

Alabama Archaeological Society

Stones & Bones

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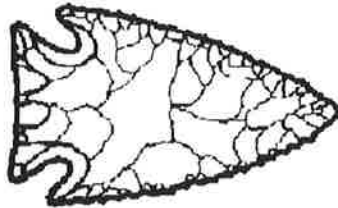
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Museum to offer look into region's history

Fishing rods whittled out of hickory and handmade fishing lures 75 to 100 years old are among the items Earl Callaway set aside for the Orange Beach museum, which is expected to open in January.

"We have anchors, an old ship's wheel and lots of old rods and reels" said Callaway.

The boating paraphernalia, he said, was accumulated over the years by various members of his family involved with the charter boat business. "The family collectibles include old branding irons, which were used during the days when cows and pigs were allowed to roam free, according to the museum committee member.

Project chairman Dr. John Van Valkenburg was appointed by the council in April, 1993, to determine whether a former Orange Beach school could be converted into a city museum. The former school building was used from 1910 to 1930.

Because of the building's ties to education, a portion of the museum will be set up like an old-fashioned classroom, complete with a slate blackboard, a teacher's desk with ink well and hinged-

top student desks, Van Valkenburg said. Since there are no pictures of the school, Van Valkenburg will be relying on the memories of local residents to help reconstruct the classroom.

Other museum pieces are expected to be related to the fishing and shipping industry and the Native Americans who lived and traveled through the Orange Beach area. "Artifacts that have been found here have been discarded or have gone to other places because there is no facility for Native American artifacts from Fort Walton Beach, FL, to Louisiana," Van Valkenburg said.

Councilwoman Fae Scheeter, said she sees a growing interest in the museum now that it is taking shape. "I think it is extremely important to preserve the history of the people here. Life moves so fast, sometimes our history gets lost," Mrs. Scheeter said. (Taken from the *Baldwin Press Register*)

Window On the Stone Age

Recently in Southern France, a complex of caves were discovered by Jean-Marie Chauvet, a government employee who oversees the protection of historically important caves. He briefly examined the inside and found characteristics of

Stone Age occupation. Chauvet left the caves resealed and returned six days later with the proper equipment with which to examine them.

The caves appeared to be intricately detailed with wall paintings of animals and images of human hands. Mounds of clay used for paint making, flint knives, and fire pits showed evidence that the caves had been sealed for 20,000 years. Images of lions, bears, horses, deer, and at least fifty woolly rhinos decorated the cave walls. The owl and panther, two animal pictographs never encountered before in prehistoric artwork, were discovered.

Since the predatory species far outnumbered the other animals represented, Chauvet's new evidence may cause us to change our interpretation of Stone Age art. A bear skull perched on a stone shows possibility of an altar for a Paleolithic ceremony.

Because unrestricted access to other caves in France has caused a rapid deterioration of prehistoric artwork, video cameras were installed and guards posted to insure that future research can continue undisturbed. (Time, January 30, 1995)

Matt Gurley

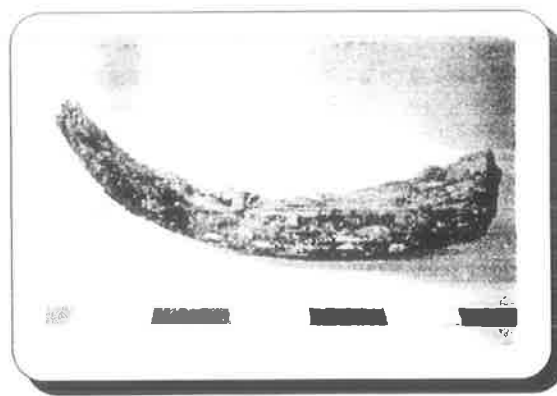
Amazing and Mysterious Finds



The *Big Horned Bison horn core* pictured below was recently discovered by Randy and Bonnie Brannon of Banks, Alabama. The horn estimated to be between 10,000 to 15,000 years old was found approximately twenty to twenty-five miles off Saint George Island, Florida, in a shrimp net.

The horn core measured seventy-two centimeters around the outer curve, sixty centimeters from the broken distal tip to the tip of the base, forty centimeters at the circumference of the base, and ten by fourteen centimeters in diameter at the

base. The *Editors* would like to thank Mr. and Mrs. Brannon for sharing their discovery with the A.A.S. and encourage members to send photographs of *Amazing and Mysterious Finds* to our editorial office.



Chapter News



East Alabama...

held their January chapter meeting on Tuesday the 17th. The program was presented by Dr. Robert B. Cook, Professor

and Head of the Department of Geology at Auburn University. He presented a program on the various types of rock and other geological materials which prehistoric Indians utilized in making stone tools and other implements. He focused particularly on materials native to Alabama and the southeastern United States. Members brought points and other stone items for Dr. Cook to examine, which he used as focal points for his remarks. Forty people attended this meeting.

The next meeting will be Tuesday, February 14th at 7:00 p.m., in the Alabama Power Company auditorium, 230 Gay Street, Auburn. Richard S. Fuller, Alabama Museum of Natural History, University of Alabama, Tuscaloosa, will present a program on Mississippian canoes. Visitors are welcome.

Troy State Chapter...

held its first meeting of the new year on Jan. 26th with Dr. Pete Howard, foreign language professor at Troy State, as the featured speaker. Dr Howard presented a slide show of his trips to the site of Pompeii.

The TSU chapter also attended the lectures presented by Dr. Donald Johanson at Huntingdon College on Feb. 6th where he discussed his finds in East Africa's Rift Valley.



(Photo taken by Larry Glover)

Huntsville Chapter...

Held its January chapter meeting on Tuesday, the 29th. Their speaker for the meeting was Hunter Johnson from Tuscaloosa (son of Phillip Johnson from the Huntsville chapter). Mr. Johnson is currently a senior at The University of Alabama and has worked on the Gulf Coast survey. The program he presented was on the Bottle Creek Site in the Mobile Delta.

Bottle Creek is a major Mississippian site with the largest mound center in Alabama aside from Moundville. Mr. Johnson's research has focused on the ceramic chronology of the site.

New Members



Michael R. Finn
Tuscaloosa, Al

William D. Little
Talladega, Al

Bryant Loflin
Centerville, Al

In the Alabama Archaeological Society's Past



French Village on Dauphin Island (1Mb61). Approximately one year ago Roger Bishop, a resident of Dauphin Island, Alabama, began construction of a new home on the island. During the excavation of the footings, a large number of artifacts were uncovered. Bishop called Don Bland, known locally as the "Indian Man", who identified the artifacts as Indian and French. Don notified the University of South Alabama and subsequently salvage investigations were begun at the site.

Dating from the early 1700's, this site is probably one of the earliest colonial settlements on the Gulf Coast. The entire village can be located on Du Sault's Carte De L'Isle Dauphine, 1717. The village is depicted as "ruins" on Romans map of 1771. In the early 1700's the entire site consisted of approximately twenty houses, several warehouses, a church and a small wooden fort. The location of this settlement has in recent years been divided into private lots and

development has begun. It is only a matter of time before this site is destroyed. Funds are being sought by the University of South Alabama to conduct extensive salvage excavations at this site so that this valuable information will not be permanently lost. (Taken from February 1974 *Stones & Bones*

Indian Spiritual Foundations

Chant from a hill top:

North, East, South and West
Aid me with my vision quest
Reveal to me my animal guide
As I lay my hand on this medicine hide.

The Foundation:

The Indian life radiates
depth, ceremony and might.
Indian religion was like a hand held
diamond
emitting sacred light.

One light from family, one from nature,
others beyond the individual to the clan.
All focused through personal interpretations
embracing a larger spirit plan.

Each ray comes from different aspects of life
First the home, then the hunt, and now the
dance
Each in turn a new setting of radiance
drawing on set patterns and (flow and)
chance.

Each turn of the diamond, reflects a new
chapter
where unity and life flourished
From verbal skills of the Indian voice,
to actions where the soul was nourished.

All individuals were instructed from
childhood

in the responsible value of Spirit thought
That the soul should be prodded to
prophecy, healing
and leadership when the great Spirit was
sought.

Indian religion focused on simple things
like what water, or trees and the sky meant
This opened the possibility of seeing the
universe through every inanimate event.

The great flow of Indian Spirit was seen by
the Europeans as sacrilegious quirks
Later theologians and historians have come
to
appreciate the seriousness of their
devout work.

Each child had a chosen time
that was announced to the tribe as a vision
quest
A tribal counselor was assigned to cultivate
a young person to his aspiring best.

To seek the vision was an act of adulthood
that brought to the youth a new identity
path
A path that influenced him forever
his courage, his lodge and his warrior
craft.

In addition to the Indian quest
they saw in storm the Thunderbird rolling
across the sky
The lightening and the thunder meant the
great bird was passing by.

Those distant echoes shook the heavens
there was strong medicine in this flapping
bird
The Thunderbird symbol was found on
teepees,
shield and weapon to note
his coming and going had been heard.

Man is the only animal who prepares and
acknowledged deaths cold shroud

The Indian believed that life continued beyond
the river and above the silver of the cloud.

Some tribes advocated painting the face
half black and white with pride
Indicating that life was only part of the
journey
the next was on the other side.

Life flow was even more transparent as
one saw within the growing human pages
Each new step on the journey took the
person
beyond birth, beyond adulthood, beyond
aged warriors to the eternal stages.

Basic to each family were bundles
of stone, bone and selected seeds
These were known as family sacred bundles,
a medicine chest for celebration and
healing needs.

The holy man or priest was colorfully robed
and intoxicatingly smart
This man was called upon for prophecy
before planting, harvest or a revenge war
to start.

Warriors like Geronimo, the Apache, and
Sitting Bull of Sioux fame
Are excellent examples of Indian priests
who through vision brought honor to the
tribal name.

At another level was a medicine man
herbalists, who found his greatest hour on
the Western Plains
His purpose, more a doctor, dealing with
sickness and treating tribal pains.

Unlike the priest or holy man, he exercised
private powers and was exceedingly proud
Often alone in the teepee,
he cured people away from the witnessing
crowd.

Scalping must be mentioned for it too was a
spiritual affair.

The Soul of every man was sheltered in the
scalp
below the hair.

First practiced among the Iroquois, who saw
scalping as a courage endeavor
The spiritual significance of this act
meant the incomplete soul of man would
wander aimlessly forever.

The medicine wheel was brought to the
plains
by the migration of Eastern tribes
The four colors and directions were painted
upon these colorful circular hides.

The wheel observance was led by the Holy
man
as an all inclusive universe meeting place
The four directions provided,
a surface for each participant to find his
meditative place.

In our Judeo-Christian theology we are
apt to recognize and preach
That we confirm all the virtues
the black robes (missionaries) came to
teach.

There was sin, trespass and hell, all foreign
to the Indian ear
He never quite understood why this was
better religion
than the snake ceremony, sun dance or the
harvest Busk year.

The differences in theology are not
abrupt, hierarchical or oblique
It was the philosophy of how one got there
that made the Indian spiritualism unique.

On the other hand, the Christian with
scriptural proverbs from the Lord
See their spiritual lives more directed
by the spirit and the word.

Today we find the native America has
come full circle to the roots
he was urged to reject
His land, his love, his vision have now won
him new respect.

Alabama Archaeological Society
c/o Eugene Futato
13075 Moundville Archaeological Park
Moundville, AL 35474

The warnings of Chief Seattle that the
Washington father's action might ruin the
land
Has found a way into our lives
his words we more easily and humbly
understand.

Maybe man is learning through paved fields
of asphalt
and what the steel plow has cost
A new philosophy of living closer to an
Indian
Spirit, almost lost.

*John Van Valkenburg
Orange Beach, Alabama*

The Calendar



February is *Black history month at Russell Cave*. Special free programs will be offered throughout the month, including talks and videos. For more information call 205-495-2672.

Reminder

The A.A.S. membership is currently at 434, 433 from the United States and one foreign. If you have not renewed your 1995 membership, please do so today. Fill out the back sheet of this newsletter and mail it with your check to:

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