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# South Park Heritage

*Winter/Spring 2020*



*Park County's Pioneer*

# Cemeteries



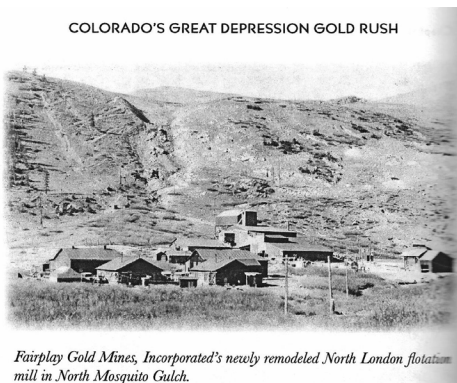


## Project Update 2020

# North London Mill Preservation

By Kate McCoy & Jeff Crane, Executive Co-Directors

### COLORADO'S GREAT DEPRESSION GOLD RUSH



Things are hoppin' in Mosquito Gulch! Designated a Park County Local Landmark site in September 2017, the North London mill site rehabilitation is underway and it is developing into a venue for backcountry recreation and education.

With substantial funding from the History Colorado State Historical Fund and the Gates Family Foundation, the field office is undergoing rehabilitation to eventually become a backcountry hut like those in the 10th Mountain Division Hut System. North London Mill Preservation, Inc. (NoLo, for short) is using the Section House and Ken's Cabin at Boreas Pass as inspiration for this effort. In October 2018, the office building was protected from the harsh winter weather of the zone with boards over the window and door openings and plastic sheeting over the roof. In the summer of 2019, the building envelope was stabilized.

Plans for summer 2020 include rehabilitating the roof, exterior siding, windows, doors, masonry, and interior framing. The team includes preservation architects Jessica Reske and Natalie Lord of form+works design group, preservation contractors Andy Carlson and Mike Sherwood of A&M Renovations, and structural engineers Ian Glaser and Christine Britton of JVA Consulting Engineers.

The Colorado Division of Reclamation, Mining and Safety has secured federal funding to stabilize the North London Mill building, an iconic feature of Mosquito Gulch. An Historic Structure Assessment was completed for the mill building in 2018. Stabilization work is scheduled to begin this summer as well.

The North London Assay Office was moved from the NoLo site to South Park City in the 1950s. Historicorps has proposed to reconstruct it on its original foundation for use as a backcountry hut. NoLo is currently seeking funding for the first phase of this project, which will cost around \$80,000.

The Park County Board of County Commissioners granted the project an award from the Land and Water Trust Fund to conduct engineering, habitat, and wetlands assessments to design a crossing of the North Mosquito Creek at the site that will be affordable, sustainable, and responsive to the wildlife in the zone.



The funding decision is pending for the completion of that project, which with luck will also take place summer 2020. Partners in that project include Kevin Vecchiarelli of JVA Engineering Consultants, Mark Beardsley of EcoMetrics, and Mike Kervin of CORE Consultants. NoLo will be seeking a local contractor to do the site and concrete work for the crossing.

As work progresses, NoLo continues to learn about the history of the mining and milling site and to raise questions about what was previously thought. For example, it appears that part of the office may have been used to assay. A litter of used cupels and crucibles found during archaeological monitoring, along with a hearth and mounts for scales suggests assay activity.

In addition, although the archival evidence points to the office having been built in 1883, there is now some doubt about this because of questions raised by archaeologist Michelle Slaughter. She discovered during her monitoring visits that most of the nails removed during salvage were wire nails and not cut nails as would be expected in a building constructed in 1883. Wire nails were introduced in the 1860s, so it may be the case that the cut nails were used in the 1883 construction. It seems clear from the archival history of the site that the latest technologies and materials were used in the construction and renovations of the buildings.



Finally, Kate McCoy and her student Shayna Murphy conducted archival research in summer 2019 to learn more about unionizing among North London workers. Based on reports of miner injuries and lost wages, they expected to learn that the union activity was in relation to these workplace issues. Murphy found the charter for the Mosquito Gulch Protective Union in 1880, which did not address these issues at all. It turns out the union was formed to exclude Chinese workers from the mines in the zone.

The NoLo team presented at the Colorado Preservation, Inc. Saving Places Conference in 2019 and 2020. They will continue to share what they have learned with the preservation community and the public.



For the past two summers, the South Park National Heritage Area has funded History and Archaeology Workshops at the site, which have been conducted by Kate McCoy, NoLo Executive Co-Director and State University of New York at New Paltz professor, Michelle Slaughter of Alpine Archaeological Consultants and Natasha Krasnow of Metcalf

Archaeological Consultants. The workshops have been very popular, running at or near capacity. NoLo is applying for funding to run them again in summer 2020.

Jeff Crane, NoLo Executive Co-Director, has been hard at work on a partnership with Colorado Adventure Guides (CAG). With a Temporary Outfitters and Guides Permit from the US Forest Service, NoLo and CAG will be hosting Backcountry 101 and AIARE Avalanche Safety and Rescue courses this winter.

NoLo has made amazing progress in this work and wishes to thank all its members and supporters. The grant funding it has received thus far has been for capital and educational projects. The organization continues to hold fundraisers and membership drives to raise money for its operating budget. Visit [nolocolorado.org](http://nolocolorado.org) to find out how to become involved in this exciting project as a volunteer and/or financial supporter.

Find out more at [nolocolorado.com](http://nolocolorado.com)

# South Park Heritage

Winter/Spring 2020

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On the cover: Bodenville  
Cemetery, one of Colorado's  
Pioneer Cemeteries.





Bark-peeled Ponderosa pine CMT located at Great Sand Dunes National Park and Preserve, Saguache County, Colorado.

# Culturally Modified Trees

## *in Colorado: Facts and Fiction*

By Marilyn A. Martorano, RPA - Martorano Consultants LLC, Photos and Captions Courtesy of Marilyn Martorano

Culturally Modified Trees (CMTs) have been recognized in Colorado for several decades by archaeologists, historians, cultural anthropologists, dendrochronologists, foresters, and other scientists, as well as formally-designated tribal representatives.

Legitimate CMTs in Colorado are primarily bark-peeled trees but also can consist of trees with other types of cultural modifications such as axe-cuts/blazes, witness/survey markers, mining claim-marker cuts/blazes, fenceline peels/axe-cuts, axe-cut delimbing and wood removal, and include aspen trees with historical inscriptions. This basic information about CMTs is summarized from an article in the Colorado Encyclopedia and the reader can find more detailed information in this link: <https://coloradoencyclopedia.org/article/culturally-modified-trees>

CMTs that were peeled to obtain inner bark or other bark or tree substances are the most commonly-documented type in Colorado, (see top and right photo). Although they can vary in size and shape, bark-peeled CMTs usually exhibit an oval or rectangular-shaped scar. The lower end of the peeled area is usually located one to three feet above the ground and often exhibits a horizontal cut line with visible axe-cut marks.



Based on extensive ethnographical and historical data, tree bark and bark-related substances are known to have been used for a variety of functions by Native Americans and other early historic peoples (BC Archaeology

Branch 2001; Martorano 1981, 1988, 1999; Swetnam 1984; White 1954). The outer bark of trees was used to construct trays, baskets, and cradleboards, as well as roofs and walls of structures.

Resin and pitch obtained from areas of a tree where the bark was peeled were used as adhesives and waterproofing agents for baskets and other objects. Wooden slabs pried from the trunks of trees were used to construct saddle frames, cradleboards, and various wooden items.

The inner bark, pitch, and sap were utilized medicinally as a poultice or drink for many types of disorders. The inner bark was also used by Native Americans as a delicacy or sweet food and as an emergency food. In addition, the inner bark of certain trees was used as food for livestock. In Colorado, dendrochronological and historical research has shown that these bark-peeled CMTs are artifacts

reflecting cultural utilization of trees by Native Americans and possibly other ethnic groups from the seventeenth century through the early twentieth century (Martorano 1981).

One large grove of over 70 bark-peeled Ponderosa pine trees at Great Sand Dunes National Park and Preserve has been listed in the National Register of Historic Places: <https://coloradoencyclopedia.org/article/indian-grove>

In the past several years, a new type of alleged CMT has been promoted by some people in Colorado. Unfortunately, these so-called Ute Prayer Trees/Culturally Bent Trees are pseudo-archaeology. The article in the link below describes the myths behind this false interpretation of why certain trees are bent:

<https://whatsuparchaeology.com/2019/02/11/bent-trees-part-1-pseudo-archaeologies/>

Archaeologists have consulted with other scientists and experts such as historians, cultural anthropologists, biologists, foresters, dendrochronologists, and officially-designated representatives of Native American tribes regarding the alleged culturally bent trees.

None of these professionals or official tribal representatives have found legitimate evidence that Ute Prayer Trees/Culturally Bent Trees are anything other than trees that have been naturally bent and have survived a number of natural events and traumas such as heavy snow loading, animal damage, disease, or damage by lightning, wind, or tree fall. Even though it may seem romantic and exciting to think that every interesting bent and twisted tree in the forest was made that way by people for some spiritual purpose, in reality, nature is equally amazing and trees have been able to survive the forces of nature that have altered their shapes from the beginning of time.

If trees in the forests of Colorado are carefully examined, it becomes obvious that different tree species and trees of various ages, including young saplings, have been bent into many interesting shapes through a variety of natural forces (See photo below and on page 6).

For example, when heavy snow covers and bends a young tree or a tree falls on top of a smaller tree, the tree underneath then bends upward in an attempt to right itself; one or more side branches on a tree with a damaged or broken-off main stem may begin growing upward/vertically at a sharp angle to try to replicate the original stem; a tree may twist around another tree or bend in an attempt to compete for access to sunlight; and trees altered or damaged by animals or other trauma such as disease, lightning or wind damage, may continue to grow and will often exhibit shapes that don't appear similar to other nearby trees.

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*One large grove of over 70 bark-peeled Ponderosa pine trees at the Grand Sand Dunes National Park and Preserve has been listed in The National Register of Historic Places*

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Scientific methodology that discredits many of the so-called Ute Prayer Trees also involves the use of dendrochronological analysis or tree-ring dating. This methodology, which is utilized world-wide to age trees, has revealed that many of the trees claimed as having been bent historically by Utes are not nearly old enough to have been bent during the historic period when the Utes were residents.

In addition, in June of 2019, the Southern Ute and Ute Mountain Ute Tribes released a formal, official written statement disavowing Ute Prayer Trees. The title of this statement is "Official Southern Ute and Ute Mountain Ute Statement: Addressing the False Cultural Connection of Bent Trees to Traditional Practices of the Ute Nation."

In summary, there is no evidence in the archaeological, historical, or ethnographic record; no scientific/biological evidence; and no data from officially-designated representatives of Native American tribes (not just any tribal member/elder or someone with a Native American name who claims to speak for a tribe) to support the idea of Ute Prayer Trees/Culturally Bent Trees in Colorado. In addition, no legitimate scientific evidence that could be considered proof of the existence of Ute Prayer Trees/Culturally Bent Trees has been put forward by bent tree proponents.



Example of a young pine tree bent over by heavy snow load on the upper branches and the top of the tree.





Example of two young pine trees twisting around each other as they compete for access to sunlight.

It is very clear that trees are bent by a variety of natural forces, and simply seeing an unusually shaped tree and jumping to the conclusion that someone in the past is responsible is not a legitimate way to confirm a cultural tradition. Researching historical and archaeological topics is not as easy as just seeing something, hearing an explanation from one point of view, and assuming it is fact.

Conducting legitimate scientific, archaeological, and historical research is a long and tedious process. It involves asking numerous questions and learning from many different experts, and it takes a variety of perspectives, expertise, and knowledge to fully understand a complex topic such as CMTs. Ultimately, factual knowledge about history and prehistory is more interesting and of greater value than belief in a pseudo-scientific fantasy that leads to misunderstanding of the past and of existing Native American groups.

It is unfortunate that the public has been inundated with this misinformation and it is hoped that the ideas about identifying and saving Ute Prayer Trees/Culturally Bent Trees will be replaced with a goal to promote the many legitimate significant prehistoric and historic cultural resources located in Park County and throughout Colorado, including real CMTs such as bark-peeled trees.

The support of the Park County Historical Society and other members of the public is crucial in order to identify, document, and protect these authentic CMTs and other legitimate cultural resources so that everyone can gain a better understanding and appreciation of our past.

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Example of a young aspen sapling being bent over by a fallen tree.





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# Pioneer Cemeteries

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*of Park County*

Photography by Sean Brubaker  
Text by Christie Wright

"Tucked away up high are Park County's historic mountain cemeteries, holding the remains of many of those who came before us."



Tucked away up high are Park County's historic mountain cemeteries, holding the remains of many of those who came before us. Colorado's 1859 Gold Rush brought an influx of people with some estimates as high as 100,000 souls. If we could draw back this county's historical curtain and peak at the Gold Rush's effects, it would reveal indigenous tribes in the South Park area centuries earlier- then fur trappers in the early nineteenth century.

Gold seekers came into Park County in 1859 from two approaches – the northern route from the Central City's Gregory Diggings and from the west, the "Pike Peakers." Their homes of origin ranged from throughout the U.S. all the way to other continents; however, only a few struck it rich, leaving the others to either become "go-backers," or to dig in their heels and make a new life on the fledgling frontier. Most chose the latter, founding Park County's various small towns such as Buckskin Joe, Fairplay and Como that will be highlighted here. All three towns have existing historic cemeteries from the 1800s that are still in use today for local burials.

These three towns have several things in common:

- ◆ **They are owned and managed by a government branch. Fairplay and Como are controlled by the County that has an active Cemetery Board.**
- ◆ **The Alma/Buckskin Joe Cemetery is owned by the town of Alma. Each one has several highly unique epitaphs and/or headstones, making the quest for these an adventure in itself.**
- ◆ **There is no signage directing visitors to the spots until one approaches their respective turn-offs. "You gotta know where to look."**

These three graveyards are typical of what began as "boot hill" burial grounds according to Dr. Annette Stott in her book, "Sculpture Gardens of the Old West," (Omaha: University of Nebraska Press, 2008) She explains: "The boot hills of the Rocky Mountains were characterized by haphazardly

placed graves in arid ground surrounded by natural grasses and in some areas, cacti. Just as death was unplanned and unprepared for, so was the burial ground. Paths wound around the natural topography from grave to grave.

Simple wooden crosses, headboards, or rock cairns marked the last resting spot of some people."



Knee-deep in winter snows, an angel stands everlasting watch over a family plot near the Alma/Buckskin Cemetery entrance.

## ALMA/BUCKSKIN JOE CEMETERY

The Buckskin Joe mining camp was one of the earliest settlements, founded in 1860 by a mountain man named Joseph Higginbotham (or Higginbottom). The story of his discovery of gold is legendary – while leading a hunting party in the gulch, he shot at a deer but missed, the bullet striking a rock and exposing a vein of gold.

Miners rushed to the area which was temporarily renamed Laurette after someone combined the first names of the first two wives who moved there.

Eventually the name reverted back to Buckskin Joe. Miners abandoned the camp several years later once the gold played out, only to return during the next boom cycle. One of the longest inhabitants was Horace Austin Warner Tabor and his first wife, Augusta, who finally left Buckskin in 1868 for Leadville where their story became famous.



This peaceful golden road loops around the interior of the Alma/Buckskin Cemetery, offering visitors a tour of the historic graves. Many more markers lie beyond the central section, well worth a visit on foot.



# Alma/Buckskin Joe

The Alma/Buckskin Cemetery was annexed by the town of Alma in 2010 and was established by Theodore Roosevelt in 1903 for the townspeople of Alma; however, it was in use for the mining camp by the early 1860s.

Most headstone epitaphs do not list the cause of death but a search of Alma/Buckskin obituaries from the late nineteenth century reveals that most people died from illnesses, primarily pneumonia. Other more unusual causes include: a mine cave-in, brain fever, struck by lightning, starved to death, froze to death in a blizzard with his horse, suicide by morphine overdose and kicked by a horse two years earlier. All this is to illustrate the hazards of living around the turn of the century.

Today there is nothing left of the Buckskin Joe mining camp but the cemetery and a fascinating legend. It is an enduring tale about a mysterious beautiful woman nicknamed Silverheels. Arriving in Buckskin Joe during its heyday, she was the best dancer in the local dancehall.

When a smallpox epidemic supposedly ravaged the camp, she helped the miners with the disease, eventually contracting it herself. Humiliated by her facial disfigurement, she vanished from the camp even after the miners had taken up a collection to thank her for her assistance. She supposedly haunts the cemetery, weeping over the graves of her friends. The mountain peak behind Fairplay was named in her honor.



The broken top half of George Mordson Singleton's marble headstone still stands upright, although even marble can disintegrate over time. This little boy was the son of Walter Singleton, who owned a mercantile shop in Alma with his brother. For now, the inscription remains legible, indicating that little George was 6 months and 27 days. Sadly, his sister Helen, age 2 1/2, died 3 years later.

*A rusty hinged gate once allowed entrance to this enclosed unknown burial. Over the years, two sides of the picket fencing have fallen to the ground, exposing the entire gravesite. New burials were often fenced to ward off wandering animals and to help visiting families locate their loved one's headstone in the cemetery.*





*Whipping up his horse to hurry the ride to heaven, Cowboy Nordstrom's headstone may reflect the urgency to meet his Maker. In true western style, the front of his headstone is flanked with two pistol engravings.*



A gold angel coin, a token of heaven, adorns the top of a granite headstone, accompanied by a shiny glass pebble. The coin has disappeared in the last several years.

*Stuffed animal and doll mementos are often placed at the foot of children's graves but the high altitude weather quickly takes its toll. Here, what was once a new ceramic dressed doll has been reduced to a somewhat bizarre, tattered and torn appearance.*



*Both photos – the rusty gate latch and the broken doll, exemplify the importance of documenting Colorado's pioneer cemetery headstones and accompanying grave adornments as well as cemeteries' gates, signs and perimeter fences. It is very likely that the wooden cross replaced a larger wood "headboard" marker that disintegrated long ago in the harsh elements. Without photographic documentation, these markers and memories will be gone forever.*



# Fairplay Cemetery

The Town of Fairplay, along with the Masonic Lodge and the Organization of Odd Fellows Lodge #10, established their cemetery in 1863. Located just east of the town, the Fairplay Cemetery sits on a small hill, typical of pioneer burial ground locations. Many of the area's founding families are buried here including the Guiraud's, who homesteaded the Buffalo Peaks Ranch in South Park in the early 1860s. When founder Adolphe Guiraud died in 1875, his wife Marie carried on maintaining the ranch, raising their ten children and running cattle. She didn't hesitate to take her neighbors to court over water ditch rights either.

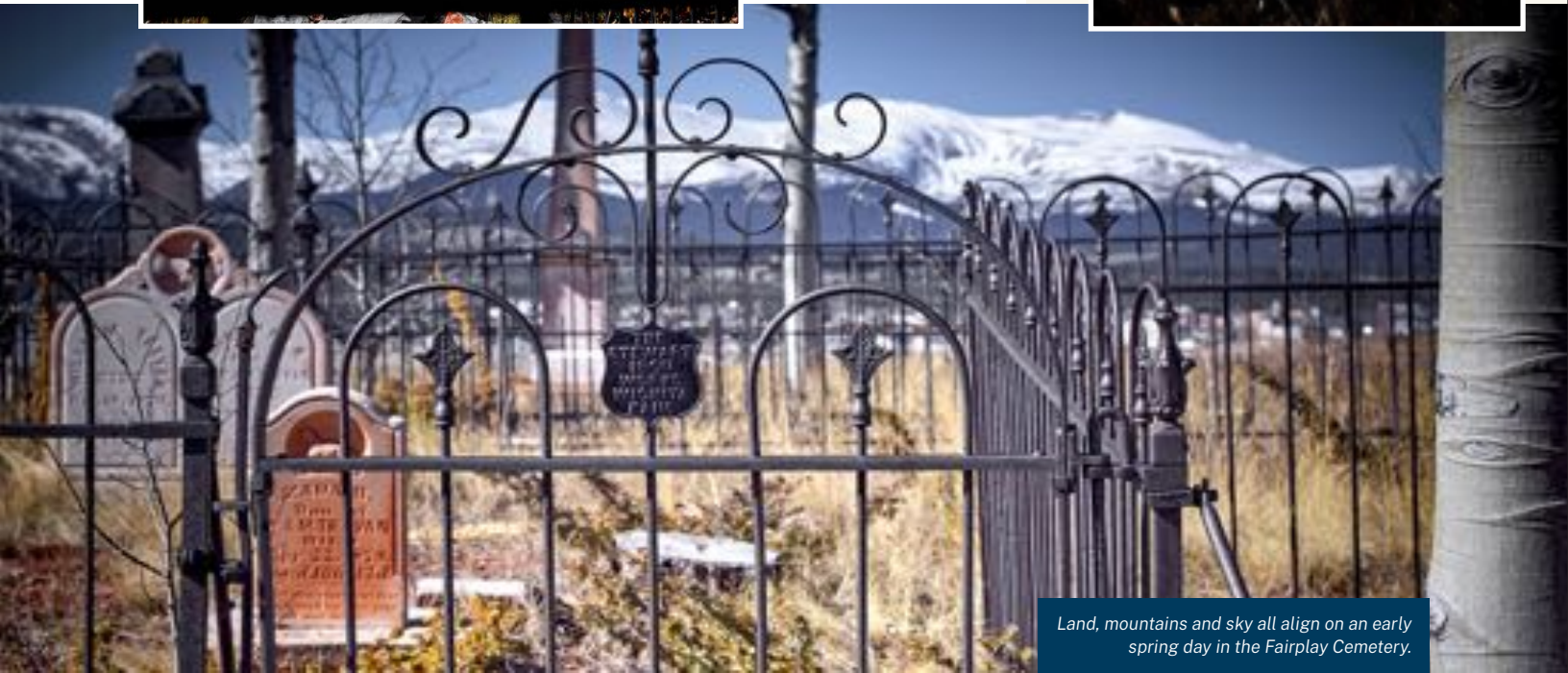
A "Wild West" character also lies beneath. Sylvester "Cicero" Sims was the only man legally executed in the county before the state took over capital punishment. He was convicted of murder after shooting his ex-roommate in Alma in 1880. Sims was publicly hung on a scaffold in Fairplay on July 24, 1880 amidst a thunderstorm. His body was then lowered into a waiting wooden coffin with the rope still around his neck. The townsfolk purchased the coffin for just this occasion so he would have a decent burial.

Fairplay became the county seat of Park County in the 1860s after the town of Buckskin Joe (formerly called Laurette) ceded the honor due to its dwindling population. Fairplay remains the largest town in Park County and is home to the famous annual Burro Days Races every summer as well as the extensive South Park City Museum.

Today the Fairplay Cemetery is still in use for local residents, some whose families have placed unusual markers. Case in point: A metal bench with the words: "HOW COOL IS THIS! THANKS FOR COMING COME BACK SOON. The sparse combination of aspen and pine lend a distinct pioneer spirit to this historic area.



*Two silent sentinels stand at their owner's graves, guarding against the incoming storm. These two markers bear the brunt of mountain elements with wood obviously deteriorating more quickly.*



Land, mountains and sky all align on an early spring day in the Fairplay Cemetery.



# Como Cemetery

William R. Malpuss, age four, is buried on the south edge of the cemetery. Named after his father, William L. Malpuss Sr., the latter was a headstone carver who had a thriving business with his brother Charles in Leadville and Como. Imagine the father's grief in having to carve his own child's monument.



Nowhere are children's graves more obvious than in the Como Cemetery. Some causes of death were diphtheria, malaria and dropsy (edema).

The town of Como was settled quickly in 1877 as a freighting and supply center for the new Denver South Park & Pacific railroad; most of the initial residences were constructed as large canvas tents until more permanent wooden and brick buildings could be erected.

This is the cemetery's second location; the first spot was a ways behind the Como schoolhouse; however, it was too close to a natural spring and contamination issues quickly arose. The current spot was purchased from the Union Pacific Coal Company in 1887 for one dollar. The Como Cemetery was placed on the National Register of Historic Places in 2017.

Winter provides a unique cemetery-scape: the forest dons her winter whites as snow envelopes the entire area, providing literal dead silence for all who lie beneath and a tranquil visit for those stopping by.

The hard mountain life in the late 1800s is exemplified in these two matching headstones of the Holthusens who died two years apart. After Louise (nee Stegmann) Holthusen died in childbirth in 1892 at age 39, husband William was left to raise their six children and run their large stage stop ranch at the foot of Boreas Pass. Inexplicably, he publicly committed suicide two years later in Buena Vista, Colorado. Neighbors stepped in, raising the children and settling the estate. Now, William's great grand-daughter, a long-time Denver resident, visits their gravestones annually and has completed extensive genealogy work on the family.

Although many children's graves traditionally are embellished with a carved lamb atop a headstone, little Sarah Davies headstone is adorned with a hand-made glittery halo. She died just shy of her first birthday.



A classic obelisk-shaped monument rests on a bed of fallen leaves, highlighted by the dwindling autumn sunlight. A rusty metal storage shed is spotted in the background on the cemetery's eastern boundary where it has stood for at least the last 80 plus years.



A unique metal knife, fork and spoon mobile sways over a lone grave, hanging from a branch above. The deceased may have been well-known for his or her cooking.







A second "Mary" statue, more weathered than the one below, stands much closer to the grave, eyes downcast but ever watchful.

The Como Cemetery beckons one to linger – to “tarry” per the name of its neighboring ghost town, the original Tarryall.

The Columbine Genealogical & Historical Society in Littleton, CO has calculated each Colorado county’s total gravesites. All three cemeteries highlighted in this photo essay are

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*Walking these historic burial grounds is a personal experience that can bring life to the souls and their towns who came before us.*

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open to the public. In the book by Don Elliott, “Cemeteries of Colorado: A Guide to Locating Colorado Burial Sites and Publications About Their Residents,” (Parker, Colorado: Colorado Research Publications, 2006), each county’s cemeteries are listed. Park County hosts nine cemeteries that are publicly accessible.



The arms of a serene Mother Mary circle out, protecting the profusion of wildflowers at the family grave of Dorothy M. Fahrion, daughter of long-time Como resident and local historian George Champion and Mayme (Delaney) Champion; they are also buried nearby in the cemetery.

There are many smaller burial areas on private property. In addition, the county hosts many singular burials and unknown souls, making an exact total impossible to calculate. Nevertheless, learning about those cemeteries whose locations we do know is vital to maintaining their memories and preserving their cultural heritage. Walking these historic burial grounds is a personal experience that can bring life to the souls and their towns who came before us. One can hold the hands of time here, imagining life in the nineteenth century and beyond, peruse the faded marker names and marvel at the pioneer way of life. For those who cannot visit these historic sites, the photography here documents the locations but more importantly, evokes special feelings in these eternal places of rest.



These companion monuments stand silent in the deep snow, accentuated by their darker pedestals and the gray-white aspen trunks nearby. “She was a kind and affectionate wife, a fond mother, and a friend to all,” reads Louise Holthusen’s inscription on the left. “He was a kind and affectionate father,” is William’s epitaph. The sentiments reflect the genuine feelings of the family members left on this earth after the couple’s passing.





# South Park Archaeological Site Preservation

*By Thomas Lincoln, South Park Site Stewards*

On a beautiful South Park morning in July, fifteen [15] volunteers donned hard hats and orange vests to support Pike National Forest Archaeologist Rochelle Rhone and her team during their Burn Area Emergency Response [BAER] as part of the Forest's post-Weston Pass Fire actions. The professional archaeologists and assisting volunteers relocated and assessed the effects of the 2018 Weston Pass Fire and post-fire erosion on archaeological sites that were touched by the fire. On-site preservation actions included identifying site damage, assessing site integrity, and taking action to retard erosion that could further damage archaeological properties by placing rocks and vegetation in active erosion channels. Wildfire science knows much about the nature and habits of fire and its dramatic effects on wildlife and forest resources; however, identifying how and to what extent wildfires damage archaeological properties is a relatively new analytical problem. The work of the volunteers is assisting the Pike National Forest in expanding the data base that is used to protect archaeological sites. The volunteers are members of the South Park Site Stewards [SPSS], and all told 23 SPSS volunteers worked with the Pike National Forest to preserve some of South Park's significant prehistoric archaeological resources.

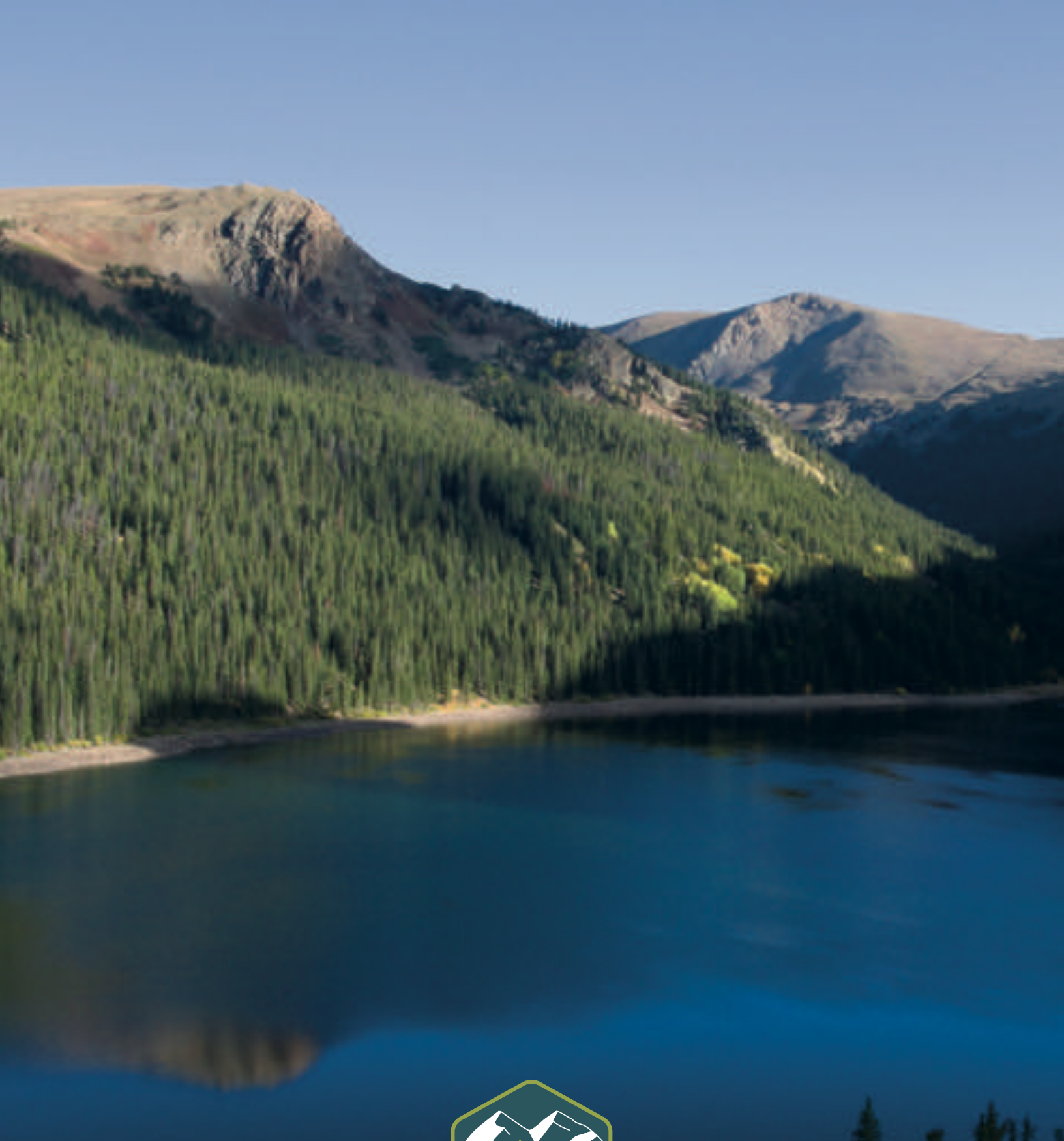
The SPSS is a non-profit organization dedicated to the preservation of prehistoric and historic archaeological resources within the South Park National Heritage Area. Its volunteer member site stewards collaborate with public land managing agencies [federal, state, and local], preservation programs, and private land-owners to monitor, protect, and report on the condition of historic properties and archaeological resources.

2019 was a typical year for the volunteers who also assisted the Pike NF with monitoring archaeological properties in the Salt Creek, Willow Creek, and Little Sacramento Gulch drainages, and the Bureau of Land Management Royal Gorge Field Office on prehistoric properties near Antero Reservoir, central and southern areas of South Park, and Mosquito Pass. In addition, SPSS monitored the condition of the historic Magnolia Mill, Tarryall-Cline Ranch, and prehistoric archaeological sites located on the Buffalo Peaks Ranch. The major effort for SPSS this past summer was a research project to record and report on a prehistoric archaeological site on the Blue Moon Ranch, located in the Trout Creek Valley east of Fairplay. With great appreciation SPSS performed this work for Nancy Roth Williams and Tom Williams the ranch's owners. By their curiosity and insight archaeological site 5PA6434 was identified. The site consists of six [6] sandstone features four [4] of which likely are the foundations of prehistoric houses. The other two [2] stone features are a linear alignment of stone and a deflated cairn. Artifacts identified on-site and in the near vicinity date the site to between 1,000 to 3,000 years old. These dates potentially place 5PA6434 in the Late Archaic tradition and the Early Plains Period as prehistoric Colorado is classified. The project was a huge success and highlights a productive partnership between private land-ownership and a volunteer group in supporting South Park archaeology and preserving these precious and fragile resources.

Volunteerism is the cornerstone on which SPSS was founded and the backbone from which it thrives. Projects for 2020 include continued monitoring of archaeological sites for the BLM and Pike National Forest, inventory of these agencies' lands in areas where no archaeological data is known, and the start of an oral history project to help us document the knowledge and interaction of early South Park residents and families with the Native American tribes [Ute, Arapahoe, Kiowa, and likely others] who lived in the Park as America expanded westward. If you are interested in supporting SPSS as a volunteer, or as a land owner interested in a project that can increase archaeological knowledge within the Park, please see the SPSS website at [www.southparkstewards.org](http://www.southparkstewards.org), or contact Linda Carr, Director, at [Southparkstewards@gmail.com](mailto:Southparkstewards@gmail.com).







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