

**Ethnographic Report  
of the Proposed Telecommunications Tower  
RCY Hardrocker  
East Fairmont Boulevard, Rapid City,  
Pennington County, South Dakota, 57701  
Terracon Project # 05157006  
TCNS # 121972**

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**January 30, 2015  
FINAL REPORT**

## **Management Summary/Abstract**

Blondo Consulting, LLC was retained to complete an Ethnographic Report for the Northern Arapaho Tribes for the Proposed Telecommunications Tower RCY Hardrocker located on East Fairmont Boulevard in Rapid City, Pennington County, South Dakota. As requested, a one-mile buffer surrounding the proposed tower location was identified as the Area of Potential Effect (APE). Steven J. Blondo, MA was the Principal Investigator for the project. A literature search request was completed January 16, 2015 by Ms. Jane Watts of the South Dakota State Archaeological Research Center. During this search, no previously reported and recorded archaeological sites were identified for a one-mile radius around the proposed project area.

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## **1.0 INTRODUCTION**

Terracon Consultants, Inc. (Terracon) retained Blondo Consulting, LLC (Blondo Consulting) to complete an Ethnographic report as requested by the Northern Arapaho Tribes in preparation of the Proposed Telecommunications Tower RCY Hardrocker located on East Fairmont Boulevard in Rapid City, Pennington County, South Dakota. The Area of Potential Effect (APE) for the ethnographic report has been defined as a one-mile buffer around the proposed project location. This one-mile buffer meets the request by the Northern Arapaho Tribes.

## **2.0 PROJECT AND SITE DESCRIPTION**

The project involves the construction of a 103-foot stealth telecommunications tower disguised as a flag pole. The proposed site is located in Township 1N, Range 8E, Section 27(Appendix A). The APE for this Report has been defined as a one-mile buffer around the proposed project location.

## **3.0 METHODOLOGY**

A literature search request was completed January 16, 2015 by Ms. Jane Watts of the South Dakota Archaeological Research Center. During this search, previously recorded archaeological sites and previously completed surveys were identified for a one-mile radius around the proposed project area. Photographs were taken during a field visit.

## **4.0 CULTURAL HISTORY**

The South Dakota State Historic Preservation Office (SHPO) has developed statewide contexts that examine South Dakota's recent Prehistoric through Historic past. These contexts are based on archaeological and historic research. They describe the history of the state, and assist in predicting where specific types of sites may occur both geographically and temporally.

American Indian contexts are commonly divided into major traditions: Paleo-Indian, Archaic, Woodland, Plains Village (including Great Oasis, Plains Village, and Middle Missouri) based on significant changes in how these communities lived and in what they ate. Historic contexts are generally divided into Contact and Post-Contact periods. The Contact period begins with early European exploration of the state and continues through the Post-Contact period including settlement and statehood.

Most archaeological sites found within Pennington County have only been related to "Native American" culture or dated to the Pre-Contact period. Exact dating is difficult based on limited testing, analysis, and quantity of artifacts. However, based on the types of artifacts found within the county, it can be assumed that almost all periods of prehistory have the potential to be represented within the project boundaries.

### *4.1 Paleo-Indian Tradition (9,500 to 5,000 B.C.)*

The Paleo-Indian Tradition refers to the period of time at the close of the Pleistocene era and into the Holocene era, when American Indian communities were small, mobile, and focused on hunting. This period is marked by the retreat of glacial ice, the decline of the mega-fauna, and the growth of modern vegetation. The small number of artifacts

found at Paleo-Indian sites indicates that these communities hunted a limited number of large animals in a variety of environmental settings. As the Pleistocene era ended and the Holocene era began, the mega-fauna (e.g. woolly mammoth, mastodons, and camels) gradually died out. This caused Paleo-Indian peoples to shift their focus from hunting mega fauna, to primarily hunting the largest remaining species, bison. In addition to bison, it is likely that gathering wild plant foods and hunting smaller animals also contributed significantly to the diet of Paleo-Indian peoples.

Distinctive stone tools made by Paleo-Indians included large lanceolate projectile points such as Clovis and Folsom points. Because Paleo-Indian communities were very small and nomadic, archaeologists have found only sparse, scattered evidence of the Paleo-Indian people throughout the region.

#### *4.2 Plains Archaic Tradition (5,000 to 1,500 B.C.)*

The peoples of the Plains Archaic Tradition remained hunters and gatherers as their Paleo-Indian forbearers; however, the variety of plant and animal life was basically modern. Shifts in diet and settlement patterns define the transition to the Archaic Tradition. During this period, native peoples were adapting to environmental changes by using more diverse plant and animal resources

During this period, Plains Archaic peoples began developing regional differences within their material culture, interaction between different populations diminished, and there was a lesser quality to their lithic tools. As with Paleo-Indian sites, Archaic sites are relatively small and ephemeral.

#### *4.3 Plains Woodland Tradition (1,500 B.C. to A.D. 900)*

Throughout the Midwest, the Woodland Tradition is generally divided into three periods: Early, Middle, and Late. The transition to the Woodland Tradition occurred when American Indians began manufacturing ceramic vessels, using bows and arrows, constructing earthen burial mounds, cultivating various plant species, and harvesting select plant species. Notwithstanding these developments, life for communities during the Woodland Tradition in many ways remained similar to that of the Archaic period.

Despite some similarities between Initial Woodland and Archaic period community size, populations began to grow during the Late or Terminal Woodland period. One possible reason is that American Indians became increasingly efficient in how they acquired food toward the end of the Woodland period. Site types assigned to the Woodland Tradition throughout the region range from cemeteries and small limited use sites to extensive village and habitation sites. Woodland period communities were situated in locations that ranged from focusing on a specific resource to general environments capable of sustaining a large community for a long time.

#### *4.4 Plains Village (A.D. 900-1700)*

Significant changes in subsistence and settlement patterns characterize the shift to the Plains Village Tradition. Ceramic vessels differ from previous types in form as well as decoration, and settlement patterns shift to larger, more permanent villages typically located in riverine settings. The subsistence strategies of these populations appear to

incorporate hunting and gathering with limited agriculture focusing on specific plants. The Plains Village primary adaptation was a storable surplus food supply. Evidence indicates that the Plains Village complex relied heavily on bison hunting and intensive corn horticulture.

#### *4.5 Equestrian Nomadic Tradition (mid 1700s-1851)*

The introduction of the horse is the primary characteristic of the Equestrian Nomadic Tradition. This period is also referred to as protohistoric, a time when the indigenous people were coming into contact with, and being influenced by, European culture. This contact was not always direct interaction between Native and Euro-American peoples, but sometimes through contact with items of Euro-American cultural material being traded throughout the area.

#### *4.6 Historic Period (1700 to post-1861)*

This period is marked by increased Euro-American settlement. Native Americans are pushed onto reservations. Military posts replace fur posts and soon are replaced by farms and towns. Railroads cross the state bringing large waves of immigrants and encouraging the growth of towns. Agriculture plays an important part in the homesteading and developing of land.

### **5.0 PLANTS AND FAUNA OF THE PROJECT AREA**

As prairies advanced into the area, large herds of grazing animals followed. Bison were dominant in the region through the Woodland period and into the early historic period. Other game during the early period included white tailed deer, elk, bears, coyotes, prairie dogs, eagles, hawks, and gray wolves. Species including muskrats, beaver, mink, otters, and raccoons were present in wetlands, shallow lakes, and riverine areas. Wetlands, shallow lakes, and rivers also supported large populations of waterfowl and fish. Shallow lakes were also the source of “a rich floral assemblage which includes such edible plants as water lilies and cattails. Upland areas supplied floral resources such as ground plum and prairie turnip (Anfinson 1990).

After Euro-American settlement, much of the area was used for agricultural purposes. Today the tall grass prairie is almost completely gone, replaced by rows of corn and occasional pastureland. Fauna of today include: deer, coyotes, prairie dogs, eagles, and hawks.

### **6.0 ETHNOGRAPHY OF THE ARAPAHO**

#### **6.1 Overview**

Accounts of migration and movement of tribes is based on an interpretation of archaeological data and historical narratives. The following ethnographic account of the Arapaho explores an overview of the history and movement of the tribe followed by possible site specific use of the project area. As with most Plains Tribes, the Arapaho moved across the landscape following seasonal resources. According to Arapaho

tradition, “there were five major divisions of the tribe, each with its own dialect. Fowler continues:

From North to South they were: Gros Ventre (*hitóu-nénno?* ‘begging people’), Besawunena (*bê-sô-wû-nenno?* ‘big lodge people’), Ha’anahawunena, and Nawathinehena ‘south people’, whose dialect was the most divergent.

The first three were said to have been closely related in dialect, Ha’anahawunena to have resembled Blackfoot, and Nawathinehena to have had some phonetic similarity to Cheyenne. The Hinanaeina who stayed in the north were the Nakhaseinena (*no-khó-seinéno?* ‘sage people’), Ba’achinena (*bo?ó-či-nénno?* ‘red willow people’), and Ba’akunena (*be?é-kuunénno?* ‘blood pudding people’). The four divisions south of the Gros Ventre consolidated into the Arapaho and their descendants adopted the language of the Hinanaeina. The Ha’anaahawunena lost their separate identity first, and the Nawathinehena merged with the Hinanaeina to become the Southern Arapaho.

Not all of these groups can be identified historically, but during the late eighteenth and early nineteenth centuries both intense warfare and epidemics may have precipitated the merging of some divisions. In 1800, the fur trader Peter Fidler obtained a map from the Gros Ventre that locates four Arapaho groups; Naw coach is seen in non non (perhaps the Nakhaseinana); Nun ni en (Hinanaeina), numbering 100 teepees, who were classified as “Fall Indians” and shown southeast of the Mountain Crows; Beth thow in in (Besawunena, 20 teepees, shown further south and Now watch e ni in (Nawathinehena), 20 teepees, also to the south (Fowler 2001:840).

## 6.2 Early History

According to the Northern Arapaho History overview found online at <http://www.northernarapaho.com/history>, the Northern Arapaho Tribe of Wyoming “is one of four groups of Arapaho who originally occupied the headwaters of the Arkansas and Platte Rivers”. Earlier accounts place them further north. Fowler suggests “Arapaho-speaking people entered the northern plains probably from west of the Great Lakes before 1700” (“Southern Arapaho” website found at <http://digital.library.okstate.edu/encyclopedia/entries/a/ar002.html>, accessed May 5, 2014). Campbell refers to Ralph L. Beal’s 1936 *Ethnology of Rocky Mountain Park: The Ute and Arapaho* and calls the original homeland “the region of the Red River and the Saskatchewan River” (Campbell 2007:87). From this area, Campbell says, various Arapaho divisions migrated southwest, “adapting to living on the Great Plains” (Campbell 2007:87). Raymond Wood also suggests that the Arapaho (and ethnographically similar Gros Ventres) were living in the Red River area as semisedentary horticulturalists prior to 1650 (1998:460). Wood states that the Gros Ventres migrated to the forks of the Saskatchewan River. From the Red River vicinity, he suggests the Arapaho moved into the Missouri River region of Montana.

## 6.3 Contact Period and Fur Trade Era

Within the context of trade and contact, the earliest account of the Arapaho dates to 1795 and comes from the Spaniards in New Mexico, who called the Arapaho “Caminanbiches.” They are reported to be living on the headwaters of the Cheyenne River in western South Dakota and Eastern Wyoming near “their friends, the Kiowa”(Fowler 2001:840). About 1800, the fur trader Pierre-Antoine Tabeau mentions the Arapaho at a trading fair in the Black Hills. He states that they were living between

the Yellowstone and Platte Rivers. He goes on to say they were “wealthy in horses and traded in prairie turnip flour to the Arikaras for corn at great profit” (Fowler 2001:840). Wood places Tabeau’s mention at 1794 also at the headwaters of the Cheyenne River, southwest of the Black Hills (Wood 1998:460). In the Fall of 1804, the Lewis and Clark expedition “was well north of present Bismarck and approaching the Mandan villages” (Ambrose 1996:182). Ambrose states that the captains had been informed by Mr. Gravelines and their research in St. Louis that the Mandan (and Hidatsa) were at the center of the Northern Plains trade. “At trading time, in the late summer, the river villages were crowded with Crows, Assininboines, Cheyennes, Kiowas, Arapahoes, along with whites from the North West Company, the Hudson’s Bay Company, and St. Louis businessmen” (Ambrose 1996:182).

By this time, the Arapaho had situated themselves in a location which allowed the Cheyenne to act as a buffer from the Lakota to the east. This served two purposes. First, the Cheyenne served as middlemen in the large Missouri River trade. Secondly, the Cheyenne acted as a protective buffer from the Sioux. According to Fowler, “by 1806 the Cheyenne and Arapaho had formed an alliance, in large measure to counter the Sioux pushing west from the Missouri” (2001:840). Fur Trader, Alexander Henry recorded the two groups wintering together “in Arapaho Territory (probably at the foot of the Rockies in Wyoming and Colorado) then separated in the spring when the Cheyenne moved toward the villages on the Missouri to trade beaver and other skins” (Fowler 2001:840). Fowler places the Arapaho “along the North Platte and south as far as the Arkansas River by 1811” (2001:840). Hafen writes “in February 1816, [Jules] DeMun set out for St. Louis to obtain more goods, and [Pierre] Chouteau and his men went north to the waters of the South Platte near present Denver and traded with a large camp of Kiowas, Arapahos, Kiowa-Apaches and Cheyennes” (Hafen 1972:102). Around this time, a group of 250 Arapaho were recorded as residing with Comanches and Plains Apaches in Texas. Occasional accounts of conflicts with American trappers are recorded as well as trade fairs where the Arapaho exchanged horses for manufactured goods. Campbell writes “during his 1819-1820 expedition, Stephen H. Long reported that Southern Arapaho bands were trading ‘dressed bison skins for blankets, wheat, flour maize, etc.’ with the Spaniards” (Campbell 2007:93). Campbell continues, making reference to a trade fair on a tributary of the Platte River called “Grand Camp Creek near the mountains” (2007:93). At this trade fair, the Arapaho traded British goods with the Cheyenne “who had in turn got them from the Mandan” (Lowie 1954:116).

“Making an uneasy alliance with the Sioux, some of the Cheyenne joined with the Arapaho and about 1826 began driving the Kiowa and Comanche south in an effort to secure the region between the Platte and Arkansas” (Fowler 2001:841-842). A series of trading posts were established between 1834 and 1839. These included Bent’s Fort on the Arkansas, Fort William on the North Platte, and Fort St. Vrain on the South Platte. Establishment of the these fur posts “attracted the remainder of the Cheyenne into Arapaho territory in southeastern Wyoming and Colorado” (Fowler 2001:842). “By the 1840s, the Sioux were established on the North Platte, competing with the Arapaho and Cheyenne for game, and were making incursions on the South Platte” (Fowler 2001:842). By 1850, the push from the Sioux wedged the Arapaho into the parks area at the foot of

the Rockies and forced them “to maintain an uneasy alliance with Sioux as well as Cheyenne” (Fowler 2001:842).

#### 6.4 *Westward Expansion, Treaty Negotiations, and Tribal Relocation*

As westward expansion pushed tribes out of ancestral areas, and caused intertribal conflicts. “In the 1840s emigrants and travelers on the Oregon and Santa Fe trails disturbed the migratory patters and contributed to the decline of the buffalo in Arapaho territory”(Fowler 2001:842). More horses were needed as the Arapaho needed to travel further to find buffalo causing raids along the Santa Fe Trail and into New Mexico. The United States Government began to curb this raiding after 1848. The Arapaho became more dependent on trade goods, especially guns “to facilitate the hunt for small game and to defend themselves against other tribes moving into their territory in pursuit of ever decreasing game” (Fowler 2001:842). Arapahos and Cheyennes “began to exact tolls from the emigrants, whom they blamed for the decline of the buffalo, in return for safe passage” (Fowler 2001:842).

Seeking to protect settlers, the United States signed the Fort Laramie Treaty in 1851. Tribes affiliated with the Treaty include a cross-section of the Northern Plains: the Sioux, Cheyenne, Arapaho, Crow, Assiniboin, Gros Ventre, Mandan, and Arikara. Prucha notes that the treaty was “never perfected, but subsequent agreements recognized the treaty as in force” (Prucha 1994:n.p.). Tribes agreed to “curtail warfare, refrain from attacks on the United States citizens, and permit military posts in their country” (Fowler 2001:842). The Arapaho and Cheyenne were assigned “most of Colorado west to the foothills of the Rockies, the northwest part of Kansas, the southwest corner of Nebraska, and the southeast corner of Wyoming. The two tribes ranged between the Platte and Arkansas rivers east to the headwaters of the Republican River; the Arapaho generally stayed in the western limits of this region” (Fowler 2001:842).

Despite the treaty, Americans began settling in Arapaho territory. In response, some Arapaho bands began to move north and others south, “drawing farther apart and embarking on separate political courses” (Fowler 2001:842). Settlement of the Smoky Hill River Valley, “one of the best buffalo ranges”, and flooding of the Pikes Peak area in Colorado by settlers and miners in 1858 further decreased the land base and decreased availability of game. Probability of violence between Arapaho and Whites increased. Again, the Northern Arapaho (*nenebî-nennó?* ‘northern men’) withdrew “north of the Platte into Wyoming and Montana to the Bighorn country, allying themselves with Sioux and Northern Cheyenne” (Fowler 2001:842). “The Southern Arapaho (*nó-wunenko?* ‘southern men’) were in greater jeopardy since their country bore the brunt of the immigration. They withdrew down the Arkansas and began a desperate effort to accommodate to the settlers” (Fowler 2001:842). The history of the Southern Arapaho became linked to that of the Southern Cheyenne.

Both Northern and Southern Arapaho tried to avoid war with Whites until 1864 (Fowler 2001:842). “Although small groups of Arapahos traveled back and forth between the two divisions during the 1860s and 1870s, the Southern Arapaho were assigned to the Upper Arkansas Agency” and “the Northern Arapaho were assigned to the Upper Platte

Agency". In 1861, the Southern Arapaho and Cheyenne were pressured to sign a treaty which gave up claims to the territory which had been assigned to them in the 1851 treaty. In return they were given a small reservation on Sand Creek "which they never occupied because it was far from the buffalo range." (Fowler 2001:842). They supplemented the lack of game by stealing from neighboring settlers while "avoiding confrontations with them" (Fowler 2001:842). Colorado volunteer troops began retaliating, culminating in the Sand Creek Massacre in 1864. In September 1864 "a small group of Arapaho and a much larger group of Cheyenne were attacked" provoking "war between the tribes of the Southern and Central Plains and the United States army and local militia" (Fowler 2001:842). A treaty was signed with the Southern Arapaho in 1865 but hostilities continued, as settler and soldiers rarely distinguished from "friendly" and "hostile" Indians. "By and large Arapahos tried to remain south of the Arkansas way from the fighting" (Fowler 2001:842). In 1867 another treaty was signed at Medicine Lodge Creek. In this treaty, Southern Arapaho and Cheyenne were assigned a reservation in Kansas between the Arkansas and Cimmaron rivers. "Subsequently, Arapahos claimed that there was a misunderstanding about the boundaries of this reservation and pressed the government to "settle them on a a reservation on the Canadian River in Indian Territory. In 1869 an executive order established the Cheyenne-Arapaho Agency and Reservation on the Canadian (Fowler 2001:842).

The Northern Arapaho had similar problems with the encroachment of white settlers onto Indian lands. "Gold was discovered in Montana in 1862, and military posts and settlers soon followed" (Fowler 2001:842). Threats to hunting lands continued and led to a war between Indians and Whites from 1865 to 1868. "During those years, presidential peace commissions negotiated with the Northern Arapaho, Cheyenne, and Sioux, who agreed to cede much of the 1851 territory and to settle on a reservation as long as they could hunt undisturbed north of the Platte and east of the Bighorn Mountains" (Fowler 2001:842-843). However, the Northern Arapaho refused to recognize the legitimacy of the 1861 cession and were "determined to remain in Wyoming, politically independent from the Sioux and Cheyenne" (Fowler 2001:843). The Northern Arapaho attempted to develop friendly relations with army officers at Fort Fetterman and arrange a peace agreement with their former enemies, the Eastern Shoshone, "who obtained a reservation in Wyoming in 1868, with the intent of settling on that reservation, or to arrange for settlement on the Gros Ventre reservation in Montana" (Fowler 2001:843). The Northern Arapaho lived on the Eastern Shoshone reservation for a short time but "conflict with trespassing whites led to their relocation east at the Red Cloud Agency for the Oglala Sioux" (Fowler 2001:843). Significant casualties were suffered in conflicts with Whites and Eastern Shoshone and the Northern Arapaho situation continued to worsen between 1870 and 1876. "In the fall of 1876 peace commissioners pressured the Arapaho, Cheyenne, and Sioux into ceding their claim to the Black Hills and to all land outside the Great Sioux Reservation" (Fowler 2001:843). The Northern Arapaho agreed to settle with the Sioux or the Southern Arapaho but continued to negotiate for a separate reservation. "In 1876-1877 most of the Northern Arapahoe warriors enlisted in the army in a campaign against the Northern Cheyenne and Sioux; subsequently, they obtained the army's backing for the settlement in Wyoming. By

executive order they were permitted to settle on Wind River Reservation, where they moved from Red Cloud, arriving in March 1878.” (Fowler 2001:843).

### **6.5 Traditional Use of Project Area**

As is the case with most Plains nomadic cultures, daily life followed a seasonal cycle which followed much-needed resources. Central to this lifestyle was the migration of buffalo. Buffalo provided an important food source in addition to clothing and shelter, tools, and more. Prior to introduction of the horse and bow and arrow hunting of game, driving of game dominated hunting methods. In a drive, buffalo and other large game were driven into and trapped in canyons or other landforms, or driven off cliffs and other “jumps”. Areas in and near the project area where buffalo grazed and migrated or where hunting occurred may have been used by Northern Arapaho or other Plains Indian peoples.

Gathering of edible or medicinal plants also follows a seasonal cycle. Fruits ripen and plants become usable at different times of the year. Areas where plants and fruits are gathered for food or where medicinal plants grow occur within the project area. Although the area may not be permanently inhabited by Indian peoples, plant harvest may still occur. A list of medicinal and edible plant sources can be found in Dr. Greg Campbell’s ethnographic and “Traditional Plant Use Study of the Bent’s Old Fort National Historic Site and Sand Creek Massacre National Historic Site”. Although this study centers around the Bent’s Old Fort and the Sand Creek Massacre sites, within similar landscapes there is the possibility for important plant resources to also exist. A discussion of the environmental conditions of the project area can be found within this report.

Trade is another important aspect of traditional land-use in the area. Inter- and Intra-tribal trade allowed groups with certain resources access to other important resources and a certain level of variability in diet and lifestyle. As described above, the Arapahoe lifestyle centered around hunting buffalo. Meat, hides and other important related resources (including gathered plants) were a trade-worthy commodity. Fowler references the fur trader Pierre-Antoine Tabeau who mentioned the Arapaho at a trade fair in the Black Hills where they were “wealthy in horses and traded in prairie turnip flour to the Arikaras for corn at great profit” (Fowler 2001:840). As the fur trade moves into Arapaho territory, trade for small furs and buffalo robes in exchange for trade goods is established. Archaeological footprints of these trade posts can be found along rivers and waterways across the region.

Other use of the project area may have included spiritual or religious use. Areas for conducting important seasonal ceremonies, vision quest sites, or areas associated with important stories or legends, may exist throughout the region. Burial sites are also included in this list. Some of these sites leave an archaeological footprint in the form of stone circles, cairns, or burial sites while others leave little physical remains. It is highly likely that areas associated with spiritual or religious use exist within the region.

## 6.6 Present

The ethnographic history of the Northern Arapaho is intertwined with other Plains tribes. Political and geographical traditions are shared with allies and enemies alike. As is the case with most traditional peoples, the Northern Arapaho history is closely associated with seasonal land based activities. A history of east to west and north to south migration outlines a vast region of ancestral lands. Pre-1800 sites known to be associated with Arapaho may be few on account of difficulty of specific tribal associations with archaeological sites. Wood states “from an archaeological perspective, the Arapahos and Gros Ventres are invisible: We know so little about the prehistoric Arapahos that we are unable to point out fundamental differences between their way of life and that of the other Northern Plains Indians” (Wood:1998:461). Today, the Northern Arapaho reside on the Wind River Reservation with the Eastern Shoshone in Wyoming. Population has fluctuated over time: 3,000 (1780), 1,419 (1910), and 1,241 (1930) (Lowie, 1954:10). Today, the Wind River Reservation boasts a population of over 8,900 Northern Arapaho (Arapaho Educational Trust “Wind River Indian Reservation” website found at <http://www.arapahoeducationaltrust.com/wind-river-indian-reservation/>, accessed May 12, 2014).

## 7.0 PREVIOUSLY IDENTIFIED ARCHAEOLOGICAL SITES

A records search was completed by the South Dakota Archaeological Research Center (SARC) to identify previously recorded and reported archaeological sites within one mile of the project area. For a historic property (including archaeological sites) to be considered important within a cultural resource management, it must meet a level of significance and retain historic integrity for *National Register of Historic Places* listing. No previously identified archaeological sites and site leads are recorded within the one-mile APE of the project area.

## 8.0 CONCLUSION

Terracon retained Blondo Consulting, LLC (Blondo Consulting) to complete an Ethnographic Report for the Northern Arapaho Tribes of a one-mile buffer surrounding the project site, referred to as the APE. The project involves constructing a 103-foot stealth telecommunications tower disguised as a flag pole. The project area is located in Township 1N, Range 8E, Section 7, Pennington County, South Dakota.

A request for a records search by the South Dakota Archaeological Research Center concluded in the finding of no archaeological sites and site leads located within one mile of the proposed project location.

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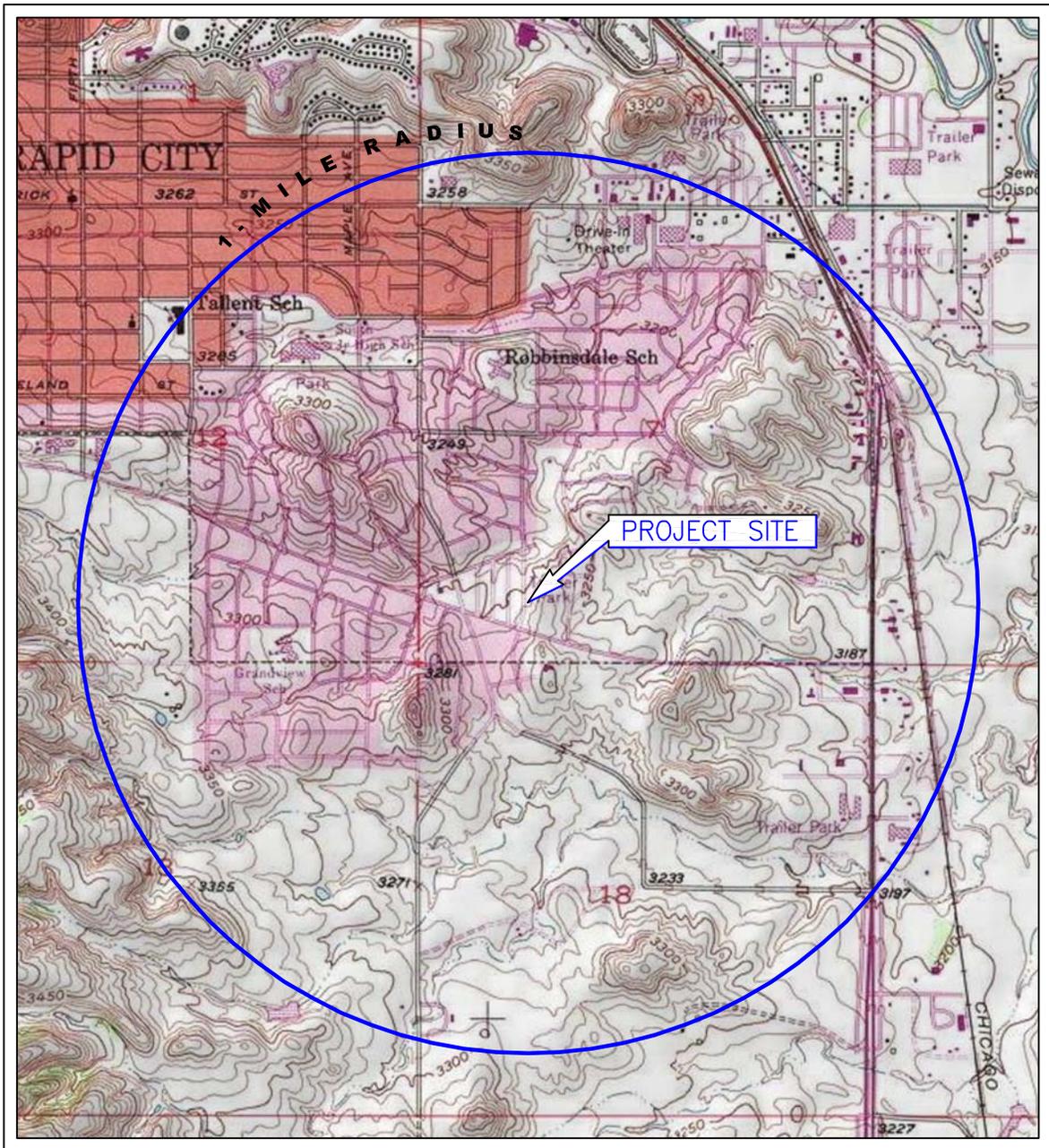
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SCALE IN FEET

IMAGE SOURCE: USGS

Project Mngr:	KEZ	Project No.	05157006
Drawn By:	PAI	Scale:	AS SHOWN
Checked By:	KEZ	File No.	05157006C01
Approved By:	MTB	Date:	1/9/15



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