SOAPSTONE PRAIRIE NATURAL AREA ORAL HISTORY PROJECT 2006-2008

A *Preserve America Project* funded under the auspices of
the Department of the Interior's National Park Service

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1/12/2009

Once in his life a man ought to concentrate his mind upon the remembered earth. He ought to give himself up to a particular landscape in his experience; to look at it from as many angles as he can, to wonder upon it, to dwell upon it.

He ought to imagine that he touches it with his hands at every season and listens to the sounds that are made upon it.

He ought to imagine the creatures there and all the faintest motions of the wind. He ought to recollect the glare of the moon and the colors of the dawn and dusk.

— N. Scott Momaday

ACKNOWLEDGMENTS

This project is just the beginning of capturing the many untold stories of people and place connected to Soapstone Prairie Natural Area (SPNA), and many people were responsible for it success. The Project Team, Terry Burton and Sue Harness, provided skills, knowledge, and insights beyond expectations. The Fort Collins Museum staff, led by Director, Cheryl Donaldson, offered their knowledge as needed along with enthusiastic support in numerous ways. Cooperation of the Fort Collins Natural Areas staff, in particular Daylan Figgs, was invaluable in partnering in this initiative, providing support while hosting with interviewees and other visitors to SPNA. Staff at Larimer County Parks and Open Spaces also provided insight and support regarding Red Mountain Ranch Open Space (RMOS), its stories, and connections to people that were incorporated into the project as interviewees. The Class II reconnaissance inventories on both the SPNA and RMOS lands led by Colorado State University's Dr. Jason LaBelle provided invaluable insight into the tremendous amount of cultural resources located at SPNA, along with his availability and supportive to the project team in a variety of ways. Special thanks is made to The Piermattei family who hosted the women ranchers' group interview, and finally, sincere appreciation to all of the many persons who shared theirs and their family's or group's stories and artifacts, made special trips, and opened their homes to the Project Team.

This material is based upon work assisted by a grant from the Department of the Interior, National Park Service. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do necessarily reflect the views of the Department of the Interior.

Brenda M. Martin, Ph.D., Project Director
December 2008

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CHAPTER I: Introduction

"The Museum is outside, rather than inside, now." – Clifford Duncan, Ute Elder

PROJECT OVERVIEW

The purposes of this project were to:

- collect oral histories from a variety of local and regional sources affiliated with the Soapstone Prairie Natural Area (SPNA) and the Fort Collins community; and,
- begin planning an exhibit and other related material that will educate and inform the larger public.

A three-person project team was enlisted by the Fort Collins Museum (FCM) in partnership with the City of Fort Collins Natural Areas Program (NAP) to implement the *Soapstone Prairie Natural Area Oral History Project* (SPNAOHP), beginning in July 2006 and ending in the fall of 2008. The team consisted of Dr. Brenda Martin (Project Director), Terry Burton (Interviewer / Videographer), and Susan Harness (Interviewer). During the course of the project, fifty-three persons were interviewed using questions that were derived from a particular frame of reference or historical interest. The persons interviewed ranged from Native Americans to archaeologists, city and county employees to historians and recreationists, and ranchers to conservationists (Appendix A). Although some of the individuals offer recollections of homesteads and the ancestors who settled them, farming practices, and other incidents as not being exactly on SPNA, they were explicitly connected.

SPNAOHP used accepted oral history techniques to collect and preserve the interviews. The majority of these interviews were both videotaped and audio recorded, and some individuals were interviewed more than once. All audio recordings have been transcribed into hard copies and compiled into a database using Atlas.ti. This and all original materials and copies (i.e., digital audio files, video – original and VHS copies, photocopies of primary source documents and photos, etc.) will be incorporated into the Fort Collins Local History Archives, which is housed at the FCM. This includes both digital and transcribed copies of the audio recordings and over 50 hours of video tape.

Terry Burton and volunteer filming at SPNA.

The original proposal included plans to conduct two half-day exhibit planning sessions. As the official merger of the FCM and its partner, the Discovery Science Center (DSC), did not happen until spring 2008, and the subsequent planning of the new facility is only now underway, this component did not occur as originally intended. No new gallery installations will occur until the new building is completed, so the team will continue working with the FCM staff to further develop an exhibit(s). The overall themes of a Sense of Place, Balancing Needs, and Stewardship of the Land (further discussed later in this chapter) were shared with FCM staff and are key themes being used in developing exhibit concepts for the new facility, whose estimated opening date is 2011.

Other educational and interpretive material has been generated or is currently being produced using information collected from the project, including:

- a nine-minute film, *Speaking History: The Soapstone Prairie Oral History Project*, that highlights insights from a variety of interviewees; currently being shown to visitors to the FCM on a routine basis, and is available for viewing on the FCM website (http://www.ci.fort-collins.co.us/museum/) under the SPNA article (http://atlas.fcgov.com/soapstone_oral_history/msh.htm);
- the production of two, four-minute films in partnership with the NatureScope and National Geographic *LandScope America Project* which features SPNA as part of the Laramie Foothills Mountains to Plains Land Conservation Project (http://landscope.org/colorado/places/Laramie%20Foothills/); these two films will be the first of what we hope will be several others to be produced for LandScope that will tell the stories of the people connected to SPNA and how it is currently being used by recreationists and visitors; and,
- the development of K-12 and other programs that incorporate the information collected in this project by the FCM education department including hands-on activities, lecture series, and one-time events.

The project team also shared collected information with NAP for use in the SPNA management plan (http://fcgov.com/naturalareas/pdf/soapstone-management-plan.pdf), and in the development of trail and interpretive signage.

Information collected during this project will be incorporated into a variety of products to be developed with the support of a second Preserve America grant entitled *The Trails of Northern Colorado*. These products are currently being produced and include:

- a film, Meeting in the Center With Respect [working title], which presents a Native American perspective of place and the landscape that is SPNA, as well as addressing issues regarding the protection of cultural resources and sacred places; this will premiere during the opening festivities of SPNA in June 2009;

- an interactive web component for the FCM website that will feature SPNA as part of the Natural Areas open space trail system;
- a trail map highlighting SPNA among other Natural Areas and their stories; and,
- two booklets highlighting a component of the SPNA story (e.g., ranching, archaeology, etc.).

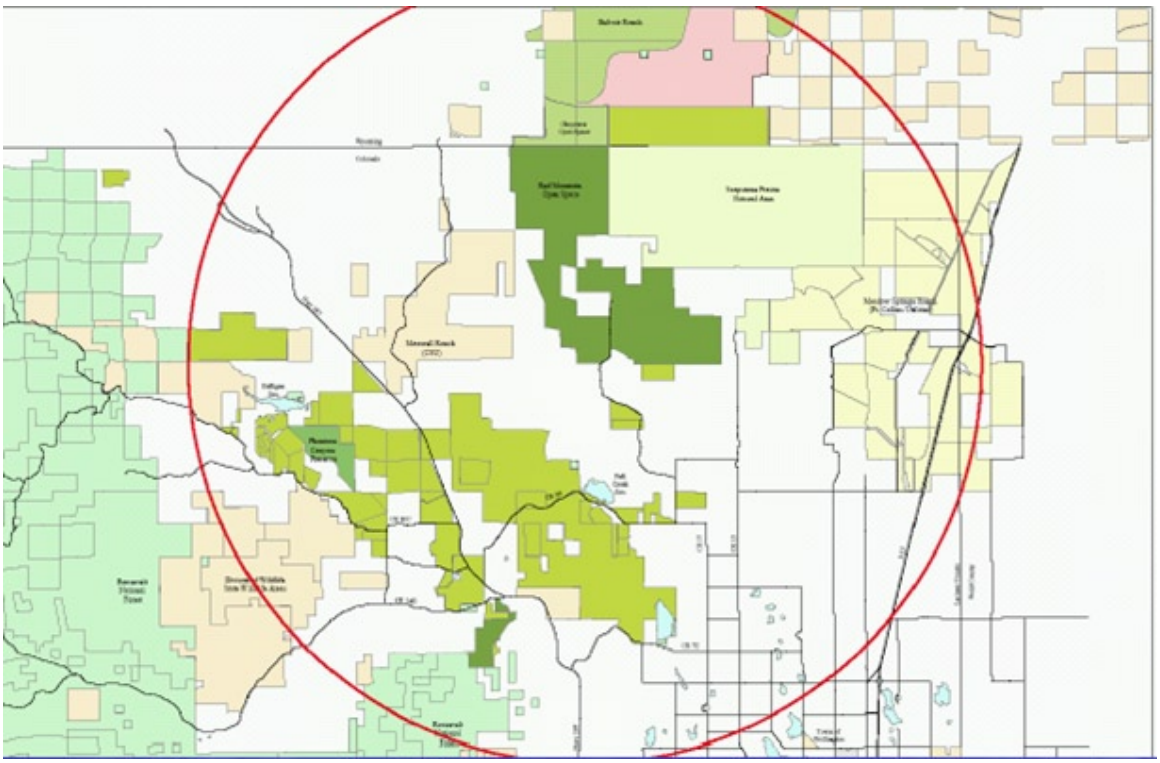
In addition, a one-day event was held on Saturday, September 22, 2007, in which the general public was invited to visit with team members in sharing their experiences at SPNA. About 25 persons participated, providing new and known information regarding historic homesteading families, the one-room school house, and where they went 'arrowhead collecting' when the place was privately owned. People made notations on maps provided by the team, and interviews were arranged for later times with some of the individuals. The film, *Speaking History*, was also shown which further stimulated conversation and recommendations by participants of other people to interview.

Funding for a digital recorder was provided through a grant from the Fort Collins Historic Society, while the *Preserve America* grant purchased a laptop computer, scanner, digital camera, and software. All of this equipment will be used by the FCM for future oral history projects and other educational programs. Video equipment was rented from Terry Burton, the project videographer, for the duration of this project; in the fall of 2008, the FCM purchased film equipment.

GETTING STARTED

In 2004, the NAP purchased SPNA. Located 25 miles north of the City of Fort Collins in Larimer County on the Wyoming border, it encompasses 18,728 acres, and is an essential piece of the Laramie Foothills Mountains to Plains (LFMTP) Project. This project, through numerous partnerships, has created a nearly 200,000-acre corridor of protected lands linking the Front Range and the High Plains, thereby conserving a large working landscape and wildlife corridor (City of Fort Collins Natural Areas Program 2007:1).

SPNA was known to contain the famed Lindenmeier Archaeological Site (National Historic Landmark 01/20/1961, National Register 10/15/1966 – 5LR13), a Folsom complex site dating to more than 12,000 years ago. This site is recognized worldwide as one of the most well-preserved and extensive Folsom occupations in North America, and was excavated in the 1930s by the Smithsonian Institution's National Museum of Natural History and the Denver Museum of Natural History (now the Denver Museum of Nature and Science). The Coffin family members founded the site in 1924, conducted their own excavations alongside the aforementioned institutions, and in the 1940s donated to the then Pioneer Museum (now the FCM) a collection of artifacts second only to the Smithsonian's.



Laramie Foothills Mountains to Plains (LFMTP) Project map.

FCM and NAP began discussions in January 2005 about collaborating on ways to best understand the extent of the cultural resources, both the archaeological and the more current human stories connected to SPNA, as well as the long history of human presence on the landscape. From these initial conversations, Class II Archaeological surveys by Colorado State University (CSU) and Southern Methodist University (SMU) were conducted with funding from NAP and the Colorado State Historical Fund, and the SPNAOHP ensued with funding from a National Park Service *Preserve America* grant.

The archaeological work conducted at SPNA demonstrated the extensive and diverse human history found at SPNA – from PaleoIndians of the Ice Age, to millennia of American Indian groups, to more than a century of homesteaders and cattle and sheep ranchers. Along with the Lindenmeier site, other sites included possible Clovis complex sites (to 13,000 years ago), numerous stone rings, campsites dating from 200 to 10,000 years before present (B.P.), and exposed cooking sites on ancient floodplains (LaBelle 2007, Parks 2007). Sheep camp rock cairns, ruins of historic homesteads, ranches and their associated buildings, and roads and trails are still evident throughout the landscape, including the deteriorating foundation of a schoolhouse at Soapstone Springs.

Through the use of oral history, the SPNAOHP began the process of qualifying the quantifiable archaeological evidence of human existence at SPNA through the voices of people who have individual stories, or stories of shared identity and ancestry.

SPNA AND THE ORAL TRADITION

"Stories are wonderous things. And they are dangerous." – Thomas King

This statement by Native novelist and scholar Thomas King emphasizes how stories shape who we are and how we understand and interact with other people (2005). From creation stories to personal stories, historical anecdotes to social injustices, racist propaganda to works of contemporary literature by the traditionally disenfranchised, stories and storytelling are fundamental to who we are as human beings.

Storytelling is the basis for oral tradition and is important in all societies, despite the reliance of some cultures on written records and accounts. Oral traditions account for the ways things are and often the way they should be, and assist people in educating the young and teaching important lessons about the past and about life. Because many oral traditions are highly structured and are told faithfully without alteration, they can be as reliable as other non-oral ways of recording and passing on experiences. Author Barry Lopez makes note in his book *Arctic Dreams* of an Eskimo who drew a complex map of a coastal area from memory that was almost identical to one drawn of the same area using modern cartographic techniques (1986:288). Smithsonian archaeologist Dr. Dennis Stanford recounted a similar story to project team member Martin about his experience with an elderly Eskimo man who gave him directions to a remote and distant site that were quite accurate and how, when he returned and asked the Eskimo when he had last been there, the man had said "Never" – the directions had been handed down from his grandfather to his father who had also never been to the site.

While oral traditions can vary from teller to teller, variations are also open to contradiction in the same ways that written accounts are. In this way, the force of oral tradition can continue through generations although small details in the telling may change. Because of this, oral traditions which relate past events and have been passed down through time cannot be dismissed simply as "myth" in the sense that Western society polarizes the differences between "myth" and "science" or "fact." Ideas about truth, rationality, logic, causality, and ways of knowing the world are contextualized within all societies: they are entirely valid within their cultural contexts and should be respected as such.

The human story of SPNA is one that is built upon the oral tradition, be it thousands of years of indigenous presence or only within the more recent experiences of Euro-Americans. It is only a very tiny percentage of SPNA's human story that is contained within the written record.

ORAL HISTORY: What is it and why is it relevant?

Oral history is considered to be a systematic and disciplined effort to record on

tape, preserve, and make available for future research the recollections of verbally transmitted information about past events. Historians generally consider oral history as truly beginning with the work of Allan Nevins at Columbia University in the 1940s (Shopes 2002). History in general, and oral history at its earliest, tended to focus on the lives of the "elite" – leaders in business, politics, society, etc. However, as a response to the social movements of the 1960s and the 1970s, the use of oral history methods is commonly used to capture the experiences of "non-elites," or people considered "disenfranchised" – blue-collar workers, racial and ethnic minorities, women, labor and political activists, and people whose lives typify a given social experience.

Once interviewers work with interviewees in recording their stories and collecting additional supportive materials, interpretation and analysis ensues. This involves the validation of shared information by comparing it with other interviews on the same subject and checking related documentary evidence (e.g., copies of birth/death/wedding certificates, land sale receipts, maps, family photos, newspaper articles, etc.). Depending on how this information is to be used, analysis of the collected information may or may not occur. Often it is simply stored away for posterity's sake, or it may be used for as supportive material for research.

SPNAOHP RESULTS

The collected oral histories have been valuable as sources of new knowledge about SPNA and the area's past, while also providing new interpretive perspectives on it. The voices of those individuals that had not necessarily been considered the "elite" of SPNA or local history – Native Americans, women, and ethnically diverse – were especially of interest. Although, they did present challenges often found when attempting to capture the "historically disenfranchised." Challenges ranged from persons feeling that they had little to say that would be of historical value, to locating few records of individual lives that had been made for the benefit of future historians, to the fact that some of the persons living or working at SPNA had been illiterate or just too busy to leave much behind. There was also the additional challenge that Native Americans had been removed from the area for more than 100 years and had not had access to the landscape, and we needed to reintroduce them to the place.

Myrna and Keith Roman interview, 2005

Despite these challenges, the project team was able to work with

interviewees in a way that assisted them in seeing how their stories and experiences were valuable to understanding the cultural heritage of the area, and to sort through various documents and materials in a manner that demonstrated their significance to added knowledge. As the interviewees became more familiar with the project team and the project, they also become more comfortable and open to sharing information. As it turns out, a few individuals had professional experiences as historians or were excellent amateur historians of their family and local history.


Terry Knight, Ute Mountain Ute Elder

Notwithstanding the inability to access SPNA for more than a hundred years, significant information was shared by Native Americans about the Front Range and geographical features that are a part of the SPNA and LFMTP. Additional discussions covered the meanings and uses of archaeological sites and materials.

The project team has determined that human presence on this land (from the Folsom-era to the present) cannot be understood without a deep consideration of the landscape – its character, resources, and natural history. Likewise, the story of the land we see today cannot be fully appreciated without knowing how humans have interacted with and impacted the land in the past, and continue to do so today. Additionally, it is important that further research occur in order to consider future use and impact on the landscape.

During the course of this project (specifically, during the summers of 2006 and 2007), an archaeology professor from Colorado State University (CSU) and a team of graduate students conducted archaeological survey work on the SPNA property. Along with the information gathered during the SPNAOHP, their findings were used by the project team to further determine three primary themes about the human involvement with the SPNA landscape. These are:

- **Sense of Place** – over time, humans with a presence on this landscape have had a unique and intimate relationship with the land that has given them a sense of place, which in turn is part of their individual/group identity.
- **Balancing Needs** – a balance between meeting needs and using available resources has been required of the various human groups/individuals with a presence on the landscape. Finding this balance often necessitates the making of choices – some adaptive, some not – in how people lived.
- **Stewardship of the Land** – Stewardship and conservation were practiced by the various groups/individuals in different ways over time, and it is in-

cumbent upon the present and future generations who have a presence on the land to consider these ideals, and carry them forward in order to conserve and protect the land and its resources – both cultural and natural.

RECOMMENDATIONS

Due to the constraints of funding, this report presents a framework for future research and analysis, serving primarily as a descriptive overview of the project to-date and covering only a limited telling of the rich and diverse stories that bear presence upon the SPNA landscape. Future recommendations include:

- verifying and checking on the reliability of information shared during these interviews;
- conducting more in-depth interviews regarding specific events (e.g., 1949 blizzard, WWI & II, dances, etc.);
- gathering additional primary source information and materials (e.g., artifacts, diaries, collection records, etc.);
- interviewing additional resource persons;
- collaborate with CSU Lab of Public Archaeology (LaBelle, Director) and plot known information using GIS in order to create a comprehensive map showing information collected from this project with results from archaeological surveys of the area; and,
- review the Coffin collection housed at the Smithsonian's NMNH (i.e., Lindenmeier artifacts, human remains and horse remains found on the Goodwin ranch) and DMNS (i.e., Lindenmeier artifacts).

A priority recommendation is the additional work needed in clarifying, researching, and documenting traditional cultural properties (TCP) located at SPNA. According to *Bulletin #38* of the National Register, sites of traditional cultural significance refer to "beliefs, customs, and practices of a living community of people that have been passed down through the generations usually orally or through practice." Significant issues related to TCPs as cultural sites include continuity over time, community identity, and traditional use. Citing from the *Bulletin*, specific examples relevant to SPNA would include:

1. a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world (e.g., stone circles and geographic features);
2. a rural community whose organization, buildings and structures, or patterns of land use reflect the cultural tradition valued by its long-term residents (e.g., old schoolhouse ruins, Bear homestead);
3. a location where Native American religious practitioners have historically gone, and are known or thought to go today, to perform ceremonial activities in accordance with traditional cultural rules of practice (e.g., places where herbs and plants were collected for medicinal and ceremonial uses,

possible vision quest sites); and,

4. a location where a community has traditionally carried out economic, artistic, or other cultural practices important in maintaining its historical identity (e.g., Bear homestead as a dance hall – now currently the old Roman house).

In order to do this work, the relationships that have been started with ranchers and homesteaders, and the various Native Americans as well as additional tribal representatives, needs to be nurtured. Sensitive topics are often at hand – issues of sacred and/or ceremonial sites and what constitutes these, the legalities of arrowhead collecting and will it affect individuals who have collections from SPNA when it was privately owned, and potentially "embarrassing" family stories that people feel may not reflect so well on the individual telling the story or their ancestor – thus justifying the need to be respectful and go slowly in the information gathering process.

The project team recognizes that their efforts to-date best reflect a broad, rather than deep, compilation of information. Overall, the project team and the FCM and NAP staff recognize the need to respect the stories and shared personal memories and experiences as if they were the 11,000 year-old Folsom point or bone bead that came from the Lindenmeier Archaeological Site, and that it is our responsibility in the on-going collection, interpretation, and analysis that will continue to help define the cultural heritage of our community – telling us where we came from, who we are, and where we are going.

CHAPTER 2: Ancient Ties

OVERVIEW

The FCM began working with tribes at the turn of the 21st century as part of a U.S. Congressional mandate, the Native American Graves Protection and Repatriation Act (NAGPRA). Through this initiative, 18 of 19 individuals have been repatriated and reinterred to tribes with historic ties to the area. As the relationship between FCM and tribal communities grew, it was the realization of many FCM staff to move this initiative beyond NAGPRA and create opportunities and partnerships that would enhance the long-lost Native voice to our own community and region. Through the SPNAOHP, we have attempted to bring this voice to the project, with the hopes of beginning to better understand the qualitative meaning behind the archaeological finds at SPNA.

With the purchase of SPNA and the adjacent RMOS property and the ensuing Class II Archaeological Surveys and monitoring, the SPNAOHP, and future collaboration there is the opportunity to gain a more comprehensive understanding of Larimer County's cultural heritage. In addition, it provides the opportunity to work in partnership with tribal communities whose unheard voices can return to an area that many call 'home' or view as an integral part of understanding who they are as a people, and where they are going.

In order to not reiterate what has already been stated, users of this document are encouraged to use the reports submitted for the 2006 and 2007 Class II Archaeological Surveys of SPNA (LaBelle and Andrews 2007; Parks, et. al. 2007), along with Lucy Burris' ethno-history of Native people in the Cache la Poudre River area (2006).

INTERVIEWEES QUOTED

JoAnn Blehm
Gilbert Brady
Clifford Duncan
Daylan Figgs
Terry Knight
Dr. Jason LaBelle
Dr. David Meltzer

THE LINDENMEIER ARCHAEOLOGICAL SITE

The legacy of human history at SPNA and the surrounding area is indeed extensive exceeding more than 12,000 years ago. However, it is regrettably unacknowledged and widely unknown outside the walls of academia. Except for the world renown Lindenmeier Archaeological Site a Folsom complex site dating more than 11,000 years ago, little regard has been paid to the broad and diverse human stories that have occurred upon the landscape that is now SPNA. Much of this has to do with the fact that much of this Native American legacy has not been retained in local place names, nor were tales of love, war, tragedy, and laughter recorded or documented in the manners from which the subsequent, but dominant, Euro-American culture could ascertain. In addition, the removal of politically recognized tribes such as the Utes, the Comanche, the Apache, the Arapaho, the Cheyenne, the Shoshone, the Kiowa, and the Pawnee over the past 200 years has further removed the Native voice from the SPNA landscape.

The Lindenmeier Archaeological Site (National Historic Landmark 1/20/1961, National Register 10/15/1966, 5LR.13) is located in the central portion. It is an integral component of the larger archaeological story encompassing the region. The site is named for William Lindenmeier, Jr., who owned the property when the first artifacts were discovered by members of the Coffin family, Judge Claude Coffin and his son A. Lynn Coffin in 1924. They contacted Smithsonian archaeologist, Frank H. H. Roberts, Jr., who finally traveled to Colorado ten years later. Excavations were conducted from 1934 to 1940 by Roberts for the Smithsonian, with Dr. John Cotter from the Colorado Museum of Natural History (now the Denver Museum of Nature and Science) working during the same time. Both

Ray Bear hauling dirt during Smithsonian excavation ofLindenmeier site

institutions amassed a large number of artifacts. The Coffins were also involved with both field parties, as well as on their own, and donated their artifacts to the Fort Collins Pioneer Museum (now FCM) (Drayton 2000:2-3).


Keith Roman's wheelbarrow used in Lindenmeir excavations

Local folks helped out with the excavations as well, especially the Bear brothers who lived on the land just to the east of the Lindenmeir lands. Keith Roman's has a wheelbarrow that was used at the dig site, having used it at his own home since.

JoAnn Blehm probably shared the most memories personal about the Lindenmeier site:

> Well, a lot of people didn't know the Lindenmeier site was there, because they weren't interested in that sort of thing. Course, my folks were arrowhead hunters… my… husband, we'd go arrowhead hunting up there occasionally… but as a young person, I suppose I was probably maybe eight or ten when I was at the Lindenmeier site when they was excavating there, and that fascinated me. I was interested in that…
>
> You've seen the Folsom points haven't you? You know why there's that trough in the center, well we figure, they figure it was to let the blood out. To bleed them out, you know. But that's a theory. (Interview, 1/25/2007)

She also shared a story about meeting a man who she met when she was looking to buy a grill he had advertised in the paper. They got to talking about where they were from and what they did, and he told her about a skull a friend of his had found when they were at Meadow Springs:

> Anyway, when it said that the found human bones, they have no record of human bones. But – I have seen a skull. And that one came… from Meadow Springs, there, there's all those little coal mines that were in there…. And if you saw that skull you would've known it was prehistoric Man. And why he'd got to keep it, they'd taken it to the University for examination and I would've thought that they would've kept it. Because that was the only thing that I'd ever heard of to revert back to the Folsom, and I'm talking about Folsom Man, not an Indian. Folsom Man is a prehistoric man… and it had all its teeth, as I remember… and kinda that ape-like look, you know, not like a human, not like an Indian, it was… kinda ape-like, and it was in mint condition. And I could never get over that, why

they let those people have that back. That was… history, a record… that was the only… record of any of the humans that was responsible for the Lindenmeier site.

… this boy and another friend went up to the Lindenmeier site… just south of there, there's a decline. And they said well you know, "we found one of the biggest bones I've ever laid eyes on." And I said, "well what did you do with it?", "Well we just left it." And I said, "Well my god, that must have been a dinosaur bone or an elephant bone or a prehistoric bone if it was the biggest bone you ever saw… well it sure wasn't a cow bone! (Interview, 1/25/2007)

JoAnn also noted that Keith Roman's mother was an arrowhead hunter and supposedly had been found a couple of Folsom points on the west side of their place (Blehm interview, 1/25/2007).

After the formal excavations were completed, a few archaeologists made their way back to the site to conduct some tests and research during the late 1950s, and more recently (e.g., Vance Haynes, Vance Holliday, George Frison, Dennis Stanford, Pegi Jodry). Dr. LaBelle from CSU and Dr. David Meltzer from Southern Methodist University (SMU) conducted a ten day session with their crews of graduate students at the site and more information is available in their report (LaBelle and Andrews 2007).

During the first year of survey work, Dr. Jason LaBelle, Professor of Archaeology and Director of the Lab for Public Archaeology at Colorado State University, was trying to put Lindenmeier into context with what else was out there. According to him, Lindenmeier was the only site that was really well known up at SPNA, with awareness of less than ten other sites on the whole 15- to 20,000 acres. He expressed his first season as such:

> … Lindenmeier has always been by itself an isolate, it's just that site, and what we did was try to put it into context in this whole landscape, like what does its neighbors look like? Are they the same age, are they very different in age, or are they all related to camping, or are they bison kills or antelope kills, or are there ritual sites out here, all those different kinds of sites are represented here on the property and we wanted to see where they were in relationship to different parts of the property in terms of land forms and things.
>
> … we really didn't know what else was out there. And so just this summer alone we ended up with over 150 new sites on the Soapstone property… we just ran out of time, we could have kept finding new sits. (Interview, 9/20/2006)

Dr. David Meltzer, Professor of Prehistory and Director of QUEST Archaeological Research Program at Southern Methodist University,

> I've worked at quite a number of sites in western North America of this age, of this vintage, and they are rare to begin with. These are sites that are… 10,000 years old and more. It's a time when there were not a lot of people on the ground, and the populations certainly were not anything near what they are today in North America. So their sites are scattered, sort of hither and yon across the continent. And there's not a lot of them. Lindenmeier is extraordinary not just because it is one of those localities, but because it's such a rich locality. (Interview, 7/5/2006)

He further commented about the use over time of the Lindenmeier site:

> The short time that we've been out there really looking at the site, its clear that there's probably multiple occupations at this locality. That folks were coming back time and again to this particular spot, and that's fairly unusual. I've worked at a lot of sites at this age, and they tend not to be used in a redundant fashion… and Lindenmeier looks like that. It raises the very interesting question of what is it about the place that attracted people, and that attracted people time and again to this specific locality. (Interview, 7/5/2006)

Dr. Meltzer continued to reflect on the possible reasons be it game, water, stone for tools, etc. He also shared his perspective about why it was important to care about SPNA and places like the Lindenmeier site:

> There is something special about being on the spot where somebody else 10,500 years ago was there – families, children, history, descendants… archaeology tells us who we are, something about the human condition, and

> our past as a species – a story that is important for everybody. (Interview, 7/5/2006)

ARCHAEOLOGY AND TRIBES

The survey and monitoring work of the past few years has brought to light many more sites and finds spanning the whole period with possible Clovis (more than 13,000 years ago) to the historic times when Native peoples were still free to live and travel the SPNA and surrounding environs. Another key goal of the SP-NAOHP is to bring together the science, the archaeology, the quantifiable, with the Native voice and the qualitative aspects of these sites and finds.

Traditionally, Native peoples and archaeologists have not seen eye-to-eye about the "need to know" about the past. Ute Mountain Ute Elder, Terry Knight, shared the opinions his Father and older relatives had about archaeologists:

> The White Man wants to learn something. We know what it is. So that's in the past we should leave it there. We have to go forward. Our lives go forward, we don't go backwards. What happened back there, stays back there…. It's not our call in life to go back and dig and bring it forward. What we're supposed to do is go from here forward, and use whatever we have been taught, and learned, and use what the Creator gave us, our intellect, to make our way. And some of it will be good because our history, legends, and all that will assist us. (Interview, 10/26/2006)

As noted by Northern Ute Elder and tribal historian Clifford Duncan, his ideal care for SPNA would be "to tell people to stay out of there and leave it alone. Just close it up. And that's it." (Interview, 10/26/2006) However, a realist, he suggests looking at SPNA in three levels:

1. Scientific value of a site – 10,000 to 8,000 years ago. What did these people do? How did they survive?
2. From 8,000 to less than 200 years ago, look at the Utes who are known, both in the archaeological record and our own oral tradition, to be here in what is now Colorado for that long of a period. We're mountain people, but hunted buffaloes on the prairies. Also the Comanche and Apache were here during this time.
3. Then look at the tribes who came after us, and resided here when we were here, the Arapahos, the Cheyenne, the Lakota, and other 'late-comers.'

Northern Cheyenne Elder, Gilbert Brady, sees SPNA and work that is being done there archaeologically, as something that can be done in a collaborative way with tribes. Brady, who walks in two worlds, one of tradition and the other of science as he is regularly a cultural consultant for cultural resource management firms doing archaeological survey and excavation work, discussed surveying the land-

scape from the viewpoint of traditional knowledge:

> … places where you look for, you know, you look for places where there's, might have a ceremonial connection because, and archaeologists don't know these sites, you know. All they know is what we threw away, that's what they look for, you know, is our trash, you know. And, but they don't know the tribal, they could be standing on a sacred site and they wouldn't even know, or they could be standing on a ceremonial site, and the only way they know a burial site is if they dig it, you know, if they dig it and find the bones, that's the only way they know this. (Interview, 11/23/2008)

Stone circles near Round Butte

In light of the fact that FCM has been recognized by the Colorado State Historic Society as a repository for human remains and archaeological finds and will be receiving all artifacts from SPNA and other City natural area sites and lands, this is also a good opportunity to work with tribes in the analysis and interpretation of material culture as well as "on-the-ground" work. There are numerous student research opportunities, and the ability to develop further collaborative quantitative and qualitative research between FCM, CSU, and tribes.

Further collaboration with tribes also increases the possibility of developing internship and docent programs, cultural exchanges and professional development opportunities, along with educational program/curricula development that fit

both Poudre School District and tribal school standards can be a reality.

In spite of all the calls of interest by avocational archaeologists, professional archaeologists, and collectors in general when it was learned that the City had purchased SPNA to come and dig, one can see that there is plenty of work to do before that is necessary. And, in further response to these types of inquiries about excavating and looking for cultural resources, Daylan Figgs noted that the City of Fort Collins' Natural Area is:

> … not in the game to excavate or really go up there and start removing stuff, in fact it's our preference that what's there, stays there. We don't want to have a dig where somebody walks over…. (Comment made in response to Ute interview, 10/26/2006)

For now Dr. LaBelle summed up how we can engage with SPNA as:

> A good contemplative place… obviously a metaphysical aspect that can't be ignored in questioning who we are and thinking about the past. (9/20/2006)

CHAPTER 3: Trails, Trains, and Schoolhouses

OVERVIEW

Soapstone's location at the convergence of mountains and plains made it a natural travel corridor for both animals and humans. Bands of PaleoIndians used this corridor to follow game animals through the seasons. More recently, the Arapaho were familiar with this corridor south toward the Big Thompson River, calling it the "Red Rock Road" – <*bahah haiahah*> – named for the distinctive red strata exposed along the way (Cowell and Moss, 2003:351).

More research and analysis of the trails and schoolhouses needs to be conducted, especially in conjunction with the archaeological work that has been conducted at SPNA over the past several years. Several interviewees mentioned the significance of the trains and the work they provided and more in-depth interviews regarding this specific topic would be beneficial.

INTERVIEWEES QUOTED

Eldon Ackerman
JoAnn Blehm
Leo Fenton
Mildred Hixon
Anna Loader
Dr. Werner Rogers
Myrna Roman
Jackie Worthington

HISTORIC USE OF SOAPSTONE: TRAILS

Historically, Euro-American trappers, freight haulers, stage travelers, and rail travelers moved across the SPNA and surrounding area on a variety of trails. One early account of non-Native Americans traveling was the traveling of a Spanish military force crossing the country from Santa Fe [New Mexico] to the Yellowstone River; an expedition in search of gold that followed the base of the mountains moving from the south to the north:

> It [the expedition] went in search of gold to enrich the coffers of the Spanish throne, and there is evidence that mining had been extensively carried on near the head waters of the Yellowstone. Traces of iron tools, partly devoured by rust, were found as late as 1874; the line of a former ditch to convey water upon the bars and some other indications which lead to the conclusion that the Spanish adventurers had gained a foothold in the region, but had perished there while in the realization of their dreams.… On their way northward through this county, the Spaniards probably prospected for gold in the streams that came out of the mountains which crossed their trail, though there is no positive evidence that they did (Watrous, 1911: p. 23).

Early Historic Trails

Dating from 1830, the Trappers, or Taos, Trail ran between Fort Laramie in the Dakota Territory (present-day Wyoming) and Taos (in present-day New Mexico) through the southeast corner of the SPNA (Noel, Mahoney, and Stevens, 1993). The Cherokee Trail, originally established to provide passage to the gold fields in California, ran just to the west of the SPNA, on a northward course toward the Great Divide Basin – the "easy" route over the Rocky Mountains. In the years to come, the Cherokee Trail became a major channel of Westward expansion.

STAGE AND FREIGHT LINES

The Trappers Trail saw use in the 1860s as a stage and freight line. Ben Holladay, the "Stagecoach King," took possession of the 3,300 mile-long Overland Stage Line in 1861. In 1862 he re-routed the line through Denver and north to Laporte, following the old Cherokee Trail. The main line continued northwest from Laporte through Virginia Dale and into the Dakota Territory (now Wyoming). "Home" stations, such as the one at Laporte (Appendix B), were spaced on an average of 50 miles apart along the line, with intermediate or "swing" stations located in between to provide a place to change horses (Baker, 1942).

A secondary line ran northeast from Laporte along the old Trappers Trail to Cheyenne. After Holladay sold the Overland Stage Line to Wells Fargo in 1868, Wells Fargo continued to run stages on this spur until the railroad reached Den-

ver in 1870 and provided a much easier way to move freight and passengers between Denver and Cheyenne (Baker, 1942).

Baker's (1942) research places swing stations just south of Round Butte (Burnt Station) and at Jack Springs in the southeast corner of the SPNA. The remains of Burnt Station have yet to be located. Another swing station was located at Spottlewood, just north of the Colorado-Wyoming state line. Evidence points to the old Trappers Trail, and later the stage and freight line, approaching Soapstone from Round Butte to the southwest, passing through SPNA along what is now the Jack Springs pasture road, continuing northeast approximately three miles to Graves Camp, and then NE across the state line.

Just east of SPNA, through the Meadow Springs area near present-day I-25, the Denver-Cheyenne passenger and freight stage traveled. Dr. Warner Rogers is the current owner of the land which includes the Natural Fort west of I-25 at Meadow Springs. Dr. Rogers purchased the land in 1981 from Margaret Manty, who was the daughter of the original homesteader. The Mantys homesteaded this parcel in 1887. From conversations with Margaret, Dr. Rogers shared this story:

> Well, the highlights, I think, is was that she remembers the stage coaches coming through and this was not an official stage stop, but she said they always stopped here and got a drink of water, and got out and I assume people went to the bathroom and stuff like that and then they went on to Cheyenne. The stage coach was the Denver to Cheyenne to Deadwood stage. And the creek here at one time, the Lone Tree Creek, was quite a pretty sizeable creek and so they had a crossing here, which…it wasn't a bridge, it was just a rock crossing. And they homesteaded this place in 1872 and her father came to work here on the railroad down at Carr, and that's how they ended up here. (Interview, 1/3/2008)

Dr. Rogers also recalled Mrs. Manty talking about the stage stopping at the Natural Fort, a favorite spot for picnic lunches and target practice by the men as they took a break from their travels.

Wagon trail on Rogers property

Chronology of Trails

1720: Spanish explorers travel through the area on their way to Yellowstone.

1830: The Trappers Trail is established between Taos and Fort Laramie.

1849: A westward-bound party of Cherokee prospectors on their way to California gold fields blazes a portion of Cherokee Trail through northern Colorado, following the Cache la Poudre River to the vicinity of Laporte.

1858: The Cherokee Trail is used by the US Army to move military supplies to Fort Bridger (in modern-day Wyoming) and then to Utah during the "Mormon War."

1861: Overland mail service begins along Cherokee Trail

1862: Stage service begins on the Overland Stage Line along the Cherokee Trail; stage stations are built.

1867: The Transcontinental Railroad comes to Cheyenne, spurring heavier stage and freight traffic from Denver to Cheyenne.

1870: The Denver Pacific Railroad is completed between Cheyenne and Denver, ending much of the stage and freight traffic between the two cities.

1877: The Colorado Central Railroad is completed from Denver to Cheyenne, running approximately along the route of the old Trappers Trail; end of stage and freight traffic from Fort Collins to Cheyenne.

1882: Greeley, Salt Lake & Pacific Railroad constructs line connecting Fort Collins and Greeley.

1883: Service on the Colorado Central Railroad is discontinued north of Fort Collins.

1890: Union Pacific tears up old Colorado Central Railroad tracks north of Fort Collins.

(Marmor, 1995: pp. 37-39; Baker, 1942; Jessen, 1982).

The Colorado Central Railroad

Westward expansion in the second half of the 19th century picked up momentum with the Federal government's commitment to build a transcontinental railroad. President Lincoln signed the Pacific Railway Act in 1862 (the same year he also signed the Homestead Act) to finance the railroad's construction across the country.

The railroad was critical to small outposts like Denver, which after a promising start in 1859 had languished because of its complete isolation from transportation routes. A decade after its founding, the Denver census showed an increase of only ten people (Jessen, 1982).

Seven years after Lincoln signed the Railway Act, the Denver Pacific Railroad arrived in Denver, coming south from Union Pacific line in Cheyenne. The first official rail service commenced on June 24, 1870, from Cheyenne to Denver.

For the next several decades, a seeming free-for-all of railroad company start-ups, track laying, and new routes ensued in Colorado. Much of the traffic and activity centered around Denver and the coal and gold fields; the area around present-day Fort Collins ("Camp Collins") remained sparsely settled.

One of the new start-ups in the railroad business was the Colorado Central Railroad (CCR). In 1868 the CCR began construction of the first portion of its line, between Denver and Golden. Up north in the years that followed, Camp Collins became Fort Collins and the city lobbied hard to be included on the CCR line. To make sure that the Colorado Central would indeed come, on June 28, 1877, the Fort Collins Board of Trustees agreed to give the CCR the right-of-way through town down Mason Avenue. One hundred and thirty years later, Fort Collins is still dealing with the consequences of that decision (Jessen, 1982).

The CCR's goal was to join up with the Union Pacific's Transcontinental Railway just to the north of the Colorado state line. Construction on the track between Fort Collins and Hazard, Wyoming (just west of Cheyenne) began in July 1877. Track was laid at a breakneck pace, and reached Fort Collins on September 23, 1877. The first train left Cheyenne that day at 7:00 a.m., carrying passengers and a carload of grain for Joseph Mason of Fort Collins, and returned to Cheyenne at 3:20 p.m. that same day (Jessen, 1982).

Fort Collins and northern Larimer county were now on the greater transportation grid. New towns such as Berthoud, Loveland, Bristol, and Taylors appeared along the CCR line. Kenneth Jessen created a map, based on an 1879 map by the U.S. Department of the Interior, which shows this new network of towns and rail lines (Appendix B).

The CCR grade north of Fort Collins, like the stage line before it, followed roughly the track of the old Trapper's Trail as far as Round Butte, and then took an eastward tack just south of the boundary of SPNA, about a quarter mile south of the Jack Springs camp.

Larimer County historian Ansel Watrous provided this first-person account of a trip by rail on the CCR:

> I arrived in Cheyenne shortly after 1 o'clock in the afternoon and waited until 4 o'clock when the Colorado Central train left for Denver. The train was composed of an engine, tender, baggage car, and one coach. My companions in the coach, like a dozen in number, were stockmen going to Denver to attend a stockgrowers' meeting, some traveling salesmen, and a few others, but no women. We passed Jack Springs, W.S. Taylor's ranch, about dusk and rolled on down to Bristol station on Boxelder Creek. Here was a small station house and a water tank. Here W.B. Miner and Hugh Barton with whom I afterwards became well acquainted and esteemed them as friends left the train." (1918, p. 1-2)

But in this time of growth and rivalry among Colorado's railroads, business on the CCR line north from Fort Collins was short-lived. In 1882, the Union Pacific subsidiary Greeley, Salt Lake & Pacific Railway built a branch from Greeley west to Fort Collins. The year after this branch was completed, the CCR discontinued service on its line north from Fort Collins, instead shifting its traffic to the GSL&P and then to the Union Pacific's main line. The stretch of tracks north of Fort Collins had been so hastily laid in 1877 that little effort had been made to create easy grades; on the new GSL&P spur, a single locomotive could pull twice as many cars to Cheyenne as over the CCR line (Jessen, 1982).

The CCR line north of Fort Collins was eventually sold to the Union Pacific and torn up in 1890. The towns of Bristol (located 16 miles north of Fort Collins) and Taylors (located 10 miles north of Bristol) were left without rail service and did not survive. No trace of the Colorado Central Railroad's rails or ties remain along this stretch of countryside, but the rail bed itself is still apparent, and Dr. Jason LaBelle reported finding spikes and other metal pieces used to attach the ties to the rails which were left behind after the demolition.

After the demise of the Colorado Central, other rail travelers to the Soapstone area rode the Union Pacific line to the station at Carr. Myrna Roman mentioned this:

> And then like with Grandpa Roman, he would come on the train to Carr (from the Boulder area coalmines) and then would have to get from there to the ranch site. (Interview, 10/11/2006)

SCHOOLS AT SOAPSTONE

For a brief period of time in the early 1900s, SPNA and surrounding area supported a large enough population that local schools were needed. In 1888, Larimer County School District 55 was established and by 1899, Soapstone School was included. Other schools in the District included East Goodwin, East Buckeye, Round Butte, Fairmont, and Spring School, with most of these in use from 1900 to the1920s (Ahlbrandt, 1996: p. 158).

Eldon Ackerman, a third-generation rancher whose land is located south of the Soapstone Prairie Natural Area, adds

> In this 40, 50, or 100,000 acres around us here there was schools every four miles, there was a school on the corner, you know, a Spring School, a Boxelder School, Soapstone had a school, because they couldn't travel very far, you know, to take the kids to school. (Interview, 3/28/2007)

These small rural schools were not only educational institutions, but important gathering places for these sparsely-settled areas where homesteads and ranches were miles apart from one another. They provided a sense of community and connection, as rancher Jackie Worthington explained:

> We had the schoolhouse that brought us together. Usually school houses do, like on the Western Slope where we lived? We went there and it was just sage. It was kind of like Utah, this landscape. And I said to John, "Well, where are all the people?" I couldn't find any neighbors. So we lived on the Yampa [River]. And then they decided to call us and said they were having a covered dish at the school. And I went in and I never saw so many people in my life. I mean ranch people. And I said, where did all these people come from? I didn't see them behind all that sage brush [laughter]. But it was the schools that originally brought the rural areas together. (Interview, 10/11/2006)

The first Euro-American women who came to the area, besides the ranchers and homesteaders, were school teachers:

> And a lot of these women here in Colorado got here because they were schoolteachers. And that's how Evan's (Roberts) mother arrived, and she was from Missouri, and a 'fraidy cat. She was scared of everything as long as she lived. But she taught school in Livermore and boarded with the family of the man that she married. And they put her on the horse in the morning, and that horse would just take off. And she'd cling to it until she got to the schoolhouse, and the big boys would help her off, and put her back on when school was out, and in the afternoon she'd come flying back (laughter). (Roberts interview, 10/11/2006)

It's hard to imagine today the nerve required of these young women to come to these seemingly wild lands, unaccompanied, and perhaps not having a very clear idea of what was in store for them. They were pioneers as much as the ranching and homesteading women. Those who stayed often married cowboys and went on to become ranching women themselves:

> And a lot of women in Livermore, Mrs. Fred Kluver? Became a schoolteacher. Mrs. Cecil Williams did, and then men would be waiting at the Forks for the bus to come in with a new teacher on it. They'd already decided, now the next one's mine! And soon as she got married, well they had to get another one, so another rancher had a chance at a wife. I said to Evan's father once, why did you wait so long to get married? He was 40 before he was married. And he said, well, I wanted a ranch and I couldn't afford both (laughter). (Roberts interview, 10/11/2006)

The remains of the Soapstone School sit at the bottom of the hill below what was the Bear homestead. Little information about the Soapstone School exists; the only written account comes from Erma L. Devers, collected for the History of Wellington and the Boxelder Valley 1864-1996. Her account includes the following:

> Evelyn Bear (Biederman) began the first grade at the Soapstone School and attended for five years. Brother and sister Warren and Evelyn Welch also attended), and by 1924 Evelyn was the only school-age student in the area. To save money, the district Superintendent decided to close the school and bring in a teacher to home-school Evelyn. George W. Bear, president of the Soapstone School, housed the teacher at his homestead. (Need source).

Soapstone School foundation

Devers' account states that the schoolhouse was used for community dances and Friday "recitations" where parents could find out what their children had learned that week. SPNAOHP was not able to verify this information through our interviews. Also according to Devers, "Like the big town schools, Soapstone School started classes at 9 a.m. and closed at 4 p.m. Recess was offered several

times a day. Evelyn's father, George W. Baer (sic), was the school president." (Need source)

According to Leo Fenton, George W. Bear's grandson,

> When Marian (Harp, the teacher) stayed with my grandparents, see she taught school at the Soapstone. She would go down there for teaching school. And my grand … my mother and my uncles and aunts, they went down there for schooling. Yeah, there were three schools: Soapstone, East School and the springs, Greenacre Springs. (Interview, 4/4/2007)

George W. Bear was evidently active in other local schools and is listed as a board member of the Goodwin School (Ahlbrandt, 1996: p. 145). Little other information exists about the Soapstone School. Leo Fenton shared another family story:

> I never did hear much about the schools at all. I never did. My … I'd hear a little bit about … my mother (Clara Bear Farrar) liked school and so did my aunt. Now the boys, none of them … they didn't go to school very long. Because they found more … well, my grandpa had too much work. And at that time, why, at that time they had to let school out in the fall, so the kids could help in the beet harvest in the schools, er in the country. Beet harvest, corn harvest, why you shut school down and the kids stayed home and helped. It's too bad that we don't have a lot of family farms and a lot of things for kids to do. (Interview, 4/4/2007)

Project participants Anna Grimm Loader and Mildred Grimm Hixon, daughters of area homesteader John Grimm, remembered that their Mother's experience at Soapstone School:

> She really didn't talk much about her life. She was very quiet and subdued until she got angry. And she only went through what – 6th grade? … I'm not really sure just how far she did go in school… She didn't like school at all… I don't know. She just didn't really have an interest in it… Yeah, she just really didn't care for school, I guess… But she got lots of education out of school. Like to add and subtract, and words and everything seemed to come naturally to her… she wasn't a scholar, shall we say (laughter). (Interview, 2/27/2007)

Myrna Roman recalled that her husband Keith's grandfather Antonio supplied coal to the area schools, which were all coal-heated. Keith Roman attended the East School and his mother Dorothy drove the "schoolbus," which was a "big old car."

Many of the small schools, including the Soapstone School, were consolidated into the larger schools at Buckeye and Carr in 1926. The Buckeye School closed in

1960, but the historic schoolhouse building is still maintained on the Ackerman Ranch. Eldon Ackerman shared some memories of the old Buckeye School:

> And we had our own grade school at Buckeye, which is right on our ranch, here. And so I went to school at the Buckeye School. And a very small school. When I was going through there was usually seven to eight kids and in fact I was the only one in my class for all eight years. I never had a classmate until I got to 9th grade. And it was great. If I got sick, when I come back you took off right where you left off (laughter).
>
> …They built it for like $2,500, and now you can't paint it for $2,500. But it had one big room upstairs and a full basement in it, and it had a big dividing wall that come down and a deal in the middle to divide into two rooms. And it had a stage and it was an upgraded one-room school. And that's when all the schools in the…the local little schools were going by the wayside cause the people left - they consolidated and started Buckeye. And in those days it was a district school - District 55. And it's a mile away from our house so I rode my bike to school everyday and my brother went there too. And then the 10th, 11th and 12th they went down to Waverly. Which was 6 miles south. And Waverly was a full 12-year school.
>
> …When I was in the 8th grade, it was 1960. And they consolidated Poudre R-1 - started in 1960. So they closed Buckeye down. So that was the last year it was a school. And then I was supposed to go to the Lincoln Junior High School, where the Lincoln Center's at, and they took us in for an orientation in the spring, and said this is where you're going to go to school this fall. And of course it was an old, kind of an old junior high. Well, come fall they had decided to change it, and I think, I'm not sure whether they still kept the school, but Lesher Junior High then a brand new school. (Interview, 3/28/2007)

Rancher JoAnn Blehm shared memories of her school days attending the Moessner School, located north of Waverly and south of Soapstone. Moessner was a typical rural school of the time.

> But the oil company, they built this schoolhouse on the basis of the people moving into the area to work in the oil field. And they didn't have the teacherage up there, the little house I was telling you about. So my grandparents roomed and boarded the two teachers that taught in that school. And the reason why I know, and I can remember, that was one thing they always got a big laugh at was because one teacher's name was Frost and the other one's name was Hale. And so you can't ever forget that story. And they boarded and roomed these teachers while they were teaching up there. And of course my father went to school up in that school too, and then I came along and eventually I went to school up there. And it had the

> gas light. They had had gas piped into it from the oil field for the heat and for the lights so if they had meetings at night, they had the gaslights up in there with…like these gas lamps, and those little sacs…and the smell is different, you know. I can remember that. But it did have, basically when I went it had two rooms, the two upstairs rooms they could have. And the basement, they'd have a little stage for plays and whatever, you know. Congregations.
>
> …See, it set still for a number of years and then the school district put it up for sale and my grandmother bought the teacherage, because…now that was probably in 1952 or 3, when grandmother bought it. Because we were living, my husband and I were living here with grandmother because my granddad had died. And then she bought that up there for us to live in and I lived up there for 15 years in that house. And it wasn't modern, so we even made it modern. And then the North Poudre Irrigation Company bought the schoolhouse. And that was the wrong thing to do because they had plans of making two residences for two ditch riders. Well, that's like mixing water with gas, or gas with water, or oil. Because they were always fighting. And it took a fortune to remodel that schoolhouse, to drop the ceilings and put the plumbing through the ceilings and the plumbing would freeze and everything. (Blehm interview, 1/25/2007)

Project participant Mary Ellen Fenton also attended the Moessner School and recalls the same schoolteachers:

> Yeah, and there was four grades in half of the building, and then there was just a partition wall, and then there were four grades on the other side. And they had…one time there was a teacher on one room that was named Hale, and the other one was Frost. And I thought that was kind of funny because of 'hail' and 'frost'. (Interview, 4/4/2007

Some small rural schools required students to pay tuition in order to cover costs:

> My brother had to…they had to pay tuition at that time. Moessner didn't have a high school, so they had to pay tuition either to Waverly or to Wellington. So my dad decided we'd both go to Waverly and so he paid… the District paid Richard's tuition and Dad just went ahead and paid my tuition and we both went to the same school. So I started in eighth grade at Waverly. And went through high school. (Mary Ellen Fenton interview, 4/4/2007)
>
> I don't remember how much the tuition was, but shortly after Dad paid our tuition to Waverly, I have two younger sisters - one is 10 years younger than I am, and the other one is 15 years younger than I am. And when they got up - I forget what grades they were in - when Moessner finally

> consolidated with Wellington, so they graduated from Wellington High School and my brother and I were graduated from Waverly. But I don't remember…I don't know that Dad ever told me what the tuition was, but he wanted us both to go to the same school. (Leo Fenton, 4/4/2007)

Whatever the tuition cost, it was a small price to pay for Leo Fenton, who recalled quite fondly the memory of seeing his future wife Mary Ellen for the first time when she boarded the school bus:

> I was setting on the school bus one morning. And we pulled down to this corner. What are we stopping for? And there was a Chrysler pulled up by the door, er, by the corner. And these two kids got out. And the most beautiful little girl with the biggest, most beautiful eyes got on that bus. And the second day I seen her, I said to myself, I'm going to marry her. And I did. (Interview, 4/4/2007)

NOTES: Misc. references and notes to account for

See map of Larimer county, 1899, Charles F. Davis
LC72.Map Case, drawer 7 in archives
Shows Soapstone area as School District 55, compiled from the Official Plat Book of the County Superintendent

Buckeye School – located 10 mi. north of Waverly, 15 mi. northwest of Wellington. School District # 55, school opened in 1925, closed in 1960. (p. 146)

Soapstone School was consolidated into Buckeye in 1926. Other area ranch schools consolidated at same time: East Goodwin, East Buckeye, Round Butte, Fairmont, and Spring School.

(Note: District # 55 Buckeye formed on 6-1-1888 by Hamilton. Source: FC Museum file "Boxelder – Publications, Newspaper Articles, & Local History," from article titled "The Little Red School House," published by Thompson School District R2-J Information Office)

Other Information on which to follow-up:
p. 158, Soapstone-Baer Home School (information provided by Erma L. Devers)

"In 1919 Evelyn Baer (Biederman) started first grade and went five years to the Soapstone School. This school was located about a mile and a quarter from the George W. Baer homestead which sat 15 miles west of Carr, Colorado and five miles or so south of the Wyoming border.

"The schoolhouse served many purposes. It was used for community dances and almost every Friday, a recitation was held for the families of children attending

where the parents were told what the students had learned that week. One time the superintendent of schools even came to the recitation exercise.

"Like the big town schools, Soapstone started classes at 9 a.m. and closed at 4 p.m. Recess was offered several times a day. Evelyn's father, George W. Baer, was the school president.

"The last year the Soapstone School was open was 1924. Siblings Evelyn and Warren Welch from the next spread over were the only students of school age in the area to attend and they had to travel a good distance.

"From 1924- to 1926, Evelyn Welch was the only student in the whole area. The Superintendent of schools decided to pay a teacher to stay in the area and "home school Evelyn during her sixth, seventh and eighth grade years. The teacher stayed at the Baer home. This saved the district money and meant that the school didn't have to stay open. Mary Phillips (Webster) was the teacher to help Evelyn from 1924-1925. A Miss Johnson from Livermore came to the Baer home to teach Evelyn in 1926."

CHAPTER 4: Ranching and Homesteading

OVERVIEW

So it was a good life. It was a hard life.
– Carolyn Goodwin on ranching life, interview, 11/30/07

With the coming of Euro-Americans to Colorado and Larimer County, SPNA continued to be a center of activity. Ranching played a big part in this phase of human occupation, and people began to lay down homesteading claims to the land.

Ranching at SPNA took place primarily as open grazeland until the turn of the 19th century when the Warren Livestock Co., a sheep and cattle company headquartered near Cheyenne, Wyoming, laid claim until 1965. At this time, it was purchased by 20 members of the SGA who then sold it to the City of Fort Collins in 2004. Ten members of this Association formed the Folsom Grazing Association and continued grazing cattle on the property through 2008 (City of Fort Collins, 2007:37).

Many of the early homesteading stories came from families who settled outside of what is SPNA, often within the Boxelder Creek Valley or around the Round Butte area – near stage lines. Homesteading at SPNA did not actually occur until the 20th century with the Bear, Guy, Welch, and Taulman families. The Lindenmeier and Roman families had ranch properties, and Sarah Howard is shown to be the patentee for the site at SPNA containing the stone ruins of a homestead.

INTERVIEWEES QUOTED

Eldon Ackerman
Willie Altenburg
JoAnn Blehm
Daylan Figgs
Mark & Anna Loader
Mildren Hixon
Frank Luark
Catherine Roberts
Keith and Myrna Roman

OVERVIEW OF CATTLE AND SHEEP RANCHING IN COLORADO, LATE 19th CENTURY

Increased local demand for beef following the Pikes Peak Gold Rush of 1858-59, the on-going Westward expansion especially in the wake of the Civil War, the great tracts of open grassland, and the near-extermination of the American bison combined to create ideal conditions for stock growers in Colorado in the latter half of the 19th century. Just to the east of SPNA, along the approximate path of modern-day Interstate 25, cattle were driven north from Texas along the Goodnight-Loving trail. In 1868 Charles Goodnight contracted with Denver cattleman John Wesley Iliff to deliver his herd to Cheyenne, Wyoming, where they were used to feed the crews building the Union Pacific railroad.

Stockgrowers soon discovered the unique nutritional value of the shortgrass prairie, where the dry climate turned out to be of great benefit. "To the practiced eye of the grazier it was clear that these western grasses differed in character from the varieties to which he had been accustomed in the States. In winter they were not broken down by frost like the moisture-laden grasses of the East, but they stood straight-stemmed, erect and dry – some kinds were even fluffy – and although withered and yellow, retained their nutriment, as does cured hay in the stack. It was a discovery confirmed by later experience that grasses cured by Nature on the ground not only maintained stock in good flesh, but that animals actually increased in weight during the winter." (Steinel, 1926: p. 111-112) The blue grama and buffalo grass that had sustained the great bison herds was equally advantageous to domestic cattle.

Two of the early homesteaders mentioned by SPNAOHP interviewees included Elias William Whitcomb (see Ackerman, interview 3/28/2007) and Oliver Goodwin, perhaps the earliest settler in the Upper Boxelder Valley area south of SPNA. Goodwin established a cattle ranch there in 1867 or 1868 (Watrous, 1911: p. 203, 208).

The growth of the cattle industry followed an upward curve with the arrival of the railroads in the 1870s. Rangeland was open and grazing was free. Within a decade of Charles Goodnight's cattle drive to Cheyenne, Colorado's grasslands were becoming overstocked and overgrazed. Overgrazed short grass prairie was vulnerable to wind erosion; less feed for more cattle meant a general weakening of the stock. A combination of a hot, dry summer rife with range fires that burned up forage and a brutal winter in 1886-1887 killed entire herds (Noel, 2005: p. 17), with over a million head lost to starvation or exposure. The disaster was attributed to a "policy of using open range for cattle without providing winter food and shelter" (Frink, Jackson, and Spring, 1956: p. 259) and brought about fundamental changes in the cattle industry.

This great "die-up" and the subsequent selling off of herds by stockgrowers

eager to cut their losses presented an opportunity for the sheep industry. The first sheep in northern Larimer County had arrived in 1870 (Ahlbrandt, 1996: p. 91). As it did for the cattle industry, ready transportation to market made possible by the railroads also made sheep raising economically feasible: "From 1870 to 1880 sheep raising developed slowly, but beginning with the latter year, progress was rapid. In 1880 the count of range sheep in Colorado was about 110,000; in 1886 this had increased to two million." (Steinel, 1926: p. 147). Whitcomb ran sheep on his ranch, until he sold the ranch in 1875 to Noah Bristol Watrous 1911: 208). By 1878, Colorado was second only to Texas in beef production and New Mexico in sheep and wool production. (Noel, 2005: p. 16).

Throughout the great rangelands of the West, conflicts between sheep ranchers and cattle ranchers were endemic, from minor harassment to all-out war. Cattle ranchers believed that sheep ruined grazing land (Noel, 2005: p. 18), and both groups were probably guilty of fueling the fire of this struggle over resources. Although many notorious examples of this conflict exist, from Wyoming's Johnson County War to violence in Routt County, Colorado which resulted in thousands of sheep being driven over cliffs, no specific historical evidence exists for any such drama in the grazing lands of northern Larimer County. Watrous simply states that "The opposition was fierce at times and personal conflicts between the cattle men and sheep men were not rare (Watrous, 1911: p. 135)."

Steinel summed up the situation thusly: "Like the cattle industry, sheep raising was attractive because of the low cost of range stock and the fact that the expense of herding was trifling and grass and water were free. The sheep raiser had as clear a right to appropriate the grass as the cattleman, but the test of control, sanctioned by custom, was priority of possession. If cattle were there first and a sheep herder came in there was trouble. The argument is not altogether unfavorable to the cattle raisers' side. Sheep crop the grass closely and tramp down what they have eaten off, leaving the ground practically barren. On what the cattlemen would call good grass, sheep were ruinous, while on rocky or sparsely grassed areas they could subsist and not interfere with cattle (Steinel, 1926: p. 147)."

SPNA & THE WARREN LIVESTOCK COMPANY

> If you think about historical uses of landscapes we often think about Native American tribes and homesteads, but a historic piece of this landscape also is ranching. It's been, from the Warren Livestock days forward, it's been a sheep ranch, it's been a cattle ranch, it's been owned by various ranching entities. So that's part of the landscape now – it's kind of a natural setting on that landscape. *Daylan Figgs, City of Fort Collins Natural Areas Program*

In 1902, the US government deeded land in northern Larimer County to the Warren Livestock Company (WLC), incorporated in 1883 by Wyoming Territorial

Governor and later U.S. Senator, Francis E. Warren. The WLC ran both cattle and sheep on huge expanses of land on both sides of the state line, including land now within SPNA. The units on the Colorado side were sold to the Soapstone Grazing Association (SGA) in 1965.

Fred Warren, son of founder Francis Warren, was responsible for making the WLC a major ranching success. Taking over ranch operations during a time of economic uncertainty in the stock industry, he helped develop a new breed of sheep and brought progressive management methods to the operation. One of the strengths of the WLC was the early decision to run both cattle and sheep on the land: "That move was most unusual in a day when cattlemen and sheepmen were often violently at odds," according to the Hon. John Etchepare, former owner of the WLC. "By running two species, each with a certain preference for feed, he created a natural blend on the same grazing land. Further, by stocking with careful judgment, he could run more animal units on the same range (Etchepare, 1992: p. 8-9)." Sheep and cattle proved to be an ideal combination to utilize the range land most efficiently, as the cattle preferred to graze on grass, and the sheep on weeds, brush, and flowers. Sheep could also eat larkspur, which was poisonous to cattle.

A careful rotation of sheep and cattle grazing was maintained by the SGA after the land was purchased from the WLC. According to area rancher and former SGA member JoAnn Blehm:

> That's one thing on Soapstone we did, we rotated cattle, and we tried to be good property owners, conservators, you didn't want to over-graze… Because when the original Soapstone was, came into being, it worked real, real well because half of it was sheep pasture. And they went up on top, and they could come in early because of the larkspur, well larkspur comes in pretty early, especially if it's wet. And sheep can eat larkspur and it won't hurt 'em… But they never did run those sheep down there on the flats, in the Brannigan and the LR and the canyon pasture. Because it was mostly buffalo grass, and sheep thrive mostly on the taller grasses up high there. (Interview, 1/25//2007)

Willie Altenburg, former President of the SGA and current President of the Folsom Grazing Association, gave this description of the cattle/sheep relationship:

> Well, it did work if you rotated them properly. Because sheep will eat everything, and it will eat the best if you just turn them out. But if you rotate them across first with the shepherd and make them eat the weeds, or the poorest. In fact, there's a weed there, called larkspur … it's odd because larkspur will kill cattle, and it won't kill sheep. And larkspur is the first thing green in the spring. It grows generally in the canyons and the coulees and in the sand draws and generally in the rough country. And it's the

first thing green. And the Texans, when they brought their cattle up here in the spring, they found…they didn't know about it, and they found that as they tried to fatten their cattle in the spring, they'd move their cattle in it, they'd eat it and they'd die. It was disastrous. Well, they found that if they moved sheep across there first, the sheep would eat the larkspur but they'd have to make them eat it. They'd have to take bands of sheep across there first and eat it. And if you ate the larkspur with sheep you could run cattle behind them, so it's beneficial. But you have to make them eat it. Well there's nothing worse than a lazy shepherd sleeping in his hut, letting the sheep eat the grass, letting the cattle come behind it, there's nothing left to eat the larkspur – it's the worst of all worlds. So you have to have a good shepherd who looks after the sheep to eat the larkspur and then the cattle can come behind it and it works good. But you see, it's good management again. And like anything, good management works, bad management doesn't work. (Interview, 10/12/2007)

WLC ran a large sheep shearing "plant" at Meadow Springs, just south and east of the Soapstone Prairie Natural Area. The large collapsed buildings at Jack Springs and Brannigan Spring are remains of other sheep sheds. The sheep sheds were vital for storing winter feed and providing shelter for sheep during spring lambing:

> On a huge sheep ranch, where the numbers of sheep totaled many, many thousand supplemented feed supplies for the stock was of enormous quantities. Large stores of hay and grain pellets had to be accumulated in advance of severe weather and for spring lambing. To maintain the quality of these feeds, large hay and feed sheds were located in strategic locations and camps to shelter and store them… some of the larger sheds help [sic] up to ten thousand bales (Cook, 1980: p. 137).

Brannigan Springs sheep sheds

Many sheepherders were Mexican, others were immigrant Basque who came to the United States in the early 1900s. Stone cairns found on SPNA and attributed to the sheepherders were known as "stone johnnies."

> Sheepherders spent most of their time keeping an eye on the sheep, but to overcome boredom, they would often explore their surroundings perhaps just walking to the top of the hill to see what was on the other side. For a

pastime they would do carving and whittling and collect rocks and arrowheads.

Many sheepherders piled rocks in heaps, usually in obelisk mounds called "cairns." Some people called the pile of rocks "sheepherders' monuments." Building the cairns helped pass the time and mark the different areas of the vast prairie where the sheep grazed." (Ahlbrandt, 1996: p. 91). These cairns are also referred to as "stone johnnies."

Several examples of sheepherders' cairns exist on SPNA, including this one at the Upper Jack Springs camp. It is the tallest cairn on the property at nearly 9 feet tall, measures 7 1/2 feet across at the base, and is constructed of at least 800 stones. A large rock at the base is inscribed with the initials "J.N" or possibly "F.N." and what is presumed to be a ranch brand consisting of an "X" enclosed in two vertical bars (LaBelle, 2007: p. 63). At least four instances of rocks inscribed "Joe Vigil" or "JV" are scattered along a 3-mile line roughly southeast from the Brannigan Springs area; no other information exists about this person, but he may have been a sheep herder.

In the 1940s the bottom fell out of the sheep market, and small ranchers in the area suffered the fallout. JoAnn Blehm, a third-generation northern Colorado rancher and farmer, remembers the impact of the market downturn on her grandfather:

> Well, it was just I guess the market. Just the market. I know my granddad was in trouble here feed-

> ing sheep. He managed to dig himself out. And that can happen, whether it's sheep or cattle, you know you could buy mile high but then the prices go out from under you and your costs can break you, they can break you if you're not built up enough to take…have a bumper that you can suffer a loss, then you're done for. So that's what happened to him. And we're talking about people, granddad, they weren't really rich, they were just farmers making a living with a large family. (Interview, 1/25/2007)

The Blizzard of 1949, which caused human tragedy elsewhere in the Soapstone area, also wreaked havoc with WLC stock. David Cook, former WLC foreman, remembers in his memoirs that "sheep that were snowed under survived for as long as ten days. Many were semi-frozen, and unable to move, when they were discovered. They could be located by air holes arising from their nostrils, and could be revived by rubbing and working their muscles. The sheep that were not covered by snow suffocated. The moisture froze in their noses and they could not breathe. Many animals froze to death while standing (Cook, 1980: p. 127)."

Willie Altenburg shared some remembered stories of the WLC:

> I wasn't there so I can only repeat what was told to me by the old timers. And the part that amazes me was the vastness of the holdings that they tell us about. In fact the triangle. The triangle from Laramie all the way to Greeley, to Cheyenne and back again, now I can't believe it was that big, so I think it was a smaller triangle than that. But if you look at the buildings in that triangle, like Duck Creek, Soapstone, the Terry, the buildings are all the same. And so they actually had the grazing association idea ahead of us. And they called them units. And they had sheep units and cattle units. And if you go into the low barns, you can tell which ones were sheep units because they were lower. I mean they were built for shepherds and not … with sheep with ewes and lambing and not cows, because they were too low for cows. And they were amazing. And some of the little shacks, and we stayed in them for hunting, where the shepherds stayed in them and carved their names with the dates and I don't know how they stayed in them for days because I get claustrophobic staying in them for two or three nights while we were hunting in them, but as they moved the bands of the ewes, but they would rotate the sheep through the units in addition to the cows. So they … I mean, Warren had bands of sheep as well as cows, so they were very efficient and of course we would drive across those places in a day and they had horses and wagons and so their mode of travel wasn't as fast as ours. So they would stay on those ranches. And some of those buildings unfortunately had fallen down and we've lost a lot of that. The other part, that if you follow the fences, study the fences, how they built the fences, they had rollers that would put the fences in. Horse drawn teams, and one of the old managers that was up at Soapstone showed how they put the fences in. They had rollers that

would lay steel pipe, that was pre-... not drilled because they didn't have drills, but pre-pressed so that they'd roll, the teams would pull a wheel, and I never have seen one of these wheels. He said he hadn't either. I don't know where they went, if they got buried in a coulee some place. But they would just head across and put these in and they would just press them into the ground – they had to be huge. And then they'd wire the wire along. And if you look… even when you head into Soapstone, that first fence along the state line fence, is all pressed into the ground and they didn't run the wire through it, they ran it along side it, and then they came around it and wired it up. And they're not perfectly straight, but they just ran them for miles and how they built that fence is with crews. And of course, each of those units then, when Warren decided to sell, became a grazing association. So they had … it was a precursor to the grazing associations. They took the ideas and they said, OK, these units, now the Warren is going to sell, one became Duck Creek, one became Soapstone, one became the Terry, one became…I mean they just sold them off. So the Warren became the precursor, became the grazing association concept. And I think, again, I'm just repeating what's been told to me, but that's…I mean the Warren is the history of northern Colorado as far as grazing associations are concerned. It was fun listening to the old ranch managers, the Jim McCartneys, who his father, he was the ranch manager when I came there and his father was there. And actually he was blind. He used to ride a small black horse and he was blind, and he'd ride the pasture. And I said, 'Jim, what happens if we lose him?' He said, 'You won't lose him in this pasture. He… him and his horse know this pasture.' And he'd head off, gather a band of cows and he'd come, and I said, 'He can't really see?' and he'd said, 'No, but his horse can.' (chuckle). And we'd never lose him.

THE SOAPSTONE GRAZING ASSOCIATION

The SGA purchased 24,000 acres of state lease land and land from the WLC in 1965 for $818,550 (Appendix C). JoAnn Blehm, whose husband Tony was one of the original members, offered this memory:

> It was in 1965 that Soapstone [SGA] came into being. And Tony was on the board, he was one of the original board members. And when this came about, the government, through FHA, was trying to help out the farmer with smaller herds of cattle. You know the farmer back in those days, they're spending money was routine for 3 or 4, 8 or 10 ten cows from their cows that they would sell for a living. But they didn't have a place to pasture them in the summertime. So the first association that was talked about coming into being was Chimney Rock. That was up toward Tie Siding. And we were in the process of joining that because we had a small herd of cattle and we were talking about 20 head, 18-20 head. And of course we had, I have pastures here now, but my father was taking

over on that deal. And anyway then in the meantime here came these five associations up here. And since that was closer to home we wanted to go in on Soapstone because it was closer. There was Soapstone, Meadow Springs, Terry, Duck Creek and Belvoir. And they were all formed for that reason. Basically, they kind of lost sight of that as years went by, but that's why they were formed. To help the farmer with small herds of cattle have a summer pasture. And in the process, when we had summer pasture but with our assessments that we paid for on our ranch for the pasture, also was investment for the ranch. You not only had your units, you also were buying into a ranch, and that's where the rub came in when we sold it. Kind of a (unclear) situation there. But that was basically why Soapstone was formed through FHA, and then every yearly meeting, when we had our yearly meeting, there was a representative there from FHA and they made you toe the mark. They really did. And it was a good thing to a certain extent. (Interview, 1/25/2007)

Blehm also remembers some of the conflicts that arose over the years the SGA operated on SPNA:

> One member on the board, he stuck in more critters than he was entitled to. And I don't know… it cut a long drawn out thing. And then we had manager problems too, we had one manager that was leasing out pasture for horses to people from Cheyenne and you can't imagine. If you're an honest person, you can't imagine the things people come up with. And they would give him money, and then they… they allowed the manager to run ten head of cattle as a bonus and it turned out to be his father's cattle, and it probably turned out to be 20 or 30 head that he would… you know, who was to say any different? (Interview, 1/25/2007)

The SGA sold their holdings to the City of Fort Collins in 2004. Grazing continues through the end of 2008 on SPNA through a lease arrangement between the City of Fort Collins and the Folsom Grazing Association (FGA), the successor to the SGA.

PERSPECTIVES ON THE RANCHING LIFESTYLE

Former Soapstone ranchers Keith and Myrna Roman spoke at length about the experience of working on the SPNA landscape. The following are excerpts from an interview with the Romans on September 19, 2006.

On learning the ranching trade:

> [Keith] My dad worked for the Warren Live Stock in this area, and we were just familiar with the area, and it just kinda evolved into us getting going in it, and I don't know whether it was a very good idea when we

done it, but we got good hindsight….

You just kinda learn from experience and the school of hard knocks, I guess you would put it, and trial and error, and it seems like agriculture, most people will tell you, that things change from year to year and you never do, you can't repeat things over and over because the times and the weather and things dictate how you can operate.

On what motivated them:

[Keith] Once you get started and you have the land and the cattle and everything, it's kinda on a good year, when the grass is green and everything, well, you could probably sell out and get some money, but it looks so good you think you don't want to, and on a bad year everything looks bad and no one wants to buy it, so you just keep going.

On a rancher's attitude toward the land and other animals:

[Keith] I think every rancher or farmer is thinking of the land all the time, because that's what you've got to work with, it's just like you taking care of your automobile or anything else, that's, you kinda feel like you want to take care of the land. Sometimes it's difficult, the rancher's view of taking care of the land might be a little bit different than what someone who's conservative, in other words, to just give you an example, we don't like prairie dogs. And it's just one of those things that, they take, they rob us. It's just like somebody taking part of your paycheck. And so that's, there's things like that that we have different opinions on that some other people has got…. And I understand their side of the picture that they come up and there's some rancher out there and he's shooting at these beautiful little prairie dogs, and what a no-good so-and-so he is. And I understand their thoughts too. But they all gotta understand our side of the picture.

Regarding rattlesnakes and coyotes:

[Keith] And we didn't like rattlesnakes and we didn't like coyotes.

[Myrna] Because, well, we didn't have so much trouble up here, but down where we were calving they were a big problem. We had to keep the cows and calves in at night in order to protect them.

[Keith] They generally didn't bother the calves or the cow, other than when the cows were calving and the cow would be down having a calf, and that's when the coyotes would get the calf. And I've sewn up a few calves that was chewed up pretty badly. The coyotes, the cow's down and can't protect the calf.

[Myrna] And sometimes they got the cows too.

[Keith] And it just, one of those things where it was you or them, and that's what makes, with the people that are in the bear county and lion country and wolf country, well you.…

[Myrna] That's what makes different feelings about different things, different opinions about everything.

Dealing with drought:

[Myrna] Well, sometimes you decrease your herds, if you can, if it's economically feasible; other times you start feeding them a lot earlier, you know, because most winters you had to feed them, and some years you start feeding them in the fall.

[Keith] And it, sometimes when with the windmills that we had and stuff, sometimes if you'd get a real hot summer and there wasn't too much wind, well, you'd have to put a pump jack and run an engine or something to keep the water, and you just had to cope with all of Nature's dealt to you.

On favorite memories:

[Myrna] Well, what I was going to say, over the course of years of owning this place and the other place down south, we have met a lot of people, that we wouldn't have met otherwise, and sometimes good, sometimes bad relations, you know, it's not all sunshine and roses, I guess you could say, or something, but we've developed some long-term acquaintances, friendships with people, you know, because of it. Well, and because of being in the livestock business, not only the ones up in this area, but by going to the auctions and livestock auction in Fort Collins or Greeley or someplace, you meet a lot of down-to-earth people, you know, that kind of thing, so, and you say about memories, I guess probably being able to, like you said, most of the time we'd come up here, we were working on something, but if we stayed then we could sit out on the porch in the evenings and look out all over the country and actually get your ducks back in a row, I guess.

[Keith] I think that probably our memories, even today, is some of the things we've accomplished here. When we got a lot of this land, there wasn't any water on it, no wells and what have you, and we drilled the wells down there by ourselves and built the house and developed the springs, and it seemed like we just kinda brought the place to life, and it was a good thought and a good memory to be able to do that.

Keith and Myrna offered their perspective on the changing face of ranching:

> [Myrna] I think the small rancher is a thing of the past.
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> [Keith] The mom-and-pop deal is, went by the way of the mom-and-pop small stores. We're outdated, we're out, time has changed and you'd better roll with the blows or you'll get left in the dust… the big corporations will have it before it's over with. The grazing associations are, there was the Terry and this one, and I think like, how many is left? Just one or two. And the Terry, you know, sold out to where the bison ranch is.

Willie Altenburg has ranched and run cattle on SPNA since the early 1980s, and continues an active cattle operation today. He too expressed deep sentiments about the land:

> It's one of the most beautiful places on earth. It really is ... you can go up there in the middle of the day and see it, and you might get the impression that it's flat, or it's hot, or it's dry, but you really need to go up thereabout 6:00 in the morning or 8 o'clock at night and, you know, watch a coyote run across there, or a deer come out of the canyons, or listen to kite diving for bugs, or watch the sun come up. I mean, daylight or dusk is where that place is just beautiful. I mean there's nothing like that. It's just one of the prettiest places in northern Colorado.
>
> *Interviewer: You just sound like you have a lot of respect for the area.*
>
> Yeah. I mean I really do. I say to Sharon [his wife] sometimes, she'd… well, what are you going to do today. Well, I'm going to go enjoy rush hour at Soapstone. I mean you kind of go see the antelope and the deer and the coyotes and… I mean it's just a great place. You go clear the cob-webs, so to speak. It's one of the really good places in northern Colorado. And so many people have said to us, um, you guys have really taken good care of that place. And… but here's the changes we'd like to make. And I remind them that…remember what you just said. It isn't just us that made her. I mean there's 40 years of [grazing association] history. I mean the Moselys and the Matsudas and the people way before me that started this, that took care of it. I mean that took care of it before the droughts and the floods and that land, that grass that's there, they took care of it, and left it the way it is today.… It looks a lot better than when the buffalo had it, I can tell you that. It is a well… the conservation that has been done on it is because of the founders, you might say. And I mean it… it can co-exist with agriculture, is what I'm saying.… I mean, we're a group that are a part of the history of it, and we hope we can be part of the future. I mean we're a crusty old bunch, but underneath that is a part of it that

> really do care for the land, and care for the history and would like to see it continue. I mean we're cattlemen, yes. But we do care for the history of it, and want to see it continue in some form that will preserve it. So if we can help in some way…. I know we've offered to help in trail rides, or if someone wants to tag along with us.… I know we've had people help us gather cattle and sometimes they ask some odd questions, but that's just necessary for us to answer and if they'll understand that we've got a job to get done that day and sometimes we're a little impatient, if they'll just tag along, why, we understand that they'll figure out by the end of the day that we've got a job to do and why we what we do, I guess. (Interview, 12/12/2007)

NOTES ON GRAZING AND ECOLOGY

The fact that the SPNA remains in good condition after years of grazing livestock on it, is largely due to the care with which it has been used by ranchers. Keith Roman offered this view:

> Well, I think that probably going back over the years, when Warren Livestock Company had most of the property around here, they never did over-graze. They were very good about not over-grazing. Of course, they had a lot of property and they didn't have to. Probably when your, later on when the grazing associations and what have you took over, it was, they didn't have that big amount of property, and there's years when we over-grazed, and they over-grazed. Because it was just too dry, and we, as the years went by, we're still in a drought, and the property won't handle as many, as much livestock as it used to. (Interview, 10/11/2006)

During interviews with ecologists and land managers, it became clear, as the ranchers had insisted, that carefully controlled and responsible grazing is key to maintaining a healthy short grass prairie environment. Rangeland Ecologist Daylan Figgs of the City of Fort Collins Natural Area Program explained the importance of grazing to the health of the short grass prairie ecosystem:

> Ecologically, again these landscapes have evolved under grazing pressure - maybe not by cattle, but certainly by bison and other grazing animals. So if you look at just flat biodiversity and the short grass, ranches and protected areas are about equal. So a lot of the animals have adapted to grazing regimes - they're there if its grazed; they're not there if its not grazed. So it's important from trying to manage for high levels of biodiversity that you need that structural component on the landscape. And what I mean by the structural component is grazed versus non-grazed areas does promote species that utilize that landscape that wouldn't be there otherwise. (interview, 2/12/2007)

According to Renee Rondeau of the Colorado Natural Heritage Program,

> The grassland has evolved with grazing. So prior to ranchers being here, we had bison. There were probably 30 million bison on the Great Plains. Again, 80 million pronghorn out there, and I can't tell you how many prairie dogs were out there, but a lot. All those are grazers - they eat grass. And if you look at the grassland birds that are out there, they actually like different structure. Some of them like tall grass, some of them like medium grass, some of them like short grass… if you were to take grazing off of Soapstone, that would be a disturbance. It would be like taking fires out of the ponderosa pine… when you take grazing off of a grassland system, what you see come in as a disturbance are weeds - that's a huge problem with taking grazing off of an area. Of course you can graze it so hard that you might get a lot of weeds as well, but if you don't graze it at all, you'll have weeds. Another thing that happens is that productivity decreases. So if you're interested in protecting wildlife, you want the productivity of the grasslands to be high. Productivity is higher if you have some kind of grazing. Since we don't have bison anymore, the best we can do at this point is having livestock. (Interview, 3/1/2007)

Colorado Division of Wildlife's Nancy Howard spoke about the importance of well-managed grazing to wildlife:

> I think grazing historically has been really beneficial to wildlife. If there's a well-managed, well planned grazing plan in place, which there has been apparently on Soapstone because you can tell that there's not a whole lot of noxious weeds there; there's a lot of available forage both for wildlife and for the livestock that are grazed there. So it's been well managed with grazing in place for many, many years. And I think it's important to continue that. When you look at when the bison were plentiful in the West, other wildlife followed through where the bison had been. And it's because bison were enhancing habitat for other wildlife. And I think a well-managed, well-planned grazing plan also is going to enhance wildlife on Soapstone. And it does that through reducing noxious weeds. A bad grazing plan is going to increase noxious weeds, which we don't want. But a good grazing plan is going to hold them in check and its going to reduce dead and… dead grass and things like that. And when that happens it's going to allow the plants to grow, be more healthy, be more vigorous, the animals get to graze it, it keeps them healthier. When we have healthier vegetation we have healthier wildlife who are depending on the vegetation. So I think there's some sort of manipulation of vegetation needed and grazing is a really easy way to do it. There's prescribed burns, tilling, all kinds of different things you can do, but if you have a good grazing plan, the rancher, the farmer benefits, the cows benefit, whoever's using the cattle is benefiting and its also helping the vegetation and helping wild-

> life by keeping the decadent dead debris down and letting the vegetation grow. (Interview, 3/06/2007)

Rancher JoAnn Blehm shared this perspective:

> But I started to say about cattle - it's a conservation thing where you, you're going to have a certain amount of noxious weeds. And the cattle will eat them off. And in the process, when the grasses grow up and have seed heads on it, those cattle help incorporate that grass seed back into the ground. I mean, it's just a cycle, it's just a cycle. So when they say, well, the cattle are a detriment, the cattle are not a detriment. It's, the cattle are a detriment when you're not rotated, when the grass becomes over-grazed, you can't allow that, you've just got to keep working. (Interview, 1/25/2007)

Frank Luark, a long-time rancher who has managed the FGA on the SPNA property since 1996, expressed his opinion about the benefits of grazing:

> I think it's [ranching] been real good for the land. The cattle keep the grass short. Like this fire I told you about not too long ago? It didn't burn much of anything, and probably because the cattle have grazed this area so well. I think running cattle on this has been real good for the land. (Interview, 8/4/2006)

HOMESTEADING AT SPNA

The history of homesteading on SPNA is a microcosm of the larger frontier experience of the western Great Plains. What is now SPNA was home to several families, with other families located in the boundary areas. The remains, and in many cases, ruins of these occupations are scattered throughout the property – testimony to a brief but vigorous chapter of Soapstone's history. According to

Daylan Figgs:

> It's one of the few places in public ownership where you can walk up and really understand that this landscape has been used. (Interview, 2/12/2007)

European-American homesteaders came to Northern Colorado during the late 1800s and early 1900s. The Homestead Act of 1862 had been created by President Lincoln to encourage settlement of the West; under the terms of the Act, a person could stake a claim to 160 acres of land for free; the homesteader could file for a land patent (a deed or title) after five years of occupancy and proof of improvement to the land. This "proving up" could entail building a house of at least 12 x 14 feet, digging a well, or planting crops. The cattle industry, already suffering from the effects of the "Great Die-Up," was further pressured by this new influx of land users:

> An overstocked range, glutted markets, a sweeping tide of emigrants and an army of determined homesteaders filing on grassland that looked good for general farming without irrigation, had its effect on the range industry and by 1890 the bonanza days were over. (Steinel, 1926: p. 151)

The good farmland of Larimer County went first, including the fertile and well-irrigated areas around the Cache la Poudre River and the Boxelder Creek Valley. Subsequent homesteaders had to stake their claims on land that while offering plenty of wide-open space, was otherwise only marginally suited to homesteading containing poor soil and scarce water. No large-scale farming ever took place on SPNA with crop growth limited to small family subsistence plots.

In the SPNA area, fortunate homesteaders found land with reliable water, whereas others struggled for a few years or decades. The economic downturn of the 1920s and 1930s eventually forced many folks to sell out to other ranchers or the banks. From conducted interviews, two families came to exemplify the homesteading experience on SPNA and the surrounding area – the Romans and the Bears.

The Romans

Antonio "Tony" Romano (1877-1957) came to the Soapstone area in the late 1890s. His land patent, dated December 12, 1911, was for 160 acres in section 20, township 11-N, range 68-W just to the southeast of the SPBNA border (Appendix D). Romano was one of many Italian immigrants who settled in Colorado, eventually homesteading in the Carr area. He dropped the "o" from his surname and the family became known as the Romans. Myrna Roman, Keith Roman's wife, remembers:

> I understand the Italians were the ones that immigrated into here during

> the Homestead Act, because if you could improve up on what was on a 160, plant a tree, then it belonged to you. And when they came here, it was really tough, I mean it was really tough.
>
> Grandpa Roman, he would come on the train to Carr and then would have to get from there to the ranch site, and they proved up on it. And like you said there were others - other Italians that homesteaded in that area down there and then he lucked out hitting water, real shallow. And some of the other ones didn't survive because of the lack of water.

The abundant water allowed Antonio and his wife Mary to run sheep on the land and raise a family of seven: Benjamin, Frank, Margaret, Dominic, Angelo, Eugene, and Philip. Their son Angelo, known as Joe, worked as a cowboy for the WLC and Don (Dominic) was for a time the WLC equipment superintendent. After Tony's wife Mary died in 1911, he married the ex-wife (or widow - not clear) of John Grimm who had homesteaded near the Bear's and south of the Wyoming border (Loader interview, 2/26/2007).

Leo Fenton, grandson of SPNA homesteader George Washington Bear, had this memory of Tony Roman:

> One thing I remember about Tony one time when I went up with my dad up there for some reason. Tony was feeding a bunch of lambs and he was raking up the hay stems and he says, "I throw the lambs the hay, and the lambs say Tony, I'll eat the leaves and you eat the stems," but he says I give 'em back the stems and let them eat them. (Interview, 4/4/2007)

Moonshine

According to Keith Roman, his grandfather Tony was notorious for distilling moonshine and he and his son Eugene would sell it to the men at the military base in Cheyenne. Their scheme of smuggling the moonshine in milk bottles painted white backfired when Tony got the bottles mixed up once, it was thought that they were actually milk, and Eugene was arrested and served jail time. After getting caught a second time, Tony gave up on the venture. Anna Loader, daughter of homesteader John Grimm, remembers:

> There was a lot of bootlegging … my grandmother's second marriage, she married Tony Roman, and he designed the still and he buried it under the pigpen, and so he got along just fine. Doing great – and I don't know who turned him in. But anyway the revenuers came and my uncle was about 18 at that time … and so they arrested him too. Well, of course he was a child, but they fined him $300, and then Tony had to go to jail. But they had a lot of bootlegging. That was a business all its own. (Interview, 2/27/2007)

In 1961, the Roman family bought the Bear homestead from Ward Berten ("Bert") and Guy Raymond ("Ray") Bear. Keith and his wife Myrna ran cattle on the land until 2002, and sold the property to the City of Fort Collins in 2004. Myrna shared how she and Keith got into the cattle business for over 40 years:

> Well, basically what, why we got started up here was like I said his folks bought the Bear brothers out in like, what was it, 1960, 61, something like that, and well, it must have been in sixty, because in sixty-one is when we also bought the land where the wind farm is, south of where we live [in Cheyenne]. So we had bought that piece and his folks had bought this piece, and that's when we got into the livestock business, basically. And then in, what was it, early seventies, we bought the land south of here, the Guy place and part of the Monroe place, and expanded that way. (Interview, 9/19/2006)

The Bears

George Washington Bear (1863-1957) homesteaded at SPNA in the early 1900s although his land patent is dated March 3, 1922 (Appendix E). Coming from Iowa, George and his wife Lettie raised a family of eleven on the homestead. Sons Bert and Ray purchased the homestead in the late 1920s or early 1930s, and it was eventually sold to Angelo ("Joe") Roman, Keith Roman's father, in 1961.

Leo Fenton, George Bear's grandson, remembers:

> [George Washington Bear] married my grandmother in Grand Island, Nebraska. Her name was Lettie Downs. They were married and farmed in Nebraska about two years. And decided to come to Colorado … Grandpa wanted to homestead a farm out here for which he and his two sons and an oldest daughter come out with the machinery and the two teams of horses that he owned … And they walked from Grand Island to Fort Collins. And then my grandmother was pregnant with her fourth child and she rode the train. And he had her brought up by stage to Fort Collins and met her there. He had bought a farm out east of Fort Collins, which he had nearly had paid for and this was during, he'd started during the Potato Famine in Ireland, and they had great wages, great earnings from the potatoes that they grew in this part of the country, shipped to Ireland. (Interview, 4/4/2007)

Bear gave up on this farm after a hailstorm ruined his wheat crop. He then looked north:

> He heard of one piece of ground up on the Soapstone that was still open for homesteading… he started to prove up on this one piece of

Root cellar located on the original Bear homestead

ground. He had two Sundays off. He worked six days a week, two weeks out of the month, and seven days a week the rest of the time. He had to work 'til sundown and Saturday night, he would come home, get in his wagon, his children would have his horses harnessed and hooked to the wagon. He would go to the homestead and build on his house so he could start proving up on the house. He would go up on one Sunday, build some, come back the next Sunday, it'd had blown down. He come back the next Sunday and building it – again and again and again. For three months this went on. He come home, my aunt, one of my older aunts, Clara Bear Ferrar went…would always wait up for him when he come home on Sunday night, with food, and he come walking in one night and he says Clara, get me a drink. Get my jug. He very seldom drank at the time but he would take a drink now and then. She went and got his little stone jug and he poured a big drink of whiskey and he said, you know, Clara, it's just about enough to make a man discouraged. But, he says, I gotta keep going. The next month, the next week when he went back up, his framework on his home had withstood the wind and he was able to finish the home. And that fall, he moved his whole family up there. This is an area close to the Lindenmeier dig, east of the Lindenmeier dig, right at the base of the Cheyenne Ridge. It's got a wonderful spring there. (Interview, 4/4/2007)

Unlike other homesteaders on Soapstone, the Bears raised some crops. Leo Fenton describes the homestead as it existed in his grandparents' time:

> There was farmland as you come in. There was probably 60, 70 acres of land that they raised corn on. The rest of it was grassland. There was a hill, the road come in from the south, and right at the base of the ridge itself, they had leveled that off and my grandfather built the house right there. There was quite a bunch of American elm trees that was to the west and north of the house. And then back in amongst these trees was a spring. And the spring was boxed and they had piped it right down to the house. They had running in the house and also then it come on through and went into a tank just on the south side of the house, and they kept this tank full at all times. And this is how my grandmother irrigated the garden. And then also the water run from the tank in overflow out of the tank and in to another pipe, went down into the corrals to water the livestock. (Interview, 4/4/2007)

JoAnn Blehm, a frequent visitor to the Bear homestead when it was owned by Bert and Ray, also remembers the corn field:

> We'd get on County Road 15 and we'd follow that road up there, and we could end up practically where their gate is that goes into their house there. You have to go through a dry creek and into their house, and I remember one time they were picking corn. Of course we called it "pecker corn" at the time because it wouldn't get much higher than that [holds hands 2-3 feet off ground]. And they'd go out there with their wagon and horse and they'd pick it by hand. And there again, I was starting to tell you they wore their gloves… once they wore their palms out on their gloves they'd turn them around and wore the backs out. They wore them backwards! They wore everything backwards until everything was nothing but a hairnet, you know. And even their overalls, they'd turn them around and wear them backwards until the backs wore out. We drove up there that one day, and they were so terribly busy picking corn. And shame on my father; he drove up and they didn't see us, and he honked the horn. And it's a wonder they didn't both have a heart attack, because you know, out there nowhere, and they're picking corn, and they got kind of miffed, and I don't blame them because you shouldn't do that. (Interview, 1/25/2007)

Living on the land required using all of its resources. According to Myrna Roman,

> The whole idea back then was survival, so you did whatever, like you know, if they're paying good money for coyote hides, then that's what you did. If you could sell something else, or do something else, or work at something else, for a little bit of income to buy those limited staples that you lived on, you know, that's what you did. You survived, some way. Like the Bear boys up here had chickens and they took their eggs to town

> and traded them, or sold them to buy something else, you know, for their livelihood. (Interview, 9/19/2006)

Serious drought and the Great Depression finished off many homesteaders from SPNA; they sold out and moved to town or away from Colorado altogether. Leo Fenton recalls this story about his grandfather and his uncle Ray:

> … When that big crash of '29, they were still living with Grandpa at that time, Grandma and Grandpa, they were home. And Ray was kind of helping Grandpa take care of the business. And Grandpa says, 'Ray, get to town and get our money'. And he says, 'I went in there (this was the First National Bank on the corner of Linden and Mountain Avenue in Fort Collins),' and he says, 'I was the last one in and I got all of Dad's cash.' And he says, 'I come out,' and he says, 'There was some of them' – they had already made the announcement after Ray had went in to the rest of them standing in line – that they was sorry but there was no more money. And they'd lost it all. And Ray said, 'There was one poor devil, all hunkered down, crying. He was a grown man cryin!' He says, 'It was terrible'. And he said, 'I heard later that he set right there and killed himself before it was all done. Turned the gun on himself and killed himself.' (Interview, 4/4/2007)

There is no doubt that the homesteader's life on SPNA, as in other dryland areas of eastern Colorado, was difficult. Leo Fenton remembers the life fondly, from a child's point of view, but spoke of it with an awareness of the hardships the adults experienced:

> It's kind of unexplainable, unless you was a kid there at the time. But it gave you a feeling of real freedom that I've never experienced anywhere else – never. A freedom of expression, a freedom of being with nature, it was just a good place to be. And my grandparents were very loving people. My grandfather was a great tease, but my grandmother was a very loving woman. I didn't know her as well as I liked to have. I think eleven children and living up there, and she hated it – always. She hated that place. She never did like it. And she was ready to move long before grandpa decided to sell out. (Interview, 4/4/2007)

Leo had other tales to tell of his grandfather George Washington Bear and life on the homestead:

> He was a one-eyed man. When they were up on the homestead, mom said that she could remember when it happened, Grandpa had not… they didn't have any… they had no money. But anyway, Grandpa splurged and bought fireworks on the 4th of July. And one firecracker didn't go off, so Grandpa went over and picked the firecracker up and it blew gravel into

his – it blew up, one eye – just exploded it. But that was a trauma for me when I was a little kid. That old man would take that damn eye out and then he'd try to hand it to me (laughter).…

And he chewed Red Mule, plug. He'd just trim off a little tiny sliver and hand it to me. "Here boy. That'll worm ya." And that's the way he wormed his horses too, with chewing tobacco. Wormed his horses. Also, he give me all this advice, you know, how to take care of my animals. He says, now if you get a horse in the spring that gets blisters from the collars, as soon as you get them into the corral at night, before you do anything else. He says, clean that area real good and put a little salt on it, and then go find a fresh cow pie and then plaster that good with cow manure. And he says that'll draw all the poison out and it'll harden that hide to where that horse… and he says, don't put that collar back on for two days. And he says, on the third day you can work him again. Of course I never had any reason to do it. My father did farm with horses until 1950. He farmed mostly with horses. (Interview, 4/4/2007)

In all the interviews conducted for the SPNAOHP, no individuals were as fondly recalled as Bert and Ray Bear, "the Bear brothers." Leo called Ray, "the Warrior" and Bert, "the Poet." And Mary Ellen Fenton recalled "Uncle Bert was real gentle," as did Leo:

Bert was a very gentle man. He loved to dance and there was a lot of ladies loved to have him waltz with them because he was very good. Ray was belligerent (chuckle). He … after my grandfather was in town and I got old enough to go up there, why I'd go to town on my own. I went in there one day and Ray come in and he was cussin'. [Mimic angry, unclear words] 'That S.O.B.'s made a thief out of me!' 'What in the world's the matter, Ray Bear?' 'That Monkey Ward outfit.' I said, 'What's the matter?' 'Well', he says, 'I needed a monkey wrench – a crescent wrench –', and he says, 'I went in there, I looked, and took one of them wrenches,' and he said – well, I've learned I clear my throat a lot like he used to, but [loud throat clearing], like that, you know? Couldn't get their attention. There was three of them talking. Pretty quick, he says, 'I got mad and he says to hell with those sons of bitches,' and he says, 'I just stuck the wrench in my pocket and walked out of the door.' He says, 'I got down to just about two blocks away,' and he says, 'I thought why Ray Bear, they turned you into a thief!' He says, 'I turned

> right around and went back in that store and walked up to that one fat son of a buck, handed him that … plunked that wrench in his hand and said, Harry, you son of a bitch, you ain't gonna make a thief outta me and I turned around and walked out!' And he says, 'And I've never been in that store since!' (Laughter). That was the way he was. He was gassed in the First World War and this didn't help his personality, in any event. (Interview, 4/4/2007)

Bert and Ray raised a few head of cattle, grew corn for cattle feed, raised chickens, hauled hay, and maintained a garden. Apparently there were few dull moments:

> They'd milk the cow, or cows, whatever they had, and they'd separate the cream. They'd take the cream and their eggs to Cheyenne and either trade them in or get enough money for their groceries. And this one particular day that they got home, they were, or Ray said, we got home, and the cat was having kittens, and the cow's having a calf, and there was a blankety-blank rattlesnake right in the middle of the kitchen floor. (Blehm interview, 1/25/2007)

But the Bear brothers tempered the hard work of the homestead with at least one pleasure – winemaking. They were well-known in the area for their vintages:

> Grape, and cherry and chokecherry and made an excellent wine and I've got the recipe and I made it for quite a while ... and it would sneak up on you too … it was a good wine. But he was pretty well known all over the country for his wine. (Fenton interview, 4/4/2007)

Bert and Ray Bear's wine recipe, as told by Leo Fenton

You use a pound of fruit to a pound of sugar to a gallon of water. Plus a cake of yeast with each two gallons of water. And you just keep adding. However many of berries you got, put in that much sugar and that much water. You let it set. Now my uncles crushed the berries, I don't. I don't do it. I leave 'em in whole. I make one batch of wine off the berries when they're still whole, and then I crush 'em and make a second batch. And believe it or not that is a more potent wine than the first one. The first batch is a real fruity sweet wine. But the next batch is sweet, but it's got a lot more alcohol. But let it … you put it all together, we always made it in a crock because my uncles always made it in a crock. They stored it in a wooden keg – I never did have the keg. But the way he told me, to let it go, Ray told me, said to let it go until the cake on top – it had a cake of the fruit and everything on top, you stirred that every day. But then when the cake settled to the bottom that was time to set it off. Then you dipped it off and let it set again, and you siphoned it off so you wouldn't get any of the sediments in the bottom in the finished wine. And then they also strained it again through cloth to refine it a little bit better. And that's about all there is there.

JoAnn Blehm had her own experience with the Bear brothers' wine:

> … they picked chokecherries to make wine, and we had a cherry orchard here and they'd come buy cherries from us and make chokecherry and cherry wine, they'd mix 'em. And it was always murky looking, but boy did it ever have a kick. Whoo, it had a kick, I'll tell you that much … they did bring a little bit down to my grandparents, and I got into it, and that's how I know it had a zing to it. (Laughs.) (Interview, 1/25/2007)

As JoAnn Blehm had remembered the Bear brothers wearing their gloves backwards to squeeze more life out of them, Leo Fenton also recalled their well-known frugality:

> They watched their money. Well, a good story about that is that, when they moved to Fort Collins they lived in a little house on Olive Street and Aunt Clara had cut their hair all of their lives. And they was down there getting a hair cut in November, time along in November. It had been cold. They didn't drive any more than they had to; they walked. When they went out for groceries, they would walk to every grocery store in Fort Collins getting the bargains. But anyway, they walked down to my aunt's on South Mason and Bert had arthritis real bad – my grandmother died from arthritic problems, but old Bert's hands – he was sitting there rubbing his hands and Aunt Clara says, 'Bert, is your arthritis…'. 'Oh, he says, 'This cold weather.' And he says, 'Our bedrooms are cold.' They shut their bedrooms off and would just heat their living room and kitchen. And he says, 'This cold really gets me.' Clara told him, 'Bert, Ray,' she says, 'for Pete's sake, why don't you… you've got the money – I know you do. Why don't you take enough money to put in a forced air heating system into that house so Bert could be comfortable.' 'What the hell are you talking about, sis? We've worked all of our…' now this is a man, 78 years old, and Bert was 80 – no, he was older than that, he was in his 80s. But anyway, 'We've worked all of our lives to save that money for our old age. You think I'm going to go wasting it now?" (Laughter). So they lived just like that. (Interview 1/25/2007)

After selling the homestead to the Romans in 1961, the brothers moved to Fort Collins, where they rented rooms in a house at 418 W. Olive. When they were unable to keep house together any longer, they both moved to the Four Seasons nursing home in Fort Collins. Bert Bear passed away in 1978, and Ray passed away in 1990. They are buried side-by-side in Fort Collins' Grandview Cemetery, in the Bear family plot.

Other Area Homesteading Families

In addition to the Romans and Bears, several other families homesteaded in

SPNA. Remains of the Guy, Tallman, and Welch homesteads are evident, along with the remains of two well-constructed stone buildings belonging to homesteader Sarah Howard.


Guy homestead

Nelson ("Ed") Guy homesteaded 160 acres of land immediately inside the south boundary of SPNA and received his land patent in 1913. This homestead is notable for containing the only known grave on SPNA property (see photo), but nothing is known about who is buried there or from when the burial dates. The grave is quite small and probably belongs to a child (cite Susan Kneibes' report). According to Keith Roman, the Guys mortgaged a quarter section of their land to pay for carbide lights (their homestead was built before electricity was available), and ended up losing the land when they couldn't pay for the lights. Roman also remembers this homestead as a two-story building (Interview, 9/19/2006). Larimer County land records indicate that the Guys sold an oil lease to Roxana Petroleum Company in 1919.

Just to the north and east of the Guy homestead was the homestead of James Tallman. Tallman received a land patent for over 300 acres in 1919. Keith Roman remembers that the homestead was built in the 1920s and gone by the 1930s. (Interview, 9/19/2006) The land passed to the Krafczik family, who sold it to the City of Fort Collins. The Tallmans also sold oil and gas leases on their land.


Welch homestead

Peter Welch received a land patent for his homestead in 1922. The Welches were relatives of the Roman clan; Keith Roman's uncle Ben married Paula Welch who lived at the homestead. Evelyn Welch is noted as the last student to attend the Soapstone School. The Welch homestead was constructed of timbers and built partially into a hillside above a spring-fed tributary of Sand Creek. The remains of two other structures, possibly small livestock pens, are located just to the south of the homestead. Keith Roman provided some information about the

homestead in an on-site interview in September 2006:

> So there's not much here for you to see, but this is it. This is one of the old homesteads, the Welch's homestead, and they built these in the bank, like this, and they just put a roof over the top of 'em, and most of the homesteaders lived in these type of, uh, dugouts, and there was quite a few of these around the country and people actually just kinda survived here. And they lived off of the fat of the land and they, you ate a lot of venison and rabbits and they would bring in their staple goods like flour, and sugar, and coffee, and beans, and things that would keep throughout the winter when they stayed here ... they were relatives to us. My aunt's folks lived here. Paula was her name. And you can see there isn't too much of it left, but this is where they survived. (Interview, 12/11/2006)

Howard homestead

Two stone foundations and partial walls remain at a homestead site in the southwest area of the SPNA. The U.S. Bureau of Land Management's (BLM) Government Land Office records "Sarah Howard" as the original patentee for this land (dated 1919), and anecdotal evidence indicates that she and her daughter lived at this homestead. Keith Roman remembers that his aunt Paula told him of riding her pony down from the Welch homestead as a child to visit the two women.who lived in the stone house to the south. Remains of a possible root cellar, as well as historic artifacts such as broken glass, square nails, horse combs, and barrel ring were found at the site (City of Fort Collins Natural Areas Program, 2007:35).

Immediately south of the Soapstone boundary, homesteader John Grimm received rights to 320 acres in 1915 (Appendix F). Grimm's granddaughters, Anna Grimm Loader and Mildred Grimm Hixon, were interviewed along with Anna's son Mark Loader, on February 26, 2007.

> … I was born and raised near the Wyoming line so I'm a real resident. We grew up there for about until we were about in the 5th grade I guess, so we lived there, actually, on Dad's property. And he had 360 acres there and so we were pretty well acquainted with the area. And at that time we knew a lot of the folks, but now we don't know of hardly anyone. (Ann Loader interview, 2/27/2007)

> … and I also lived up there with my sister and my brother. And the Bear boys lived just directly north of us, and we were just south of the Wyo-

> ming line where my father owned a half a section of the dry lands. And we lived there until I was in 6th grade. And at that time we kind of … there was a flood came up and it had been very dry, and this flood washed our garden and everything away, so we had to move away from up there. (Mildred Hixon interview, 2/27/2007)

The sisters remembered the difficulties of living off the land:

> There wasn't much ranching to be done. We had a little, few livestock and raised a garden, but there was very little subsistence or money coming in. We were very poor. (Mildred Hixon interview, 2/27/2007)

And in spite of these difficulties, their mother was a creative provider:

> Oh yes, mom canned a lot.… And she liked to … she didn't have a variety of foods, but she was very good with what she did. She could make really good apple pie. (Ann Loader interview, 2/27/2007)

> She would can, make jellies and stuff. Chokecherries, pick chokecherries along the creek bank, and she would make chokecherry jelly, and of course she didn't have pectin so it didn't set up very well, so we would use it for pancakes. We loved that! Chokecherry syrup.… And vegetable soups, and she would cook beans, make a big pot of beans, things like that. That we could get by with very little money to buy a lot of groceries. (Mildred Hixon interview, 2/27/2007)

Mark Loader shared how his grandfather, John Grimm, like other SPNA homesteaders, had to find a variety of ways to make ends meet:

> Anything to make a living: trapping, ranching – as far as sheepherder, gardening, anything he could to make a living. A prospector – he was the epitome of the 49ers. Always carried a pick in his pocket, digging rocks out of a mine up Rist Canyon that he prospected right up until he was too old to do anything.... Grandpa did a little trapping. It wasn't a big part. But it was anything to supplement the income. It's like coyotes, and an occasional mountain lion and of course bobcat. Both of those are real common to the area. And then skunks. And I heard about, after mentioning skunks, him making soap using the fat of the skunk. Facial soap. (Interview, 2/27/2007)

John Grimm also made some extra money by selling oil leases on the property, as did both Nelson Guy and James Tallman on the homesteads immediately to the north of the Grimm's.

> Well, that was one way he kind of made money at different times. He

would sell off his oil rights, some of the oil rights that we had on the homestead.... Yeah, my father always lived in hopes that they would find oil up there some day. (Mildred Hixon interview, 2/27/2007)

I know that they drilled like some test wells on Grandpa's property, and I don't know exactly where, but it was off to the east of the draw. And he swears he went over there and there was oil dripping off the bit, you know the drill bit. And then in the middle of the night they all packed up and left. And there was always speculation that they found oil, but for whatever reason the big companies bought them off, or to develop it at that time, and they just abandoned everything. And so one of these pictures I refer to that I remember seeing was of Grandpa and his team of horses pulling these buildings back over to the homestead site, so he could use them. That's about all I know about the well drilling. But it was always kind of questionable as to what happened with that. (Mark Loader interview, 2/27/2007)

Mark Loader's memory of his grandmother echoes the sentiments expressed by many of the homesteader's descendants who were interviewed for the SP-NAOHP:

People were more content with less. You know, there wasn't the knowledge and the availability of all the things. I always remember talking to Grandma, and talking about the "good ol'days". And she said, you know, I don't remember them as being "good ol' days" because she says, basically everything was a struggle. Everything you cooked, everything you ate, you grew it, prepared it, from bottom to top and did so often without. Like I always remember you talking about your birthday that you didn't have a cake for your birthday. Why? Because the chickens weren't laying eggs. So we had a pie. You know, things like that we just don't even think about. The meat, the frozen food, it's always there. The electricity was always there and available. And not used to living and getting by with what's available. (Interview, 2/27/2007)

CHAPTER 5: A Sense of Place

OVERVIEW

Artist Alan Gussow (1997) proclaimed that:

> "the catalyst that converts any physical location – any environment if you will – into a place, is the process of experiencing deeply. A place is a piece of the whole environment that has been claimed by feelings. Viewed simply as a life-support system, the earth is an environment. Viewed as a resource that sustains our humanity, the earth is a collection of places."

Cultural landscape is the composite of the interaction between nature and human action. Until now, very little was known about the cultural landscape at SPNA, as much of it was taken for granted, a word of mouth communication that for the most part has remained unrecorded.

This chapter will examine the ideas and perceptions about the land from the perspective of many groups of people, including ranchers, American Indians, conservationists, and recreationalists. These diverse voices present a unique and encompassing point of view regarding what it means to see the landscape, live on the landscape, identify with the landscape, and interpret the landscape. SPNA provided a unique sense of place for each individual interviewed whether it be a more tightly defined individual and group identity, or one that provided a place to greet ancestors and reconnect with "who they are, why they are, and where they are going." For some persons, SPNA is viewed as new experience and a means of connecting with something missing from their everyday, hectic lives.

INTERVIEWEES QUOTED

Eldon Ackerman
JoAnn Blehm
Clifford Duncan
Leo Fenton
Daylan Figgs
Carolyn Goodwin
Mildred Grimm Hixon
Terry Knight
Dr. Jason LaBelle
Tim Merriman
Myrna Roman
Jackie Worthington

INTERPRETING THE LANDSCAPE

When asked, many people's first impression of the SPNA's landscape is one of barrenness and isolation. This view of the land is seen only in terms of the physical landscape, or what the land immediately looks like to them at that initial moment in time. Descriptive words such as "rocky", "barren", and "arid" only describe the land's geography, geology, and biology. These descriptions are objective statements of the land and are indicative of human's non-interference with the land. The landscape then is perceived as something static and set apart from the urban environment. It tends to be initially observed rather than inhabited. This land then becomes a real, physical environment rather than an imaginary one. However, because it is present day, and there are no vast and immediate signs of habitation, people forget that this land supported large groups of people for thousands of years, introducing the factor of culture onto the landscape. This concept of culture, when applied, changes these perceptions immediately and intensely. At this point people no longer see the land "as it is" but rather "what it could be" – the imaginary landscape then becomes a very real distinction in how people describe the land.

The term "landscape" is flexible and complex as it attempts to bring the various factors into its meaning: how closely people are tied to the land; how they see the land upon which they interact; how they inhabit or use the land; in short – how people interpret the land and its meaning in relation to culture. John Wylie (2006), a cultural geographer, argues its various meanings involve tensions between two ideals and include descriptions that take into account proximity/distance, observation/inhibition, eye/land and culture/nature. However, Catherine Brace (2003) argues that landscape reveals issues of identity, while Keith Halfacree (2003) notes that people have a conception of a rural landscape as an ideal landscape, a concept he refers to as the "rural idyllic" (2003:145). What is most important in all these interpretations is the fact that the land is far more than a physical environment; it describes an entire way of living in and viewing the world around us. Our study of how people who lived on, used, studied, and will recreate on SPNA examines these tensions of landscape perception. We hope its findings and their applications to knowledge will allow visitors to more fully appreciate and participate in the land's exploration.

The Factual Landscape

Much of what is known about the SPNA is its location and physical description. Located 25 miles north of Fort Collins, Colorado, the boundaries of this natural area are both geographic and man-made: its northern boundary is the Wyoming state line, and its western boundary is the Red Mountain Open Space property. Its eastern and southern borders are man-made distinctions visible only on maps and created only for this site. What makes these boundaries important, however, is that they clearly mark and delineate where development ends and open space

begins.

Development has been a key issue along Colorado's Front Range as the land, once home to herds of bison and other wildlife, followed by large spreads of sheep and cattle ranches or large farming areas have been subdivided into 35 acre parcels known as "ranchettes." Eldon Ackerman, third-generation rancher in the area, points out the problem owners of ranchettes run into when they attempt to live on them in a rural fashion.

> They want the space, and they want 40 acres to run around on. But they come with a horse, or two or three, and …our grazing rate in this country is 40 acres for a cow, if you run them year around. Well, that would entitle them to one cow, minus their house lot. They bring two or three horses it just kills all the grass, then they have to feed, then they end up with hay and stuff. And it won't support what they'd like to intend it to do. (Interview, 3/28/2007)

The fact that the 25-mile stretch of land between Fort Collins and SPNA is dotted with these ranchettes and smaller tracts is indicative of how valuable the land is for development. But many people in Fort Collins have argued that development could not continue unabated. Their stance was supported by the passage of two measures whose funds were used to purchase SPNA. The first was the City of Fort Collins' "Building Community Choices," passed in 1997, followed by the City's portion of Larimer County's "Help Preserve Open Space" initiative passed in 1995 (Soapstone Prairie Natural Area Fact Sheet, 2005). In 2003 the City of Fort Collins prioritized this SPNA as a resource focus area, and as a way to protect its unique resources from encroaching development, they placed an offer to purchase the land in 2004. These funds, along with funds received from Great Outdoors Colorado, or GOCO, which were set aside to complete the LFMTP, helped purchase the SPNA area (City of Fort Collins Natural Areas Program, 2007). This was no small feat as the land consists of more than 29 square miles, measuring 18,728 acres. Purchased for $11.1 million, its acquisition could be termed "a deal:" SPNA was purchased for $590 per acre, while the Cathy Fromme Prairie – located in the city limits of southwestern Fort Collins – cost $5,000 an acre.

Tim Merriman, Director of the National Association of Interpreters, explains the reason for this cost disparity.

> [When people mention that Fort Collins] is one of the top ten lifestyle cities on this magazine or that magazine – I know that gets the realtors and the business people excited, but the other effect of it is that the rate of development increases; the speed of development. The chances of a community to obtain rights to some of the open space begin to diminish. (Interview, 4/25/2007)

Although reaction to development appears to be a strong factor in purchasing SPNA, its resources are what fueled the initial purchase, specifically in relation to Fort Collins citizens' participation on the landscape. These resources and their conservation value include natural resources, recreational resources, scenic resources, agricultural resources, geological resources, and archaeological resources. John Stokes, Director of the City of Fort Collins Natural Resources Department, states:

> [W]e've got all these values there and so our challenge is to help the public access that and to see it and to experience it, and to also conserve those values for the future, so that 150 years from now people can still go there and have the same experience that they're having today. (Interview, 2/6/2007)

Wylie maintains that one way we have of seeing the landscape is through the tension of observation/inhabitation, i.e. determining whether the landscape is something we are looking at or living in (2007:4). The several biological surveys that have been conducted by the Rocky Mountain Bird Observatory (RMBO) and the Colorado Natural Heritage Program (CNHP), among others, provide a way of visualizing the landscape through distant means – surveying the land without human interaction.

Daylan Figgs, Senior Planner for the City of Fort Collins Natural Areas program, synthesizes the findings of these studies as he lists the unique species that make their home on the landscape:

> [N]ot only is Soapstone intact but it does have species that are rare elsewhere. [The] Colorado butterfly plant is probably our best-known example. We have the second largest population that is known. And we didn't know that until we surveyed the property…. We've also found birds that are pretty rare; we have very good populations in and around Soapstone. We're finding that there's a lot of representative species that are declining in lots of places, and Soapstone tends to have a full suite of those species out there. We're all pretty convinced the longer we look, the harder we look, the more of the species that will come to light. (Interview, 2/12/2007)

However, the landscape at SPNA no longer exists that has not had some form of human contact. CSU archaeologist Dr. Jason LaBelle adds one cultural resource component to the natural resource surveys that have been done in SPNA. His Class II Archaeological Surveys of the land, including Lindenmeier Archaeological Site, have uncovered an enormous amount of information of what it means to be human on this "barren" landscape (LaBelle 2007, Parks 2007).

> In the past, they were pretty large sites in terms of the number of artifacts on them; over the last hundred years or so people have obviously gone to

> those places, built cattle tanks, and ranches, and picked things up too, so in some cases we just get the little remnants of them, but we can tell there used to be a big site there because there're lots of pieces of broken stone and bones and things like that. But there are some areas that are pretty pristine, and large sites pretty much still intact just as things were left and then, and something will be buried and subsequently eroded away. The significance is just the sheer abundance of things out there and they kind of document 12,000 years of people living in both properties, and there really is no dividing line between the two, because we have the entire human occupation sequence showing up on both properties, on Soapstone and Red Mountain. (LaBelle interview, 7/20/07)

Although factual in nature in terms of items found and the amount of acreage these sites cover, what Dr. LaBelle is describing is the "lived landscape" or one that specifically contains information about the human experience on the land. Here, the proximity of humans to the land is closer and other types of information begin to emerge that create the ability to share and comprehend meanings of what it means to be a part of that landscape

The Lived Landscape

The land has been used, hunted, passed through, and grazed for over 12,000 years. The human experience on this landscape has great depth and breadth. In order to capture those experiences we interviewed and talked with over 50 people who came from a variety of backgrounds including ethnic, economic, social, and political. We talked with American Indian tribal representatives, ranchers, homesteaders' descendents, city personnel, historians, farmers, and conservationists, among others. Each of these groups had a unique perspective of living/being out on the Soapstone landscape. Some were closer to the land in terms of lifestyle, and some were more removed. All had memories of the land and what it symbolized to them personally, culturally, and nationally. And all were excited to participate in this project when they realized their stories, their memories, and their interpretations would be passed down to generations of people who had never lived or experienced this unique rural lifestyle.

Specific topics were repeatedly brought up, discussed, or explored by a wide variety of people thereby indicating their importance in the way people perceived the landscape. These topics, or themes, included hardship and tragedy, water, access to the land, and individual perspective of the landscape.

Hardship and Tragedy on the Landscape

Hardship and tragedy was discussed in several ways as people sought to understand the harshness of the land on which they lived. Indicators of tragedy were seen on the landscape in the form of ancient rock cairns and modern headstones,

many of these thought to mark a burial place. Joe Big Medicine, the Native American Graves Protection and Repatriation Act (NAGPRA) Coordinator for the Southern Cheyenne tribe, viewed a line of rock piles that followed the edge of a small escarpment and interpreted their existence and possible meanings within the framework of Southern Cheyenne cultural memory. He stated there was significance to the rock piles placement as they can align with stars as well as with the directions. Walkways between the rock piles would indicate a relationship between those possibly buried beneath the stones, such as a relationship between a husband and wife or a mother and daughter. He pointed out that a small site with a flat rock that faced east may be indicative of a baby's gravesite (interview, 6/13/2006). [important to note the Northern Cheyenne Elder, Gilbert Brady, suggested that this same rock pile alignment may be indicative of a hunting blind (interview, 10/8/2008)].

The early homesteaders had many stories of hardship and tragedy. Eldon Ackerman who lives just south of SPNA property relates the story of loss with regard to one of Fort Collins' early pioneers and homesteaders, Elias William Whitcomb. Whitcomb's loss is apparent by the white and gray marble headstone that rests on a hillside overlooking Ackerman's ranch operations buildings.

> Whitcomb was …a homesteader…back in the days, and …Whitcomb Street in Fort Collins is named from him. But [his land] ran from there all the way to Laramie with cattle. It was just all open range. The Land Act hadn't come in yet and he just run on everything. And the way I understand it… he married an Indian gal from down at Laporte, and they moved up here… and their little three-year-old, one of their three-year-old children died, and she's the one buried on the hill. Kate Whitcomb is buried on the hill behind our house. (Ackerman interview, 3/28/2007)

JoAnn Blehm, granddaughter of James S. Elder, recalls the story of Elder's daughter who caught fire while playing with matches when the she was less the five years of age. Blehm also relayed a more recent tragedy that occurred in 1970 when her father shot and killed her husband, and in turn was shot and killed by one of her sons (interview, 1/25/2007). Leo Fenton, grandson of homesteader George Washington Bear and Lettie Downs Bear, describes tragedy as just part of living in the West, and in the following case akin to "western justice."

> …an old man [was] married to a younger woman and she started keeping company with some of the cowboys from the Greenacre Ranch when he'd go to town. So one day he proceeded to go to town and then he just went around the mountain and come around the back and found two of them there, and he sent 'em home tied down to their saddles – he'd killed them.

(Fenton interview, 4/6/2007)

Weather also played a large part regarding hardship and tragedy. Weather, at its worst, was the direct cause of death. Sometimes unpredictable weather brought an abrupt end to a way of life as people were forced to move into other directions. Several descendents of homesteaders recalled the tragedy produced by the "Blizzard of 1949" that settled over northern Larimer County on New Year's Eve.

> Tony Roman and [his] family…there's a sad note here with that family in 1949. There was a very bad blizzard and Phil and Ione and two children had come down and Phil and Ione and Mary Ellen's [Leo Fenton's wife] folks had went to a dance. A New Years Eve dance, and when they got back to Mary Ellen's folks' place why they begged them to stay there with them and they said no, we have chores tomorrow. So they went on up on the prairie. And now they found Phil with one child in his arms about 100 yards and his wife, Ione was behind him, maybe another 10 yards and all four had frozen to death and they were just very close to their home. Lost them in that blizzard. (Fenton, 4/6/2007)

The dry summer months were just as dangerous when flooding hit an arid land that could hold only so much moisture. Rain, falling from towering thunderheads and landing on a ground soon saturated could result in flash flooding that changed lives forever as it wiped out everything homesteading families had sought to establish on the land. Such was the case of homesteaders John Grimm and Hilda Ashburn Grimm who moved to Fort Collins in defeat after such an event. Their daughter, Mildred Grimm Hixon, recalls the flood and its aftermath.

> [The flood] didn't wash out the dugout, because the garden was near the creek and it was quite a distance from where we lived. But … we had a beautiful, flourishing garden and it just washed it all away, so we felt like there just wasn't much for us to stay there anymore. (Interview, 2/27/2007)

Water on the Landscape

Another theme discussed by those interviewed had to do with water. The above quote illustrated what could happen if too much water appeared on the landscape all at once. This is contrasted with the fact that many times homesteaders and ranchers had extremely little water with which to run their operations. However, what the water was used for or how many people those sources of water had to supply greatly affected how people perceived the issue of water on the landscape.

Jason LaBelle points out that water is the mainstay of any place allowing human habitation.

> [Soapstone and Red Mountain Ranch are] both kinda good places to live for a good portion of the year because they have springs and water in them, so anywhere where you're going to have springs, you're going to have people attracted to them, so pretty much anywhere you go on those two properties where there are constant year-around water you're going to find sites. (Interview, 9/20/2006)

Daylan Figgs, an ecologist by training, saw water as being relatively abundant for this landscape and also saw its use and availability in terms of ecology.

> There's not a whole lot of water up there, but we do have some perennial streams, at least portions of the stream segments are perennial. One of the things that's interesting about shortgrass is water is vital to everything. And even though water is very scarce, it's also critically important…. Soapstone is unique in that it's pretty much at the top of the watershed, so water resources are pretty natural; and reasonably abundant for this type of landscape. (Interview, 2/12/2007)

During the homesteading period, farming and grazing were primary land uses, with most of the land within SPNA never having been tilled (City of Fort Collins Natural Areas Program 2007:4). However, agriculture significantly changed the picture of water on the landscape because it required more water resources than what was required to keep a small group of people hydrated; it was needed for people, animals, and crops. Many times the amount and ease of obtaining water

was the difference between success and failure. Myrna Roman described hitting water as the difference between success and failure:

> …there were other Italians that homesteaded in that area down there and then [Tony Romano – changed name to Roman] lucked out hitting water, real shallow. And some of the other ones didn't survive because of the lack of water. (Interview, 10/1/2006)

JoAnn Blehm described her family's situation:

> To keep an agricultural operation afloat requires an inordinate amount of water… crops have to be irrigated… beans have to be irrigated once a week, corn has to be irrigated every two weeks, and this past summer with this drought, we did all of our farming with irrigation water because we didn't have any rain from the heavens until August. It was so dry that if we did get, say, three- or fourth-tenths of a shower, three- or fourth-tenths, it wouldn't hardly pucker up the dirt, it was so dry. We had no sub-moisture whatsoever. (Interview, 1/25/2007)

Eldon Ackerman notes that drought, or lack of rain, can intensely affect decisions farmers make regarding which crops to plant and their estimate of the land's productivity for the coming year:

> …the problem that we have coming down the road this year is our water's going to be really short. Our snowpack's down – ditch-rider says we only got 50% of the water we should have, so make plans accordingly. So how can I raise my beets if I don't have the water? (Interview, 3/28/2007)

When water is limited, farms and ranches still require the same amount or more. Therefore, the economic law of supply and demand begins to impact water pricing and availability.

> Years ago the North Poudre Irrigation was the ditch company that we're still under. And the City of Fort Collins decided they wanted to buy future water, and the easiest way and the quietest way to go about doing it was just to go buy stock in the company. So they had a standing offer, starting at about $3,000 a share, and I can remember when my dad bought 5 shares, 20 years before that and he paid $200 a share and thought that was a terrible price. (Eldon Ackerman interview, 3/28/2007)

With regard to agriculture, the fact that water is limited is not a new issue, but one that has been talked about, discussed, and remembered, many times with frustration of hard facts in being a rancher or farmer. JoAnn Blehm's succinct statement that water, and the lack of it, is one of the major reasons agricultural practices are changing along Colorado's Front Range.

> Water is the name of the game right now and farmers are a disappearing breed, let me tell you. (Interview, 1/25/2007)

Access to the Landscape

Another theme of significance that people expressed concern about was access to SPNA. Some community members have been of the opinion that "wholesale" access should be allowed, while others indicated that some areas should be set aside with a no-admittance policy because of their unique natural or cultural resources. Discussions were mixed. Northern Ute Elder, Clifford Duncan, offered his idea:

> … if it was up to me, I would tell people to stay out of there and leave it alone. Just close it up. And that's it. If it was left up to me. (Interview, 10/26/06)

Joel Hurmence, president of Fort Collins Audubon, responded to our question regarding preservation/conservation by stating,

> [Preservation] would probably be ideal to just keep everyone out... [b]ut it's difficult to make the case for preserving an area if people don't know its value, they don't know what's in there. If people aren't allowed into an area then they begin to get suspicious and what is this area, and what's so important about it? So there's a real benefit to opening it up to humans – at least controlled public access, so that people can learn about what's in the area and appreciate it and then in turn support the continued preservation of the area. (Interview, 2/6/2007)

Hurmence felt that certain areas required limited access in order for recreationalists like the Audubon Society, bird-watching enthusiasts, to thrive. He suggested that environments conducive to diverse bird-watching activities be set aside and their access limited to hikers to ensure the area remain quiet and relatively undisturbed, thereby keeping the birds in place to be observed (interview, 2/6/2007). This also provides a more suitable habit for the birds because of less human intervention.

Susan Collins, State Archaeologist for the Colorado Historical Society, was happy to hear that the area would be opened to the public, having been protected for so long. However, she acknowledged that opening up the land, even for the educational good, contained some risks.

> I hope that as it is modestly developed, that it will be accessible to the public in an educational way, so that they can learn about its fabulous archaeology and history. Of course there's always a threat that visita-

> tion will be unbridled, and that people will wear the site out. (Interview, 2/23/2007)

Joe Andrews, board member of the Larimer County Horsemen's Association, mirrored sentiments expressed by many people that were not necessarily part of the interview, but who shared their thoughts with us over the time of our exploratory study. He stated,

> I understand that there are some historical and biological things that are sensitive in that area and they need to be considered. But I really think that when we use public money to buy a property like this, there needs to be public access to it. (Interview, 2/12/2007)

JoAnn Blehm disagreed. "Don't open it up completely to the public! You know, as far as the taxpayers, I mean people, they like to hike and… do their thing, but it's got to be controlled." (Interview, 1/25/2007)

John Stokes felt that providing access while at the same time limiting access is a balancing act that requires careful planning, implementing, and monitoring. Recreation, and peoples' experiences of being on the landscape, are important factors that need to be taken into account.

> I think there are some management strategies we can use to protect really special resources and then there are going to be incredible opportunities for people to recreate out there, so if you're really keen on hiking or horseback riding or mountain biking, I think there are going to be opportunities for all three of those activities up there, and they're going to be literally miles and miles and miles of trail that occur on Soapstone and Red Mountain Ranch... the trick for us is to provide enough access for people to be happy and have a great time while also protecting the resources there. (Interview, 2/6/2007)

Individual Perspectives of the Landscape

Another way of perceiving the landscape is in terms of land/eye tension, where land is perceived from a particular point of view; a perception unique to that individual and their experiences (Wylie, 2007:7). Although every person we talked to described, told stories, and related information about SPNA, very few shared the same perspective of what the landscape symbolized or how it could be interpreted. Several of these people could be grouped with other individuals who shared similar experiences and outlooks, such as ranchers or people involved with agricultural practices, conservationists, recreationalists, American Indians, or city personnel. But even within these groups, individuals had their own unique perspective.

Perspectives ranged from realistic to idyllic and these appeared to be related to how intimate the interviewee's relationship was to SPNA. Those who lived on and actively used the land's resources saw the land somewhat differently than those who worked on the land, but lived somewhere else, or who had a more objective view of the landscape – researchers, for example.

Descendents of homesteaders recalled their ancestor's perceptions of the land in detail and many times these could be grouped into discussions of gender. Whereas it might be men's jobs to make a place habitable, it was the women's job to create the support with which to do that, including preparing the food and running a home that would allow the family to exist and survive, hopefully even thrive, on what many defined as "an unforgiving" landscape.

Repeatedly, isolation and loneliness were noted to be a homesteading woman's constant companions, with distance being one of the biggest obstacles to women's social interaction.

> Dad said you just got on your horse and you just rode because the closest ranch was seven to ten miles. So for Grandma Goodwin it was very isolated. Very lonely because there was no one to visit with. (Carolyn Goodwin interview, 11/30/2007)

Leo Fenton describes his grandmother's (Bear family) feelings of homesteading on SPNA, near the Lindenmeier site.

> The hardships. Never any neighbors. Never anybody to visit with. You know, it was just hard work. Hard work raising kids and cooking… I think eleven children and living up there, and she hated it – always. She hated that place. She never did like it. And she was ready to move long before Grandpa decided to sell out. (Interview, 4/4/2007)

Carolyn Goodwin relates a similar story about women's duties as she reflected on her grandmother's life:

> … with five children and the duties she had, because she cooked and cleaned [and] to my knowledge she did not have any help. They had hired hands, but maybe one or two, but it was more to help Grandfather than to help her. So she had laundry and cooking and she sewed their clothes… most of the mending and making of clothes were done up there. So I would say it was a very rural, ranch lifestyle. (Interview, 11/30/2007)

Women who either continue to work the land, or more recently retired from it, discussed their experiences and women's in general.

> Usually women would get together and follow the threshing machines to

> the neighbors because they had to cook for all those men. And then the next farm, like in Fort Collins, they'd do the same. (Jackie Worthington, 10/11/2006)

Catherine Roberts, owner of one of the oldest and largest ranch spreads in Larimer County, concurred. Settled by her deceased husband's family, she recalls branding as a time when not only work got done, but women had a chance to socialize.

> …they had one [branding] at each ranch, you'd go to your neighbor's place and brand, and they'd come to yours. The wives would bring the food, and serve it. (Interview, 10/11/2006)

Women's roles on the landscape were not just what one would call "support." Stories of resistance to this stereotype of women in ranching were repeatedly shared by many of the interviewees, who saw their role and that of the women who came before them as one of partner. However, not all people saw it that way. Jackie Worthington recalls that she experienced non-acceptance by the cattlemen when she attended cattle meetings in the 1970s.

> I could start out saying, you have to be tough. I noticed on the Western Slope, a lot of men kind of resented their wives coming to the cattle meetings, if they had a meeting. And John [Jackie's husband] would always encourage me to come, because he said, 'You're part of the operation, and if there's a program or anything I think you should hear it too.' So I remember going in to the hall of the school and I was the only woman there. And I said, 'Geez, I feel kind of funny. Where's the women?' And I said to the gentleman that was there, 'Well, where's your wife?' And he said, 'Well, she's not supposed to come to these meetings. This is for me.' 'Yeah, but I see her out on the baler, and she can bale your hay, can't she?' And I have another neighbor up in the park that discouraged her girls from becoming involved in a lot of issues because she thought it was better for the sons to do that. Because she said, you know a lot of people resent women speaking out and so she kind of discouraged her girls from being out in public as far as meetings and voicing their opinions, you know. (Interview, 10/11/2006)

Myrna Roman and Jackie Worthington discussing women's roles

Myrna Roman, wife of Keith Roman who is descended from homesteader and rancher Tony Romano, agrees that gender identities are placed upon women and their role in the cattle industry, but states that perhaps the presence of children in ranching families emphasizes gender perceptions and the role of women in ranching:

> Keith and I always worked with everything because we never had any children, which might have made a difference there too. And then we worked jobs [in Cheyenne], but on everything we always worked together. So when he went someplace, he wanted me to go along. Well, a lot of the guys that he worked with, their wives never went anywhere. Some of them never even took vacations together. And I just never could understand that part as far as like she said, there were a lot of women, that well, when we'd go over to places you'd be one of the few there. (Interview, 10/11/2006)

Men's view of the landscape differed in that they spoke of it has a challenge rather than a place of isolation and loneliness. In the mid-1800s, George Washington Bear and Lettie Downs Bear homesteaded a parcel of land located in central SPNA, located near the Lindenmeier Archaeological Site. Leo Fenton recalls his grandfather's determination to provide a place for his wife and children through a concept of "proving up" on the land, or making improvements. Although of limited resources, he would own his land, a 19th century American ideal. To men, despite the many hardships, failures, and frustrations, the land was a challenge, and they met it head-on.

> He heard of one piece of ground up on the Soapstone that was still open for homesteading... he started to prove up on this one piece of ground. He had two Sundays off. He worked six days a week, two weeks out of the month, and seven days a week the rest of the time. He had to work 'til sundown and Saturday night, he would come home, get in his wagon, his children would have his horses harnessed and hooked to the wagon. He would go to the homestead and build on his house so he could start proving up on the house. He would go up on one Sunday, build some, come back the next Sunday, it had blown down. He come back the next Sunday and building it – again and again and again. For three months this went on. He come home, my aunt, one of my older aunts, Clara Bear Ferrar would always wait up for him when he come home on Sunday night, with food, and he come walking in one night and he says, 'Clara, get me a drink. Get my jug.' He very seldom drank at the time but he would take a drink now and then. She went and got his little stone jug and he poured a big drink of whiskey and he said, 'You know, Clara, it's just about enough to make a man discouraged. But,' he says, 'I gotta keep going.' The next week when he went back up, his framework on his home had withstood

> the wind and he was able to finish the home. And that fall, he moved his whole family up there. (Fenton, 4/6/2007)

Eldon Ackerman recalls the never-ending backbreaking labor that was required of his father to eke out a living on a harsh land. The fact that Ackerman not only followed his father's tradition, but continues to try to repurchase the land that had been sold over the years is testament to the land's unremitting challenge to men's lives and livelihoods.

> I remember my dad saying back in the [19]30s when things were so hard and they'd just gotten here that they dug beets, of course, by hand, and they topped them by hand and they loaded them in real old trucks and wagons, and the beet dump was right on the edge of our property, about a half a mile from the house here, so they didn't have far to deliver them. But then in the wintertime, he said they hired on to re-load them for the sugar company to take them into Fort Collins, and he said they got 15 cents a ton to shovel beets, so he says 'We dug beets 'til Christmas and got them out of the ground, then right after Christmas we started re-loading them and we got done by March.' Time to go plant them again. So, he says, it was tough, it really was. A lot of physical work in those days. (Interview, 3/28/2007)

Presently, people who no longer require a direct relationship to the land view it from the perspective of a "rural ideal," or what Brace and Halfacree (2003) refer to as the "rural idyllic". Myrna and Tony Roman lived in Cheyenne while they pastured their cattle on what has previously been termed the Soapstone Grazing Association land. Her views, as well as Willie Altenberg's, fall somewhere in the middle of the continuum – they receive direct benefit from the land, but don't reside on the land on a permanent basis. Using this perspective Myrna Roman saw the landscape as a peaceful escape from city life:

> It was kind of a place to get away from people, jobs, traffic, that type of deal, especially when we moved the cattle up to the summer pastures. You used to be able to sit up there and see Pike's Peak… just being able to, like you say, be out away from everything. (Interview, 10/11/2006)

When Willie Altenberg, President of the Folsom Grazing Association was asked to describe his perceptions of the land, it was difficult for him to put into words, but the fact that the land had an unrelinquishing hold on him was clear:

> …often times, we sit there at night and at hunting camp and look down at the city of Fort Collins, and that gives you a totally different perspective of where you're at. And I have to say, enjoy it. I mean… it really is more than just a grazing association to us. And that was the hard part about selling it. It really was. (Interview, 10/15/2007)

People who were the most removed from the SPNA landscape saw the land as beneficial to the human spirit. Renee Rondeau, Director of the Colorado Natural Heritage Program, is one such person:

> …what do you do if you really want to get rid of some of the stress? You've got to calm yourself down. And I think those open spaces, whether they're small city parks or whether they're large, natural areas, such as Soapstone or Red Mountain Ranch, I think those are really important for our mental health. And I think having those large landscapes are extremely important because they offer more than just a city park; they offer you a chance to actually feel the natural world, and I think that natural world actually has a lot of health benefits for us. (Interview, 3/1/2007)

John Stokes concurs that the land provides a sense of calm and a replacement of spirit that is lost in the everyday urban environment:

> From my perspective, personally, I think one of the most powerful reactions to that property is when I'm there is sort of a feeling of liberation. Because it's so wide-open and so beautiful. And you get on a highpoint on the west end of Soapstone and look down into Red Mountain Ranch, which is a spectacular view into a big valley, an area called the Big Hole. And then you've got the Neversummer range in the background and these snowy peaks. And then if you turn to the east, you've got this magnificent view of the prairie that is unimpeded by highways or power lines or homes. And we just don't get to see that anymore. And I feel, again, it's a personal sentiment, I feel a sense of relief when I get up there and I can see that wide open country and it calms me right down. (Interview, 2/6/2007)

Wylie also discusses perceiving the landscape through the tension of culture/nature. This tension addresses the issues of resistance and interaction between natural conditions and cultural practices (2007:9), which can be illustrated by descriptions of the land in opposition to development, as well as the land in connection with past societies and social groups.

Joel Hurmence, president of the Fort Collins Audubon, argues that the land should be set aside for preservation in direct reaction to the development seen to the south:

> We're seeing rampant growth in the Front Range. And if we leave things to take the course of other rural areas of Fort Collins, that area, you could expect it would be subdivided into rural home sites and small ranchettes. And the development there would probably be with little regard for the benefit, for the well-being of key habitat areas and wildlife – to preserve those. So I think it's important that the city bought it to preserve it. (Inter-

view, 2/6/2007)

Daylan Figgs echoes these concerns:

> One of the things that I like best about being up on that landscape is, it's one of the few places on the Front Range where you can stand up on a ridge top and look, and not see buildings or cities, or things of that nature. So you have this wide-open view of the landscape, much like it was 100 years ago. (Interview, 2/12/2007)

That culture/nature tension can also be interpreted as the landscape providing a connection across to time to cultural groups. Susan Collins sees the landscape as inspiration and connection all of us have to our ancient pasts:

> Well, I think you've got it by saying, "when you walk out on the landscape" because that landscape has to be almost identical to what it was 10,000 years ago. It's so stunning; it's so pristine. Even though there have been cattle on the landscape, there were giant bison on the landscape at that time. So what's really exciting about that place is that it's a step back in time. It's just a marvelous panorama of view that seems to go on forever, of how the landscape has looked for 10,000 years. I think it's very inspiring. (Interview, 2/23/2007)

Joe Andrews sees the land as providing an intense connection to the more recent past – those of the pioneers.

> I'm not exactly sure how to say it, but every single person I've talked to that has had an opportunity to ride on Soapstone Ranch with their horse, has all referred to a feeling of going back in time, or a connection to the pioneers. And it's an experience that you don't get in a smaller, closer to town, crowded area, where when you get up on the hill you're looking down into the next subdivision type of thing, so just the idea of protecting that ability to make that connection to what pioneers went through went they came out here I think is really a big factor. (Interview, 2/12/2007)

From a Native perspective, Clifford Duncan viewed the past as much as in the present as he is:

> So you can picture yourself like standing here and looking out. So you can hear people in the background or see people moving around. But they're spirit people. The land itself still is the same. It hasn't changed. In our ceremonial circle we always say that "nothing gets old." The earth, plants, everything that you see, is always the same age. There was no set way of determining how old, like a rock. Rock is rock. It's now. And the Great Spirit, who we always refer to as being God, or energy, never gets old. It's

always the same. Life is like, it's a continuation of now. Now is now. Tomorrow will be now. That is the old way of thinking, like we are connecting to the world in such a way that all things up in the heavens, stars, is part of what we're looking at.

So this is a very sacred place. Right here. This is as far as I can go, now. Like if I want to reach back, say to my old ancestors….I'm standing with them. We are all at the same place. How close can you get to how the original world, how this world was at that time? We are there. (Interview, 4/24/2008)

Landscape as Identity

The land is not merely somewhere we live, or we visit – it provides a framework and a mold of how we as groups see ourselves in the fabric of the social arena. Our identity as groups and individuals can be said to be formed specifically by the land we inhabit as it shapes our culture, our beliefs and our interactions with nature.

Many people we interviewed described the landscape in terms of identity, including an ethnic identity, as well as an agricultural identity. People considered these various identities as intensely meshed with and formed by the landscape. Their boundaries defining their identities are clearly marked, making them uniquely distinct from one another.

American Indians traditionally identify themselves as part of the land, not separate from it. They argue that this connection to the land and the fact that they were removed by force by the U.S. Federal Government to reservations in the late 19th century is what makes them distinct from other ethnic groups. However, despite that removal, memories of the land and American Indians' place on it remain in stories and ceremonies as ethnic reminders of who they are.

Terry Knight, a Ute Mountain Ute Elder, points out that the younger generation of his tribe is blurring the ethnic boundaries, and as such is losing their unique identity that has been tied to the SPNA landscape.

> Contrary to what my elders said, you know, leaving the past, I think if handled certain ways that we could use this as part of the education of younger people, because the younger people are not like us. We grew up with certain values and certain futures. They don't have that anymore. They're more like you…the way they dress, the way they talk, the way they act. Their interests are interests that are within mainstream America. And so we have to turn around in our own world and look at these people in our own community, looking at them as if they were… as we are looking at you, off the reservation and saying, how am I going get to these peo-

> ple, how am I going to get given that identity? And they want to see, and they want to hear and they want to touch and feel. (Knight, 10/26/2006)

He suggests that the tribe's involvement in education programs, specifically keeping the younger generation in mind could provide a stable environment that would help maintain Ute identity and its connection to the SPNA landscape.

The science of archaeology and American Indian identity have clashed for at least the past 100 years because American Indians maintain archaeologists do not respect the items they uncover, and attempt to interpret those items without understanding their place within the cultural realm. Clifford Duncan asserts there are significant differences between Native and non-Native peoples in how cultural artifacts are handled, perceived, and interpreted. These differences of interpretation are indicators of ethnic boundaries, defining who is "us" and who is "them."

> …. I mentioned about archaeologists not having that certain right to step over a fine line that goes into the spiritual aspect of a site or object. You can look at an object, and that's it – to determine how old it is. But a Native American, in a ceremonial circle will take it one step further across that fine line, and say here's how you use it and how it connects to that spirit… that's how we're brought up. (Duncan, 10/26/2006)

The ranching/farming identity is clearly seen and described by participants as independent, self-sufficient, hardworking, and stewards of the land. Through recollections of ancestors' stories of homesteading, it became clear that in order to not only hold on to the land, but to maintain it, self-sufficiency was framed by frugality – make do with what you have.

Burt and Ray Bear, sons of George Washington Bear and Lettie Downs Bear, were prime examples of that frugality. Although there were other children, these two men remained on the homestead and took care of it when their parents were unable to continue to do so. Lack of water, a harsh landscape, and little money required them to retain the money that did come their way. According to JoAnn Blehm, they did so, almost fanatically:

> [Ray Bear] was the one that said well, you get on College Avenue, he called it College Avenue. And the farther north you get, the poorer they get. "We live in the last blankety-blank house!" he said. Once they wore their palms out on their gloves [so] they'd turn them around and wore the backs out. They wore them backwards! They wore everything backwards until everything was nothing but a hairnet, you know. And even their overalls, they'd turn them around and wear them backwards until the backs wore out. (Interview, 1/25/2007)

Survival was another concept connected to frugality.

> The whole idea back then was survival, so you did whatever, like you know, if they're paying good money for coyote hides, then that's what you did. If you could sell something else, or do something else, or work at something else, for a little bit of income to buy those limited staples that you lived on, you know, that's what you did. You survived, some way. Like the Bear boys up here had chickens and they took their eggs to town and traded them, or sold them to buy something else, you know, for their livelihood. (Myrna Roman, 10/11/2006)

Willie Altenberg asserts that contemporary ranching identity is also framed in terms of self-sufficiency.

> …you'll find ranchers are proud people. There is no welfare line for cows. I say that a bit tongue in cheek. If you'd ask me that last year, I wouldn't have been smiling when I say that. But there is no welfare line. We're proud people. We will take care of ourselves. (Interview, 10/12/2007)

Stewardship of the land was mentioned by several people with regard to an agricultural identity. Frank Luark, manager for the Folsom Grazing Association, sees stewardship through appropriate grazing practices:

> Oh, I think it's been real good for the land. The cattle keep the grass short. Like this fire I told you about not too long ago? It didn't burn much of anything, and probably because the cattle have grazed this area so well. I think running cattle on this has been real good for the land. (Interview, 8/4/2006)

Eldon Ackerman agrees:

> …ranchers are generally good stewards of the land. I mean you have exceptions, but most of them, they depend on the grass to make their living, so if they overgraze it it's going to cost them, so they tend to take care of it. They water it, plant trees – I don't know how many thousands of trees I've planted in my life. I buy some almost every year from the Forest Service and we'd planted windbreaks on most of the farms. (Interview, 3/28/2007)

John Stokes states that because their agricultural stewardship was so good, the challenge to maintain that land while putting people on it will require careful planning.

> The ranchers, who are the most recent people who have lived on that land and who were good stewards the last 100+ years. They did a great job. What we're finding there today is because they made a very conscious

effort to conserve those resources, so I think the challenge to us, as public land managers, is to do at least as good a job as they did, and hopefully a better job. And you know, that's going to be a challenge because we're going to put more people on that property than have ever been there before. And so what we need to do is be careful about how we put those people on the land. (Interview, 2/7/2007)

Conclusion

The persons who participated in this project revealed that landscape is much more than any one thing, but rather something complex, at once "arid and barren," but at the same time rich with promise of an imagined future. Homesteaders saw the land as a challenge, and the payment for changing the landscape was high as women grew depressed through isolation and tedium, and children died of the many dangers that exist in a harsh environment. Contemporary ranchers see the land as rich in resources and connection. It reminds them of the hard work put in by their ancestors and they in turn want to the land to continue to connect the generations who worked it.

Native Americans viewed the landscape as an extension of who they are, their ethnic identity, as members of the SPNA natural community, not separate from it. They view the landscape as providing resources to exist, as well as sacredness that meets the past and future in the present. Recreationalists see the land as a place to renew their spirit, create an awareness of nature and a connection to a lifestyle that is quickly disappearing through development.

The perception of the land is changing, from a sense of place and identity to a sense of resource and reminder. People who have used and will use the resources within this landscape see it as filled with exciting possibility, something that can be appreciated in the moment, a place in time where the land can be experienced and left behind. Although the land will be a fleeting vision beneath their feet, the landscape will continue to provide a connection to who they are and their future.

CHAPTER 6: Stewardship

OVERVIEW

At one time, most people's identities were firmly rooted in their connection to the land. They created stories, songs, dances, and poems to celebrate, restore, and renew the relationship between themselves and their surroundings. We contribute to this legacy when we give our stories voice, proclaiming the relationship between people and the place today.

By articulating our stories, they become "touchstones," helping us to regain a sense of connection which is so often missing in our modern-day, busy lives. It is from this place that we can begin to embrace the notion that Aldo Leopold wrote about in *A Sand County Alamanac* (1966),

> When we see the land as a community to which we belong, we may begin to use it with love and respect.

Heritage interpretation links people and places in order to conserve those places. By involving the community at large in the conservation of a place by leveraging culturally constructed place meaning promotes desirable actions that meet conservation objectives. Furthermore, by combining appropriate place-based cultural narratives, interpretive media, and conservation knowledge, there is the likelihood for increased community participation in the conservation process (Kohl 2008).

INTERVIEWEES QUOTED

Eldon Ackerman
Gilbert Brady
Cheryl Donaldson
Clifford Duncan
Leo and Mary Ellen Fenton
Daylan Figgs
Meegan Flenniken
Terry Knight
Keith and Myrna Roman
David Meltzer
Renee Rondeau
Mark Soldierwolf
John Stokes
Jackie Worthington

Throughout this project, we have encountered three key themes in a variety of diverse experiences. A Sense of Place that has been derived over time, through the human presence on the SPNA landscape has been demonstrated through the unique and intimate relationships in which the different type of groups engaged with the land: Native people were an intimate part of it, not separate from; the ranchers and homesteaders engaged with it with a sense of purpose and hope. In Balancing Needs, people had to pay attention to the various resources available to them from the hunting of game and gathering of plants, to the associated issues confronting the ability to raise food via gardening or grazing, to the ability to eke out other ways of providing a livelihood via the opportunities presented by stage stops along the trails or working for the railroads or teaching at a local school. All of this in addition to finding the balance of sustaining one's spiritual and mental well-being.

Finally, we encountered within this project philosophical differences of what it means to be a good steward. However, we ultimately realized that although the ways in which groups and individuals view good stewardship may appear quite divergent, there was in fact an underlying aspiration to treat the place, the land, the natural and cultural resources with care and respect. From the Native American to the rancher, to the conservationist, recreationist, and City Official, all had expressed the desire to do their best to be good stewards and caretakers of SPNA.

PERSPECTIVES OF STEWARDSHIP OF THE LAND AND COLLABORATIVE EFFORTS

Native American

For Native Americans, the landscape not only includes the physical world of rocks, trees, mountains, plains, flora and fauna, or cultural remnants of times past, but also the spirit world. It is only within the past 150 years or so has their particular sense of place has not been as intrinsically ties to SPNA due to displacement on to reservations, forced attendance to Christian and U.S. Federal Governement-run boarding schools, attempts at forced assimilation and movement to urban areas, subsequent loss of language, and the passing of Elders.

It is the language based, oral tradition steeped in stories that over millennia connected Native peoples to their ancestors in a way that the past is the present and the future, in an on-going circle defined by Northern Ute Elder, Clifford Duncan, as the "ceremonial circle" (Interview, 10/26/2006). They were inseparable from the land and the sky, a part of the community of the natural world. Although there are physical places that Native peoples feel are sacred locations where the "Creator" resides and communicates with them – locations like Bear Butte and Harney Peak in South Dakota, or Big Sheep Mountain in Colorado, the terms 'sacred' and 'religious' are multi-faceted and denote respect for a place, an object,

a site – something that needs to be cared for and passed on to one's children. For most tribes, a sacred place is one where the Creator or spirits, both good and evil, communicate with the living. Sacred can refer to an entire landscape in which people migrated from place to place in search of food, on seasonal rounds that took them into the high country in the summer and to lower elevations in the winter, and these sacred sites and landscapes remain integral to tribal histories, religions, and identities (Guilliford 2000:68).

Indigenous people lived upon and traveled through SPNA for millennia, and oral tradition linked them to specific sites as well as the overall landscape. There is a continuity over time through repetition and tradition that define traditional Native spirituality, whether it be a person on a vision quest, a pilgrimage to collect plants for medicinal and religious purposes, or an annual bison hunt. Any place where an individual or individuals are buried or an encampment or village site remains is considered hallowed ground. Vision quest and sweat lodge locations, or dance grounds are also considered sacred and continue to be places where communication with the Creator, the dead, or powerful animal spirts – bison, eagle, deer, mountain lion, bear, and elk – are possible. This spirituality is highly individual in one's relationship to the Creator, and is intricately bound to a tight web of place and intimate understanding of a landscape (Guilliford 2000:69).

In terms of being good stewards to SPNA as a place opened to the public at large, Northern Arapaho, Mark Soldierwolf, whose ancestors resided on the Cache la Poudre River and who considers Fort Collins "home," had been told stories about the place that is known as Lindenmeier through family stories and that it is considered sacred. "Ancestors [not just Arapaho but the ancient ones who came before them and other people of different cultural/tribal affiliation] are buried in the landscape, and that we, all of us, should always offer our prayers when we are out in this landscape." (personal communication with Martin, 2/3/2005)

Ute Mountain Ute Elder, Terry Knight, shared his ideas that although SPNA is owned by the City of Fort Collins and the people of Fort Collins through tax contributions, "that no one has the 'right' to just go in and do whatever you want." (Interview, 10/26/2006)

As noted by Northern Ute Elder and tribal historian Clifford Duncan, his ideal care for SPNA would be "to tell people to stay out of there and leave it alone. Just close it up. And that's it."

However, as a museum professional for almost 15 years for the Northern Ute Tribe, he recognizes that SPNA has a role to play in educating the public, and that he and other Native people need to play a key role in assisting with the interpretation of the landscape:

> …we have this site out here which is a perfect example of a living object. Sitting there. And we talked about how we're going to use that. So most of us who have experienced certain things out there …. Like it's a therapeutic area. You go out there and then you actually feel that … like walking past ok, it's going to do the same thing to the public. So then you have those objects there too, like the circles, cairns, and all the different sites. As long as you don't disturb that and that becomes part of that living, therapeutic object, you might say, that they're using it. And an interpretation of that has to come from the Native Americans. They're the ones that say, ok, this is how they use that. So I thing that's how I'm looking at it from another point of view.… When we, as a Native American, become part of this on-going ceremony, that has a therapeutic value to it, we are providing the spirit that can go with that. And that's how we would fit into the program. Without the Indian, we can't have that, because then no one is going to be there to be able to explain that. You've got to have that part of that. The museum has that responsibility to educate people with that. And perhaps have a better outlook on bringing people together. (Interview, 10/26/2006)

This attitude was reinforced by Northern Cheyenne Elder, Gilbert Brady, who also walks in two worlds, one of tradition and the other of science as he is regularly a cultural consultant for cultural resource management firms doing archaeological survey and excavation work. He discussed surveying the landscape from the viewpoint of traditional knowledge:

> … places where you look for, you know, you look for places where there's, might have a ceremonial connection because, and archaeologists don't know these sites, you know. All they know is what we threw away, that's what they look for, you know, is our trash, you know. And, but they don't know the tribal, they could be standing on a sacred site and they wouldn't even know, or they could be standing on a ceremonial site, and the only way they know a burial site is if they dig it, you know, if they dig it and find the bones, that's the only way they know this. (Interview, 11/23/2008)

Non-Native

Non-native perspectives interviewed during this project covered a wide range of people, who seemingly may have initially appeared quite diverse based on their professional and avocational interests – archaeologists, ranchers, biologists, anthropologists, educators, historians, collectors, administrators, bureaucrats, retirees, parents, etc. – but were yet quite similar. Most tended to be of similar Euro-American, Judeo-Christian upbringing, and comparable economic and educational backgrounds. All were new to the SPNA region within the last 150 years or more recently.

Unlike a more traditional Native view of 'just leave the land alone,' many non-

Natives viewed stewardship with 'making the land better,' which may mean the introduction of non-native species be it animal or plant:

> …when they got a lot of the land, there wasn't anything. They drilled wells, built the house, develop the springs – brought the place to life. A good thought, a good memory. (Keith Roman interview, 9/19/2006)

> … ranchers are generally good stewards of the land. I mean you have exceptions, but most of them, they depend on the grass to make their living, so if they overgraze it its going to cost them, so they tend to take care of it. They water it, plant trees – I don't know how many thousands of trees I've planted in my life… We've tried to keep everything maintained. I think we've got 14 house on our ranches here, so it's a constant battle, or job to keep up on just rebuilding, painting, and everything else… We fertilize our ground because if you don't you're just going to wear it out and it won't produce, so, you know you try to do the best you can with all of that. Try to develop water. (Eldon Ackerman interview, 3/28/2007)

In talking about how his Grandmother Bear used spring water to irrigate their garden and water their livestock, Leo Fenton spoke about how she and his Grandfather took care of it:

> Oh yes, they took very good care of it. They were very, very, well they were agricultural people, they took care of the land, they took care of all the elements that went with the land. And the animals. (Interview, 4/4/2007)

Willie Altenburg talks about the role of the SGA as caretakers of the land and the hardships that occur when doing it in a good way:

> We are cattlemen, yes, but caretakers of the land first. And we've had many compliments on the ranch and how good it's taken care of. And there are times when we have 720 units, but we don't have enough grass because of the drought, to take care of these 720 animals. So we have to say there's only enough grass for 400 this year… it's been a very difficult six years. We've had to make major reductions, move cattle to other places. (Interview 10/12/2007)

He further expresses how he hopes that the role SGA has played in being a good steward will continue as they co-exist with others:

> I would like to think that we could, the group that we have here, can raise cattle and co-exist with the citizens of northern Colorado and they can enjoy wildlife and recreation and agriculture… on what was a historical ranch. And co-exist. And I think the next ten years will tell the tale as

> to whether that's happened or not. If it's not true, we'll see. (Interview 10/12/2007)

Rancher Keith Roman mentioned that:

> … every rancher and farmer thinking of land all the time cause that's what you've got to work with; you want to take care of the land. (Interview, 9/19/2006)

And, Jackie Worthington felt that it was:

> … important that we keep Western traditions, that's why a lot of people come to the West because they like our way of life. (Interview, 10/11/2006)

Renee Rondeau, a conservation biologist with the Colorado Natural Heritage Program, travels the world and sees SPNA as being very intact – meaning that the loss of space, wildlife, plants one associates with development is not there and that it is an incredible landscape:

> … 15 years from now, people will look back at this and they will say that [purchasing SPNA] was a no-brainer… a 50% increase in population [within this time frame] means… fragmentation goes up and connectivity goes down… with that, loss of habitat, there's a psychological loss as well… large landscapes are really important for our mental health… and [SPNA] will become one of the jewels of Larimer County, if not one of the jewels of Colorado. (Interview, 3/1/2007)

John Stokes talks about the challenges of being good stewards of SPNA:

> … I think one of our major challenges as managers is can we do as good a job as the people who've come before us. The Native people who lived there, and then the European people who have lived there. The ranchers who are the most recent people who have lived on that land and who were good stewards the last 100+ years. They did a great job. What we're finding there today is because they made a very conscious effort to conserve those resources, so I think the challenge to us, as public land managers, is to do at least as good a job as they did, and hopefully a better job. And you know, that's going to be a challenge because we're going to put more people on that property than have ever been there before. And so what we need to do is be careful about how we put those people on the land. (Interview, 2/6/2007)

Meegan Flenniken with Larimer County Natural Resources Parks and Open Lands, recognizes how as a steward of the land adjacent to SPNA, Red Mountain Open Space, the County's role is to not only protect it from development and ad-

verse impact but to help instill a sense of ownership with visitors to the property – moving from use of regulations to these ways of inherently connecting people to the landscape. (Interview 4/25/2008)

From the perspective of being a steward to SPNA, Cheryl Donaldson, Director of the Fort Collins Museum sees the institution's role as one of telling the story of the people – both those from the past and those in the future. And that:

> … people should care because we are part of that story, we are, we live in the landscape that we're talking about, and we are contributing to that landscape and to the cultural climate of our community, every day. And history, people look at history as fifty years ago or later. Well, the truth is that history was yesterday, and what I did yesterday and what you did yesterday could impact how future generations look at our contribution to the landscape, if you will, and who we are and what we're doing with it… we have to approach it as a long-term project. You know, the work up there will continue on far beyond my life, and it should. It should be something that people value and is something that people can relate to. I think all of us have the ability to connect with the land…but it's important that we can also tell the stories of the people who have historically been associated with that land. (Interview, 1/12/2007)

Dr. Jason LaBelle, continues this thought telling the stories of the past through the archaeological record, in order to understand the bigger picture:

> …people have been living here for so long. And for me, one of the reasons to have this open space [SPNA] is to have this dialog, to have this conversation, to say people have been here a long time, you're not the first person moving in, and you're not the last person moving in. And so why do we need to preserve these lands, why do we need to talk about these lands? … the sites… the archaeology can allow us to have that dialog…. It's the human tenure.

FURTHER EFFORTS

Along with the recommendations provided in Chapter 1 regarding doing more in-depth oral history work, here are some additional thoughts on other types of efforts to build upon the SPNAOHP:

- Interview youth to gather an understanding of their ideas of stewardship and significance of natural and cultural resources;
- Provide training to City and County Natural Areas and FCM staff regarding issues of traditional cultural properties, knowledge, and management;
- Conduct seminar in civic tourism with wide range of local partners – FC CVB, Downtown Business Authority, CSU's Institute of Public History and

Archaeology, etc.;

- Conduct more formalized partnership with CSU's Institute of Public History and Archaeology to work collaboratively regarding collections, research, and public programming (e.g., exhibits, on-line interactive components, educational materials, etc.); and,
- Create a partnership with PSD regarding curricula development and educational programs, trunks, and family activities.

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APPENDIX A: INTERVIEWEES
INTERVIEWS: 2006-2008

Note: A few interviews were made prior to the project, but were re-visited and incorporated into the database

Media codes: V = videotape, A = audiotape, B = both video and audio

Name	Title	Interviewer(s)	Date	Media
American Indians (9)				
Joe Big Medicine	Southern Cheyenne	B. Martin / S. Harness	6/13-14/2006	
Gilbert Brady	Northern Cheyenne	T. Burton	9/8/2008	V
			11/23/2008	B
Betsy Chapoose	(Ouray & Uintah)	T. Burton / B. Martin	4/1/2008	V
Clifford Duncan	Ute (Ouray & Uintah)	B. Martin / T. Burton / S. Harness	10/26/2006	V
		B. Martin / T. Burton	4/1/2008	B
Hugh Friday	Northern Arapaho	T. Burton / Ava Hamilton / K. Bowel	11/12/2008	B
Gilbert Gardner	Ute (Ouray & Uintah)	B. Martin / T. Burton / S. Harness	10/26/2006	B
Terry Knight	Ute Ute Mountain Ute)	B. Martin / T. Burton / S. Harness	10/26/2006	B
Alonzo Sankey	Southern Arapaho	B. Martin / S. Harness	6/14/2006	
(Ben Sherman)	Oglala Lakota	future interviewee		
Mark Soldier Wolf	Northern Arapaho	B. Martin	2/3/2005	V
Archaeologists (10)				
Brian Andrews	Crew Chief (grad student)	S Harness / T. Burton	8/2/2006	V
Susan Collins	State Archaeologist, CHS	S Harness / T. Burton	2/23/2007	B
Chaz Evans	Crew Member (grad student)	S Harness / T. Burton	8/2/2006	V
Jason LaBelle, PhD	CSU Archaeologist	T. Burton / B. Martin	9/20/2006	V
David Meltzer	SMU Paleo-Archaeologist	T. Burton / B. Martin	7/5/2006	V

APPENDIX A: INTERVIEWEES, cont'd

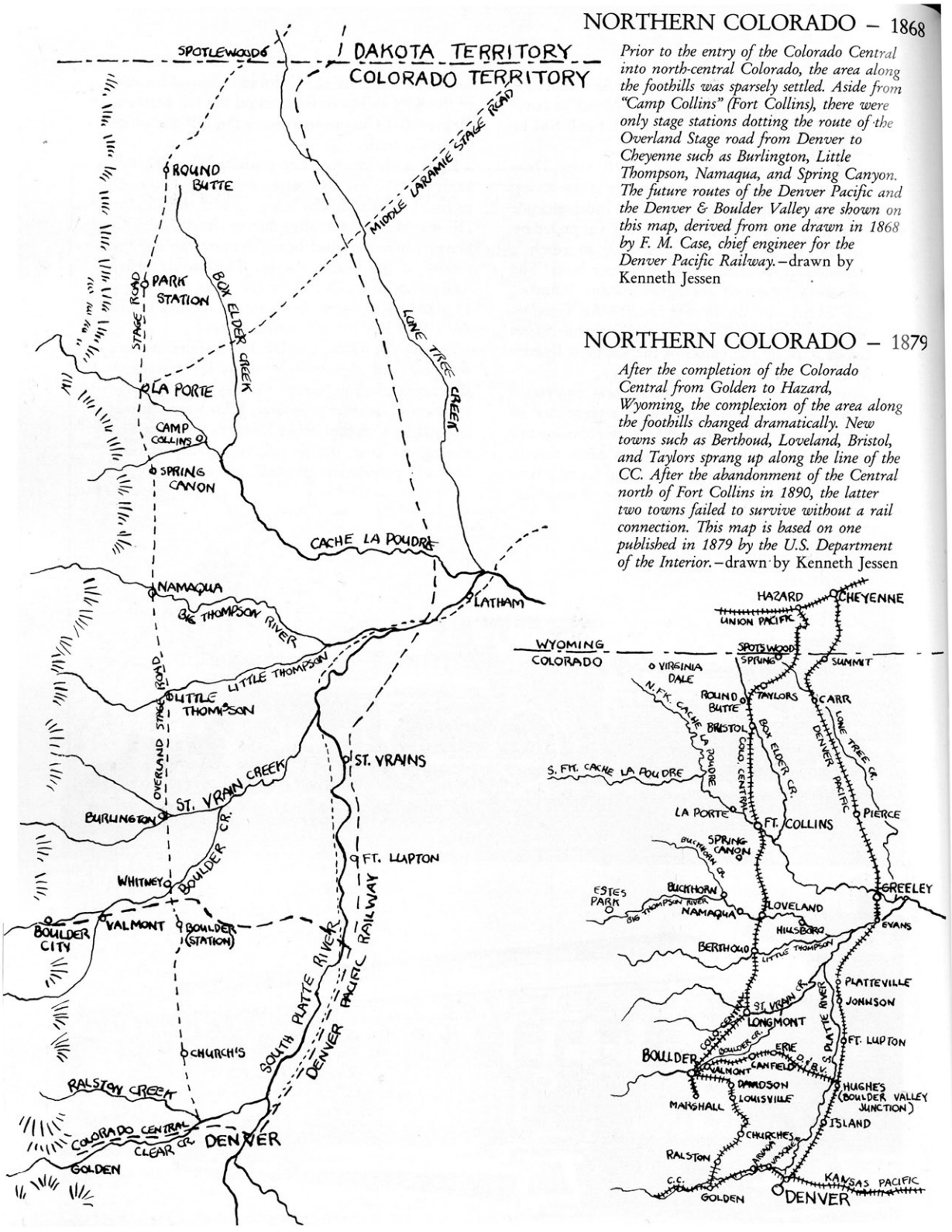
Name	Title	Interviewer(s)	Date	Media
Cody Newton	Crew Member (grad student)	S Harness / T. Burton	8/2/2006	V
Erin Parks	Crew Member (grad student)	S Harness / T. Burton	8/2/2006	V
Stephen Snyder	Volunteer	S Harness / T. Burton	8/2/2006	V
Chris Von Wedell	Crew Member (grad student)	S Harness / T. Burton	8/2/2006	V
Robert Willhour	Volunteer	S Harness / T. Burton	8/2/2006	V
City of Fort Collins (3)				
Cheryl Donaldson	Museum Director	S. Harness / T. Burton	1/12/2007	B
Daylan Figgs*	Planner/Ecologist Natural Areas	S. Harness / T. Burton	2/12/2007	B
John Stokes	Director Natural Areas	S. Harness / T. Burton	2/7/2007	B
Conservationists (5)				
Daylan Figgs*	Planner, ecologist	S. Harness / T. Burton	2/12/2007	B
Nancy Howard	Colorado Division of Wildlife	S. Harness / T. Burton	3/6/2007	B
Joel Hurmence	Audubon President FC	S. Harness / T. Burton	2/6/2007	B
Arvind Panjabi	RMBO	S. Harness / T. Burton	3/2/2007	B
Renee Rondeau	Colorado Natural Heritage Program	S. Harness / T. Burton	3/1/2007	B
(Crystal Strouse)	City's Natural Areas Botanist	future interviewee		
County, Larimer (2)				
K-Lynn Cameron		B. Martin / T. Burton / S. Harness	4/25/2008	B
Meegan Flenniken		B. Martin / T. Burton / S. Harness	4/25/2008	B

APPENDIX A: INTERVIEWEES, cont'd

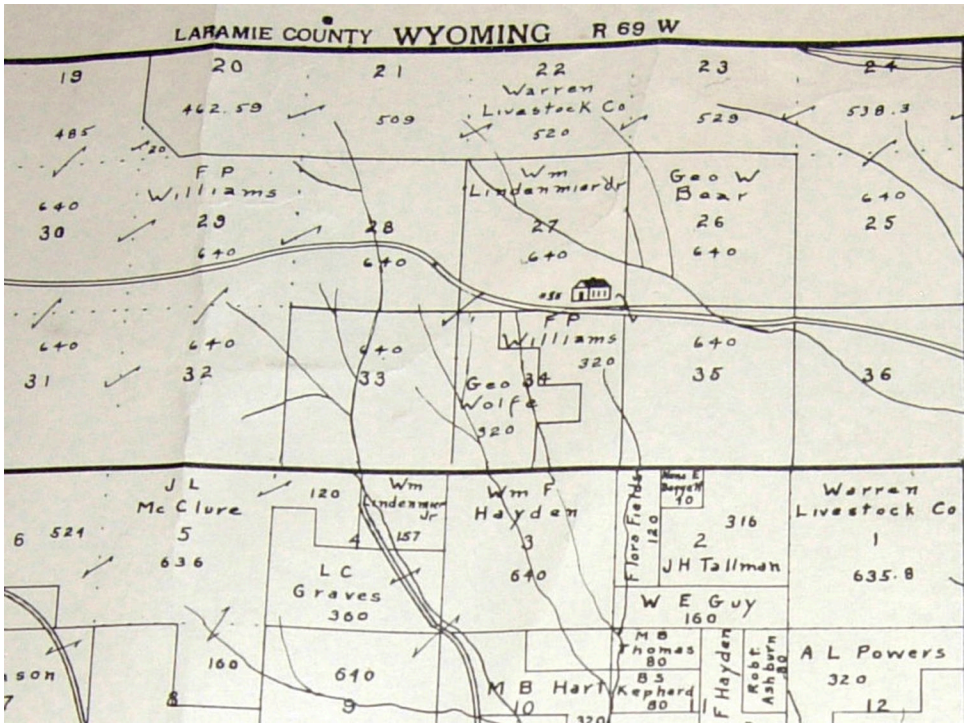
Name	Title	Interviewer(s)	Date	Media
Historians/Collectors (4)				
Dave Elliot	Collector - Watts Cache donor	S. Harness / T. Burton	12/12/2006	B
Don Gallegos	Historical Knowledge	Ann Zimdahl	1/23/1986	
Dave Sterling	Collector	B. Martin	6/16/2005	
Wayne Sundberg	Historian	S. Harness / T. Burton	8/9/2006	A
Ranchers & Homesteaders (13)				
Eldon Ackerman	Ranching, Warren Ranch Rep.	S. Harness / T. Burton	3/28/2007	B
Willie Altenburg	Ranching, Folsom Grazing Assoc.	S. Harness / T. Burton	10/12/2007	B
JoAnn Blehm	Ranch Owner	S.Harness / T. Burton	1/25/2007, 2/27/07	B
Leo & Mary Ellen Fenton	Bear relative	S.Harness / T.Burton	4/4/2007	B
Carolyn Goodwin	Local history, ranching, homesteading	S.Harness / T.Burton	11/30/2007	B
Mildren Hixon	Homesteaders	S. Harness / T. Burton	2/27/2007	B
Mark & Anna Loader	Homesteaders	S. Harness / T. Burton	2/27/2007	B
Frank Luark	Ranch Manager	S. Harness	8/4/2006	
Catherine Roberts	Ranch Owner	B. Martin / S.Harness / T. Burton	10/11/2006	B
Keith and Myrna Roman	Ranch Owners/Homesteaders	B. Martin / T. Burton	9/19/2006	B
Myrna Roman	Ranch Owner	B. Martin / T. Burton / S. Harness	10/11/2006	B
Jackie Worthington	Ranch Owner	B. Martin / T. Burton / S. Harness	10/11/2006	B
(Gallegos brothers)	Sheep Ranching	future interviewees		
Recreationalists (2)				
Barb Allen	Diamond Peaks Mountain Bike Patrol	S. Harness - via telephone	2/21/2007	A
Joe Andrews	Larimer County Horsemen's Assoc.	S. Harness - via telephone	2/12/2007	A

APPENDIX A: INTERVIEWEES, cont'd

Name	Title	Interviewer(s)	Date	Media
Others with Specific Knowledge (5)				
Burt Cushing	avocational interest	S.Harness / T.Burton	4/6/2007	B
Tim Merriman	Interpretation Specialist	S.Harness / T.Burton	4/25/2007	B
Dr. Werner Rogers	Local history, homesteading, stage lines	S.Harness / T.Burton	1/3/2008	B


NORTHERN COLORADO – 1868
Prior to the entry of the Colorado Central into north-central Colorado, the area along the foothills was sparsely settled. Aside from "Camp Collins" (Fort Collins), there were only stage stations dotting the route of the Overland Stage road from Denver to Cheyenne such as Burlington, Little Thompson, Namaqua, and Spring Canyon. The future routes of the Denver Pacific and the Denver & Boulder Valley are shown on this map, derived from one drawn in 1868 by F. M. Case, chief engineer for the Denver Pacific Railway.–drawn by Kenneth Jessen
NORTHERN COLORADO – 1879
After the completion of the Colorado Central from Golden to Hazard, Wyoming, the complexion of the area along the foothills changed dramatically. New towns such as Berthoud, Loveland, Bristol, and Taylors sprang up along the line of the CC. After the abandonment of the Central north of Fort Collins in 1890, the latter two towns failed to survive without a rail connection. This map is based on one published in 1879 by the U.S. Department of the Interior.–drawn by Kenneth Jessen
SPOTLEWOODS
DAKOTA TERRITORY
COLORADO TERRITORY
MIDDLE LARAMIE STAGE ROAD
ROUND BUTTE
PARK STATION
STAGE ROAD
BOX ELDER CREEK
LONE TREE CREEK
LA PORTE
CAMP COLLINS
SPRING CANYON
CACHE LA POUDRE
NAMAQUA
BIG THOMPSON RIVER
LATHAM
LITTLE THOMPSON
LITTLE THOMPSON
OVERLAND STAGE ROAD
ST. VRAINS
ST. VRAIN CREEK
BURLINGTON
BOULDER CR.
FT. LUPTON
WHITNEY
BOULDER CITY
VALMONT
BOULDER (STATION)
SOUTH PLATTE RIVER
DENVER PACIFIC RAILWAY
CHURCH'S
RALSTON CREEK
COLORADO CENTRAL
CLEAR CR.
DENVER
GOLDEN
HAZARD
CHEYENNE
UNION PACIFIC
WYOMING
COLORADO
SPOTSWOOD SPRING
SUNMIT
VIRGINIA DALE
N.F.K. CACHE LA POUDRE
ROUND BUTTE
TAYLORS
CARR
BRISTOL
COLO. CENTRAL
BOX ELDER CR.
LONE TREE CR.
DENVER PACIFIC
S. FK. CACHE LA POUDRE
LA PORTE
FT. COLLINS
PIERCE
SPRING CANON
BUCKHORN CR.
ESTES PARK
BUCKHORN
BIG THOMPSON RIVER
NAMAQUA
LOVELAND
GREELEY
HILLSBORO
EVANS
BERTHOUD
LITTLE THOMPSON
PLATTEVILLE
JOHNSON
ST. VRAIN CR.
LONGMONT
S. PLATTE RIVER
FT. LUPTON
COLO. CENTRAL
BOULDER CR.
ERIE
D&BV
BOULDER
CANFIELD
VALMONT
DAVIDSON
LOUISVILLE
HUGHES (BOULDER VALLEY JUNCTION)
MARSHALL
ISLAND
CHURCHES
RALSTON
C.C.
KANSAS PACIFIC
GOLDEN
DENVER

APPENDIX C: MAP OF WARREN LIVESTOCK COMPANY HOLDINGS



APPENDIX D: ANTONIO ROMANO LAND PATENT, 1911

DENVER 05153.

4—1003—R.

The United States of America,

To all to whom these presents shall come, Greeting:

WHEREAS, a Certificate of the Register of the Land Office at DENVER, COLORADO,

has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of

ANTONIO ROMANO

has been established and duly consummated, in conformity to law, for the NORTHEAST QUARTER OF SECTION TWENTY IN TOWNSHIP ELEVEN NORTH OF RANGE SIXTY-EIGHT WEST OF THE SIXTH PRINCIPAL MERIDIAN, COLORADO, CONTAINING ONE HUNDRED SIXTY ACRES,

according to the Official Plat of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the Surveyor-General:

NOW KNOW YE, That there is, therefore, granted by the UNITED STATES unto the said claimant the tract of Land above described; TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said claimant and to the heirs and assigns of the said claimant forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts; and there is reserved from the lands hereby granted, a right of way thereon for ditches or canals constructed by the authority of the United States.

IN TESTIMONY WHEREOF, I, WILLIAM H. TAFT

President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, at the City of Washington, the FOURTEENTH

(SEAL) day of DECEMBER in the year of our Lord one thousand nine hundred and ELEVEN and of the Independence of the United States the one hundred and THIRTY-SIXTH.

By the President: Wm. H. Taft

By H. O. LeRoy Secretary,

Recorder of the General Land Office.

RECORD OF PATENTS: Patent Number 238651

6—2177

Denver 021893 and 024061. 4—1007-H.

The United States of America,

To all to whom these presents shall come, Greeting:

WHEREAS, a Certificate of the Register of the Land Office at Denver, Colorado,

has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of George W. Bear

has been established and duly consummated, in conformity to law, for the north half of Section twenty-six in Township twelve north of Range sixty-nine west of the Sixth Principal Meridian, Colorado, containing three hundred twenty acres,

according to the Official Plat of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the Surveyor-General:

NOW KNOW YE, That there is, therefore, granted by the UNITED STATES unto the said claimant the tract of Land above described; TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said claimant and to the heirs and assigns of the said claimant forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts; and there is reserved from the lands hereby granted, a right of way thereon for ditches or canals constructed by the authority of the United States. Excepting and reserving, however, to the United States all the coal and other minerals in the lands so entered and patented, together with the right to prospect for, mine, and remove the same pursuant to the provisions and limitations of the Act of December 29, 1916 (39 Stat., 862).

IN TESTIMONY WHEREOF, I, Warren G. Harding,

President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, in the District of Columbia, the THIRD

(SEAL.) day of MARCH in the year of our Lord one thousand

nine hundred and TWENTY-TWO and of the Independence of the

United States the one hundred and FORTY-SIXTH.

By the President Warren G Harding.

By Viola P. Pugh, Secretary.

W. P. LeRoy

Recorder of the General Land Office.

RECORD OF PATENTS: Patent Number 852856

6—2.1.

Denver 02834

4—1003-R.

The United States of America,

To all to whom these presents shall come, Greeting:

WHEREAS, a Certificate of the Register of the Land Office at Denver, Colorado,

has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of John Grimm

has been established and duly consummated, in conformity to law, for the south half of the northwest quarter, the southwest quarter of the northeast quarter, and the northwest quarter of the southwest quarter of Section twelve in Township eleven north of Range sixty-nine west of the Sixth Principal Meridian, Colorado, containing one hundred sixty acres,

according to the Official Plat of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the Surveyor-General:

NOW KNOW YE, That there is, therefore, granted by the UNITED STATES unto the said claimant the tract of Land above described; TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said claimant and to the heirs and assigns of the said claimant forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts; and there is reserved from the lands hereby granted, a right of way thereon for ditches or canals constructed by the authority of the United States.

IN TESTIMONY WHEREOF, I, Woodrow Wilson

President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, at the City of Washington, the TWENTIETH

(SEAL) day of MAY in the year of our Lord one thousand

nine hundred and FIFTEEN and of the Independence of the

United States the one hundred and THIRTY-NINTH

By the President: Woodrow Wilson

By M. P. LeRoy Secretary,

L. L. B. Lamar.

Recorder of the General Land Office.

156533

RECORD OF PATENTS: Patent Number 474052

4—2177