

Excavation Shows Holt County Was Once The Home of Many Indians

By J. B. O'Sullivan

(Continued from last week.)

Cornado held a council of war with his followers. Something had to be done. He and his men were up against starvation. It was decided that the main part of the army return to the Rio Grande and that Cornado and about 30 of his best horsemen go on north and probe the story to the bottom, once and for all. Cornado was sure to take with him the two guides. He seemed to be afraid they would starve before he had time to wring their necks. Raw meat was their food now. A big river was crossed, possibly the Arkansas, and at last the party reached the land where they had expected there should be some sign of the seven cities. It was 42 days since the army split, some going south and some north, and 77 days since the Rio Grande was left behind. About this time Cornado, even though the mail was slower than it is today, wrote a letter to be mailed to the King of Spain. Here is part of what he wrote:

"Where I reached Quivera it was the 40th degree of latitude and near the Kansas line. Found no gold, no riches, but some Indians living in grass huts. There was no bells, no wind, no boats. The Indians grew corn, beans, and melons; they ate raw meat and they used tools of stone. There was about twenty-five of these huts, not much metal but some of the Indians wore pieces of copper around their necks, especially the chiefs."

Cornado went on to tell of the new country and he mentioned that he traveled north another leg of about 75 miles, just to be sure he had not quit on the rim of the great discovery. Cornado hated to think of his missing anything and he was smart enough to know that the best plan is to go where you may not miss and see what you might have found. It would have been a shame, indeed, should he have failed to find the gold he had heard of and left it there on the prairie to waste away.

Finally, Cornado arrived at a land the people called Harahey and there he found a chief and about 200 naked men who used bows and arrows and wore on their heads some sort of thing that held the hair like that of a Turk, indicating the Turk was a Pawnee and had reached his people, what he wanted, more than may be said of the wily Cornado.

Things were getting pretty hot for the Turk and for Pete, or Isopete, but hard glances mostly were directed toward the Turk because he had reeled off most of the stories which caused the wild goose chase to continue much farther than originally planned. The Turk looked toward the clouds. Cornado glanced down at the grass.

A confession was wrung from the Turk. He stated he concocted the stories of great golden cities on the plains so he could get back home to his people and have a strong body-guard while enroute and that he half hoped the Spaniards would be killed or starve to death on the trip so to help the Red Men in their coming struggle with the invaders. After the funeral of the Turk, one of the writers of the Cornado expedition wrote this about the way the fellow met his death:

"We strangled him that night so that he never waked up." It seems this fellow was accused of being too wide awakes.

Cornado had dreamt so long and pleasantly of the great works on the plains he hated to return toward home. He and his men remained at Quivera and Harahey about one month. It is not known to this day where these places are and just as likely as not they were right here in Holt county.

Cornado said the soil was black and rich, the best land he ever saw. He described well watered rivers, rivulets, springs, lakes and sufficient rainfall and told of dining on nuts, grapes, plums, cherries, mulberries, and mentioned there was plenty of grass, wild flax, sumach, fuel and everything, including an abundance of meat, for sustaining human life. Cornado had a hard time making up his mind what to do next. He knew it was his move but he did not know which way to move.

The Pawnee got to wondering when Cornado was to start for his home and if he should get any more ideas about putting neckties around sleeping Pawnees. The Indians making signs to indicate snow as high as a man's head and rivers frozen over so hard they thawed only about the Fourth of July. Cornado scratched his head a second time and heaved a sigh, in Spanish, of course, and the Pawnee wondered what he meant. Cornado said he would like to make a longer visit but that he feared winter without the rest of his army to help haul in wood and buffalo chips and that he figured he better be drifting on toward sunny Mexico or drowsy Spain.

History says that Cornado raised a huge cross before he left and on a slab on this cross he had a legend reading that Francisco de Cornado, a general in the army of Spain had been

at the spot, whether the spot liked it or not, and Cornado marched away toward the south on some day in the month of August, 1541, which is getting to be almost 400 years ago.

Cornado hated to leave the land of Quivera with its fat citizens, black and rich soil, springs, rivers, mulberries, nuts, although he had a good supply with him and he knew where there was more on the river Rio Grande, the hump backed cows that ran wild, the huts and raw meat and all, but he had to go home or at least half way home, back to old Mexico, so he bid the Pawnee farewell and was off. That cross has been searched for far and wide.

It is pretty generally accepted there was no cross placed or if so it was flimsy and tumbled to earth long before other whites arrived to see it. No trees having continually tinkling bells, no gold, no Seven Cities of Cibola have been found, saying nothing about the wind, has ever been revealed on the prairies of Nebraska. The story is Cornado's and one may believe it if he wants to.

That the Pawnee in prehistoric times, once and maybe several times, were many times more populous than they were when the whites found them is attested in many material ways. The following was copied from a late number of Hobbies Magazine. The chert knife of diamond shape is found here at O'Neill.

This type of stone knife runs from three to five inches long and usually is from one to one and one half inches in width. Every one found here is made of brown or yellow chert. While the shape is called diamond, it is not a true diamond shape.

To start with the maker of these knives must have had a flake of chert about the size of a lath and up to four inches long, the ends were worked off so they were like this | |. The four edges were sharpened and the knife is known as a four-bladed chert diamond Pawnee knife. It is thought the Pawnee were the only Indians manufacturing this distinctive knife. This is the Hobbies item:

"R. R. Langford, of North Platte, Nebraska, with some of his friends has been engaged for several years in exploring the plains and sand hills country of western Nebraska for Stone Age campsites.

"Considering that this region has always been thought a rather barren field of archaeology, these North Platte men have had remarkable success, for they have found scores of ancient campsites and have accumulated fine collections of artifacts in chert, chalcedony, jasper, agatized wood and other material.

"This peculiar diamond shaped chert knife with four cross-beveled edges is common in western Nebraska; and this type of knife is certainly of Pawnee origin, these new finds indicate that the Pawnee ranged far west in Nebraska even in the Stone Age. The arrow points found also seem to be, in the main, of Pawnee type. Broken pottery occurs in most of these old campsites."

Many of us today wonder how the Indians got along before the palefaces came to bother them. The hunting and fighting have been pictured time and again, but information on home life, on activities of children and the like are none too plentiful. Not long ago Dr. Truman Michelson, of the Smithsonian Institute, an archaeologist internationally known, obtained this word picture of an old Indian woman. It will do for any Indian girl and in this case is applied to a mythical Pawnee Indian daughter living near the Elkhorn river many hundreds of years ago:

"We always played games," the aged woman said of her childhood days, "that were common among the tribes associated with the Arapahoe, such as packing one another upside down, swimming across rivers on the back with one foot sticking above the water and with a ball of mud on the big toe. Then we would line up and see who could dive and swim under water the longest and farthest without a breath, or coming above the water level.

"We also played with rag dolls about the camp. We would use forked poles that were usually used about the tepees for our ponies. My chum and I each had doll cradles which were beaded and also beaded saddle bags. Mother made us buffalo calf hide robes to play with.

"Whenever the camp broke for a move we were made to take care of our playthings, and when camp was pitched it was our duty to unpack them and place them in our tepees where they ought to be.

"I learned to ride alone on my own pony when I was quite small. My mother used to tell me that when I was still a baby in the cradle she would strap my cradle to her saddle and drive a herd of ponies across the prairie, sometimes all day long.

"When young, I was always well supplied with sweet smelling leaves for my clothing. We would also gather from weeds some black seeds which we collected in swampy places. We would pound or grind these seeds until they were very fine. We then used them to perfume our clothing and sometimes our hair. We also would

use this preparation on the manes and tails of our favorite ponies.

"My toilet case was made out of hide which was nicely beaded; and I would keep in it the paints, mostly red and yellow, to paint my face, a hair-part, a porcupine tail brush, earrings, bracelets and rings.

"My mother would talk to me for quite a while regarding my behavior. She would tell me not to glance around in public places, not to laugh out loud, not to respond to the flashes of mirrors held by young men at a distance, as these indications would govern young men's opinions of the character of a girl.

"Once I had one of my fingers cut off, a sacrifice, for the life of one of my sisters who was very ill and surely destined to die. My sister recovered.

"As a married woman I took part in various athletic contests. One was the four-bouncing ball game. This was played by standing on one foot and bouncing a small stuffed ball on the instep of the other foot. The game was the highest count with the ball not touching the ground.

"Some of my girl friends were good kickers. They never would miss but would quit kicking on their own account. And there was the arm-muscle-and-palm ball game. This was usually played by bouncing a smaller ball from the arm muscle to the palm of the hand by bending and straightening either arm."

Before it is forgotten, it will be mentioned here that, according to Julian C. Spurgeon, of Iowa, an authority, the oldest human culture known is the cupstone and is prevalent over the entire earth. It was mentioned here nothing is known of cupstones. This is an error. It is primarily an effigy culture, which fact has not been generally recognized. Bird and animal effigies occur frequently in connection with the cupstone culture of several middlewestern regions.

Sun and moon idols are globular boulders or else flattened discs with cupstone eyes. The cupstone culture is mentioned because William Grutsch, out on upper Eagle creek, found and still has a round rock, perhaps eight or ten inches through, and in the surface is two holes that may have been put there by the Cupstone culture millions of years ago.

Much has been written about this ball of rock and it was a fine thing for newspaper correspondents for a long time; it was used to roll down hill on enemies and for bowling and so on in the papers, but if it is of the Cupstone people the newspaper stories will have to be done all over, even if the money has to be donated to charity. The Grutsch stone is of some of the sandstones in appearance. It would be very interesting to know the cupstone folk lived here. They may have been ancestors of the Pawnee and the Pawnee may have been here millions of years. Who knows?

It is only very recently that authorities have recognized the pit stone culture, determined it to be a effigy culture and convinced themselves the people are the first of which we have definite trace and that wherever there is land there may be found the slabs or balls of stone they left us. It is remarked may of the pit stones appear to be water-worn, especially the round ones, and that a great proportion of them are of sandstone. The one Mr. Grutsch found is sandstone and it does appear to have been shaped by water.

Should these stones belong to the first culture of the earth of which we have trace the rocks may have been chipped and ground or time may have smoothed them, slow disintegration certainly would do that. In some localities the pitted stones found are about the size of ones hand, some are funnel shaped and have from one to four holes in them, pits, not entirely through the stone. It is mentioned everywhere the stones seem merely water-worn with the holes man-made. The variety of the stone used ranges from sandstone to quartzite.

A few of such stones examined indicated the holes were made with a sharp tool, used like a hatchet or adze or as a die cutter should hold a chisel which was struck repeated blows with a hammer. For years this type of stone was called "nut crackers" and there the matter stood. Finally some one wondered why the Indians would work so hard at making the holes when any rock would crack nuts just as rapidly as one having special holes. The result is the knowledge of the first culture known to have covered the earth.

Where did the Pawnee come from? Where did the Indians, the first ones come from?

There is evidence to show the Pawnee came from Mexico and once were Aztecs. Should this prove true, it must have occurred thousands of years ago because the Pawnee had no legends at all of having moved any great distance. Effigy pieces and masks and the like have been found in Pawnee country which surely indicate they were made under the influence of the Aztec government and so long ago all traces of where they originated has been lost.

John E. Gaskill, who operates a music store at Nebraska City, and who

has been in O'Neill where he purchased many old Pawnee articles for his museum at Nebraska City, recently exhibited at Chicago two effigy specimens or face masks that are very interesting and both call to mind the Pawnee and the Aztecs.

One of these specimens has been carved from some rock as yet unidentified and the outlines in no way represent any of the Indian people. There is a distinctive likeness there of a monk. That fact points straight at the old Aztec regime since many stone carvings are in museums that seem to picture a monk. This type of face must have been idealistic with

the Aztecs. It is believed the representation Gaskill has may lead to connecting the Aztecs and the Pawnee.

A strange fact in connection with this artifact is that it was found ten feet under the ground surface while workmen were excavating for installation of a cistern at Nebraska City.

Another stone work is owned by Mr. Gaskill and is a fine representation of either a man or a woman. This work was sent to J. E. Thompson, of the Field Museum who suspected it had been made between A. D. 1100 and A. D. 1500 and likely in northeast Querero, Old Mexico. There is no indications the pieces are from a cemetery

and a watch is to be kept for other work in stone in the vicinity of the discoveries.

(Continued next week.)

Black ants, almost one fourth of an inch long, are increasing here and cause more or less trouble to householders, attacking cupboards, getting into sweet foods and, in some cases, biting persons sleeping, causing pain and welts of considerable size. These ants may be seen in any part of town, crawling over sidewalks, on buildings and on trees. Some believe the presence of the ants is but another indication the climate here is reverting back to one like that of the tropics.

AMERICAN LEGION WAR PICTURES



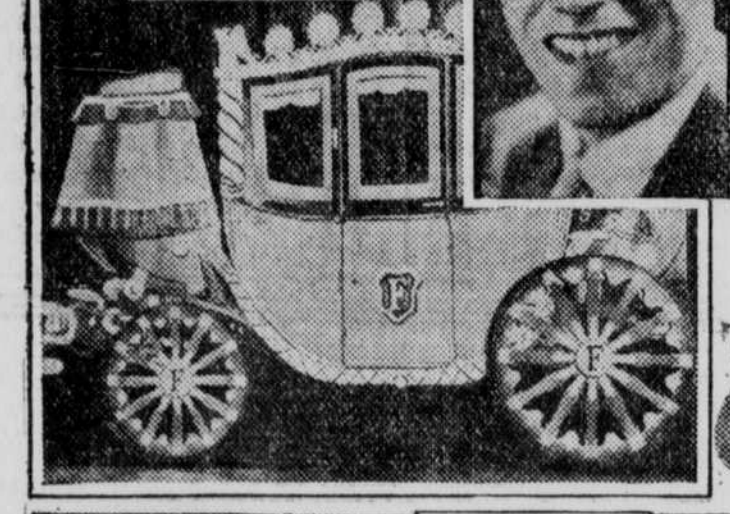
Photo No. 1 shows President Wilson and the Joint Resolution of the 65th Congress declaring war against Germany. No. 2 shows the Civilian Army after it had gone through a period of training. No. 3 shows Our Boys learning the art of throwing grenades and No. 4 shows them in action at a training camp at bayonet drill. No. 5 shows the Joint Session of Congress with Wilson reading the Declaration of War and No. 6 shows Secretary of War Baker drawing the first number in the Draft that called the civilians to the colors.

In The WEEK'S NEWS

AID CHARITY—Lanny Ross, movie star, played Prince Charming in this year's Cinderella Ball, fashionable New York charity event. Cinderella's coach, in background, is designed after Napoleonic coach emblematic of the Fisher Body Craftsman's Guild, and was loaned by the boys' organization.



CATCHES KIDNAPERS—When the three men who were kidnaping Charles Kella of Fort Worth in his own car stopped for gas, they considered Mrs. G. H. McKee (right) just another station attendant. However, she and her husband captured two of them, the police the third.



GIANT GRINDSTONE—Granite grit grindstone spinning at high speed tests new G3 type tire's stamina. Photo shows tests on new G3 type tire, which Good-year engineers claim raises non-skid mileage by forty-three per cent.



MEMORIAL DEDICATED—This memorial of Vermont marble and bronze, erected in Washington to Jane A. Delano and 296 nurses who died in the World War, was dedicated recently by the American Nurses' Association.

VICTOR IN PHONE BATTLE—Dr. A. A. Small of New York City won a verdict of \$5.40 for over charges on phone bills from the telephone company. It cost him more than \$100 to accomplish the unusual but he is satisfied.



KIDNAPED ARIZONA GIRL—Little June Robles, 6 year old daughter of a wealthy Arizona family who was snatched into a car as she was returning from school.



MODERN "ONE-HORSE SHAY"—Oats replaced gasoline as fuel for this truck when Cleveland gasoline station attendants called a strike. Undaunted by a lack of gasoline a live wire merchant hitched "Dobbin" to his truck.