fanoli's Italian Restaurant,
700 So. Taylor, at 5:30 P.M.**

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PANHANDLE ARCHEOLOGICAL SOCIETY**Minutes September 17, 2014**

The meeting was called to order by President Donna Otto shortly after 7:00 p.m. at the Downtown Amarillo Library second floor Board Room. There were 18 members in attendance.

The following upcoming meetings and events were announced:

- . Regular meetings are at 7 P.M. the third Wednesday of each month. The next PAS meeting will be October 15 at the Amarillo Downtown Library**
- . October 18 - Fannin History Fair**
- . October 24-25 - TAS Annual Meeting, San Marcos**
- . October 25 - The West Texas Trails meeting, Hope Center, Quitaque, TX**
See p. 7 of September newsletter
- . October 29-Nov 1 - Plains Anthropological Society Conference,**
Fayetteville, AR
- . November 18 - PAS meeting, Downtown Library, 7 P.M.**
- . January 6-11, 2015 - Society for Historical Archaeology Annual Meeting,**
Seattle, WA

PROGRAM: "An Introduction to the Use of Unmanned Aerial Vehicles in Archaeology" was presented by member Dempsey Malaney. Melaney and the crew from CAR have been experimenting with using small drones to locate and monitor archaeological sites around Perryton. Dempsey introduced us to various models ranging in size from a large model of about 2 foot wing span down to a tiny one he pulled out of his shirt pocket. The larger ones with attached cameras were the ones used. He showed some fascinating film taken by the drones and explained the technology.

MINUTES: Minutes of the May meeting were approved as printed in the September Newsletter.

TREASURER'S REPORT: Treasurer Pam Allison reported a balance of \$3,448.78. The report was approved.

PUBLICATIONS COMMITTEE REPORT: Rolla Shaller reported a balance of \$1,416.05 in the money market account and \$5,025.95 in the CD. The report was approved.

OLD BUSINESS: The publication of the SWFAS Transactions is well on the way

ANNOUNCEMENTS: The Museum's observance of the 150th Anniversary of the First Battle of Adobe Walls on October 4 promises to be a success with five buses chartered.

Member Alvin Lynn's book on the Battle is finally out and already into the second printing. There will be opportunity for book signing next month.

Demonstrations for the Fannin History Fair will be finalized at the next meeting.

Concern was expressed for attracting new, younger members. It was decided to revise handouts and actively recruit.

MEETING ADJOURNED: There being no further business or announcements, the meeting was adjourned by Donna Otto at 8:30 P.M.

Respectfully submitted,

Mary Ruthe Carter, Secretary

From the Editor's Desk

At the last meeting I was nominated and elected as the new editor of the PAS Newsletter.

Let me start by thanking Jerry Leatherman for his work in the past four years, and for his help now. He had laid out an excellent format, and gave me permission to use it.

Next I must thank those who have contributed to the Newsletter: Alvin Lynn, who will be the speaker at our next meeting, and who has written a remarkable book.

Rolla Shaller, with his memories and pictures of the old Country Barn. The late Jack T. Hughes, whose original typescript I am fortunate enough to own. Scott D. Brosowske and James Coverdale, who reported on Items From CAR.

And finally, that unsung heroine of every meeting, Her Faithfulness, Mary Ruthe Carter.

Looking forward to your submissions for next month,

Beryl C. Hughes, Editor



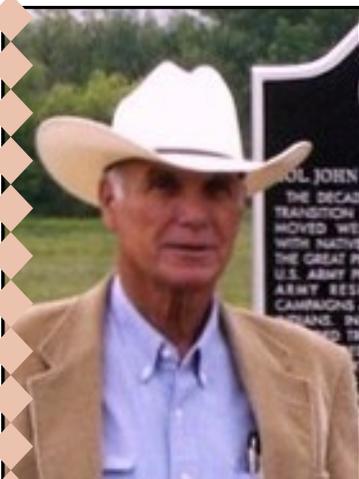
Selfie

Alvin Lynn

Alvin Lynn serves as a steward for the Texas Historical Commission (THC) and received the volunteer of the year award in 1998. He is a member of Panhandle Archeology Society, Texas Archeology Society and Santa Fe Trail Organization.

Archeology and history have been a lifelong interest to Alvin. He has been involved in many archeology projects throughout the Texas Panhandle, both prehistoric and historic.

During 1998, 1999 and 2003, he did field work for the Texas Historical Commission on the Red River War project and continues to do field work and research in that area. He also located Major Evans' 1868 military depot on the north side of the Canadian River in Roberts County.



Alvin Lynn In the fall of 2003, he served as field supervisor for metal detecting at the first battle of the Revolutionary War, the Battle of Lexington and Concord in Massachusetts.

Texas Tech Press published Alvin's book "Kit Carson and the First Battle of Adobe Walls: A Tale of Two Journeys" August 15, 2014. Texas Tech University Press named it the inaugural recipient of the Judith Keeling Book, an honor given to a book that represents the best attributes of scholarly and regional trade book publishing at TTUP

Perils and Pleasures of Writing a Book

My motto, when writing about historical events, is, "If you don't walk on it, don't write about it." And, so...I walked and walked and walked and walked. And, then...I wrote and wrote and wrote and wrote. And, finally...after many more happenings, I finished the book.

When writing my book, I divided it into four components: Research, Fieldwork, Writing, and Publishing.

Research

Research, to me, was rewarding, especially, when I found information that I didn't know existed and was able to apply it to the subject on which I was working.

One of the negative things I found in researching in some large archives was the high cost of getting photographs and documents copied and, in again paying a fee to use them in a publication.

Fieldwork

To me, fieldwork was the most pleasurable part of producing a book—meeting people, enjoying the outdoors, getting exercise, and finding artifacts that verified what I was writing.



Another Amarillo Landmark Structure meets the Wrecking Ball

Rolla Shaller

Work began on Wednesday August 27, 2014 on the demolition of the Country Barn Steakhouse located at 8200 West Interstate 40 Amarillo, Texas. The restaurant was sold in public auction earlier in the year to help settle loan debts created during bankruptcy. An earlier auction had sold all the food service fixtures and western memorabilia décor. The building and foundations will be leveled and another structure will be built on the location.

The earliest County Barn Steakhouse that I recall was located on Amarillo Boulevard or US-60 near Lakeside Drive or Loop 335. This building burned to the ground in the early 1970's. A new Country Barn Steakhouse was constructed on Lakeside Drive, just north



of the junction of Lakeside Drive and I-40(still standing). This Country Barn continued operation until the mid to late 1990's when the most recent Country Barn Steakhouse was constructed on West I-40.

This structure like many others that have come and gone, is a piece of PAS History, It was here that the PAS held several of its Annual Floyd V. Studer Banquet and Lecture Series with such speakers as Dr. Mary Adair, Dr. Don Wyckoff, Towana Spivey and Dr. Eileen Johnson. It was here that we hosted PAS Honorees Roberta Speer, Joe D. Rogers and Dr. Jeff In-deck.

The Barn also served as a meeting place for dinner before PAS monthly meetings at Wildcat Bluff. Several members would meet early to reminisce beneath the White Cadillac above the bar. We will miss the dining, but most of all we will miss the western nostalgia as we walked through the great dining hall.

A look at PRE-HISTORY OF THE CADDOAN-SPEAKING TRIBES

By Dr. Jack T. Hughes

Beryl C. Hughes



"When the New World was discovered, a broad unbroken belt of the North American continent reaching from the Gulf coastal plain on the south to the middle Missouri drainage on the north was inhabited by many Indian communities speaking several more or less closely related dialects which have been referred to as the Caddoan linguistic stock."

"Caddo," Hughes explains, refers to the southern language, while "Caddoan" refers to the entire linguistic stock, from the Arikara on the north to Kichai and Caddo on the south. "This study is founded on a conception of language, physical type, and culture as independent variables in time and space."

Make no mistake, although Jack Hughes often referred to himself as a "field archaeologist," he was an Anthropologist through and through. His real interest was in people. He never looked at a village site, a potsherd or a projectile point without wondering Where did these people come from? How did they live? What did they eat? Where did they go?

Considering the title and focus of the work, it is not surprising that the whole treatise is loaded with scholarly references, beginning with Edward Sapir, the world-recognized expert on language. Sapir "recognizes two main kinds of evidence -- direct and indirect. Documentary and traditional evidence he classifies as direct. Linguistic, physical, ethnological and archaeological evidence he classifies as indirect." Hughes further agrees with Sapir that "historical reconstruction is a central interest of anthropology, serving as a binding force which helps maintain anthropology as a distinct branch of science."

Chapter Two deals with direct evidence, that is, the relatively few documentary sources dealing with the Caddoan peoples. As Europeans crossed the continent they met briefly with the various groups and generally left journal and diary notations describing things they heard, saw and felt. Indians fought the Europeans with bows and arrows and tomahawks; Europeans killed the Indians with gunshot, smallpox-laden red blankets and whiskey.

The reliability of indirect evidence depends largely on the quality of the investigator, while the reliability of direct evidence depends largely on the quality of the informant; in neither case is human fallibility ruled out of the equation.

Here Hughes introduces his method of dividing the historical (documentary and traditional) from the four subsciences of Anthropology: Linguistics, Physical Anthropology, Ethnology and Archaeology. Each area is then subdivided to cover each tribe separately-- Arikara, Pawnee, Wichita, Kichai and Caddo.

Sorry to say, although the Table of Contents gives page numbers for each entry, the 400 or so pages of the typescript are not numbered, so it is impossible to give

precise references. For this we can blame the state of technology in the 1960s. Any change that involved adding or subtracting a page would have necessitated re-typing the whole thing. And BTW kudos to Hughes' wife Pollyanna, who typed the whole thing on an actual typewriter. If it had been left for me to do, even with a word processor, he would still be waiting for his Ph.D

CHAPTER VII ARCHAEOLOGICAL EVIDENCE

The purposes of archaeology are two: 1) to substantiate or refute the documentary record and 2) to provide a history to those people who have no documentary history. (Hughes p.c.)

Although each chapter, and indeed every sub-chapter, amazes the reader by its breadth and depth, members of PAS will naturally be most interested in the archaeological data presented. Hughes himself holds that, of all the evidence to be considered, "archaeology is the one most fundamentally and most directly concerned with reconstructing the histories of human groups."

Thinking about prehistory in general, as well as that of the Caddoan-speaking peoples, Hughes observes that "the archaeologist is continually faced with the question of whether the prehistoric changes he discovers indicate cultural continuity accompanied by trait diffusion, or discontinuity resulting from migration." Ultimately, he states his preference for continuity and diffusion, believing that most of the migrant hunting cultures in the Panhandle existed in Paleo-Indian times. It would appear likely that some of the Plains Archaic were transformed by the Woodland traits coming into the area from the east. And if some of the Eastern Woodland were Caddoans, it follows that some of the Archaic complexes may well have been Caddoan too.

Google the title, and you will find page after page of citations. Most are just the standard listing, title, author, publisher etc. but I did come across this one:

Hughes, Jack Thomas. Prehistory of the Caddoan -Speaking Tribes (Caddoan Indians III). New York:Garland Publishing, Inc., 1974, 411 pp. The last of three reports on the Pawnee and related tribes presented to the Indian Claims Commission. The report includes historical, traditional, linguistic, physical, ethnological and archaeological evidence for Pawnee occupation of their claim area. This very useful source has an extensive bibliography, a time line for each group, plus an easily understood section comparing all aspects of the Caddoan tribes.

Cited in "The Pawnee Nation: An Annotated Research Bibliography" by Judith A. Boughter.

Many if not most PAS members were personally acquainted with Jack Hughes, as students and colleagues, and would be delighted to read his work. Although the hardbound edition is all but impossible to buy, it is available in virtually every library of any size, ranging from WTA&M to the Smithsonian. Furthermore, **Alibris** Cheerfully assures us that even though "The title you're seeking is not available right now. **The good news is that there's still hope for your search.**"

Language is not speech. Language is not writing. Language is not communication. Language is a system of abstract symbols that mean whatever the user group decides it shall mean. (Hughes p.c.)

The Horace Rivers Collection: Sixty Years of Avocational Archaeology in the Texas Panhandle

Scott D. Brosowske

William Horace Rivers was born on April 21, 1915 in Snyder, Texas. Five years later his family moved to the Canadian, Texas area in 1920. It was at this time he developed a strong interest in the native peoples of the Texas panhandle and began documenting archaeological sites of the area. Horace, as he was better known, passed away at the age of 88 in November, 2003. In over sixty years he documented 130 archaeological sites primarily in Hemphill, Roberts, Ochiltree, Lipscomb, and Wheeler Counties, but he also collected at Palo Duro Canyon, Arrowhead Peak near Vega, Saddleback Ruin near Boy's Ranch, and elsewhere (see Figure 1). Over his lifetime he amassed what is likely one of the largest artifact collections in the region.



Figure 1 Dart and Arrowpoints found by Horace Rivers at a Lipscomb County Site

Fortunately, sometime after he began collecting Horace began to carefully document the sites he had found and their associated artifacts. He assigned sites individual numbers and recorded site locations in a fairly detailed journal. Artifacts collected were labeled with appropriate site numbers. Horace was good friends with Jack Hughes and was his main informant for information about archaeological sites in the northeastern panhandle. As such, I suspect that it was at Jack's urging that Horace began keeping proper records.

Horace built a room in his basement to display a small portion of his collection, primarily complete projectile points, bifaces, scrapers, beads, drills, bone awls, bison tibia digging sticks and scapula knives, and portions of reconstructed ceramic vessels. Each year classes of school children would take field trips to Rivers' house to visit his "museum" and learn about native peoples of the Southern High Plains. Many of the people we have met remember Horace and these childhood field trips fondly.

Following his death, the Rivers family donated the majority of the artifacts that were on display at his house to the River Valley Pioneer Museum in Canadian, Texas in 2013. These will be incorporated into new displays as the museum is renovated. The remaining items in the Horace Rivers collection, approximately 95% of the entire collection, were not accepted by the museum due to a lack of available exhibition and storage space. These items were going to be thrown away. Thankfully, the Riv-



Figure 2 Horace Rivers at 41HH23 (adapted from Caudle 2009)

ers family donated these items to Courson Archaeological Research (CAR) for processing, analysis, and permanent curation.

When CAR obtained this collection none of these materials had been washed or sorted according to individual sites. This initial processing is taking considerable time since there is an estimated 80,000 artifacts in the collection. Age diagnostic artifacts, mainly dart and arrowpoints, are present for most of the sites. Of the 130 sites represented in the collection there are a minimum of 201 identifiable components (see Table 1).

Paleoindian	Middle Archaic	Late Archaic	Early Ceramic	Middle Ceramic	Historic Indian	Unknown Prehistoric
3	5	56	51	60	4	22

Table 1 Total Number of Archaeological Components for the Rivers Collection

From the collection it is readily apparent that Horace did quite a bit of excavation and screening at many of the Early and Middle Ceramic period sites that he had found. In addition to projectile points and tools, these assemblages contain sizeable quantities of faunal remains, debitage, fire altered rock, ceramics, and other miscellaneous items. It is obvious that he essentially collected all of the cultural materials recovered during these excavations. Included in the collection are fairly large numbers of faunal remains from the now destroyed Hoover site (41HH12), a Late Archaic period bison kill southeast of Canadian, Texas. There are also artifacts and soil samples from individual strata at the Horace Rivers site (41HH23), an Allen complex (8500 to 7500 BP) campsite north of Canadian that he had discovered (Figure 2).

As hinted at above, Horace often worked with professional archaeologists, freely sharing his knowledge of site locations and the artifacts he had found. He worked with Jack Hughes on his survey of the Red Deer watershed (Hughes 1978). He again worked with Jack, along with Billy Harrison, at Parcell Ranch, an unrecorded Middle Ceramic period (A.D. 1250-1500) cemetery northwest of Canadian. Later, he informed Billy Harrison of an unusual burial at 41HH31 along Red Deer Creek (see Owsley and Mann 1990). During the 1990's Horace provided information on numerous site locations to the Office of the State Archaeologist for their survey of the Canadian River Valley and helped with excavations at 41HH23.



Horace Rivers spent a lifetime studying the native peoples and archaeological sites of the Texas panhandle. Fortunately, after over 60 years of collecting in the region, the information about the sites he documented and the artifacts he found have been preserved. Through interpretive exhibits slated for the Canadian, Texas museum, portions of his collection will continue to educate people about the archaeology of the region. Lastly, these items, as well as the vast materials contained in the CAR collections, will be available for study by future generations of archaeologists.

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2009 *Images of America: Hemphill County*. Arcadia Publishing, Charleston, South Carolina, Chicago, Illinois, Portsmouth, New Hampshire, San Francisco, California.

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Owsley, Douglas W. and Robert W. Mann

1990 An American Indian Skeleton with Clubfoot from the Cabin Burial Site (A1184), Hemphill County, Texas. *Plains Anthropologist* Vol. 35, No. 128, pp. 93-101.

A Kiowa Beaded Strike-A-Lite Bag

by James Coverdale

Recently, Courson Archaeological Research began analysis of a collection brought to our lab. While sorting through the ceramics, lithics, and assorted materials, several artifacts from the historic period were noted. One of these artifacts was a glass beaded pouch commonly referred to as a strike-a-lite bag. An initial assessment of the construction, condition, and beadwork style of this bag was made. After examination, it was determined that this strike-a-lite bag is most likely of Kiowa origin with some Southern Cheyenne or Arapaho influence in its construction.



Figure 1. Kiowa Strike-A-Lite Bag

The name of this particular type of bag, strike-a-lite, implies its use, which was to carry the tools used for starting a fire. These tools consist of a "C", "U", or "V" shaped steel striker (sometimes part of a steel flat file was used), a piece of flint, and some type of tinder material. The steel striker is held in one hand and the flint in the other. The steel is struck against a sharp edge of the flint in a rapid downward movement. The flint shaves off tiny slivers of steel and friction causes them to ignite into a shower of sparks. Once a spark lands on the tinder it will smolder and begin to glow orange. The now burning tinder material is placed inside a bundle of dry tinder and air is blown on it until the bundle catches fire.

A strike-a-lite bag is one part of a three piece set of small decorated bags or cases carried by men, women, and children. In addition to the strike-a-lite bag, the other items are an awl case and a whetstone case. Usually the three are worn together and have matching or similar beadwork designs and colors. Indian men carried the beaded set on their bow cases and women carried theirs attached to their belt. Children also carried a set the same as adults.

As part of the assessment of this bag to determine its age and tribal affiliation the overall condition and construction methods were examined. Old, original beaded bags will show signs of dirt, missing beads, and use wear from handling. The dark brown commercial leather on the front has some stains on the sides at the top and the leather is worn and shiny where it has been opened and closed. The brain tanned leather flap and back piece are still supple. Some of the brain tanned leather fringe has dried out and is somewhat fragile. At least one of the tin cones is missing from the fringe at the bottom and two tin cones are missing from one of the four corner drops. A repair has been made on the right side of the front of the bag. Black cotton two ply twisted thread has been used to make a repair where the sinew stitching is missing on the side. The area of the repair was originally edge beaded with white and a few green seed beads. No attempt to replace the lost edge beading or to hide the repair has been done. Most likely this repair was done by someone other than a native beadworker and at a much later date after manufacture of this bag. On the front of the bag at the bottom right there is a single row of red white heart beads missing (fig. 2). The sinew thread that was used to attach them is now visible. There are a few places on the corner drops where some edge beading is missing as well.



Fig. 2 Lower Right Corner

A strike-a-lite bag is usually made in one of three distinct shapes; an hourglass, an isosceles trapezoid, or a third earlier form, a rectangular shape. This Kiowa isosceles trapezoidal shaped strike-a-lite bag is wider at the bottom and narrower at the top opening with the sides tapering in from the bottom (fig 1). The measurements of the bag are provided in table 1.

	Length	Width
Main body of Bag	12.5 cm	Top-6.25 cm Bottom-9.0 cm
Flap	3.5 cm	6.0 cm
Tin Cones	2.0 cm	0.5 cm
Drops	18.0 cm	0.5 cm
Fringe	1.75 cm	0.2 cm
Total Length of Bag	35.5 cm	

Table 1

The materials used in the construction of this Kiowa strike-a-lite bag can be helpful in identifying its age. Throughout the historic period Kiowa women adapted new materials for their craftwork. Older labor intensive methods of making Indian brain tanned leather gave way to the use of commercially prepared leather. Eventually, almost all Indian leather work was done using commercial products. The front piece on this bag is made of a brown commercial leather. The back piece is Indian made brain tanned deer hide.

Antelope or deer sinew is used as thread to attach the beads to the front, back, and sides of the bag. The beads sewn to this strike-a-lite bag are small, 1.5 -1.7 mm diameter, glass trade beads. The bead colors include translucent red with white centers (aka., white hearts), a dark transparent blue, Arapaho green, translucent green, chalk white, and powder blue. On the main body of the bag glass seed beads are applied by using the lazy stitch method (i.e., a beading stitch that zigzags back and forth from one row to the next). There are six rows of lazy stitched beads on the front, two rows on the back and flap of the bag. On the flap and corner drops there are beads attached using the one up and one down edge beading method. A simple technique is used to attach a single bead per stitch to the sides of the bag while whip stitching the sides closed. The back of the case is not fully beaded, which is normal (fig. 3). The reason behind this is simple: the back of an object was not normally seen and so beads and decoration were not necessary. Glass trade beads were valuable trade items and were not wasted.

The bead colors and designs are very useful for identification as to tribal affiliation. Some tribes were known to use either certain bead colors or a particular style of beading on their tribal items. Some styles of beadwork stitching are even named after the tribe that used them most frequently. One example, known as Crow stitch, is a particular style of appliqué stitch generally associated with objects from the Crow tribe. The use of dark red translucent beads commonly referred to as Kiowa Red, is most often seen on Kiowa beaded objects. When tribes were relocated in close proximity on reservations, exchanges of beading techniques and designs took place. Many reservation period Kiowa objects have beadwork applied with an ap-



Figure 3 Back of Bag

pliqué stitch that was picked up from Eastern tribes who lived near the Kiowa reservation. Marriage between tribes also accounted for many changes in beadwork designs. The original designs used in beadwork were considered to be the personal property of the beadworker. She could use them exclusively, or she could allow other women to copy her beadwork or make similar designs if they paid for the right to use the design.

The beaded designs used on this bag are fairly simple. On the front of the bag the beads used for the background are red, semi-translucent white hearts. On the front are two designs that are outlined in white beads and filled in with the dark blue translucent beads. These white outlined designs start at the bottom of the bag and continue up to the bottom of the closure flap where the beading ends. It is possible that this beaded design could represent a dragonfly. Dragonflies seen in ledger art and on shields often look similar to the white outline on the front of this bag. The flap design is a series of blue triangles and red diamonds outlined in white. The lower portion on the back of the bag has a similar design except that the colors are reversed.

At the bottom of the bag there are 22 pieces of fringe tipped with tin cone tinklers except one which is missing. The fringe are made by passing the ends of one piece of leather thong through two separate side by side holes from the back of the bag to the front. This method of closing the bottom of the bag uses eleven strips of leather to stitch the bag closed at the bottom and also provide fringe that can be left to dangle or to adorn with tinklers. Tin cone tinklers were a favorite decoration for Southern Plains bags, clothing, and other objects. The usual source for tin for tinklers was empty tin cans. Indians were given some food in tin cans as annuity goods or through trade. To make tinklers the top and bottom of an empty tin can were removed and a cut was made down the side of the can. The tin was flattened and tinkler blanks were cut out with scissors into the shape of an isosceles trapezoid of the correct size. The isosceles trapezoid was rolled so that it formed a cone where the edges just meet in the center. Once the cone tinkler was made it was attached by running a piece of fringe through the small opening at the top of the cone and out the bottom. A knot was tied in the fringe and then pulled back inside the cone.

At the bottom corners of the bag are four strips of leather attached through holes in the corners and then back through the leather strip. These strips are commonly known as drops and are of the wide type commonly seen on Southern Cheyenne or Arapaho bags. Kiowa corner drops are usually very thin and covered with tin tubes or two ply reverse wrapped fringe. The drops on this bag are edge beaded most of their length. The beading is done in descending bands of red, white, and blue beads. At the end of each drop are two tin cone tinklers, four tinklers to each corner. Only six are present now as two are missing from one of the drops.

At the top of the bag is a thong of leather tied with several knots. This leather thong is a piece of brain tanned leather routed through a hole in the flap then through the front piece of the bag. It is then threaded through a another hole in the front piece and back through the flap. The thong is then tied to form a loop than can be attached to a woman's belt or a man's bow case.

Based on the materials used in its construction and the types of decoration represented, the time frame for when this bag was made is most likely after 1850, but prior to 1875. The reservation period for the Kiowa tribe was 1867 to 1905. The use of commercial leather (front piece), glass trade beads, and the tin cone tinklers in combination with brain tanned leather (back piece, flap, drops, fringe, and tie thong) and sinew thread points to a time when the Kiowa were still hunting deer and producing brain tanned leather, but were also using non-Indian made items. This Indian strike-a-lite bag is a good example of the blending of Indian made and non-Indian trade goods together into a functional everyday beaded object.

Caprock Canyons State Park Archeology Fair
Celebrating 10,000 Years of Cultural History



Demonstrations/informational booths:

All demonstrations and informational booths will be held in the grassy area surrounding the Visitor's Center. Please let me know if you will need tables, chairs, tarps, etc... and I will be glad to provide them for you. (The titles of these booths can be changed to whatever the presenter would like. I just need to know what to change them to.) The following is a list of presenters for demonstrations/booths who have committed so far:

- **Flintknapping:**
 - o Ed Day
 - o Ivan Imel
- **Native American Tipi Building:**
 - *Program will be offered every 90 minutes*
 - o David Owens
- **Native American Cradleboards:**
 - o Harry Mithlo
- **Historic Artifact I.D.:**
 - o John Preston
- **Prehistoric Artifact I.D.:**
 - o Paul Katz
- **Native American Tipi & artifacts:**
 - o Ken & Shirley LeBlanc
- **Primitive Hunting & Tools:**
 - o Charles Sinclair
- **Arrow Making & Bison Hunting:**
 - o Brian Gendron
- **Artifacts of New Mexican Cultures in Texas:**
 - o Marisue Potts & Rick Day
- **Native American Games:**
 - o Jane McFarland
- **Life of a Comanche Woman:**
 - o Bernice Blasingame
- **Quitaque History & Artifacts:**
 - o Comanchero Canyons Museum

**Presentations:**

Presentations will be held in the Visitor's Center Pavilion at various scheduled times. There will be a screen, projector, and computer available for your use. However, you can also bring your own computer if you prefer. Here is the tentative schedule. It is not set in stone so if you prefer to have a different time slot, please let me know. I would like a quick "snippet" of information about each presentation and the title of it to give to the public as well as a short biography on each one of you who are speaking or giving presentations please! (The titles of these presentations will be changed to whatever the presenter would like. I just need to know what to change them to.)

Native American Ethnobotany Hike at 10:00 a.m.:
Juanita Pahdopony

Paleo-Indians, the Lake Theo site, and Lubbock Lake Landmark at 11:00 a.m.:
Stance Hurst

Native American Storytelling at 12:00 noon:
Juanita Pahdopony

"Coronado Slept Here" at 1:00 p.m.:
Paul Katz

The Comanchero Trade at 2:00 p.m.:
Marisue Potts

If you know of someone who would like to put on a demonstration/informational booth, please let me know. We could always use some more help!

Calendar of Events

October 2-5 Plains Anthropological Conference, Loveland, CO.

October 4 Trip to Adobe Walls

October 15 Panhandle Archeological Society meeting at Amarillo Public Library, downtown, 413 Southeast 4th St., 2nd Floor, 7:00 PM.

October 17-19 PaleoAmerican Odyssey, Santa Fe, NM.

October 18 Fannin School History Fair (Probably the last one!)
Caprock Canyons State Park Archaeology Fair

October 24-27 Texas Archeological Society, Annual Meeting
Del Rio, Texas

October 27 West Texas Trails, Quitaque. Reservations requested.
Jerry Leatherman at acerenewables@midplains.coop or 806-823-2217.

November 19 Panhandle Archeological Society meeting at Amarillo Public Library, downtown, 413 Southeast 4th St., 2nd Floor, 7:00 PM.

December 15 Studer Banquet (Details to come.)

January 6-11 Society for Historical Archaeology Annual Meeting, Seattle, Washington. For more information:

http://www.sha.org/index.php/view/page/annual_meetings