

# Alabama Archaeological Society

UNIVERSITY OF ALABAMA P.O. BOX 6135, UNIVERSITY, ALA. 35486

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RODGER L. SCHAEFER, SECRETARY  
1414 15TH AVENUE, S.E.,  
DECATUR, ALA. 35601

## STONES & BONES NEWSLETTER

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EDITOR  
BRITTAIN THOMPSON  
3609 MONTROSE ROAD  
MT. BROOK, ALA 35213

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MEMBER OF THE EASTERN STATES ARCHEOLOGICAL FEDERATION

### 1971 FUND DRIVE FOR ARCHAEOLOGICAL RESEARCH

APR 1 - 1971

The Archaeological Research Association of Alabama Inc. is planning a fund drive for 1971 in order to continue sponsoring archaeological research projects. Until this year, the fund drive has been directed almost solely toward financing a summer dig. This year, we plan to conduct extensive surface surveys with minor excavation in the form of test pitting to determine which archaeological sites, if excavated, might potentially yield significant new data, with major excavating planned for future years.

All archaeological sites, of course, are important, and a detailed scientific study of each one as soon as possible is the ideal, especially for those sites which are being lost forever to science and history through erosion, vandalism, construction projects, etc. However, we know this ideal is unattainable, so it is our goal to pinpoint archaeological sites which might yield "new" information. In January of last year, the Research Association wrote each chapter a letter reminding our State Society of past accomplishments and suggesting ways of exploring for "new" archaeological data. Portions of this letter are quoted below:

"...You will recall our outstanding joint effort in discovering and defining the Dalton Complex at the Stanfield-Worley Bluff Shelter in Colbert County. This find added "new" data to our knowledge of Alabama prehistory, even adding a new cultural period designation (Transitional Paleo) to our terminology.

"New" data would not necessarily be confined to the older cultural periods. The finding and excavating of an A.D. 1540 deSoto contact site, for instance, would add significant "new" data to our total picture of Alabama history, as would the excavation of a South Alabama Hopewellian burial mound for making comparisons with the Hopewellian Copena burial mounds of North Alabama..."

This year we plan to seek the aid of archaeologists during the summer, fall and winter months to conduct surface surveys and the associated necessary test pitting to pinpoint important archaeological sites for future summer digs. THIS WILL REQUIRE MONEY. THEREFORE, THE FUND DRIVE.

Expenses connected with this sort of survey include the following kinds of things:

1. Travel (Gas, etc.)
2. Per diem (Motel and food)
3. Labor for test pitting
4. Photographic supplies and processing
5. Labor for washing and cataloguing specimens
6. Topographic maps and aerial photographs
7. In some cases, salary for archaeologist

APRIL 1971

Some surveys will be conducted close to the archaeologist's home so on many weekends, expense for lodging will not be necessary, but at other times, overnight stays will be a necessity for an efficient program of exploration of an area.

We are calling again this year on State Society members to furnish leads to important sites. If you know of a site which might justify the expense of having an archaeologist visit, please contact Mr. Steve B. Wimberly, Route 13 Box 826, Birmingham 35243.

We could probably organize a summer dig in 1971 but we do not believe it is to the best interest of our Research Association or our State Society to "dig" just for the sake of "digging". Rather, it is the considered opinion of the Research Association that a much greater contribution can probably be made to the science of archaeology if we concentrate our efforts and finances this year on endeavoring to locate "key" archaeological sites. One archaeologist in the State has already expressed a desire to participate in the 1971 survey project if funds are available, and others can probably fit such a project into their teaching or field work program if we can assure them of funds at least for minimal financing. SO, PLEASE SEND YOUR CHECKS, HOPES AND POTENTIAL SITES NOW - AND ASK YOUR FRIENDS TO DO SO! (See bottom of inside back cover of this Newsletter for donation mailing instructions.)

#### WHAT ABOUT ALABAMA?

The 50 minute color film HIGHWAY SALVAGE ARCHAEOLOGY is available from the New Mexico State Highway Department, P O Box 1149, Santa Fe, N.M., free of charge. A story is told of cooperation between Highway Department and archaeologists. The Highway Department was very instrumental in starting this well organized program which has saved much important data and several sites.

For  $4\frac{1}{2}$  years, Florida has been salvaging archaeological sites on the right-of-way of the Interstate System. A report in the FLORIDA ARCHIVES AND HISTORY NEWS, Vol. 2, No. 1, gives pertinent details of work done and plans to extend salvage work to all Federal roads.

Missouri and Arkansas are just 2 other states that are active in salvage archaeology. Archaeologists in these 2 states recognized the need for an even greater scope of salvage work. The excellent 23 page booklet STEWARDS OF THE PAST (this was available from the Missouri Archaeological Society, 15 Switzler Hall, University of Missouri, Columbia, Mo. 65201) explains the reasons for trying to save this record of our past. The many ways sites and data are being salvaged are given, but they add: "These efforts are no longer adequate". There are suggestions for tasks each one should do now, business man, landowner, collector, amateur, any interested person. "By tomorrow, yesterday will be gone."

What about Alabama? Are we calling upon all possible available funds for Salvage Archaeology? STONES & BONES has several times urged that the Federal funds be better utilized. Is someone in authority to see that all salvage work possible is done? Suppose a site will be or is being destroyed. Who should be notified, and will any action or interest result? I know salvage work is being done. Would it not be a good idea to give it more publicity and inform our members as well as the general public, as to what each can do and the requirements to improve any program now in existence? Surely some of our members have the answers to these questions. Other members, from experience, may have some "Do's and Don'ts" when a site is threatened. STONES & BONES could certainly be the medium whereby ideas could be exchanged and information given. Does this not lead again to the fact that Alabama needs a State Archaeologist and a well organized archaeological program? What about Alabama? Do not the members of the Alabama Archaeological Society have the answer? "BY TOMORROW, YESTERDAY WILL BE GONE!" Volunteers, anyone? (Marjorie Gay, East Alabama Chapter)

(Editor's Note: Surely everyone will agree on the seriousness of the situation very well outlined above. Will someone please turn ON the bubble machine?)

## OUR TWELFTH ANNUAL ARCHAEOLOGICAL FUND DRIVE

As always, we are completely dependent upon our members and well-wishers for financial support in defraying the expenses of conducting whatever archaeological endeavors we adopt as a project each year. Even before reaching a decision as to what is to be done this year, quite a number of our "faithful contributors" have put their signatures to remittances, and we are proud to list recent donators in the order received, and express our appreciation for their assistance:

Sigfus Olafson, Charter Donor and constant encourager from West Virginia over the years (and an enjoyed recent visitor to Alabama), sends us his TWELFTH consecutive generous contribution and thus bids us continuing success.

Mrs. W. D. Thomason, Albertville, increases to SIX the number of consecutive donations she has made to our fund drives, complimenting our ambitions.

Dr. Albert Fisher, Decatur, another of our cherished Charter Donors, keeps his record unblemished and makes his TWELFTH consecutive addition of financial support.

John D. Petric, former Noccalula Chapter member now living in Ohio, becomes our FIRST New Donor this year, combining TWO donations into a very generous total, and we are most happy to add his name to our list of archaeological supporters.

Rodger L. Schaefer, Decatur, in addition to his day-by-day labor as State Society Secy-Treas, finds time and finances to send in his ELEVENTH consecutive donation.

Mrs. Gene B. Whiting, our good member from Montrose, by her donation this year, increases to EIGHT the number of consecutive contributions made to our fund drives.

After reading carefully the outline of this year's proposed activities for research, contained in the lead article for this issue of STONES & BONES, we hope you too will determine to join the TEN who have already contributed this year; and thus make it possible for us to prepare for future excavations with a definite aim. And let us express our thanks in advance for your help!

## RESEARCH YOUR SUBJECT THOROUGHLY

Attempting to restore an artifact? First, be sure you have researched your subject thoroughly and your interpretation is as accurate as possible. An example of a virtually destroyed site is given in the Missouri Archaeological Society Newsletter No. 248, February 1971. The repainting of Salt River Pictographs was done with no apparent research even though old photographs are available. As early as 1938, good records were made of these Indian figures, which are unusual in that they depict action and running. The elements and vandals had taken their toll of this site, whose greatest concentration is in an area of about 125 feet, but many faint details were still apparent. The most outstanding scene seems to depict a battle. A group from the east meets a group from the west. The first 3 figures are apparently being felled by a larger, more dominant Indian, who is in greater detail. He is wearing bird wings on his arms and a bird tail as regalia. His left hand holds a tomahawk as if to strike a blow. Records show this clearly. The would-be artist, in repainting this pictograph, could no longer see these details and "more than likely saw the wing feather markings and interpreted them as being a loosely woven basket. So now we have the once mighty tomahawk-swinging warrior depicted as a lowly domestic, with a basket on the back that at one time proudly displayed a hero's regalia." A destroyed site, but, worse yet, one which could give false impressions without the noting of earlier records and the events of the present day. Again, we say: "Research your subject thoroughly!"  
(Margorie Gay, East Alabama Chapter)



## TIDBITS

These items from SCIENCE DIGEST, editions of February and March 1971, may be of interest to our readers who do not see the publication ordinarily:

An X-ray study being done by Dr. Francis Ivanhoe of London, reveals that Neanderthal Man had rickets. An article in the British publication NATURE suggests the simian characteristics of Neanderthal man may have resulted from Vitamin D deficiency rather than because he was closely related to the apes. All long bones and skulls of the children, studied so far, have typical signs of severe rickets. Adult bones and teeth also show signs of this vitamin deficiency. From our information on his customs and dietary habits, he apparently ate few foods rich in Vitamin D. The fossils from above latitude 40 show the most acute signs of this disease. Thus the farther from the equator he lived, the less access to the sunlight, a very important factor in the production of Vitamin D, made even more acute during the rainy, chilly glaciation period which occurred during part of his 35,000 years on earth.

A possible teaching aid in the identification of skeletal remains - plastic skeleton models for teaching anatomy, made by a small factory in Redhill, Surrey, England are so realistic that recently an American University complained that a real skull had been sent by mistake, in place of the plastic sample ordered!

Mystery or Hoax? It is 60 years since the "Elephant Slabs" were discovered by a small boy in the Indian ruins at Flora Vista, N.M. They still have not been identified as positive ancient Indian artifacts, nor discounted as modern fakes. The carefully incised small slabs of quartzitic sandstone, one 6 x 6 inches, is engraved with 55 neatly arranged signs and pictures, the second, 6 x 14 inches, has 10 petroglyphs. Most prominent and surprising are pictures of elephants. Did the artist see a live elephant? One does not draw an elephant from the skeletal remains! If genuine ancient artifact, this is the only written example, north of Mexico, of an ancient language. If modern, do they contain a message of significance? Perhaps our cryptographers in this modern age of miracles will break the code!

A German professor, Thomas Barthel, claims he has interpreted 50 Inca signs which were thought to be only decorations on a drinking cup and a garment.

In the future, our garbage dumps will perhaps not only offer archaeologists information, but also may yield elements for reuse in industry. According to scientists Drs. Bernard Eastlund and William Gough, fusion devices now being developed will vaporize the garbage by hundreds of millions of degrees of heat and break it down into the basic elements.

"Surface Collections" from the Puerto Rico Trench, 5 miles deep, were recently made by a group of marine scientists. At a depth of  $4\frac{1}{2}$  to 5 miles, this ocean floor, which is quite level, and of a sticky blue clay, probably has the most uniform and unchanging environment in the Atlantic. It is covered with the largest amount of land plant material reported from any trench in the world. Of greatest interest to them was the best specimen ever collected of a Bassogigas, a  $6\frac{1}{2}$  inch fish with small eyes, although it lives in complete darkness. Other items of their haul made by 11 tows over the trench, was the remains of a 15 to 18 foot long Squid, tube worms, free living worms, shrimp-like white crustaceans, 1 inch sea cucumber, small white limpet, tube dwelling anemone, cocoanut husks, tree seeds, fronds, tree branches, mangrove roots, empty paint cans, fruit juice cans, flip-top lids of beer cans, clinkers from steamship firerooms, pieces of old aluminum, empty bottles and flashlight batteries. Man leaves his waste! (Marjorie Gay, East Alabama Chapter)

## CHAPTER NEWS

Birmingham Chapter meets at 7:30 PM on the 1st Thursday of each month in Room 213, Reid Chapel, Samford University. Mr. Hollis Mentzer, Department of Psychiatry, University of Alabama Medical School, will discuss "Psychological Dimensions of Culture" at the April meeting. An excellent speaker, Mr. Mentzer has long been interested in the role of an individual in various cultures.

The Pastfinders, Birmingham Chapter Ladies' Auxiliary, meets on the 2nd Thursday of each month in members' homes. At the home of Mrs. Robert Boudreaux, Carey B. Oakley, University of Alabama, spoke on "The Pinson Cave Excavation", giving a very interesting slide illustrated description. Kitty Sutherland, BIRMINGHAM NEWS writer, covered the subject "Rivers of Alabama" at the March meeting in Mrs. Kingery's home.

Choccolocco Chapter meets at 7:30 PM on the 3rd Thursday of each month in Regar Museum, Anniston. At the March meeting, Anniston architect George Parker will demonstrate through slides and drawings how a dig is drawn, he having been dig architect for an excavation in Palestine where the city Tell Arad was unearthed.

Cullman County Chapter meets at 7:30 PM on the 3rd Monday of each month at Cullman City Hall. The March program will be a film "Plateau and Pacific", one of a series of films on Spadework of History covering West Coast digs. Preparations have commenced for the Fair Booth this Fall, with a view of establishing how much Paleo and Transitional Paleo material exists in Cullman County.

East Alabama Chapter meets at 7:30 PM on the 2nd Thursday of each month in Comer Hall, Auburn University. Dr. Everett Lyle will speak at the March meeting on "An Aboriginal Bowl Manufacturing Site at Dadeville". At the April meeting, Mrs. Dru McGowen will give a slide presentation on "Indians of the Southwest", covering the Navajo Reservation, Acoma Sky Village and Pueblo ruins. Adding to the 1971 Chapter Officers listed last month, Mrs. Dru McGowen is the Chapter Secy-Treas.

Huntsville Chapter meets at 7:30 PM on the 3rd Tuesday of each month in the Madison County Courthouse. Mr. Mark Robb, Professor of Sociology at the University of Alabama Huntsville, will speak on "Paleo Indians" at the March meeting. Refreshments will be served. Exploratory work is continuing on "Constitutional Hall Site" in downtown Huntsville.

Montgomery Chapter meets at 7:30 PM on the 1st Tuesday of each month at the Montgomery Museum of Fine Arts. At the March meeting, Mr. Conrad Bladey spoke on "Exploration of Roman London", displaying color slides showing Roman and post-Roman to Medieval pottery and metal work recovered during a churchyard excavation in London. The April meeting will be held at the Guest House, Prattville, being the Annual Meeting at which 1971 Officers will be elected. The Chapter is assisting the University of Alabama's salvage work on Interstate 65 north of Montgomery, also working on a site at Mt 82 and investigating a fiber-tempered pottery level site at Au 61.

Morgan-Limestone Chapter meets at 7:30 PM on the 1st Tuesday of each month in Decatur City Court Room. At the March meeting, Mr. James McCain, Choccolocco Chapter, spoke on "Palestine Archaeology" giving an exceptionally good talk on excavations in which he participated, with fine color slides illustrating significant finds. Mr. M. L. Myhan of Lawrenceburg, Tennessee, will discuss "Early Man in Lawrence County, Tenn." and will display artifacts from that area illustrating his talk, at the April meeting.

#### ANNOUNCEMENTS - STATE NEWS

##### NEW MEMBERS DURING MARCH:

Jerry Gardner, Wallace Apt. 3-A, Childersburg, Ala. 35044  
Mrs. Basil Hirschowitz, 3200 East Briarcliff Road, Birmingham, Ala. 35223 (Family)  
James L. McBride Jr., 312 - 13th Ave M.W., Birmingham, Ala. 35215 (Family)  
Mrs. Drusilla B. McGowen, 418 Wrights Mill Road, Auburn, Ala. 36830

**ANNUAL MEETING:** The Society for American Archaeology will hold its 36th Annual Meeting May 6, 7 & 8, 1971, on the University of Oklahoma campus at Norman, Oklahoma. A most interesting schedule of meetings has been provided, with symposiums and general

sessions, many of which overlap, on subjects of great interest to both professional and amateur archaeologists.

OUR PRESIDENT GOES VISITING: Amos & Carolyn Wright have made a joint pleasure out of their hopes to build a better State Society. Of a recent trip, they write:

"We visited the Dothan Chapter on March 9 and had a most enjoyable trip. They have a strong group that keeps the chapter going. The library has given them a room to meet in and to make into a museum. They have some display cases and are working hard. Three of the wives, Connie, Joyia and Betty took us out on a field trip the next morning. We covered 6 or 7 sites all within about 10 miles of Dothan, finding such points as Big Sandy, Kirk Corner Notch, Bakers Creek and others, also pebble tools of all types. Everything is highly patinated and is white to ivory in color.

On our way down Tuesday, we had a nice visit with Dave Chase at Montgomery. He has done a fine job with the museum and I urge everyone to visit him.

I plan to call a Board of Directors' meeting for late April at Cullman."

Hugh Wilkie, State Society member living in Georgia, writes: "There is an excellent little 4 x 6 inch handbook put out by Golden Press, a Golden Science Guide, written by Andrew Hunter Whiteford, entitled NORTH AMERICAN INDIAN ARTS, which costs \$1.25 and does not stint the southeastern U.S. Newsletter readers might like it."

GOOD BUY: For those who want to learn more of the early history of our State and the surrounding region at the time when Indians were making history here, you will find the most informative book is PICKETT'S HISTORY OF ALABAMA written in the mid 1800's and republished recently by the Birmingham Book & Magazine Co., 421 N. 19th St. The normal price is \$8.95 but State Society members can obtain it for \$7.15. It is written in a style which is easy reading for its time and is most interesting to anyone who wants to know more of Indians of this area.

NEWS OF AN OLD FRIEND: From the March 1971 issue of THE INTERAMERICAN Newsletter, we extract the following: "SODAY RESEARCH FOUNDATION of Tulsa, Oklahoma, has temporarily terminated its Middle Mississippian dig at the Duffee Site near Jonesboro, Arkansas, after 6 years of work on the site. Dr. Frank J. Soday will give a brief report on the site at the SAA meeting in Norman, Oklahoma, in May. The American Philosophical Society will publish the final, complete report..."

PLAN NEXT WEEKEND to attend the 1971 meeting of the Alabama Academy of Science to be held at the University of Alabama Tuscaloosa on April 2 & 3. A section on Anthropology & Archaeology should be of interest to our membership. All interested persons are welcome, for a small registration fee. This is a chance to have a real archaeological weekend. A visit to Moundville and the University Museum should also be included in your plans.

#### EDUCATIONAL ARTICLE

(Editor's Note: Continuing popular accounts of Indian prehistory, written by Dr. Elaine Bluhm Herold and published in the December 1970 issue of THE PALIMPSEST, publication of the State Historical Society of Iowa, the first 2 having been included in the March 1971 issue of STONES & BONES. This article concludes the series.)

"MIDDLE WOODLAND INDIAN LIFE. If a visitor from the Old World had traveled across the Midwest about the year 1 A.D., he probably would not have been impressed by the villages he saw, but he might well have described the earthworks and the ceremonial paraphernalia and ritual with much enthusiasm. The Middle Woodland Indians were excellent craftsmen, producing some of the most beautiful implements, pipes, figurines and ornaments found in the New World.

The Indians lived in small villages scattered here and there along the minor

streams and rivers. In Illinois the villages were often on the flood plain, while the mounds were grouped above them on the bluff. The villages were perhaps 1 to 3 acres in area and contained possibly 5 to 15 houses.

Three kinds of houses have been reported from sites in Illinois. Long oval houses were found under 2 mounds in Fulton and Mason Counties. In Pike County, in central Illinois, a circular house some 40 feet in diameter was uncovered. The walls of the house were supported by posts which had been set in the ground and wedged with stones. Inside the house was a central firepit and a number of storage and/or refuse pits. In northern Illinois near Rock Island and in Wisconsin smaller oval houses averaging about 15 feet in length have been excavated. These houses had interior refuse pits and some had firepits as well. Walls of these structures were also supported by posts set in the ground. There is no direct evidence of the superstructure of any of the houses, but presumably they were covered with some type of matting or bark, or perhaps wattle and daub.

The people supported themselves by gardening or farming - raising such cultivated plants as corn, beans and squash, and perhaps varieties of wild plants such as pig weed. Charred remains of food plants have been recovered from archaeological sites as well as hoes of large mussel shells and chert which were used in tilling the soil. The women probably did much of the caring for the gardens and also collected wild nuts, fruits, berries and roots in season to augment the cultivated food supply.

The men hunted for deer, smaller game, ducks, geese, swans and turkeys. The abundance of animal bone in the middens provides evidence of the kinds of animals and birds which were hunted and the importance of deer in the diet. The projectile points of chert (impure flint-like rock), bone or antler, and the spear and spear-thrower, or atlatl, appear to have been the weapons. We know that fish and shellfish were also important dietary items. Fishhooks of bone have been found at some sites and the Indians probably also used spears and traps as well.

It is quite possible that the population of the village varied from season to season. The Middle Woodland Indians, like their later historic counterparts in the Midwest, may have gathered in spring to prepare fields and plant crops and participate in some kind of spring planting ceremonies. In summer the able-bodied men and women may have gone on hunting expeditions from time to time while the young and elderly remained behind to watch and care for the crops. There may have been times when much of the village camped along the stream or river and collected mussels, throwing the shells down and slowly contributing to the formation which archaeologists would one day describe as a shell midden.

Undoubtedly in the fall, at harvest time, there was another gathering of the group in the village. Certainly there would have been some singing, dancing and thanksgiving, along with the work of harvesting the crops. The squash had to be cut and dried and the corn shelled and stored for food during the winter months ahead. Some corn and squash seeds had to be saved for seed for the following spring. The Indians were aware of the need for selection of the best seed and in time improved the crops they were growing.

In winter the village may have been abandoned or occupied by only a few of the old and infirm, the remainder going off to hunt in order to support themselves until the next spring. On these seasonal movements away from the village to hunt and fish and collect, the group may very well have occupied the same locations several years in succession thereby creating the accumulations of refuse which archaeologists today identify as campsites.

Each Middle Woodland community had to be quite self-sufficient. Not only did the inhabitants produce their own food supplies, but they also made their own tools and utensils. The men were good flint-knappers and stone-carvers. The many well-made projectile points and knives, scrapers and parallel-sided blades of local and imported chert testify to that. From selected river pebbles, they shaped stone celts and axes.

The stone objects which evoke the most enthusiastic comments by people today are



those which we classify as ceremonial - well-made knives and blades which were chipped from obsidian and beautiful platform pipes which were fashioned from Ohio pipestone and other fine-grained stone. These pipes with straight or curved bases had plain bowls or bowls carved to represent native birds, animals and rarely human forms. Sometimes the eyes of the birds or animals were set with river pearls or copper. In most cases only the bowl of the pipe is carved but an unusual specimen represents a duck sitting on the back of a fish. Most of the pipes and rings and ear-spools are found in the mounds with the burials and cremations. The largest quantity of these artifacts have been found in Ohio but they do occur in sites in other states.

We may guess that the men also produced the sophisticated geometric ornaments cut from sheets of mica. In their book *INDIANS BEFORE COLUMBUS*, Martin, Quimby and Collier have said that the Hopewellian Indians in Ohio were the finest metal workers in North America before the coming of Columbus. The metal ornaments and tools were made by beating and annealing copper. Very rarely were ornaments made of meteoric iron or silver. Most of the metal was utilized for ceremonial objects - headdresses, breastplates, bracelets, beads and earspools. Utilitarian objects included awls, celts and chisels of copper.

There were also implements and ornaments of wood. Because of the nature of the material, only a few charred fragments have been preserved, but they provide some indication of the skill of the wood-carvers. The quantity of woodworking tools - adzes, axes, celts, chisels, drills and knives also indicate the importance of the craft.

We assume that the women were the potters as they were in historic communities. The locally produced utilitarian ceramics were usually rather plain and varied from area to area. Some had smooth surfaces, others were cordmarked and others had what resembled fabric impressions. Most utilitarian pottery developed out of the Woodland which preceded Hopewell in the area.

The local utilitarian pottery in the Illinois River Valley is called Havana Ware by archaeologists. In terms of its construction, it also seems to have developed out of the earlier local Woodland ceramics. The pottery is decorated with stamped designs, rouletted lines and areas of geometric patterning. These design techniques may have been the forerunners of what seems to be regarded as typical of the Hopewellian ceremonial ware.

The ceremonial ceramics known as Hopewell Ware are found throughout the eastern United States, and have a greater similarity in design motif and appearance than the utilitarian. Many are low jars or bowls with rounded or flattened bottoms. They have cross-hatched bands along the rims and are decorated with smooth areas and areas of rocker or dentate stamping. Some designs are geometric but the stylized bird-serpent motif is the hallmark of the Hopewellian cult.

The women probably also did the weaving and manufactured the clothing. Examples of plain woven, looped and twined textiles have been found. Often they are preserved because they have been wrapped around or placed near copper objects. Some of the plain weaving may have been done on simple looms or frames, although there is no direct evidence of this. Occasional pieces of fabric were decorated with painted designs. In addition to weaving, the women may have tanned the skins to make clothing, robes and moccasins.

A number of clay figurines have been recovered from Hopewellian mounds in Illinois and Ohio. Both men and women are modeled in a realistic manner and often they are painted to show details of dress and body ornamentation. Some depict people in every-day attitudes, while others show individuals in more ritualistic activities. One shows a mother nursing a child, another has a child on her back. One is of a female having her hands in front of her, and one is of a male holding a spear-thrower or atlatl.

From the figurines and the burials we get a picture of the dress of the Indians. Women wore wrap-around skirts of red or black. Their hair was parted in the center and pulled back into a knot on the back of the head or put into a long braid or twist and allowed to fall down the back or over the shoulder. Ears were exposed and often decorated with earspools. They wore sandals or moccasins on their feet. When



dressed for special occasions they wore necklaces of beads, arm bands and beaded ornamentation on skirts and sandals.

The men wore breech cloths and moccasins. They had their hair pulled into a knot above the middle of the forehead or most of the head was shaved leaving a ridge of hair down the crest of the head. Men also wore necklaces of shells or bear teeth, and earspools. Ceremonial paraphernalia included antler headdresses, cut human and animal jaws, and copper breastplates.

Although many Middle Woodland villages were small and probably self-sufficient as far as their daily economic activities were concerned, they were not completely independent and isolated. There was a widespread trade network which brought in raw materials from great distances and saw the dispersal of goods throughout the area. Obsidian was imported from the Rocky Mountains to the west, marine shells and sharks teeth came from the Gulf of Mexico and the southern Atlantic coast. Copper from Upper Michigan was traded to the south. Mica from the Appalachian Mountains in the south moved north and west. How these goods were transported is not known. Perhaps they were moved from village to village, or they may have been spread by a special group who did little but trade and spread the ideas of the Hopewellian ceremonial cult. Actual finished items of the ceremonial cult like the pipes, copper celts and ornaments, and some of the pottery, may have been traded as well as the raw materials.

Another facet of the Middle Woodland Indian life which must have required the cooperation of a number of people was the building of the large mounds and earthworks. In Ohio there were large geometric enclosures consisting of rectangular, round or octagonal areas enclosed by walls with openings or "gateways". In some cases, the enclosures were connected by walled passageways. Some were several hundred feet across and the area included varied from a few acres to over 100. The largest, according to Prufer, covered 4 square miles at Newark. Those located on hilltops have been designated as "forts". Others were located in valleys. Most of them were built for ceremonial reasons. Burial mounds are often located inside of the enclosures.

The burial mounds ranged in size from small subconical mounds 30 or more feet in diameter to large elongated mounds. Apparently in Ohio the Indians first built rounded or elongated structures with walls supported by posts. Some were roofed, others were not; the larger ones were divided into sections which may have been covered. The floors were covered with sand.

In some of these structures individual bodies, dressed in finest clothing and jewelry, were placed on their backs on rectangular platforms on the floor around which a log tomb was constructed. In others, cremations were placed on platforms. Usually there was more than one individual in a tomb. Grave offerings, placed with burials and cremations, included pipes, cut sheet mica, copper axes and ornaments, beads and pottery vessels.

When the tombs were filled, they were covered with small mounds of earth and the wooden structures around them were burned. Then a larger mound of earth was erected over the whole area with the outline of the wooden structure serving as the limit of the mound base. When there was no more space in an enclosure, a new site was selected for another.

The construction of such large enclosures and the large and impressive mounds must have required the cooperative efforts of more than the occupants of one small village. Prufer has suggested that the individuals buried in the mounds were members of a privileged class whose survivors organized the labor for the construction of the monuments. Perhaps this privileged class was a small priestly ruling group who occupied the enclosures part of the year. At any rate, some inter-village social organization was required to plan the structures and organize the labor.

In Illinois most of the mounds are subconical structures which are located in groups along the bluffs above the village sites or nearby on the flood plain. There are usually 5 to 15 mounds in a group. However, some groups are larger. There are 81 mounds in the group at Albany, Illinois.

Usually, a mound was built by removing the top soil and putting down a layer of

clean sand. A pit was dug in the center of this prepared floor and a log tomb was built around it. In some mounds the tombs were of logs and stones, or of stone slabs. In other mounds, there was no subfloor pit, but the burials were placed on the prepared floor.

Both extended and bundle burials occur in the mounds and in some instances there are also cremations. Individuals of both sexes and all ages have been found. Grave goods - ceramics, pipes, earspools, beads or occasional utilitarian objects - were placed with some individuals in a tomb. Often special dark soil was placed over the burials.

In some mounds there is evidence that the tombs may have been open and individuals added from time to time. During the interim the tomb may have been temporarily covered with matting or bark. Sometimes a number of individuals appear to have been bundled and stacked at one end of the tomb, or on top, after it was closed. The contents of the mounds vary, no 2 are identical, even in the same group. After the tomb was filled, earth was piled over it, a basket load at a time, until the mound was completed. Surveys have indicated that the ratio of mound group to village sites in the Illinois River Valley may be one to 3, so perhaps several villages cooperated in building the mounds in a group.

The ceremonial aspect of the Middle Woodland life is the most impressive. Undoubtedly their religion was concerned with gods who were associated with the sun and the rain and fertility for these things are important in the lives of simple agricultural peoples. It was suggested above that in the annual cycle there may have been ceremonies associated with the planting and harvesting of the crops. We would probably find that there were others connected with success in hunting. No doubt there were other rituals associated with the birth and naming of children and their passage into adulthood.

Bear ceremonialism may also have been practiced for there were bear teeth and imitation bear tooth ornaments as well as cut and polished sections of bear jaws, but bear bones are missing from the village debris. In historic times Indian groups in the northern part of North America were very respectful of the bears. They avoided eating them or, if eaten on special occasions, the bones were gathered and given special treatment and not placed with the other refuse.

The most spectacular aspect of the ceremonial life as far as the archaeological record is concerned is that associated with death. Great care was taken in the dressing and laying out of many of the individuals buried in the flesh. In Ohio, the great majority of individuals were cremated. These were probably exposed on platforms until the flesh disintegrated and then the bones were gathered and cremated in special basins before being placed in the tomb in the mound. There undoubtedly was a certain amount of ritual associated with each stage in this burial procedure. As most of the mounds, and the tombs within the mounds, contain more than one individual, it is possible that the final burial rites - the placing of the individual skeletons in the tombs, and covering the tombs with earth, may have taken place only once a year. Or, it may also be that once every few years individuals from many villages gathered their dead and, with much feasting, singing and dancing, placed them in the tomb. The best of their ornaments of copper and mica and beautifully made flint blades and copper celts as well as pottery vessels, shell containers and copper, pearl and shell beads and pipes were placed as offerings. Similar feasts and rituals took place among a number of tribes in historic times.

We may imagine that the processions winding around the mounds must have been impressive - some priests wearing robes with copper and mica ornaments attached and necklaces of shell and copper beads; others dressed in antler headdresses. There may have been musical accompaniment with men playing panpipes of copper and silver and perhaps rattles, drums and whistles. Such rituals would have been long remembered.

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