

iowa archaeological society

# newsletter



## Editor's Note

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Issue 111 is a special edition that celebrates the relationship between the Iowa Archeological Society and the Native American citizens of Iowa. Who can forget the inspirational talk by Charles Pushetonequa at the 1976 annual meeting or the **Newsletter** covers of the Pushetonequa family. We have benefited greatly from the wise counsel of Maria Pearson and Don Wanatee. More recently, we have welcomed the Cherokee poet, Robert Conley, to the land-between-the-rivers. I.A.S. has shown that there can be a dialogue between Native Americans and those who study the culture of their ancestors. Perhaps more important, a mutual respect and friendship has emerged between some I.A.S. members and some of the Native American peoples. Hopefully, this will be the future direction of the Society and as well as general populace of Iowa.

This issue presents the art, poetry, stories, and beliefs of several Native Americans. It also includes a few lines about the burial controversy and the compromise solution that has made Iowa a leader in the settlement of this important issue. The final article represents the side of I.A.S. that should interest all of us, a study of lithic technology at Lake Red Rock.

The blending of Native American thought and spirit with the scientific study of early peoples in Iowa is the proper way to approach our past. It is important that strict scientific methodology and careful analysis be employed to present the most accurate picture possible of those who came before us. Yet, when we study ancient native peoples, the archaeological remains are only a fragment of the story. We also must comprehend the spiritual and cultural beliefs of these people that have been preserved by

oral tradition and custom among the contemporary Native Americans.

We will never know exactly what happened in the past due to the wide chance for misinterpretation through oft repeated stories and the many factors that can impede archaeological research. We can gain enormous benefits, however, from even a glimpse of the lives and thoughts of our predecessors; for in a real sense we are striving to know ourselves. What a shock it is, for example, to realize that in our constant striving for "progress" in a highly technical existence, we have lost our desire and ability to co-exist with the natural world that sustains us. This is why it is appropriate that we take every opportunity to share the wisdom and resources of the Iowa Archeological Society and the Native American peoples. One can hope that in a small way our understanding of each other will be a beginning of a new world for those who will some day call us the "ancestors."

Special thanks to Robert J. Conley, Wayne Pushetonequa, Charles Pushetonequa, and Donna C. Roper for their contributions to Issue 111. We appreciate the permission of Dr. Sam W. Grabarski, Executive Director of the Iowa Arts Council and Harry S. Budd, Director of the Office of Project Planning and Research Division of the Iowa Department of Transportation, to reprint Robert Conley's poem. We also want to acknowledge Duane Anderson, State Archaeologist, and the Iowa Humanities Board for allowing us to use quotations from **The Study of Ancient Human Skeletal Remains in Iowa**. Finally, a warm thank you to Running Moccasins, also known as Maria Pearson, for the inspiration to do this special issue. Gary L. Valen Conway, Ark

The Iowa Archaeological Society is a non-profit, scientific society legally organized under the corporate laws of Iowa. Members of the society share a serious interest in the archaeology of Iowa and the midwest.

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There are several members who have not responded to the dues reminders Mrs. T. has sent out. This may be the last newsletter these people who are in arrears will receive. Please check your dues payment on cards. The Society appreciates the support of all the I.A.S. members in the past, present and future. And a reminder that the Society operates on a calendar year and dues may be paid to Ruth Thornton; I.A.S. Treasurer; 326 Ortego St.; Storm Lake, IA 55088 at anytime.

# A Preliminary Evaluation of Lithic Technology at Lake Red Rock

by  
**Donna C. Roper**  
**Gilbert/Commonwealth**  
**Jackson, Michigan**  
**July 1984**

## Introduction:

A cultural resources reconnaissance at Lake Red Rock was conducted in late summer 1983 by archaeologists from Gilbert/Commonwealth (Roper et al. 1984). An important objective of the fieldwork was to revisit previously recorded sites, to assess their current condition, and obtain materials that could be employed in making temporal and functional assessments. Surface collection procedures at each site were casual and were limited to obtaining temporally diagnostic materials (projectile points, ceramics) and a grab sample of material exposed on the surface. This strategy might not be the wisest in many situations, but most sites examined were on the shoreline and had been inundated during a high water period in August 1983. Thus, the spatial relations of this material likely were compromised and it was felt that limited collection would permit the desired temporal and functional assessment.

The collections contain a moderate amount of pottery, but are comprised largely of lithics. Analysis of the recovered chipped stone artifacts had three objectives: identification of temporally diagnostic forms, general evaluation of assemblages, and evaluation of technological strategies for stone tool manufacture. The first two objectives were only partly met since relatively few diagnostic artifacts and tools in other than fragmentary condition were recovered. Evaluation of technological strategies was extremely productive, however, and helped explain why so few whole tools, including diagnostics, were recovered. This paper presents the general results of this technological evaluation, along with some implications for assemblage morphology.

## Geologic Setting

Red Rock Dam is on the central Des Moines River 65 kilometers downstream from where the river breaches the Bemis Moraine. In the Lake Red Rock area, the river thus traverses

the Southern Iowa Drift Plain (Prior 1976). It is incised through the upper deposits of late Pleistocene loess and early Pleistocene drifts and into the underlying bedrock. This bedrock in the upper part of the lake is the Cherokee Group of the Pennsylvanian age Des Moines Series of sandstones, shales, and coal. A valley constriction about where the lake is crossed by Highway 14 (i.e., near the former town of Red Rock) corresponds with the head of outcrops of the Mississippian age Meramec Series of sandstones, limestones, and dolomites (Hershey 1969, see also Lees 1916:564). The St. Louis Formation of limestone and dolomite appears a few kilometers further downstream (Lees 1916:564-564) and is described as locally containing chert (Hershey 1969). Overall, however, the prehistoric inhabitants of the central Des Moines valley would have had little in situ chert available within the immediate drainage and would have had to largely rely on the drifts, moraines, and outwash to procure raw material for stone tool manufacture. Alternatively, chert could have been imported, traded for, or procured during forays into other valleys. Any of the available procurement options would have had important ramifications for assemblages found on sites in the region and should be immediately recognizable in the collections.

Examination of collections from the 1983 reconnaissance suggests that the prehistoric inhabitants of the Red Rock area responded to the dearth of chippable chert in three ways: 1) they extensively used a bipolar flaking technology, 2) useful tools were extensively maintained and modified, and 3) tools were generally small.

Each of these three responses has important consequences for the observed form of lithic assemblages and is here described in turn.

## Bipolar Reduction

Bipolar flaking is a very old lithic reduction technique. It was used by the Late Paleolithic inhabitants of Choukoutien Cave in China and later throughout the world and in many prehistoric periods. It was only in the early 1960's that it was recognized in New World lithic assemblages, the specific case being assemblages from the northern Lake Michigan area (Binford and Quimby 1963). It has since been identified in other parts of North America (Leaf 1979:40 lists many of these areas, although bipolar flaking has been identified in other areas as well) and it is often speculated that the major reason it is not more widely described is that it is often not recognized.

The technique is actually rather simple. The raw material, often a cobble, is held on a stone anvil and a hammerstone is used to deliver a vertical blow. The force thus delivered will split the cobble, remove flakes the length of the cobble, remove flakes of varying length, or do little harm to the cobble except to produce some battering and perhaps very small flakes. The latter two situations produce cobbles with some battering or short flake removals. These are of little interest in studying technology, except that occasional examples of cobbles that have been tried are found archaeologically and do occur in the Red Rock collections. By-products might include a few small flakes.

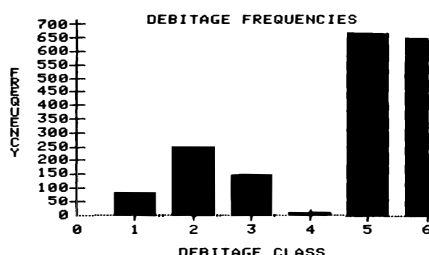
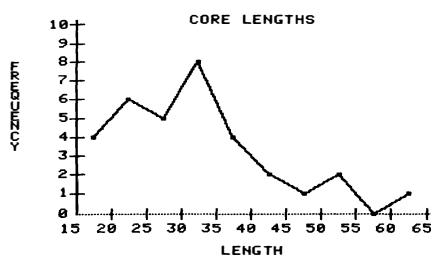
Normally, however, it is expected that the force of the hammerstone blow will travel

the length of the cobble and rebound from the anvil, splitting the cobble or at least detaching flakes from it. Since it is possible to drive off flakes the length of the cobble, bipolar flaking is well suited to deriving usable flakes from small pieces of raw material. Several classes of material will be observable archaeologically, including spent cores and core fragments, unused flakes, some of which may have opposing bulbs of percussion and ripple marks (resulting from the rebound of the force of the blow), other small or broken flakes, and shatter, a fairly large quantity of which is often produced (e.g., Binford and Quimby 1963; Leaf 1979; McPherron 1967:134-135). Anvils and hammerstones, being comparatively bulky and heavy, might also be left at a site where bipolar reduction was conducted.

All expected items are present in the Lake Red Rock collections. Cores are especially abundant. A total of 47 specimens were collected, 33 of which were identified as split cobbles/bipolar cores. Several authors (e.g., Binford and Quimby 1963, Leaf 1979, McPherron 1967) have devised typologies to account for the variation among bipolar cores, but these typologies were not used to sort the Lake Red Rock cores. Basic metric data were generated, however, and will illustrate the point made earlier that bipolar flaking is suited to working small pieces of raw material. Lengths (measured along the axis of flake removal) range from 18.6 to 61.4 mm with a mean of 32.5 mm, standard deviation of 10.2 mm, and median of 31.2 mm. However, Figure 1 shows that these central tendency measures are somewhat misleading and the

majority of the cores are 35.5 mm or less in length.

The appearance of the debitage is also conditioned by the use of bipolar flaking. The total aggregate of debitage was sorted into three classes: whole flakes, broken flakes (flake fragments), and shatter. Whole flakes were defined as those retaining a striking platform and positive bulb of percussion



and with ripple marks on their ventral surface (see Crabtree 1972 for definitions of flake terminology). Flake fragments are thin pieces of chipped stone which retain portions of the ripple marks but do not retain the striking platform or bulb of percussion. Shatter is considered to be those pieces of chert which are angular and broken along more or less straight cleavage planes with no bulbs of percussion or striking platforms.

Broken flakes and shatter were not further divided. The number of items within each class was simply enumerated. Whole flakes were further divided by the simple expedient of size-grading them through a set of nested sorting screens with mesh sizes of 2, 1, 1/2, 1/4,

and 1/8 inches.

The relative amounts of debris in each class are summarized for the entire collection in Figure 2. Three things are notable: 1) many small flakes are present, 2) many broken flakes were collected, and 3) a large quantity of shatter is present. Collection was not systematic at most sites, leaving a quantitative comparison not totally reliable, yet it is precisely those debitage classes that are best represented in the collection that we would least expect to collect under casual collection circumstances. Broken flakes may result from post-deposition modification, to be sure, but they may also be expected with bipolar flaking. Some personal experiments with bipolar flaking have shown that detached flakes may fall onto the hard anvil and break. The tendency for large amounts of shatter to be produced has already been noted.

The use of a bipolar flaking technology influences the total lithic assemblage in several ways such that erroneous site functional interpretations may result if the technology is not properly identified. At least three areas of confusion may be identified:

1. Tested cobbles may be mistaken for chert hammerstones. I have not attempted bipolar flaking with cobbles from the central Iowa drifts, but experiments with cobbles from several other areas of North America has shown that some cobbles are intractable to even the hardest, best aimed blows. Some battering may appear on these cobbles or small flakes may be detached. This battering of small flake removal can resemble the battering on hammerstones.

2. "Pitted manos" are not uncommon in Midwestern as-

semblages and are identified in the Lake Red Rock collections. These artifacts are often interpreted to represent vegetal food processing. However, the anvil used for bipolar flaking need not be large and a rock that is somewhat flattened on both sides provides the most stable surface. Most "manos" are made from rock that is softer than chert, and experiments have shown that repeated use of a single rock as an anvil will produce shallow, circular pits in a relatively short period of time.

3. Debitage size-grade profiles such as that in Figure 2 that are skewed toward the smaller flakes are often interpreted to represent the later stages of the reduction sequence. It is clear, however, that large flakes will not be produced if the cores are small. It is furthermore the case that many such larger flakes as were produced were probably subsequently modified into tools. A further indication that earlier stages in the reduction process were occurring is the presence of large quantities of shatter.

Overall, inferences as to the function of sites do not derive from simple examination of a few assemblage items. Rather, the total signature of material classes in the Red Rock collections suggests that many of the sites at which bipolar flaking remains were collected may have the full range of lithic reduction represented. This may be stated as a hypothesis amenable to testing during future work at the lake.

#### **Other Responses**

The other two responses to the paucity of chippable chert are more quickly described. First, useful tools were apparently extensively maintained and modified. The effects of maintenance and modification are rather subtle. Several observations about the collections suggest that this was occurring,

however. The major parts thereof. We are fairly certain that recovery of whole tools, especially projectile points, was biased by collector activity. Nevertheless, a relative lack of whole or nearly whole tools could also indicate that specimens were used and maintained for as long as possible and that even large fragments were reworked to new forms. Note that this would in fact increase the amount of small debitage present at a site. It would also reduce the number of whole tools and large fragments by lowering the probability of a tool being discarded at a given locus. Reworking of broken edges was noted on a number of tools and several other specimens are asymmetric, possibly as a result of reworking. Lateral cycling and recycling could also be comprehensively examined with larger and more systematic collections from central Iowa.

Finally, the overall small size of tools is perhaps a further response to the scarcity of chert, and to the availability of mostly small pieces of material worked with a technology suited to working with small pieces of raw material. For example, the longest dimensions of 12 complete bifacial and unifacial tools range from 22.4 to 59.6 mm, but only one of these 12 artifacts is longer than 38.5mm. This calculation excludes small unnotched triangular points. Some of the included tools could be small for stylistic and functional reasons and because of reworking; nevertheless, the overall small sizes are considerably smaller than those observed in assemblages from areas such as the Mississippi and Illinois valleys where large quantities of large blocks of chippable chert are available. This limitation on overall tool size also was noted at Coralville Lake where it was observed by Morrow (1983:109) that "not one of the chert samples

gathered at the Coralville Reservoir could have been knapped into a refined tool of any great size (i.e., a biface over 4 inches long)." It has also been noted in other portions of the Midwest where chippable chert is scarce (e.g., Winters 1969:24; Roper 1978:28 - both in parts of Illinois where primary chert sources are absent).

It is interesting to note that the inhabitants of the central Des Moines River valley did not employ one common response to the scarcity of chert, viz., the importation of high quality cherts from outside the valley. The analysis of the Red Rock collections did not include an assessment of raw material types; however, certain raw materials, particularly from southern Illinois and the Crescent Hills area of east-central Missouri were widely circulated and used during the Middle Woodland period in particular. These materials are highly distinctive, but no examples were observed in the Red Rock collections. They will, of course, be looked for in future analyses.

#### **Conclusions**

It is difficult to discern whether the technological trends just described pertain to the entire prehistoric sequence in central Iowa or are confined to particular cultural traditions. The sites presenting the best evidence for a cobble reduction technology also produced Woodland pottery. The presumption that bipolar flaking was being employed by Woodland peoples may well be accurate, particularly since this technology was being employed by Woodland populations in other parts of the Midwest and Great Lakes (e.g., Binford and Quimby 1963, McPherron 1967, Roper - personal observation). Further, it does not appear from the literature of Archaic sites such as Cherokee Sewer (Anderson 1980) that it was

being used during the earlier periods. The Archaic literature for central Iowa is extremely limited, however, and may not yet accurately reflect the full range of Archaic technology.

Yet, absence of a technological tradition adapted to the use of small pieces of raw material in the Archaic and its presence during the Woodland could be indicative of changes in prehistoric mobility patterns. As a rough generalization, Archaic hunters were likely rather more mobile than the Woodland populations of central Iowa. The annual subsistence round could have included chert-producing areas. Woodland populations, on the other hand, were likely more sedentary and drew their resources from a more circumscribed area. Current models of Woodland adaptation in the Midwest suggest that regional variants within the Prairie Peninsula may correspond to territories of specific local populations. These territories may have been relatively large and loosely bounded during the Middle Woodland period and become more rigidly demarcated during the Late Woodland period. Nevertheless, the reduced mobility and size of the exploited territory could have precluded Red Rock area Woodland peoples from access to major primary chert sources, forcing them to rely on the locally available material and to adopt a technology suited to maximizing the use of this material.

The dearth of good quality cherts in central Iowa has been noted by several authors (e.g., Gourlay 1983:109; Morrow 1983:103). But aside from Morrow's above quoted observation, the literature contains no discussion of the responses of central Iowa's prehistoric inhabitants to the shortage of this very important resource. It has been the major purpose of this paper to suggest possible re-

sponses to this shortage by presenting some observations on assemblages from recent work at Lake Red Rock. Investigations at the lake will continue in 1984 and one theme of the analysis will be the refinement of perceptions of technology. This will be coupled with continued refinement of the chronology to model changes through time in technological traditions. From this will eventually come a better understanding of prehistoric adaptations in the region.

### Acknowledgements

The investigations from which this paper derived were conducted under Contract No. DACW25-83-C-0064 with the U.S. Army Corps of Engineers, Rock Island District. Charles Smith of the Rock Island District and the staff at the Red Rock Dam provided invaluable assistance in coordinating the field work. Deborah K. Rhead, Joseph Schuldenrein, and H. Edwin Jackson also participated in the fieldwork in September 1983. The collections and records from the work are currently at the Gilbert/Commonwealth laboratory in Jackson, Michigan pending final deposit with a repository in the State of Iowa.

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Donna C. Roper has conducted archaeological investigations in Illinois and Missouri for many years and has been a long time member of I.A.S.



# The Study of Ancient Human Skeletal Remains In Iowa

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Saturday, March 12, 1983  
Indianola, Iowa

A Symposium sponsored by the Iowa Humanities Board and the National Endowment for the Humanities in cooperation with the Office of the State Archaeologist of Iowa and Simpson College.

The following quotations are direct statements made at the symposium by several of the participants. It is not possible to share all of the expressions or even the scope of the discussions that took place at this event. The words that are reprinted here provide a brief overview of an issue that will require understanding and sensitivity by all of us.

## **Views of the Anthropologists**

Douglas Owsley, assistant professor of Anthropology at Louisiana State University

The state of Iowa has initiated a reburial policy for human skeletal remains of archaeological context. In view of this policy, it is necessary to reemphasize that any bones and teeth recovered should be comprehensively examined and detailed observations acquired before reburial occurs. This procedure, if completed in comprehensive and systematic fashion by trained skeletal biologists, will help minimize the loss to future generations of valuable information of medical and historical significance. Analysis means more than simply the determination of age, sex and race. Other details of significance would include observations that can be used to derive information regarding interpopulation relationships, health, nutrition and environmental adaptation. The objective is to derive comprehensive data for scientists concerned with Iowa's prehistory and skeletal

biology, and to provide descriptive data and photographic documentation of the skeletal material as a permanent record for future researchers. All observations should be based upon the most up-to-date standards and techniques presently available. At this point, it is necessary to describe the types of data that should be included. It is also necessary to point out that I have applied these same observations to historic period white burials as well as Indian samples. (pp 18-19)

Robert Hall, professor of Anthropology, University of Illinois at Chicago

I believe that if someone can look into the ground and into the face of someone long buried and be able to see that individual not as dry bones but as a living person, as someone loved and respected in his or her own lifetime, that person is not truly dead. That is the only way I hope to survive this world myself. The most I can hope for is to be remembered as an individual who had something special to do and something special to say. For this meeting my message is that archaeologists can help to prevent some of our ancestors from becoming truly dead and gone. I say this as an archaeologist, but I say "our ancestors" because I am including my own Indian ancestors among the dead I am talking about. For many years the only thing I knew about Iowa was what my great grandmother told me when I was young. My great grandmother was Indian-Mahican, Ottawa, and Menominee. At the age of twelve she traveled with her family in a birch bark canoe down the Wisconsin River and into the

Mississippi. Her father built a cabin near McGregor, Iowa, where they spent the winter of 1864-1865. They had planned to travel on to Kansas, but they came down with malaria when they got to the Mississippi. After the winter my great-great-grandfather was called back to Wisconsin because of some tribal business he had to attend to. He was a Stockbridge Mahican. Everyone returned to Wisconsin except my great-grandmother's brother, who went off to the Civil War. I am here today because of the many things I learned about my Indian ancestors from my great-grandmother and grandmother. I am not an Indian, but my great-grandmother "lives" in me.

## **Views of the Native Americans**

Maria Pearson, Yankton Sioux, member of the Indian Advisory Committee for the Office of State Archaeologist and consultant for the Dept. of Transportation

I am a Yankton Sioux and I take great offense in the desecration of the dead so that you can gain your knowledge. People have asked me what I think of the person who donates his body for the pursuit of science. I think that's fine. But my ancestors did not donate their bodies to science. That is the difference. We already have all this vast educational material on the shelves, yet it's not reported on; it's not used. Look at the price that was paid for this material, the mental anguish. From the Indian perspective it is so useless to study bones. So why is it necessary to do more of the same? I think we all see things that are wasted. You know that the material things wasted is criminal, but to drain the human spirit is

even worse. It is tragic. Even today, when any burial is opened, it causes pain. When I tell you that what you are doing has done nothing for my tribe, it doesn't wipe out your actions; it does not reduce the value of what you do. \*(p.p. 32-33)

Donald W. Wanatee, Sr., Mesquakie, member of the Indian Advisory Committee and director of Social Services for the Sac and Fox in Iowa

I would like to say just a few words. At the last meeting in Des Moines, I was puzzled by the proceedings. Now I am more aware of what is needed. The Mesquakie burials first placed in Iowa began in the early 1700's. We began to bury our dead in the area of the Settlement about 1835. That is the best protection for our dead—to bury them on our settlement. We still regard burials as sacred, the ground becomes hallowed. We have a way among our people when someone dies. There are ceremonies for four days. We call his name and his clan on the first day so that everyone knows that "so-and-so" died. The second day we have a wake and we stay up all night. For four days the spirit wanders all over the world. We regard the world we walk as a world where spirits roam. Sometimes they return home and observe, observing their own bodies and waiting for them to return to dust. On the fourth day we sanctify the burial, using words that we have always used. I don't know how other tribes do it. This is the Mesquakie way.

Lately my people have asked what happens to the body when it is taken to a funeral home. The undertaker told us

that the body is cleaned and scrubbed, the veins cut and the blood drained. Then fluid is injected into the body. Since the New Year, we Mesquakie have refused to take our dead to funeral directors. We don't want anyone to remove the blood from our bodies. Our blood is sacred, we don't want it to flow in sewers or gutters. The state comes in and tells us that we violate the law. But we feel so strongly that our blood is sacred that we will not take them to the undertaker. My body will not go to a funeral director but will return to the ground as it is.

I have fasted every year since I was a young boy, before the grass begins to show. Many days—to months—to years. So I know a grave site when I see one. I want to impress upon you how we view our graves—no matter where or how old it is. It is the Mesquakie way to sing, on the second night of the burial ceremony, the name of the departed spirit. Then we put away his Indian name for four generations because it takes that long for the body to return to dust.

I want something to come of this meeting in Iowa, something that will be useful in other states. Other states have serious problems and I would like to be able to help them. \*(pp. 7-8)

Chick Hale, Prairie Potawatomie and director of Region VII American Indian Council, Inc.

What we need is a review of current federal legislation, including the Religions Freedom Act and then enforcement of that legislation. Enforcement is always a problem and it always will be. More legislation will be needed. We will call

on professionals to testify. We will contact our legislators. There is going to be opposition to this. Individuals and museums will not want to give up the items or bones they have in their possession. The FBI can't even intervene for us now. So we are calling on you professionals to help us. I've said it before but now I'm say it louder.

Why are Indians suddenly involved about the burials? We have been taught from day one not to intervene, never to touch the graves because it wasn't the thing to do. But now we must. Anthropologists probably know more about some aspects of our history than I do. But now we are standing up for ourselves and confronting you about our burials. We are humans sharing our ideas. It is not necessary for us to agree, but it is necessary for us to understand each other. You must accept what we believe. You have the right to believe what you want, but that's not what I have to believe. We want the desecration of our burials stopped. We wanted it stopped long ago.

Ernie Turner, Athabascan Indian and director of the Seattle Indian Alcoholism Program

The human bones are able to talk to scientists and leave them information. Culture talks to us and gives us messages from the past. Spiritual communication is not a theory, it is a fact. It has kept me going. I visited the Smithsonian and was shocked to see the remains of my ancestors on display. I thought of all I learned in school about freedom but I discovered that freedom of religion didn't apply to the Indian. Indian religion was considered



to be paganism. We had to keep our religion secret. I locked it up inside me for a lot of years. Now the government has given me the right to stand up and be identified as Indian. It is the spiritual communication that has kept me alive.

There may be some communication from the bones. I am not sure what bones can tell of the spiritual beliefs of my people. Even if the bones do communicate, I'm not sure that what they tell you is true. That innermost communication is the absolute truth. There is no theory about that absolute truth. It does not change. It was handed down from generation to generation. When you disturb the resting places of my ancestors, you disturb their souls. That is my belief. You must be very careful how you treat and interpret their resting places. Those bones of my people that are scattered throughout the U.S., in universities and institutes need to be returned to rest and a lot of bones will not rest until they are returned to their final resting places. I relate to all things in my connection to Mother Earth.

\*(pp. 28-29)

#### **CONCLUSION:**

The decision to establish an Indian Advisory Committee to assist the State Archaeologist with any decision concerning human remains is a compromise that is working in Iowa. Native Americans can be assured that a disturbed burial will be relocated in a sacred place. Archaeologists will have the opportunity to examine ancient human remains for the information that will help us to know more about those who lived here before us. Eugene Rave, a Winnebago and member of the advisory committee, summed up the sit-

uation by stating "The cooperation we have here in Iowa is unique and it sets the standard for the rest of the nation."

\*(p. 41)

State Archaeologist Duane Anderson pointed out a project that demonstrates the cooperation between Native Americans and the archaeologists in Iowa.

I want to share one of our success stories with you—the Little Maquoketa River Mounds—which are now a State Preserve. This area was slated to be a condominium development. The area included 35-40 mounds which were recognized and recorded by the Iowa Department of Transportation archaeologists working for the Office of the State Archaeologist while surveying the project corridor of the Great River Road. Later, the Department of Transportation and the Iowa Conservation Commission were involved with the purchase and stabilization of the mounds. After consulting with the Indian Advisory Committee, the property was turned over to the State Preserves Board of Iowa for management. The Iowa D.O.T. funded construction of an interpretive center for the mounds as the area will be an interpretive rest stop for tourists traveling the Great River Road. Maria Pearson, Gene Rave, Robert Conley, and others, were involved in the dedication ceremony more than a year ago. This particular project began a new chapter in inter-agency cooperation which we all hope will continue.

\*(p. 5)

**\*The Study of Ancient Human Skeletal Remains in Iowa**, Final Report, Special Publication of the Office of State Archaeologist of Iowa, Patricia J. Carmack, ed., 1983.

#### **Some Lines in Commemoration of This Site: Little Maquoketa River Mounds, May 15, 1981.**

This land is Indian—  
nourished for thousands of years  
by the bodies of our ancestors,  
it is a part of us,  
and we of it.

It holds our dead,  
yet it lives on,  
and in and all around it  
breathe the spirits  
of those we here commemorate.

These mounds are but one site,  
one symbol, visual,  
of what this whole, entire  
America is made of—  
the flesh and blood and bones  
of those who've gone before.

And in return, while we are here,  
this land feeds us.

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Iowa Dept. of Transportation 1981

## **Walk Softly**

for Raymond Kassel

Step softly when you walk on  
Mother Earth,  
and walk especially soft upon  
America, her womb.  
500,000 years ago American  
Indians trod this land,  
and it's composed of their  
remains.

Their spirits are with us still yet  
everywhere.

Governments of men do well to  
know of this—  
to recognize and to respect  
the land,  
the dead who formed it,  
and spirits all around.

For all our days are numbered,  
even those of governments.

Walk softly when you walk  
upon this land  
for all of it is holy ground.



"Lt. Gatewood."

"Yes, Sir."

The young lieutenant pitched the dregs from his tin coffee cup and dropped the cup to the ground beside the fire to rush over to the major's tent and find out what his commanding officer wanted with him.

"Come inside, Lieutenant."

"Yes, Sir."

The lieutenant followed the major inside the large command tent. There was a table set up in the middle of the tent. On the table a lamp was burning and a map was spread out.

"I want the troops ready to move out at the crack of dawn," said the major, and he pointed to the map. "We're supposed to be here in two days. We'll have to travel fast, and those two days will be long days. In addition, we have to be prepared to be able to spare the time we might lose should we encounter the enemy."

"Do you expect us to come across any Johnny rebs, Sir?" asked the lieutenant.

"According to our reports, the only chance we have along this route of coming across any of them will be right here."

Again the major pointed to the map.

"Why, that's just about half the distance we have to cover, Sir," said the lieutenant. "We should be there about this time tomorrow night."

"Will we attack them at night?"

"My orders are to report to General Sherman in two days. If we encounter a large enemy force, we'll have to try to make our way around them unobserved. However, if it's a small force, we'll take them. My sources have informed me that the hill is likely to be occupied by Colonel Thomas and his rag-

tag band of Cherokee Indians. You can tell the men to be prepared for a skirmish tomorrow night."

"Yes, Sir," said the lieutenant, and the troops moved out early the following morning.

Some hours later and miles on farther down the road on a hilltop in Tennessee, Tobacco Smoke's Uncle sat behind a makeshift bunker. His rifle was leaning against the rocks beside him, as he reached into his pocket for a small stone pipe. He drew out a tobacco pouch and filled the pipe. The sun was just disappearing behind the trees. As Tobacco Smoke's Uncle lit his pipe, a small white man in a Confederate officer's uniform came walking up behind him.

"**Siyo, Wil-usdi,**" said Tobacco Smoke's Uncle.

"Now," said the short man, "how did you know it was me?"

"You don't walk like an Indian, **Wil-usdi**, and you're the only **gu-le** behind me. If the yankees were back there, I'd hear all kinds of noise."

"You Cherokees will never make soldiers," said the white man. "Fighters, maybe, but not soldiers. You know, you should call me Colonel Thomas while we are in the army. Instead, you call me Little Will."

"Sit down and smoke with me, **Wil-usdi**," said the Cherokee. "Even you make too tall a target standing up on top of a hill if the Yankees come by."

**Wil-usdi** sat down and took the pipe.

"Tell me," he said as he puffed, "are those old burial mounds I see over there?"

Little Will passed the pipe back to Tobacco Smoke's Uncle who took it and drew deeply.

"**Wil-usdi,**" he said, "Cherokees used to be all over this

part of the country. Now, since the Trail of Tears took most of them away to the west, we few who live by your good will on your land are all that is left here. But one time we were many, many.

"Those are our mounds. Once there was a town right here where we are, and this place out here is called **Dayulsunyi**, the Place Where They Cried. That's because of the Immortals."

"The Immortals?" said Little Will. "I thought I'd heard all of your tales, but I don't recall any Immortals."

Tobacco Smoke's Uncle puffed his pipe.

"Once, before you **gu-les** came," he said, "a large army of Indians came into our country. No one knew who they were or where they came from. They attacked the Lower Towns and killed many Cherokees. They burned our towns. They were coming this way to attack the very town that used to be right here."

"Right here. And the Cherokees knew they were coming, and they got ready to fight. They knew that the strangers were many and strong, but they meant to defend their town. So they sent some scouts out there in the woods to watch."

Tobacco Smoke's Uncle gestured towards the woods before the hill on which they sat. He puffed on his pipe a few times before resuming his story.

"Pretty soon those scouts came back and said the strangers were coming. There were many more of them than of the Cherokees, and the Cherokee men and even some women got their weapons and they were waiting for the enemy to attack. Some of them wanted to run and hide because so

many were coming to attack them. Pretty soon, while they were still arguing, here came the strangers, right out of those woods. Some of the Cherokees were about to run, when a man, or something that looked like a man, came walking right out of the side of one of those mounds over there that you were asking about. He was dressed like a Cherokee, and he was ready for war. He waved his war club in the air, and he called out to the Cherokees to stand and fight. Then another came out behind him, and more and more until there were hundreds of them, and they led the attack against the invaders.

"The enemy was surprised to see so many Cherokees there, but they were brave men and good fighters, so they got ready for a big fight, but then the Immortals became invisible to the enemy. The enemy couldn't see them. All they could see was war clubs floating in the air and hundreds of arrows flying. The Cherokees followed the invisible ones, and with them, they whipped the invaders real bad. They killed most of them, and the ones they didn't kill sat down and cried and begged the Cherokees not to kill them. Then the Chief of the Immortals, the one who had come first out of the mound,

told them to let those few remain alive so they could go back where they came from and tell their people what had happened to them here. Then they went back inside their mounds."

Tobacco Smoke's Uncle handed his pipe to Little Will. The white man took the pipe, and he leaned back into the rocks as he puffed it.

"Hm-mm-m," he murmured.

Not far away, through the woods before the hill, the Yankee major had halted his troops and sent Lt. Gatewood and a sergeant to scout ahead. He had dismounted and was pacing back and forth beneath a tree when Gatewood returned.

"Well, Lieutenant?" he asked anxiously, "what did you find? Is it Colonel Thomas and his Indians?"

"I don't know about that, Sir," said Gatewood, "but there's hundreds of them up there."

"What?"

"Hundreds."

"My intelligence sources assured me that Thomas had no more than two dozen or so Indians left with him."

"Well, I don't know who's up there, Sir, but whoever it is, they're all over those hills."

"Lieutenant," said the major, "turn the column and find a way around the rebels. Instruct

the men to remain absolutely silent until we get around this."

"Yes, Sir," said the lieutenant, and he hurried away to carry out his orders.

On the hilltop ahead, **Willusdi** having gone back to the campsite to his bedroll, Tobacco Smoke's Uncle sat alone puffing his pipe.

## NEW IAS MEMBERS

Sara Ainscow, Omaha  
D. Joy Miley, Omaha  
Kim Hansen, Underwood, IA  
Robert Jackson, Glenwood  
R. Lee McNair, Boone  
James Orr, Ames  
John Hill, Epworth  
Clayton & Juanita Dunker, Muscatine  
John Lape, Dubuque  
Cheryl Moonen, Farley  
Cynthia Finlayson, Iowa City  
Lee Quick, Dallas  
Geary Williams, Knoxville  
Membership to date - 480 plus Life members

The recent I.A.S. Field School conducted in Mills County by Pres. Dick Slattery resulted in a respectable growth of members in Southwestern Iowa.

## Cover Photo:

Cover by Native American artist Wayne Pushetonequa, Mesquakie Settlement, Tama, Iowa. Friends, George and Midge Horton, Vining donated this cover.

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