

The **P**ALIMPSEST

JUNE 1927

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THE PURPOSE OF THIS MAGAZINE

THE PALIMPSEST, issued monthly by the State Historical Society of Iowa, is devoted to the dissemination of Iowa History. Supplementing the other publications of this Society, it aims to present the materials of Iowa History in a form that is attractive and a style that is popular in the best sense—to the end that the story of our Commonwealth may be more widely read and cherished.

BENJ. F. SHAMBAUGH

Superintendent

THE MEANING OF PALIMPSESTS

In early times palimpsests were parchments or other materials from which one or more writings had been erased to give room for later records. But the erasures were not always complete; and so it became the fascinating task of scholars not only to translate the later records but also to reconstruct the original writings by deciphering the dim fragments of letters partly erased and partly covered by subsequent texts.

The history of Iowa may be likened to a palimpsest which holds the records of successive generations. To decipher these records of the past, reconstruct them, and tell the stories which they contain is the task of those who write history.

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THE PALIMPSEST

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Who and Whence

Myths concerning "vanished races" die very hard. When the pioneers of the white race discovered the great mounds and earthworks of prehistoric man in the Mississippi Valley, they formed the apparently spontaneous judgment that the country had once upon a time been occupied by a race of "mound builders", superior to the painted redskin. In the middle forties of the last century, excavations in the mounds of Ohio which produced finely wrought implements and ornaments of stone, shell, pearl, and copper seemed to be conclusive evidence that predecessors of the Indians had reached a high level of civilization and then vanished before the onslaughts of their savage inferiors.

Surely, thought the pioneer, no wild Indian could ever have constructed works of such colossal proportions or wrought art objects of such delicacy and beauty. In part this judgment was justified

by the fact that the Indian of the nineteenth century was no longer the Indian of primitive times and customs; in part the judgment was falsified by prejudice and superficial observation. At best it is difficult for one race to understand another and when, after the first friendly greetings, the contest for land engenders hatred and then warfare mutual understanding becomes quite impossible.

But, as the evidence now stands, neither North or South America has any vanished race to record. The American Indian, by every test that it has been possible to apply, is the same man who built the great earthworks of the Mississippi Valley, the cliff dwellings and pueblos of the Southwest, the towering temples of Mexico, and the ruined cities of Central America and Peru. The native peoples from Alaska to Patagonia were of one race. Inasmuch as a number of the Indian tribes are known to have built mounds since the coming of the white man, it is quite unnecessary to look farther for a race of mound builders. When Julien Dubuque died in 1810 he was buried in Iowa soil by his friends, the Fox Indians, who erected a mound over him.

Not only is the lost race of mound builders a fanciful myth, but up to this time there is no proof that the New World ever had a race of men who, in the physical sense, were really primitive. The oldest known remains show a high type of physical development, indicating that man had no such independent origin and long history on our side of the

ocean as he is known to have had in the Old World. In short, he must be looked upon as an immigrant from Asia, not Mongolian, though similar to some of the Mongolian peoples — a foreigner whose migrations by way of Bering Strait, or perhaps rather at the same place by land before the two continents became separated, were accomplished sometime during the early stages of the neolithic, or new stone age. The long eras of the paleolithic, or old stone age, are apparently not represented in the Americas at all. As compared with the antiquity of man in Europe and Asia, the American Indian migrated at a comparatively late date, whether he arrived as long as a hundred thousand years ago, as some students think, or as recently as ten thousand years ago, as others believe. But in any event, it was a long, long time ago as measured by human progress.

For the Indian came as a savage, apparently with the spear and the stone ax as his only weapons and the faithful dog at his side as his first-found and only friend from the animal world — a hunter and not a tiller of the soil. The home folks had evidently not yet tamed the familiar domestic animals of a later period of husbandry, nor had they developed those grains that were later to become the staples of Old World agriculture. If they had done these things, then surely these easy means of a livelihood would have migrated with their hosts. As it was, the Americans were destined to develop arts

and crafts and an agriculture that were almost entirely their own.

As yet not even an approximate date can be assigned to the discovery by early man of the region of the upper Mississippi. Probably he first journeyed down the Pacific Coast and into Mexico before some stream of migration turned eastward and finally entered the great valley from the southwest. Not only would this seem to be the more practicable route of travel, but in some of the caves and rock shelters of the South are found, in addition to evidences of later and more advanced populations, the remains of an early people still in the hunter stage and clearly more primitive in customs than any of the known historic or prehistoric cultures to the northward. Whatever the migration routes may have been, however, it is certain that diffusion over a large part of the two continents must have taken place at an early period, for the great divergences in languages, arts, and customs which developed in the different areas necessarily imply long isolation of the many groups and the lapse of many centuries of time.

CHARLES REUBEN KEYES

Tribes, Stocks, and Cultures

It took the white man a long time to find out that there were various kinds of Indians. To the pioneer an Indian was an Indian and one looked and talked, if he talked at all, just like every other. The nineteenth century was far spent before it became generally known that the different Indian tribes were often very distinctly separated by their ways of life and thought and especially by language barriers. The church missionaries and a few early students, who dealt with the Indians more intimately and sympathetically, understood, of course, that the cultures of the numerous tribes differed much from one another, but even they had but a limited conception of the whole truth.

It will be well to look at this word "culture" for a moment. It means broadly the sum of the material attainments and the mental traits of a particular social group. The culture of a people may be identified by the weapons, household utensils, and ornaments they used as well as by their traditions and ceremonies. As it is often desirable to discuss the material apart from the mental, or spiritual, the terms "material culture" and "spiritual culture" have naturally come into general use. The group whose culture is the subject of consideration may be either a small social unit, such as a single Indian

tribe, or it may be a large social group, such as a whole linguistic stock.

Here again is a term of importance if a person is to think clearly about that most complex of all racial entities, the American Indian. A "linguistic stock" is composed of all those peoples who speak a common language. In a few cases a stock, as known within historical times, contains but a single tribe; generally, however, a number of tribes compose the stock, each speaking a dialect of the parent language and each, as a rule, more or less similar to the others in cultural traits. This similarity of cultural traits is not, however, the essential criterion of a common origin and relationship, but the test is rather the possession of a dialect of the common language. Tribes speaking variants of the same language, whether mutually intelligible or not, are blood relatives, be their cultural traits what they may. Tribes isolated from others of the same stock and long surrounded by peoples of a different stock not infrequently acquire much of the material, and sometimes even to a great extent the spiritual, culture of their neighbors, while their language continues to show clearly how their blood runs. Thus the Ioway and the Winnebago, both belonging to the Siouan stock, show many of the traits of the Algonkian peoples with whom they had long lived in contact. Since the language test is most important in establishing true relationship, the term "linguistic stock" has come into general and clearly defined use

to distinguish the divergent branches of the Indian race. "Linguistic family" is a synonym sometimes used to avoid too frequent repetition of the much-needed term, "linguistic stock".

It should not be forgotten that language differences made communication between the different stocks through the spoken word quite impossible. The lisping Algonkian tongue of a Meskwaki Indian simply could not be understood by the Wahpeton, who spoke a dialect of the guttural Siouan. This fact of the language barrier explains a good many things in both culture and history. Cultural differences are developed and magnified by isolation, and lack of understanding invariably begets suspicions the world over that often end in feudal strife and even war.

Both the historic and prehistoric Indian cultures have been receiving something like intensive study for a period of about fifty years and one of the surprising revelations concerning the native Americans is the remarkable number of their linguistic groups. About eighty-five stocks existed in North America and nearly, perhaps quite, as many in South America at the time of the first white contact. The exact number can not be given with certainty for the reason that sufficient knowledge of all the different languages does not exist. So far as known, some of these stocks have always been small; a few have become extinct; others were large and powerful, played conspicuous rôles in history, and

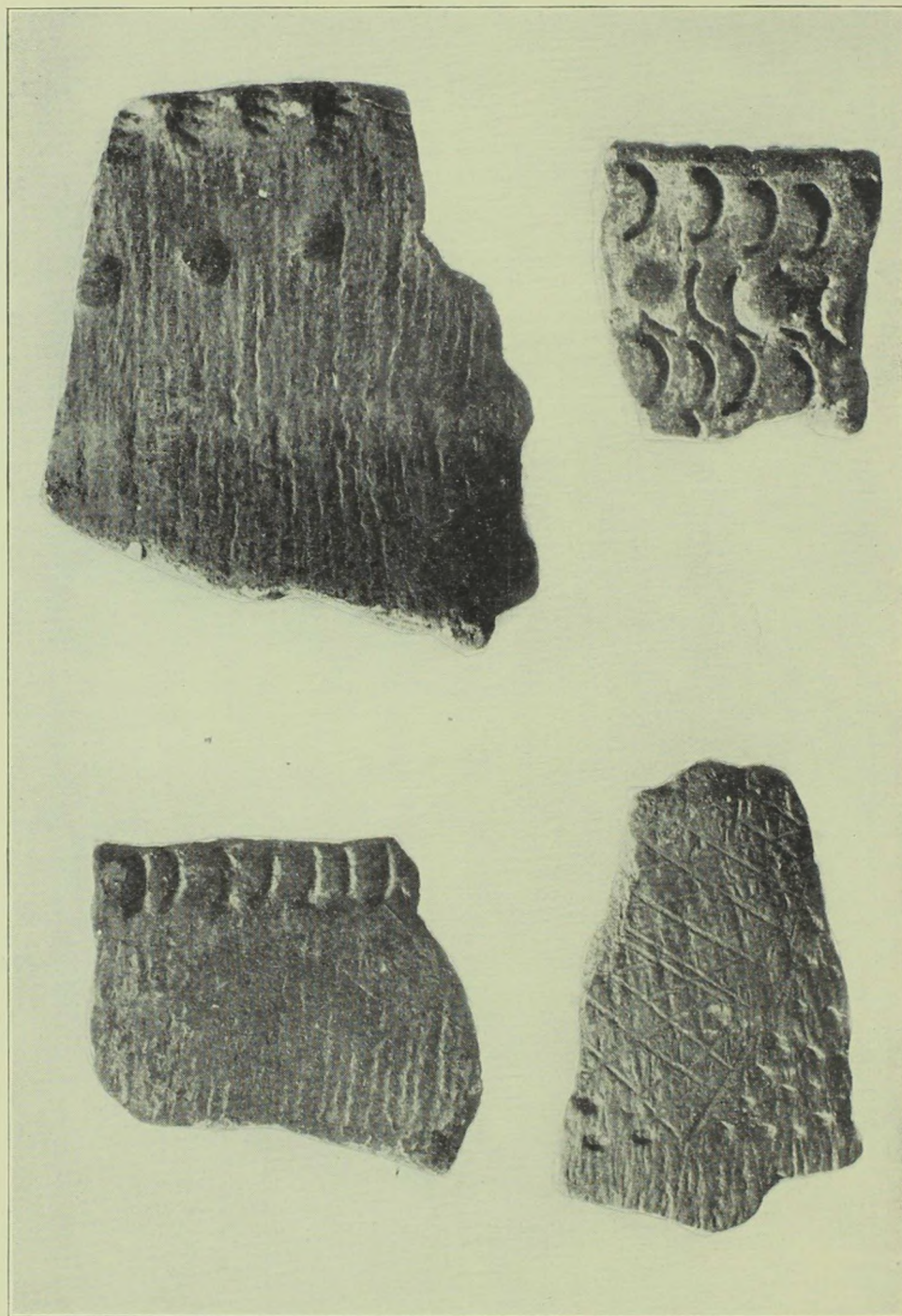
still count in their existing tribes some thousands of members.

Further consideration of terms will be useful in order to avoid confusion in the names for the numerous stocks and their still more numerous subdivisions, the tribes. A stock usually receives the name of one of its well-known tribes or tribal groups, to which is added the ending -an. Thus the great Algonkian stock of more than fifty tribes is named after the Algonkin tribe of the province of Quebec; the Siouan stock of nearly fifty tribes receives its name from one of the tribal groups, the Sioux, within this great family; the Iroquoian stock of eighteen tribes is named from the Iroquois, a tribal subdivision, or group, of six tribes in central New York.

The names of stocks are used either as adjectives or nouns. Thus the members of the Algonkian stock are all Algonkians, whether they belong to the Powhatan tribe of Virginia, the Algonkin of Quebec, the Sauk and Fox of Wisconsin and Iowa, the Cheyenne and Arapaho of Wyoming and Montana, or any of the fifty other tribes. Similarly the Winnebago of Wisconsin, the Mandan of North Dakota, the Osage of Missouri, the Ioway of Iowa, even the Catawba of the Carolinas and the Biloxi of Mississippi are all Siouans, though none of them are Sioux. Sioux is a name applied by the early French to the Dakota branch of the Siouan stock, which branch includes the Wahpeton, Yankton, Teton, Oglala, and a number of other tribes.



AN ANCIENT ROCK SHELTER THREE MILES EAST OF MONTICELLO, IOWA



ALGONKIAN POTSHERDS FROM A VILLAGE SITE AT AMANA

The Algonkian, Siouan, and Iroquoian stocks are used here as examples for the reason that history connects these three with a beautiful country now known as Iowa. To understand fully the wide application of these terms it would be necessary to look at a map showing the distribution of the different Indian stocks in America when the whites first established definite relations with them.

CHARLES REUBEN KEYES

In Quest of Facts

What about prehistoric man in Iowa? Were tribes of the great Indian stocks in the Iowa country during times prehistoric? And, if they were, how and where did they live? How long had they been here? How numerous were they? What were they like physically and mentally? Were any stocks represented in prehistoric times concerning which history has nothing to say? Many persons are now helping to collect information concerning the prehistoric population of Iowa and many others are asking questions about Iowa's ancient men, but most of these questions can not, at the present time, be fully answered and some will have to be passed by altogether.

The term "prehistoric" covers all the past of Iowa up to June 17, 1673, the day on which Marquette and Joliet paddled out of the Wisconsin River and began their exploration of the eastern border of Iowa. And the first historical record of the red men of Iowa is Marquette's account of his visit to some Indian villages. History, then, is in terms of the white man's records, for the Indian kept but few written accounts of his doings and these not very consistently.

In the field of man's prehistoric past, the strongest sort of temptation exists to use imagination as the

principal source of knowledge. Fancy gives quick returns, and the exercise of it is, moreover, a rather pleasant occupation. There are, however, three main avenues leading to reliable knowledge of pre-historic man, though travel on any of these, as on all unimproved highways, is somewhat slow and tedious. Some facts can be drawn, and others sometimes safely inferred, from early historical records; much can be learned of the material culture, and even more of the spiritual, from a study of the myths, traditions, folk-lore, and rituals of the living Indians; and much will remain that can be uncovered only by archeological methods.

Early Iowa history is peculiarly barren of information concerning the tribes resident in the Iowa country at the coming, and consequently before the coming, of the whites. Almost the only explorer that makes a worth-while and definite record is Marquette, who tells in some detail of three Peoria villages found by him near the mouth of the Iowa River in 1673. Thus we know from early history that the Peoria, a tribe of the Illinois branch of the Algonkian stock, were resident on the Iowa River in times antedating the coming of the first white men, for of course those villages had not sprung up in a day.

For the most part, however, the early explorers of the upper Mississippi did not penetrate into Iowa to any extent at all, but only reported vaguely what they heard about the Indian inhabitants. The

simple fact seems to be that the great rivers of its borders carried white travel past the Iowa country, as a rule, and not, through their tributaries, into it. Vague statements — that the Sioux had a village a hundred leagues west of the mouth of a certain river — are of rather doubtful value in definitely locating the dwelling places of prehistoric man. In other States, explorers and early students of the native tribes described primitive Indian settlements reaching back into prehistoric times. For example, the Arikara, Mandan, and Hidatsa villages of the Dakotas were visited by Lewis and Clark, Prince Maximilian, Catlin, and others, none of whom had seen much of the Iowa Indians on their journey up the turbulent Missouri. When records begin to grow definite in Iowa, especially in the eastern part, about the beginning of the nineteenth century, it is too late to gain much information from them concerning prehistoric conditions. Most of the tribes of the region were on the move; all had lost their primitive mode of living to some extent (even Marquette found fire arms in the hands of the Peoria in 1673!); and some of them, as the Huron of the Iroquoian stock and the Pottawattamie, Sauk, and Meskwaki of the Algonkian stock (the last two being the Sacs and Foxes of early Iowa history), were certainly newcomers from the east since the days of Marquette.

Thus far the myths and traditions of the living tribes and their carefully memorized stories and

rituals have not made a large contribution to our knowledge of prehistoric man in Iowa. The reason is that, although a considerable number emanating from tribes that once occupied the State have been collected, only a few of these have been published. The late Alanson Skinner, while employed by the Milwaukee Public Museum, made collections of Ioway, Sauk, and Wahpeton tales and rituals; also in recent years Dr. Truman Michelson of the United States Bureau of American Ethnology has been engaged in collecting a large amount of material from the Meskwaki, or Fox, Indians now resident on their lands in Tama County, Iowa.

How rich these materials often are in their revelation of the past life of the people who impart them, for doubtless many of the stories and other forms of composition have been handed down for long periods of time, may be illustrated here by a little Ioway tale collected by Mr. Skinner among the Ioway of Oklahoma in 1922 and printed here by courtesy of the Milwaukee Public Museum. It is the story of Turtle's war-party, ending, as many of the Indian stories do, in a conventional phrase that has no connection with the plot.

"Box Turtle decided to go to war, so he called his trusty friends Inapa, the Stone Corn-crusher, and Bone Awl to help him. They journeyed until they came to the village of the enemy. Corn-crusher struck the first blow; for, when he was captured and they tried to crack corn with him, he crushed one of

the fingers of his captor. The man threw him away, so that he escaped; but the enemy died of blood poisoning later on. Thus Inapa counted a coup. In like manner Bone Awl was taken prisoner and succeeded in pricking his captor's hand severely, so that he too was thrown away and escaped. The captor, however, contracted blood poisoning from the wound, so Bone Awl also counted a coup. When it came Turtle's turn to enter the village, he too was captured. But he did not have any opportunity to count any coups; for the Indians boiled and ate him, and then I came home."

Thus one short tale furnishes evidence of both material and spiritual phases of the old Indian life. Stone corn crushers and bone awls must have been used by the Ioway. If one is not inclined to believe it, he can find an old Ioway village site, dig up a few actual specimens, and thus have one kind of evidence corroborate the other. The story also explains something of the Indians' free-and-easy manner of war making, doubtless true for many a generation before the white man knew him. There was no forced military service, but only a system of "follow the leader". Finally, what a revelation of the Indian's attitude of mind toward animals and even inanimate objects! When the same physical environment and the same mental traits are encountered again and again in such literature, perfectly safe conclusions may inevitably be drawn.

After other sources of information have been ex-

hausted, it will be found that a vast amount of detailed fact can be recovered only by the precise methods of archeological research. Archeology begins where history begins, but it proceeds in the opposite direction as it delves into human evolution. Everything that ancient man left behind him, his creations in the form of great earthworks or tiny arrowheads, his places of abode or of burial, his deep-worn trails or his sacred shrines, all these are the objects of the quest.

As the story to be read is generally buried, it is necessary to uncover the tablet with care and according to tested methods, or the blurred and shattered characters will be rendered altogether illegible. But if, at the right moment, the spade is laid aside and the last covering of dust and earth is carefully removed with a small hand trowel and whisk broom the story will often lie revealed in astonishing clearness and completeness. History, as in the case of Marquette's account, speaks of calumet pipes owned by the Peoria Indians; archeology seeks to recover these pipes and show us their actual size, shape, and material. Folk-lore, as in the case of the Ioway tale, tells us about a stone corn crusher and a bone awl; archeology puts the specimens into our hands and invites us to study every detail. Tradition is insistent that in a certain region lived a race of giants; archeology takes the exact measure of the "giants" and bids us be less credulous.

CHARLES REUBEN KEYES

Ancient Sites

A "site", in the language of archeology, is a place where prehistoric man is known to have lived, where he left his works, or where, as in the case of a trail or workshop, he unconsciously left his mark. Nearly all the Iowa counties have ancient sites of one kind or another; even the few counties in which definite archeological sites have not thus far been found produce scattered stone relics, which prove the existence of prehistoric man as a hunter, at least, if not as a settled resident. The number of known Iowa sites now runs well into four figures and a beginning only has been made in the search. Indeed, as the marginal areas of several different prehistoric cultures are to be found within Iowa, it seems likely that this State may become especially interesting as an archeological field. A brief annotated catalogue may have value, perhaps, in serving as a guide to the many varieties of our ancient sites.

Village and camp sites. The difference between the two is only in size and what appears to be permanency. The camp site shows enough evidence of occupation to make certain at least a temporary home: some fireplace stones, some kitchen refuse, and probably some chips of flint. The village site shows rich evidence of occupation through a consid-

erable period of time: generally a well-defined area covering from one to one hundred acres, sharply outlined, in some cases, by a moat-like ditch; plenty of refuse in the form of flint chips and other stone fragments indicating that stone implements were made there; numbers of finished flint arrowheads, spearheads, and knives, or ground-stone mortars, hand mullers, and axes, all lost during the day's work or abandoned at the desertion of the village; pottery fragments, clam shells, and broken bird and animal bones, the refuse of food preparation; sometimes circles or ellipses of small boulders used to hold down the edges of skin tipis; in other instances numbers of circular depressions a foot or two deep and from twenty-five to forty feet in diameter, showing where large, earth-covered lodges once stood. Continuous cultivation of the site will have obliterated some of the criteria, but the large amount of refuse over a considerable space will ordinarily tell the story.

Favorite locations of the villages were the second terraces of streams or, less commonly, the broad summits of hills overlooking streams. At least one good spring was a requirement, and nearly always there was near-by timber to furnish a shelter for game. A number of the old villages were situated in bur oak groves on the lake margins, but in no instance has a village site been found removed from an immediate supply of water. Permanent villages were apparently located on the smaller streams more

frequently than on the larger rivers, a number of the most prolific old sites having been found on small, but perennial, creeks some miles removed from the rivers. Thus far no Iowa stream is known to equal the Little Sioux in the number of its ancient villages. In all Iowa some seventy village sites are known, and so many of these are still above the plow line that it is not difficult to collect the evidence of the old community life. Strange to say, not one of the known village sites in Iowa is proven positively to have been occupied both before and down to historical times. There is a possibility, however, that an Algonkian site near the mouth of the Iowa River may be the remains of one of the Peoria villages visited by Marquette.

Caves and rock shelters. Over a large part of Delaware, Jones, and Jackson counties, where the country has been little ironed by glaciers and where, therefore, the river gorges and creek ravines are margined to a considerable extent by the abrupt and massive Silurian cliffs, primitive man is found to have made extensive use of the shelters afforded. In Linn County also a few congenial homes were found in the Devonian cliffs of the Cedar River. Topography of a generally similar nature in Dubuque County will probably show the same kind of occupation, but thus far no one seems to have searched out the evidence.

The abodes of Iowa cave and cliff dwellers are of five different types: (1) the level ground of the

valley floor beneath a cliff overhang where no talus slope exists, the cliff in this case standing far enough back from the stream to afford a dry, safe shelter; (2) a level space at the top of a talus slope, protected by the cliff overhang; (3) a level shelf on the face of a cliff, also protected by overhang; (4) wide-mouthed and well-lighted caverns at the top of talus slopes; (5) caverns in the cliff wall above the talus slopes and often rather difficult of access.

These shelters were evidently occupied for considerable periods of time, for in some cases the camp refuse has been found to extend downward to a depth of six feet. As the cliff overhangs are rarely over a hundred feet in length and the caverns from fifty to as small as fifteen feet in diameter, the evidences of occupation are found in even greater concentration than on most of the village sites. The cliff homes usually face southward, and their natural security, with the original forest protection, is apparent. Very warm and comfortable were these refuges, even when cold March winds whistled across the valley rim.

Up to this time over fifty occupied caves and rock shelters have been recorded; but, as diligent search has been made in only a part of the likely topography and as only a few of the shelters have been thoroughly examined, it is probable that the study of Iowa's cave men is only in its early stages. The material recovered from the shelters seems not to be greatly different, however, from that found on

village sites in the same general region and is probably but a part, therefore, of the culture of a wider area.

Enclosures. These are areas of various sizes and shapes enclosed by an earthen wall which is usually paralleled on the outside or the inside by a ditch. The reasons for their existence are not very clear. In some cases they appear to have served as fortifications; in other cases they were probably sacred enclosures devoted to tribal, clan, or society ceremonies. The circle is perhaps the commonest form, though the quadrangle and the octagon are also known. In size they vary from a diameter of about fifty feet to several hundred feet, in which case as much as five acres of ground may be enclosed. The wall of from two to five feet in height is pierced by one or more gateways. Some of these works are immediately connected with a village site; others are entirely detached, as on the summit of a high, dry ridge, where a village would have been out of the question. Most of the recorded enclosures stood on the terraces of the Upper Iowa River in Allamakee County and have disappeared through fifty years of cultivation. A few of the smaller specimens are still preserved.

Agricultural plots and garden beds. If any are still to be seen in Iowa, they must be in places where the soil has never been turned, as in timber or pastures near the streams — and of course near the old village sites. The Indian corn hills will persist in

undisturbed areas for centuries. People now living remember the old Indian garden beds of Muscatine Island, though it is possible that these were not all prehistoric. No examples seem to be known in Iowa at the present time, though many ancient agricultural plots can still be seen in Wisconsin and Michigan.

Pits. These were dug in or near the villages for purposes of both food storage and refuse disposal. As implements and utensils thrown into the pits generally remain below the plow line, they are apt to escape the deterioration suffered by articles left on the surface. It is a fact well known to archeological collectors that they may expect many of their best fragments of pottery and bone implements from the refuse pits. And surprisingly often the specimens are not broken at all! Indians, too, sometimes threw out perfectly good knives, spoons, and dishes with the kitchen refuse. Depressions in the ground commonly reveal the locations of pits. At other times their contents may come to light through the operation of steam shovels working in gravel pits on the river terraces. Such easy excavations have inured to the benefit of collectors in Correctionville.

Shell heaps. On the banks of some of the large rivers, and usually in or near a village site, are sometimes found deep accumulations of mussel shells removed from the near-by streams. They were apparently opened to obtain food or pearls, probably both. Shell heaps have been reported near Keosauqua and at Cedar Rapids, and considerable

remnants of the old accumulations are still to be seen at Bellevue on the Mississippi.

Caches. Nests of stone implements or other materials were often buried in the ground for safe keeping and, for reasons that can only be conjectured, never claimed by the original owner. A number of these buried hoards have come to light in Iowa through the operations of agriculture, the wash of rains, or the cutting of streams. They are perhaps most often found in or near village sites, but there is no definite rule as to their location. A number of the Iowa caches have consisted of a few score rough-chipped blades, all of the same variety of flint and apparently intended for later elaboration — doubtless some ancient flint worker's stock-in-trade. A few others have contained finished specimens, generally, but not always, of a single type. A good example of a mixed cache was recently found on the bluffs of the Mississippi three miles west of Guttenberg. It consisted of twenty-four small, well-finished blades of mottled flint, a single hammerstone of basaltic rock, and two greenstone gouges.

Workshops. In a variety of locations, both in the valleys and on the hilltops, are found large quantities of flint chips, and sometimes other stone refuse, which plainly tell the story of implement and weapon making, but which are frequently not connected at all with any village site. In many instances it seems as if the location of the site were determined by the beauty of the place or some such personal

consideration. In other States, though no instance is yet known in Iowa, workshops are often found close to the sources of the material used.

Cemeteries. The cemeteries vary greatly in location, and there is much variation also in the manner of burial. Sometimes the bodies were buried in an extended, sometimes in a flexed, position; again the bones were collected from an earlier tree or scaffold burial and either interred in a common mass along with many other skeletal remains, constituting thus an "ossuary", or deposited separately and compactly, constituting a "bundle burial". Generally speaking, cemeteries called for a loose soil, either within the village site itself or on some near-by knoll, terrace, or hilltop. The knolls, and especially the highest points and ridges, of the Missouri River hills, all the way from the southern boundary of Iowa to South Dakota, contain a great number of burials.

As the loess hills of our western border erode rather rapidly, skeletal remains may frequently be examined without the necessity of digging. Last summer, during a test excavation conducted at the great Blood Run village site on the Big Sioux, a burial of quite an opposite kind was encountered. This lay at the bottom of a pit eight feet in diameter and seven feet below the tough sod of a prairie terrace. And the instruments of excavation were the shoulder blades of the bison, many worn and broken specimens of which were found in the tough

humus, clay, and gravel with which the pit was filled. In the cave region of Iowa, great ossuaries have been found, hidden away in deep caverns far removed from light, heat, and frost. Flexed burials have also been found in some of the inhabited shelters. Horse Thief Cave in the Wapsipinicon State Park at Anamosa produced nine burials of men, women, and children ranged about the walls of the shelter four feet below the cavern floor.

Mounds. Originally Iowa possessed thousands of Indian mounds, the great majority built in prehistoric times. With the exception of some counties in the southwestern part of the State which appear to be barren of these monuments, they are everywhere fairly numerous. Many have disappeared through continued cultivation of the soil; others are being slowly reduced; still others occupy positions where they have escaped all destruction except that by relic hunters who, in hundreds of instances, have dug ugly holes in their tops. A few good specimens are now permanently preserved within the confines of State parks. The best mound groups in Iowa, however, are still privately owned and therefore liable to destruction at any time.

The great majority of mounds have a round base (though some are elliptical) of from twenty-five to seventy feet in diameter and a height of from two to seven feet. A few are considerably larger, the great Boone mound on a terrace of the Des Moines River having measured one hundred and thirty by one

hundred and sixty feet in diameter and fourteen feet high before its excavation about twenty years ago by T. Van Hyning of the Historical Department at Des Moines. Still larger mounds have been reported; but the evidence that these are entirely artificial is still lacking.

In northeastern Iowa along the Mississippi bluffs there are many mounds in the form of bird and animal effigies or long, straight embankments, described simply as "effigies" and "linears". The latter range from about sixty to two hundred feet in length and have a diameter of about twenty feet and a height of from two to four feet. The effigies are great cameos laid out on the ground, the birds with outstretched wings and the animals, generally representing the bear, though a few other forms occur, recumbent on their right sides and built up sharply to a height of from two to five feet. The birds measure from seventy to one hundred and seventy feet across the wings, while the animal effigies are from eighty feet to one hundred and forty feet in length from nose to tail. All the undisturbed mounds are so regular in form and so artificial in appearance that they need rarely be mistaken for anything else. They sometimes occur singly, but as a rule they stand either in groups on or near the old village sites or in rows along the ridges overlooking the dwelling place and the hunting grounds below.

All types of mounds have been found to contain burials, although it is altogether probable that the

great majority of prehistoric burials were in cemeteries rather than in mounds. The mounds were doubtless erected for a variety of reasons, some of which are none too clear.

Boulder effigies. In an earlier day a number of effigies of serpents, turtles, and perhaps other animals, were found outlined in boulders of from one hundred to two hundred pounds weight set firmly in the prairie soil of northwest Iowa and the Dakotas. If any specimens still exist in Iowa their location appears to be unknown.

Trails. The ancient trails, often worn to a considerable depth through generations of use, have nearly all disappeared and it is now a very difficult matter to find their exact location. The early historical accounts are generally indefinite, stating merely that a trail connected such and such points and ran in a certain general direction. Whether the trail followed the right bank or the left along a stream is seldom revealed. Probably the maps of the original surveys in the archives at Washington would furnish more information than can be found elsewhere. It is to be hoped that a careful investigation of the system of trails can sometime be made, for the tracing out of these highways does have a real bearing on questions of distribution of the different tribes and stocks.

Short remnants of the ancient trails can still be seen in a number of places: across an old pioneer cemetery in Clay County some three miles north-

east of Linn Grove; on a hillside in the Big Bend of the Little Sioux a few miles southwest of the lower end of West Okoboji Lake; along the west bank of the West Fork of the Des Moines River at Humboldt.

Spirit places. Prehistoric man often held sacred those places — hills, cliffs, trees, springs, boulders, and the like — that had become associated in his mind with some special phenomenon or some unusual event. Examples are probably numerous enough in Iowa, but thus far few have been recorded: the Painted Rock, formerly bearing paintings supposed to represent the water spirit, a great cliff overlooking the Mississippi River nine miles above McGregor; the great bur oak three miles south of Davis City in Decatur County, still used as a burial tree when the first settlers entered the region; mighty Pilot Rock near Cherokee, which formerly bore mystic symbols cut by the men of long ago. Boulders bearing cup-shaped depressions wrought out by blows of the stone hammer probably also belong to this category. Some of the best specimens are found in Lyon County along the Big Sioux.

Rock carvings and paintings. Quite a large number of these were formerly to be seen on the cliffs and on the walls of caves in northeastern Iowa. They have fared very badly; for, unfortunately, the white people have also desired to inscribe and decorate these same walls and cliffs with their names and bold initials. As these later inscriptions are usually

superimposed directly on the earlier ones, it is not always possible to read these palimpsests that should reveal so much concerning the centuries that have passed. A few inscriptions can still be made out, and a very few others are still intact. Fortunately, a man whose name is but little known in Iowa, Professor T. H. Lewis, working in the employ of Mr. Alfred J. Hill of St. Paul, made rubbings of many of these pictographs some forty years ago, which are preserved in the library of the State Historical Society of Minnesota. Along the streams of east central Iowa some stone slabs with pictographs have also been discovered. A good example is to be seen in the public library of Fairfield. Other specimens are in the museum of the Davenport Academy of Sciences.

Stone dams or fish traps. The stone dam in the Iowa River at Amana is one of the interesting additions to the catalogue of Iowa's antiquities. This great work was found in place by the first settlers at Amana, though its origin and purpose seem to have been recognized only recently. The dam is built of glacial boulders, those showing above the surface at low water being, apparently, of about two hundred pounds weight. The shape is that of a great V with the open point directed downstream, the south wing being nearly a hundred yards in length and the north wing somewhat shorter. The fish migrations took place perforce through the narrow opening and there, of course, the Indians set

their fish traps. The work has not, as yet, been given a detailed examination.

Quarries. The early Indians called the Burlington region "Flint Hills". This is suggestive, especially in view of the further fact that flint arrowheads, spearheads, and knives of a creamy-white flint, quite like that outcropping in the limestone cliffs from above Burlington down to Fort Madison, are scattered over a large part of eastern Iowa, western Illinois, and northern Missouri. As yet the ancient flint quarries have not been located — mainly for the reason, it would seem, that no one has seriously searched for them. Flint quarries and their immediate vicinity should be marked by flint and limestone refuse, partly-fashioned implements, and crude, massive hammerstones with battered surfaces. It is probable, of course, that much of the evidence is now covered by later deposits of earth and fallen rock and more or less overgrown with trees and shrubs. Nevertheless, it is likely that enough remains in view to attract the eye of the prying student or the keen boy scout who looks in the right place with the right objective in mind.

In the coal region of south central Iowa, where hematite abounds, quarries of this material so precious to primitive men have been reported. Many nodules of the red, reddish-black and bluish-black bloodstone wash from the hills into the ravines, and prehistoric man certainly used these for the making of implements and ornaments. The materials ga-

thered by local collectors make that fact clear enough. It is possible, indeed quite probable, that the early peoples sunk shafts, as they are known to have done in Missouri, for the purpose of obtaining hematite of special grades for either paint or implement making.

CHARLES REUBEN KEYES

Prehistoric Cultures

It would be pleasant to report that particular tribes of certain linguistic stocks inhabited Iowa in prehistoric times and that the characteristics of their various cultures were thus and so. But this is quite impossible at the present time. We do know that the Algonkian family was represented on Iowa soil before the coming of the white man, for Marquette found the Peoria on the west bank of the Mississippi in 1673. Furthermore, Indian tradition, supported by a few vague references in the relations of the early missionaries and the accounts of early explorers, makes it probable almost to the point of certainty that the Ioway and Omaha of the Siouan stock, quite likely the Mascouten, or prairie Pottawattamie, of the Algonkian stock, and possibly the Mandan of the Siouan stock, also had villages in the Iowa country in prehistoric times. It is possible also that certain other tribes, close relatives of those mentioned, and in the historical period often associated with them, may have likewise reached Iowa before the white man did. Any more definite statements than these appear quite in the nature of guesswork, so far as the contributions of history and tradition are concerned.

But where history and tradition are silent, archeology begins the search and often has much to say.

Through detailed studies of the earliest known historical sites and through archeological explorations carried out on territory known to have been occupied in the prehistoric period, the characteristic cultures of some of the Indian stocks are beginning to be understood. Much remains to be done in this field, but some good starting points seem to have been established. While the prehistoric Siouan cultures, for example, are but little known outside of the Mandan of North Dakota, Algonkian criteria are coming to be depended upon more and more.

The Algonkian culture may be identified by the predominance of stone implements and ornaments over those of any other material. Grooved stone axes are perhaps the most characteristic tool and are found over all the Algonkian territory in great numbers and in great variety of forms and sizes. Arrowheads, spearheads, knives, drills, and scrapers of chipped flint are found also in a variety of forms unequalled elsewhere and the first two are likely to be notched, stemmed, or barbed. Not content with utilitarian products in stone, the culture also produced vast numbers of ceremonial and ornamental objects such as bannerstones, bird-shaped stones, tubes, and gorgets in polished slate, porphyry, and hematite. The pottery vessels have bases in the shape of a rounded-off cone, the clay is tempered with rather coarsely-crushed granite, and the rims and sides of the vessels are ornamented with fabric impressions while punched, stamped, and incised de-

signs are put on in a characteristic way. Work in bone and antler was but little developed. First identified in New York, the prehistoric Algonkian culture is found to have extended over all of New England, southern Ontario, through Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, and parts of Iowa and Minnesota. Its southern range remains undetermined.

It must not be thought, of course, that the finding of a few grooved axes or notched arrowheads in a locality is sufficient in itself to establish the presence of the Algonkian culture. For this several of the characteristics should be indicated in a positive way. Taken separately the single feature should be regarded as an indicator only. By far the best single criterion of a culture is the pottery. The women of the different stocks had quite divergent ideas as to the form, decoration, and texture of their ceramic products, and on this fact now rests much of the science of American archeology. For the general reliability of the pottery index to a culture has been proven for all parts of the Americas that developed a ceramic art.

On the basis of established facts, five very distinct prehistoric cultures may now be assigned to Iowa and given a partial description. Information concerning them is gained in part from past studies recorded in the literature; in part it has been collected from those who have made unrecorded studies; and in part it is the result of new observations made by

many persons since the inception of the present survey in 1922, whose contributions must later be recorded in the history of Iowa archeology.

The most widely-spread culture was the Algonkian, the general features of which have just been noted. It is found over every part of Iowa except certain limited areas to be designated under the succeeding descriptions. To judge by the archeological remains, the prehistoric Algonkians might have laid claim to nearly nine-tenths of the Iowa country. How different this from the later conditions as known in history! A word of caution should be dropped here, however, to the effect that certain Siouan tribes, like the Ioway, were so long in intimate touch with the Algonkian peoples that their culture may not be definitely distinguishable, in all cases, from that of their old neighbors. But whatever exceptions there may or may not have been, Algonkian culture would mean, as a rule, also Algonkian tribes.

The stone products of Algonkian type found over most of Iowa are of amazing variety and often of the most exquisite workmanship. Over one hundred and twenty types of chipped implements have been distinguished and this, as the saying goes, "without half trying". The work in ground stone is equally fine and diversified, the grooved axes, especially, not being surpassed by any found elsewhere on the continent. West of the divide between the two river systems the materials collected in the valleys

of the Nodaway, Nishnabotna, Boyer, Soldier, and the lower course of the Little Sioux show changes in form and material. There the axes average smaller and thinner, a larger number are polished, and the lustrous black, mottled gray and brown, or mottled black and yellow diorite specimens are quite readily distinguished from the green, or mottled white and green diorite, diabase, and porphyry axes of the territory lying on the Mississippi slope. The pottery of the Missouri slope is also thinner and harder than that of the middle and eastern parts of the State and is, perhaps, a little more elaborately decorated. It is as if the Algonkian tribes on the two slopes were out of touch with each other, possibly through having reached the Iowa country along different river routes. For the Algonkians were canoe and woodland Indians who did much of their travel by water and for purposes of residence regularly kept to the timber belts.

Very interesting are the Algonkian village sites hidden away in what was once forest skirting the Iowa rivers and smaller streams. From their seclusion in a side ravine or on the bank of some small tributary, the smoke of their camp fires would seldom have been visible from the main waterways. This is true too of the caves and rock shelters of east central Iowa. The fact of their location in places that even yet have largely escaped the plow makes the finding of an Algonkian village site something of an event.

In 1924 such a site lay buried and unknown beneath the rather sandy soil of the east bank of Main Creek in Washington County until the floods of late July arose to an unwonted height and excavated their way recklessly through the place. Probably most of the village remains went on down the creek. However, when persons living in the vicinity first discovered the wreckage, there lay scattered over the creek terrace some twenty grooved stone axes, about three hundred flint implements of various kinds, numerous hammerstones, a large granite mortar, quantities of debris from the arrowmakers' workshops, and fragments of pottery unnumbered.

Such sites are found generally over the State, even among the bur oaks standing on the margins of most of the northern Iowa lakes. Thence they trail off to similar sites in Minnesota, but not, it is interesting to note, into Nebraska or the Dakotas. Aside from the locations themselves, it is the pottery and the work in stone that must be depended upon for the final analysis; for the light Algonkian houses, frail structures of sapling framework covered with bark or with mats of woven rushes, have long since mingled completely with the forest soil.

Beginning at the mouth of the Iowa River in Louisa County and following in a narrow band the bluffs and terraces of the Mississippi to or beyond Dubuque, occurs the Hopewell or "mound builder" culture, the same that made famous the archeology of Ohio. Above Dubuque there is a gap, probably

more apparent than real, and then the Hopewell again comes to light in the valley of the Turkey River near Clermont, the farthest north and west of any known sites of this famous culture.

The Hopewell culture, which receives its name from the Hopewell family who owned the farm some seven miles northwest of Chillicothe on which the best-known works of the culture stand, is entirely prehistoric. It is distinguished by its lavish use of copper for both weapons and ornaments, of fresh-water pearls for necklaces and as units of decorative designs, and of various showy minerals and sea-shells brought from afar for the purpose of making both ornaments and utensils. Finely-sculptured stone tobacco pipes are characteristic also, having curved platform bases surmounted by either plain or animal-effigy bowls. Many of the large knives and spearheads recovered are among the finest known, being beautifully chipped from obsidian, chalcedony, white quartz, and other fine materials.

In Iowa most of the work on this culture was done by the Davenport Academy of Sciences during the seventies and eighties, and the fine series of copper axes and awls, curved-base pipes, pearl and shell ornaments recovered through its efforts are now to be seen in the Academy's museum.

No Hopewell village sites are known with certainty in Iowa and very few, strange to say, even in Ohio and the intervening states. A few Hopewell objects have been found in the fields, but for the most part

they are products of the mounds. The pottery that has been found tends to support a theory that this culture may be a very highly specialized Algonkian.

A culture very different from the Hopewell adjoins the mounds of the latter at Toolesboro, and so closely that a stone might easily be thrown from one site to the other. This is in the form of a large village site on the plateau just west of the Toolesboro mounds. The land there has been cultivated for about seventy-five years, but still produces many fragments of shell-tempered pottery and numbers of small flint scrapers and triangular arrowheads. Other sites of this kind have a peculiar distribution in Iowa: a village site on a broad ridge overlooking the Des Moines River in the northeast corner of Warren County; several village sites in similar situations overlooking the Little Sioux in Clay and Dickinson counties; the largest known village site in Iowa, covering upward of a hundred acres of beautiful high terrace overlooking the Big Sioux in the northwest corner of Lyon County; and village sites on nearly all of the high terraces of the Upper Iowa River in Allamakee County.

The potsherds, or bits of broken pottery, on all the sites appear to be identical, being shell tempered, having notched or crimped rims, and bearing simple decorations of small, shallow punch marks and incised lines. Wherever collections of sufficient extent make comparison possible, the accompanying artifacts are of quite the same types: numerous

small flake scrapers and triangular arrowheads, rather thick stone celts, heavy grooved hammers and mauls, well-worn hand mullers, and shallow mortars — all usually made of granite; small calumet pipes of red pipestone; a few disk-stem pipes of the same material; a few inscribed catlinite tablets; and in contrast with the Algonkian culture, numerous implements of bone and antler. On and near some of the sites stood earthen enclosures. The near-by cliffs and cave walls furnished backgrounds for pictographs of birds, fish, and various unknown objects.

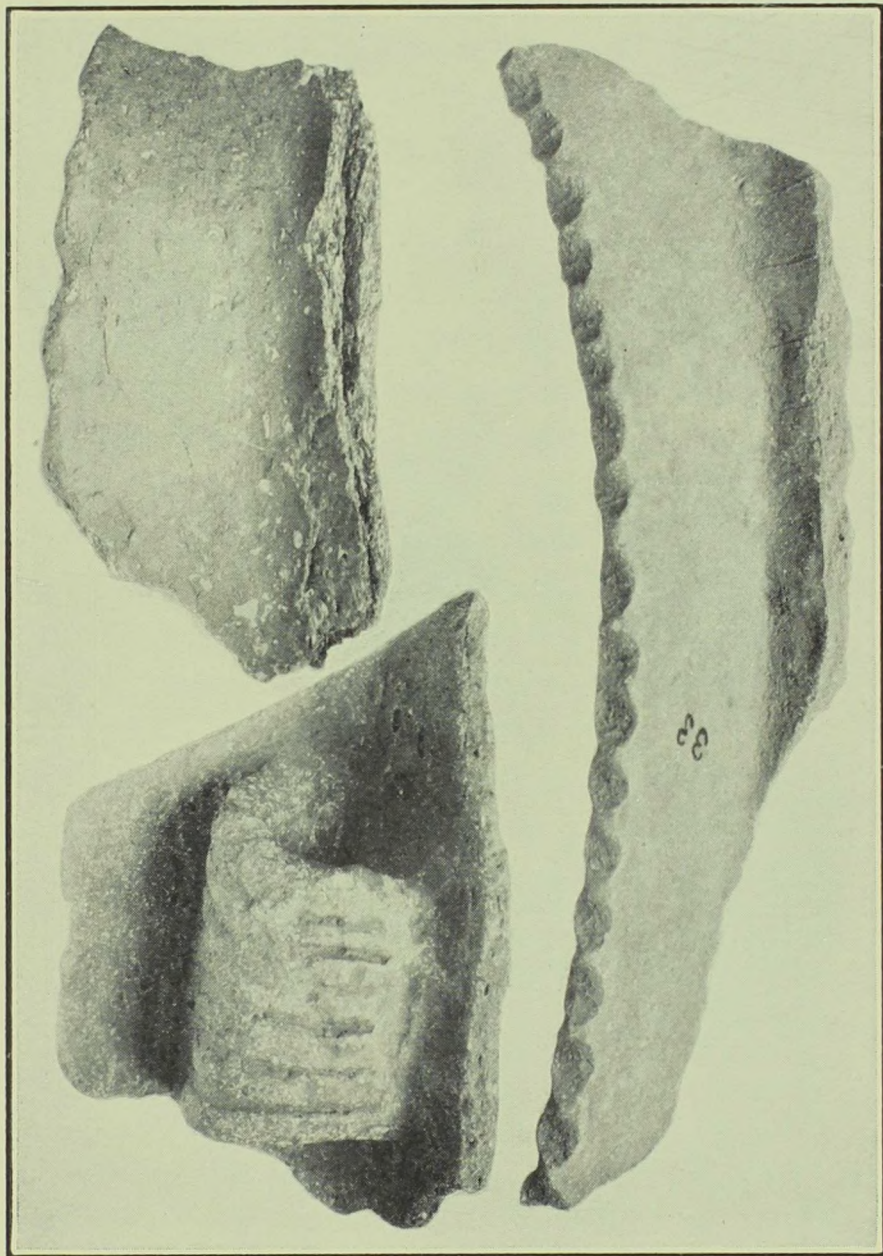
Several village sites on the broad terraces of the Little Sioux, beginning at the south edge of Correctionville in Woodbury County and extending southward for about five miles, are evidently of this same culture though apparently showing tribal variation. The criteria are the same as on the other sites except that the rims of the pottery vessels are strongly recurved and the rims and necks of the vessels show a little more elaborate use of dots and incised lines.

The type of shelter used by these people is not as yet very clear. Boulder circles formerly to be seen on the Lyon County site possibly indicate weights used to hold down the edges of large skin tipis. The large amounts of village refuse point to occupation through considerable periods of time. In all cases the villages appear to have stood quite in the open for all to see who would. It was as if their inhabi-

tants were issuing the perpetual challenge: "We are not hiding, you see; come take us if you care and dare".

This culture possesses many of the characteristics of the culture of the Plains Indians. At any rate it is almost certainly Siouan. There is a temptation to see in these bold village sites the former home places of Ioway and Omaha, especially as tradition, early historical references, and archeology all seem to agree. There are some counter indications, however, and it is better, when assigning names intended to show identity, not to jump at conclusions. Nevertheless, a designation for the culture does appear necessary and for this is suggested "the Oneota". Oneota is the Indian name for the Upper Iowa River, where the culture is most fully represented and has longest been known. This good, original name having been rejected for the river, it may serve here to designate the people that once lived there.

Beginning at a point on the Little Sioux River in Cherokee County about six miles south of Cherokee, passing through the southeast corner of O'Brien County, and ending about three miles west of Linn Grove in Buena Vista County, are found the sites of twelve ancient villages overlooking the Little Sioux or its tributaries and representing a culture that differentiates itself sharply from the three that have been considered. Five of the villages stand on terraces of the main stream; one on a broad hilltop adjoining the same; four on the terraces of Mill



POTSHERDS FROM THE ONEOTA CULTURE OF THE UPPER IOWA RIVER



POTSHERDS FROM THE MILL CREEK CULTURE OF CHEROKEE COUNTY

Creek; and two on the terraces of Waterman's Creek. They are all situated in such a small area that it is possible to see from one site to the next. The villages were very compact also, each occupying from one to two acres only and containing from twelve to twenty-two large earth lodges, which were probably surrounded, like similar villages on the upper Missouri, by a stockade. On account of cultivation the original shape of the sites can not always be determined, but the two that still remain in undisturbed prairie are rectangular in form and surrounded by a broad, shallow ditch. It is on these two sites that the circular depressions where the earth lodges stood can still be counted.

Deep camp refuse covers all of the sites and is also scattered more or less over what appear to be small camp sites in the spaces between the villages. In a general way the articles of stone and bone are similar to those of the Oneota, but with the addition of the discoidal stone and of spoons and pipes made of pottery. Catlinite pipes are rare or lacking, though polished tablets of pipestone with various incised pictographs and symbolic designs are commoner here than in the Oneota. The pottery is very distinctive, generally dark gray or black in color, with tempering of finely-crushed granite. The vessels are generally globular in shape, the restricted openings having short, vertical rims which usually show decorations of cross hatching, rounded indentations, diagonal incised lines, and sometimes the molded

heads of birds or animals. Horizontal trailed lines often encircle the entire vessel.

Similar remains are found on a single site on Broken Kettle Creek, a tributary of the Big Sioux in Plymouth County, except that bone implements appear to be even more numerous than on the Little Sioux, the pottery seems, on the whole, a little thinner and harder, and a few of the vessels are painted instead of being decorated with incised lines. The Broken Kettle site, however, can hardly represent more than a tribal variation from this distinctive culture on the middle course of the Little Sioux, and more detailed study may show the culture of these rather widely-separated villages to be identical.

All the known sites are strikingly similar to the old Mandan villages of North Dakota and, except for certain differences in decoration and in the rim shapes of the pottery vessels, these Iowa sites might be called Mandan. At any rate, the people who occupied them probably belonged, like the Mandan, to the Siouan stock. But how different they must have been from the people who lived in the great open villages less than ten miles to the north and to the south!

Unless the natural name for this culture eventually becomes clear, it may reasonably be assigned a geographical designation, "the Mill Creek culture". This name indicates both the place of its greatest concentration and the point where it first attracted the attention of students at Cherokee.

As matters now stand, the linear and effigy mound region of northeastern Iowa, extending along the Mississippi bluffs from the Minnesota line to near Dubuque, constitutes Iowa's fifth culture area. Until fuller knowledge makes its connections more apparent, it may be referred to simply as the "effigy-mound culture". It is probably a part of the area, including the southern half of Wisconsin, the southeastern corner of Minnesota, and northern Illinois, which shows a very large number of similar works. Wisconsin archeologists, who have given the subject most attention, are inclined to regard the ancient Winnebago as the makers of the effigy and linear mounds. If this is true, then we have another Siouan culture in Iowa. No village sites are known, however, whose archeology sets them off from other cultures and attaches them definitely to that of the effigies.

A group of two linear mounds, three birds, and an imposing procession of ten bears constitutes the best monument of the effigy-mound culture in Iowa. It is, indeed, one of the finest mound groups in all America. The effigies stand on the broad summit of the four hundred and fifty foot bluff about a mile above Marquette, and to this day they are excellently preserved. Any failure of the present effort to keep this group intact would be a grave misfortune.

The presence in Iowa of so many distinctive prehistoric cultures, not to mention the possibility of others still undiscovered, presents a situation so

complex and so interesting that it should prove a challenge to all those in a position to furnish an additional fact or suggest a reasonable theory. First of all, more facts are needed. Of the thousands of miles of creek and river courses, comparatively few, of course, have been thoroughly explored. No one can now tell what the more exact boundaries of the known cultures are or whether some unknowns may still await a finder. Pottery fragments and other relics are needed, pottery fragments especially, from all the Iowa sites that produce them. This is particularly true of the three southern tiers of counties, where it has been especially difficult to locate the permanently-occupied sites.

A further need, if the archeology of the State is to advance more rapidly toward a fuller interpretation, is evidence that will show whether the peoples of the different culture areas were contemporaneous or whether they succeeded each other. The failure as yet to find a single site which shows the remains of one culture superimposed on that of a predecessor suggests that all occupied the Iowa country at one time. For would not successive tribes naturally select the same favorable and strategic locations for at least a few of their villages, or occupy at least a few of the same protecting cliffs and caverns? Yet it is all but unbelievable that so many peoples of so different ideas and modes of life, so different that mutual understanding, even of the spoken word, would have been impossible, could have lived at one

time with such intimate contacts as the archeological remains would indicate. If the occupations were successive, a few sites might be expected where stratification of two or more cultural deposits exists; if they were contemporaneous, there ought to be ample evidence either of peaceful barter or forced interchange of the spoils of war. The situation as it now appears — sharp separation of each cultural complex from all the others — can hardly be true. Evidence of the one kind or the other doubtless exists, but up to this time it has been forthcoming in so small a measure as to be of very doubtful value. To date a person could hold in his two hands the artifacts clearly emanating from one culture that have been found in seemingly close contact with the village refuse of another. Occasional commingling of Siouan and Algonkian products among the field finds away from the home sites would, of course, be quite fortuitous and therefore worthless as proof either of successive or contemporaneous occupation. But, after all, this is only one of the many problems that Iowa archeology has to face. Its solution, as with all matters of research, involves long accumulation of facts, patient comparison of details, and steady contemplation of phenomena before any possibility of a conclusion can emerge.

CHARLES REUBEN KEYES

Comment by the Editor

ANTIQUITIES

Tutankhamen lay in his kingly sarcophagus for centuries, adorned with precious ornaments and surrounded by the familiar articles of his brief career. In the course of time the rock debris of other sepulchers and the sifting sands of the desert valley covered his tomb. The boy king was forgotten, and his grave, escaping the ravages of enemies and vandals, kept the secrets of his mode of life and concealed the glory of ancient Egypt.

More than three thousand years elapsed. Then one day came a man from a strange land and a different civilization. A scholar he was, who could reconstruct the story of the past from archeological remnants of a long-lost culture. Penetrating to the inner chambers of the tomb, he was filled with wonder and amazement at the treasures there revealed. It was as though the light of a modern day had shown back through the darkness of a million nights and illuminated the art and industry, the customs and foibles of the Eighteenth Dynasty.

Scattered hither and yon in the valleys of Iowa are the tombs of a race more ancient than the Egyptians. Primitive and simple was the culture of the Indian mound builders and cave dwellers, but

the archeological chronicles of their life, handicraft, and religion are none the less interesting for that. Indeed, the fragmentary and prehistoric nature of the materials should only add zest to the research. Almost any Iowa cavern or wooded ravine may contain proof of the antiquity of man or evidence of human evolution before the "discovery" of America.

Five years ago, Professor Charles Reuben Keyes, of Cornell College, working under the auspices of the State Historical Society, began an extensive archeological survey of Iowa. His object was to find and record the sites of prehistoric man in this State. Much progress has been made — more than a thousand aboriginal places have been listed, innumerable artifacts have been examined, two new cultures have been tentatively identified and named — yet much more remains to be done. Many sites are still undiscovered, while some that are known to exist have not been definitely located. Thus far the work has raised more questions than it has answered; but that was partly its purpose.

J. E. B.

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