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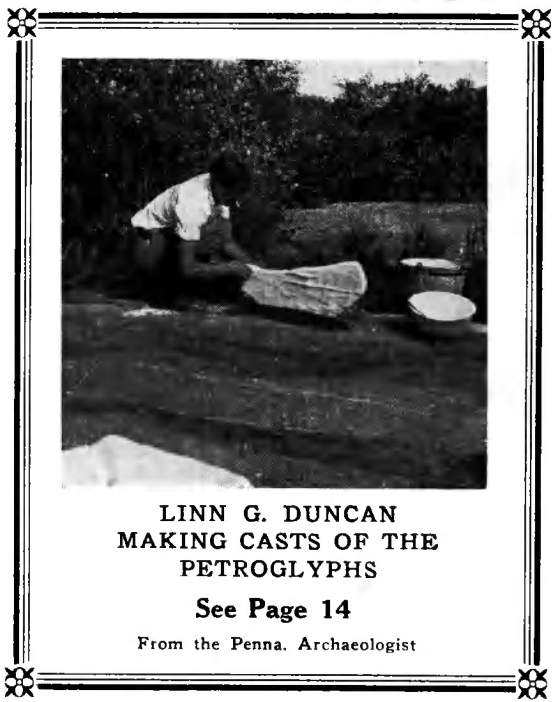
1937
Number 9

National Archaeological News


The
Highlights

IN THIS ISSUE

- Incas In Penna.
- Blue Corn Dance
- Illinois Pipes
- Colonial Currency
- Glass Scrapers
- Folsom Points
- Indian Acorn Feast
- Ohio Field Work



LINN G. DUNCAN
MAKING CASTS OF THE
PETROGLYPHS

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From the Penna. Archaeologist

Twenty-Five Cents

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VOLUME 1 NOVEMBER, 1937 NUMBER 9

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Editorial Forum

Let's Cooperate

A breach between the amateur archaeologist and museum trained men who lead various expeditions to the field and direct the work flares up occasionally and then reverts to the smoldering stage until some casual wind fans the fire of the "find" into a series of searing accusations.

The true story of archaeology, however, may never be learned unless these two schools of research "put their heads together" and gather material and data for the common good of enlightening our future generations on the history of the early mankind.

The procedure of archaeological research should be based on the knowledge uncovered by both the amateur and professional archaeologist. Both are interdependent. The professional, more so than the amateur has better access to reference books and detailed excavation accounts, but on the other hand the rank amateur who has trained his observatory powers and learned the methods of scientific field research, has carved a niche in the archaeology field that must not be overlooked. The policy of lending a helping hand and comparing notes will go a long way to eliminate the closed-mouth method which in the majority of cases leads to dissemination of false data concerning artifacts. Recently there have been instances of the amateur "jumping the gun" to gain the first publicity puff. A true amateur will study his digging notes and compare them with similar cases in his territory and then check and even double check with other archaeologists and museum men to ascertain the correct direction of his line of thoughts. After he has fortified himself with the correct information, publicity and opportunity to express himself will automatically come his way.

"Pot Hunting," is an expression of recent derivation and should be stricken from the archaeologists' vocabulary. Nothing is more humiliating to the museum man than to believe that his collections have been scraped out of the bowels of the earth by a "pot hunter." Should there be such a legalized business as "pot hunting" it will automatically seal its doom. Then too, government supervision and definition of the practice might ease this squabble and set the proper course for the amateur and professional.

Archaeology is on the upgrade and these minor squabbles represent the rising mist that gives way before the dawn of a brighter day.

Incas In Pennsylvania ?

"Incas in Pennsylvania? Impossible!" This was J. Alden Mason's comment on the Western Pennsylvania "find" that publicized the linking of Pennsylvania with the ancient Incas.

Dr. Mason is recognized as one of the country's experts on Indians—North American, Mexican, Guatemalan, and particularly Inca.

"As soon as I heard the word thunderbird I knew there were no Incas involved," Dr. Mason stated, as he put the cap on the violent differences with Fisher's Inca theory which virtually every archaeologist in Pennsylvania had expressed.

"The thunderbird is a distinctly North American Indian symbol," Dr. Mason explained. "If everything else pointed to an Inca occupation of Pennsylvania, and a thunderbird were found, that one thing would weigh more heavily than all the rest of the evidence. The Incas absolutely did not know the thunderbird. They were perhaps the only Indians who didn't.

"They worshipped the sun, and they regarded thunder as the servant of the sun. But they knew no thunderbird."

The thunderbird, the archaeologist explained, was a mythical bird which flew through the Heavens with a lake on its back. The flapping of its wings caused thunder, the flash of its eyes caused lightning, and the water splashing from the lake caused rain.

● **Editor's Note:** Following an announcement that G. S. Fisher, chief of the Historical survey of the Penna. State Historical Commission had uncovered evidence that ancient Inca Indians once roamed Pennsylvania, a difference of opinion was expressed just a few days later by J. Alden Mason, curator of the American section of the University of Pennsylvania Museum.

Mr. Fisher described the symbolical effigy of the "Thunderbird" as "a spread eagle, carved in clay, and bits of pottery known to be solely the handiwork of the Incas."

The news wishing to present an unbiased account of the find gives Dr. Mason's story of this effigy discovery in western Pennsylvania.

"I never even heard of it in Peru," Dr. Mason said. "It was the concept of the Great Plains and Alaskan Indians, E. A. Golomshtok, a research associate of the University Museum, declares he can trace it through Siberia to the Old World. But that's his theory, and not many archaeologists agree."

If the Washington county thunderbird is authentic, it would be the fourth reported in the eastern part of the United States in recent years, and the second in Pennsylvania. The latest was uncovered by Dr. Cadzow at Safe Harbor, before the completion of the dam there.

The archaeologists' basis for calling a Peru-to-Pennsylvania migration by the Indians impossible, is threefold, Dr. Mason said:

1. The Incas were a comparatively modern people, dating from about the 14th Century. The pre-historic Indian remains found in Pennsylvania, on the other hand, are 2000 to 8000 years old.

2. There was no need for the Incas to migrate. They had everything they needed in their own land, and would have difficulty in crossing the natural barriers to the north.

3. The Incas were much more civilized than the American Indian and their religion was not one of symbols, but a direct worship of the sun, moon, rainbow and other natural phenomena.

Although Dr. Mason has in recent years been devoting himself to the archaeology of the American Indian, he has led expeditions to Mexico and Central and South America and has the whole panorama of Inca lore at his fingertips.

Inca archaeology is in most cases actually pre-Inca archaeology, Dr. Mason declared. Scattered throughout Peru are extensive ruins of ancient temples, convents, palaces and

burial grounds, but most of them antedate the Inca Empire.

"Compared with the glamorous finds in Peru, the archaeology of the American Indian, especially in Pennsylvania, is highly unspectacular," Dr. Mason said.

"The things we find here are no precious metals and no glittering ornaments, as among the Incas. Instead we find fragments of pottery, arrowheads, pieces of bone implements—all humdrum things. We also find village sites and burial grounds.

"But these things must not be minimized so far as their historical value is concerned. They are unspectacular, but they are important, because they enable us to trace several pre-historic migrations in Pennsylvania.

"They also enable us to explode the theory that the pre-historic mound-builders were a super-race different from the Indians. We have found successive layers to show that the mound-builders are ancestors of the Indians, and were of much more modern vintage than is generally believed."

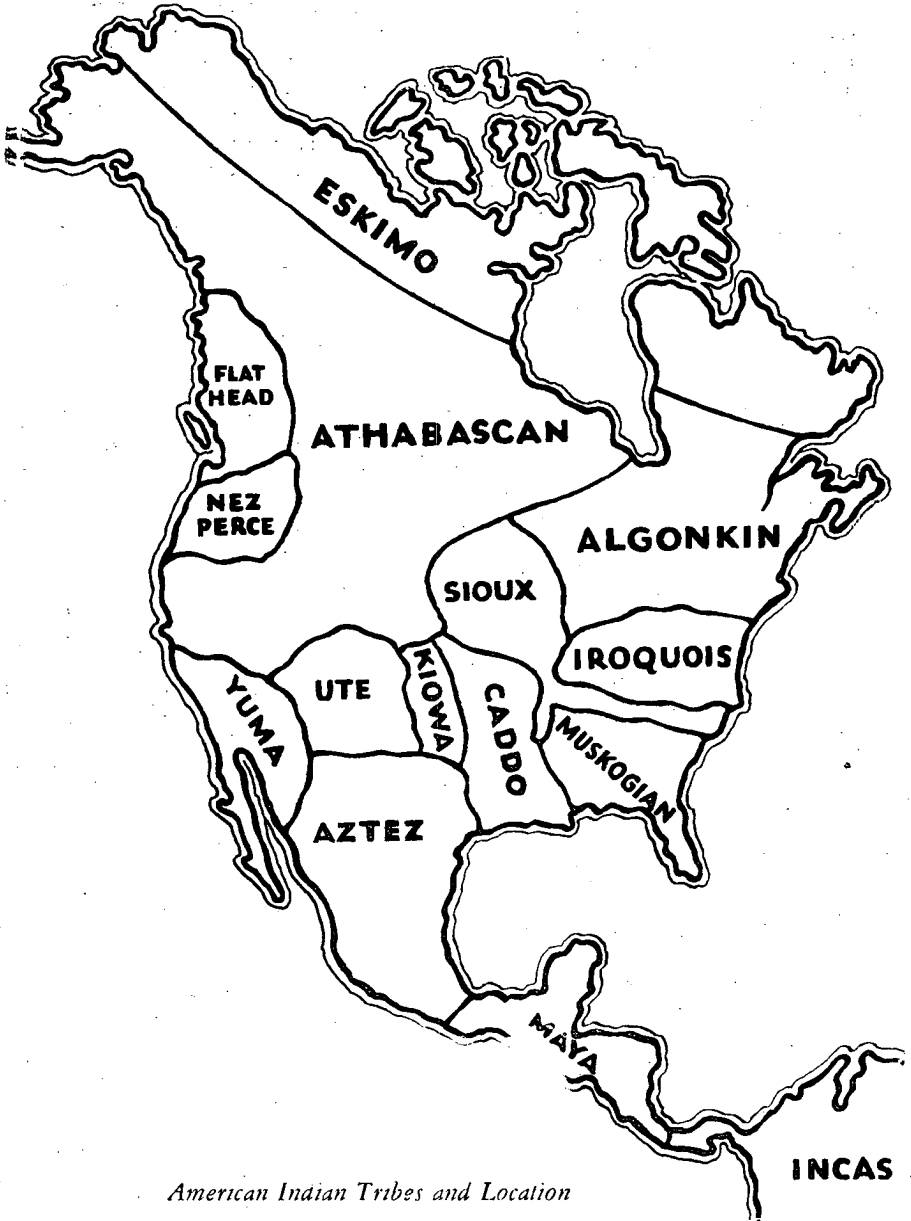
DENTAL WORK OF ANCIENTS UNEARTHED IN GERMANY

German archaeologists employed with the excavations at Aschaffenburg in South Germany have unearthed seven false teeth in a grave believed to be that of a German princess buried about the year 1200 B. C.

This dental work, more than 3,000 years old, is declared to

prove that the ancient barbaric peoples were fairly well advanced in the science of dentistry, which must have been practiced by the more advanced civilization of other nations at the time.

A complete manicure set dating from the same period was discovered on the same site.



American Indian Tribes and Location

Chemistry And Science In Prehistoric America

By JAMES A. BRANEGAN

When thinking of the efforts of primitive man along the lines of chemistry and science, it is usual to consider only the European and his early struggles to rise above savagery. In this article, it is the purpose of the writer to call the reader's attention to the fact that the American Indian, while still living in the Stone Age, had a wide knowledge of natural laws and took advantage of many reactions of scientific interest. The American Indian was not the ignorant savage we are led to believe, but had methods of working, which could only be the result of thought and experimentation. Barbarian he may be called, but compared with the natives of Africa or the Australian Bushman, he was no savage and his works and culture before the coming of the white man were far superior, more characteristic and much more interesting than those of many of his descendants today who live on reservations and whose main occupations are the manufacture of bead-work and blankets, either of which are truly Indian in character.

CHEMICAL OPERATIONS

The American Indian knew nothing of chemistry or geology,

as we understand those terms, yet his quick and active mind was ever ready to take advantage of any chemical combination or geological condition which his surroundings or activities brought to his attention. We know he had a knowledge of the cleansing value of caustic alkali, as we have evidence and records to prove that in chipping flint to make arrow points, spears and knives, a piece of bone which had to be absolutely free from grease was used, and to obtain this the bone was scoured or sometimes buried in hot ashes moistened with water, the result, as every chemist knows, being the saponification of bone grease and potash, the same principle as that involved in the manufacture of soft soap today. This saponification of the grease from the bone chipping tool was a very important matter, as a fresh or greasy bone will slip, but a clean, dry bone, with the proper pressure, produces results not attainable with any other material.

The art of tanning hides was well understood and by the use of simple barks and the brains of animals, the Indian made a leather which, in softness and durability, can hardly be equaled today, while

the glue with which he fastened feathers to his arrow shaft was made from the scales of fish and equaled the common fish-glue with which we are all familiar. He knew the water-proofing properties of pitch and used it on the seams of his birch-bark canoe.

In the manufacture of bowls and bottles he knew enough to temper clay with powdered mussel or other shells and produced a pottery which is durable today after being buried hundreds and perhaps thousands of years. Throughout the Mississippi Valley this pottery was frequently decorated with scrolls and markings of red, made by applying oxides of iron before burning. As to art in pottery, no one who has examined the effigy vases and bottles from graves in Missouri and adjacent states can deny that the prehistoric Indian had a culture of his own in pottery.

MECHANICS

In mechanics he had not advanced far, yet he knew the value of the lever, applying it skillfully in shaping and flaking those large flint spades which are so numerous along the Mississippi River from St. Louis to the Gulf. He also knew and used the reciprocating drill, which he made by giving a bow-string a turn around a hollow reed and moving the bow backward and forward, using water and sand as an abrasive material at the point of the drill. In this manner he made holes of any length through slate and sandstone. In some cases his drill points were of

sharpened flint and his reamers were simply small tapering points of flint with a broad base for hand use. The reciprocating bow-string drill was also used for making fire.

GEOLOGY

As a practical geologist he reached a very high point, his knowledge of rocks and their cleavage being exceptionally good. Although we hear solely of his flint artifacts, as a matter of fact, flint was used only for arrows and spear points and knives. The writer has examined hundreds of axes, and, as yet, has never found one made of flint. An axe or tomahawk made of that material, while hard, would chip or flake at every stroke and would soon be rendered useless. Accordingly, he searched the fields and streams for water-worn pebbles of diorite, basalt or other close-grained sandstones, which were pecked and ground into shape, giving a tool whose edge would not chip and dull as would one made from the more flakable flint. In the Middle West axes were frequently made of hard hematite and some retain their polish and cutting edge to this day. It took considerable skill to grind these hematites into shape, as they quickly wear out the hardest file; yet some are symmetrically made and almost as serviceable as the steel axe of today. There are a number of hematite axes in the National Museum at Washington, D. C.

CRAFTSMANSHIP

When it came to making ornaments, he again chose suitable

material, generally slate, which could be easily worked up into gorgets, pendants, and banner stones, and afterward polished with mud. For his pipes he selected the softer sandstones, usually the red variety known as catlinite, although in the Iroquois country and some parts of the South, pipes were made of baked clay. To this day we have made no improvement on the Indian's pipe or his methods of using tobacco. Some of the carved stone pipes of the Middle West representing animals, birds, and man himself are really remarkable.

The manufacture of a simple arrow-point demanded much knowledge and some research. First the fields and hills were "prospected" for a suitable quarry of workable stone. Next the top-soil was removed and the jasper or quartz or other material heated by building a huge fire over it. Then cold water was thrown over the hot stone, which, being of a siliceous nature, cracked into many small pieces. These pieces were roughly shaped at the quarry by hammering, and then transported to the village. Here they were buried to keep them fresh, as jasper or flint is more workable if fresh from the ground and not dried out. But the arrow-point was still incomplete, the finishing touches demanded not only skill and practice, but also a complete knowledge of the cleavage of stone, so that pressure could be applied to make a chip or flake of any size fly off in the direction desired and this done by holding the stone in one hand

and applying the bone instrument with the other. It is only after we have tried to do this on such stones as quartz or argillite that we fully appreciate the amazing skill of our copper-hued friends. In fact, the chipping or flaking of stone can easily be considered a science in itself. Yet along the Atlantic Coast quartz was much used for arrows, due perhaps to the scarcity of good workable flint, and in the extreme West obsidian was used with equal or even better results.

An important industry along the Eastern coast was the manufacture of wampum, which passed as money. This craft called for much mechanical skill and considerable practice. Wampum was made from the shells of the large, hard clam, and both the purple and white shells were used. The purple beads were usually slightly longer than the white beads and had double their value. It was tedious work grinding these tiny beads to shape, but real skill was needed to drill them and here, again, the mechanical drill was brought into play.

MEDICINE

Regarding the practice of medicine, so much has been written of the incantations and "bundle" of the Medicine Man that most people believe this to have been the only method employed, but the red doctor also had a good knowledge of herbs. The Indians of the Eastern States were familiar with the curative powers of wintergreen (methyl salicylate), using the leaves as a

poultice for sprains and rheumatic troubles. The early settlers learned of this wonderful herb from their redskin friends and studied its properties. From this study we have developed all the salicylates, such as salol (phenyl salicylate), aspirin (acetyl salicylate), and many others. The Indians of Peru chewed the dried leaves of the cocoa plant mixed with limestone (carbonate of lime), and swallowed the juice, after which the acids of the stomach extracted the cocaine which relieves pain and fatigue. We have refined the process by treating the leaves with carbonate of soda and extracting with dilute acids, but the resultant alleviation of pain is identical. Calisaya and quinine, both derivatives of cinchona bark, are Indian discoveries, as are jalap from Mexico and many others. Sweating was also much used, the patient being wrapped in blankets and placed in a small tent surrounded by red-hot stones over which water was poured to make a very efficacious steam bath.

The antics and tricks of the Medicine Man which we all ridiculed for years were simply the art of "suggestion" carried to a very high point. The Indian doctor who made all sorts of noises to drive away the "evil spirit of pain" or who pretended to extract a live "sickness" bug (which he usually concealed in his mouth) was not a fraud, if by his works he convinced the patient that he was surely on the road to recovery. Our greatest physicians now recognize the virtues of suggestion and use

it wherever possible, and we also have today a religious sect based on the same principle.

ASTRONOMY

In astronomy the Indian had not reached the point of calculating distances, but he knew the movements of the principal planets and had names for them. Even the Indian boy could find his way at night through the dense forests by the aid of the stars alone and it is not amiss to state that the average prehistoric American knew more about the movements of the heavenly bodies than the average white man of today. If we cross into Mexico we find that, years before it had been correctly computed by Europeans, the Aztecs had calculated exactly the solar year, using instruments of the crudest type.

DYEING

He had a good knowledge of the common pigments, using hematite for brown and red, malachite for green, and ochre for yellow, while for dyes and stains he used the juices of berries, nuts, and barks from various trees. Some of the dyes were very fast, particularly when a metallic mordant, such as iron salts (from fruit juices and oxides of iron) was used in conjunction with vegetable extracts.

AGRICULTURE

As a farmer, he raised corn (the Indian name for which is maize), potatoes, squashes, beans of various sorts, and numerous other vegetables. Many years before Dr. Liebig made his great discovery

regarding fertilizers, the American Indian of the Eastern Coast fertilized his corn fields by throwing over them the dead menhaden (fish), which were frequently found along the beach in great quantities, and in this manner supplied the soil with necessary phosphates. These menhaden were driven on the beach by the bluefish and the phenomenon of millions of dead fish along the surf line was more common years ago, before the menhaden boats started putting out their great nets. However, we still gather menhaden for fertilizer and oil.

In this article the writer has confined himself almost entirely to the ancient peoples of the United States, but if we are to mention architecture we must go to Mexico and view with amazement the ruins of temples and pyramids at such places as Uxmal, Palenque, and Teotihuacan. In our own country we have the cliff houses and the mounds.

The Indian food and cooking still linger with us and every day we hear of potatoes, succotash, maize, hominy, and tapioca—all Indian names of Indian foods which he planted and raised himself. How few of us remember that turkey, the Christmas bird, was eaten by the red man centuries before America was discovered!

THE INDIAN A WORKER

Frequently we hear that the Indian was lazy, but even a brief

study of the early records will contradict such charges. Besides the work already mentioned, there were baskets to be made from rushes and cane, textiles from the shredded inner bark of trees, garments and moc-casins from skins and feathers, fishing, hunting, and ceremonial and other dances held at regular intervals. Tepees and bark huts were constructed and again taken apart and moved to different camping grounds as the game or fish were followed in their migrations. Games he had in abundance, including dice, la crosse, foot and snow-shoe races, ball games of various sorts, quoits made of stone, and many others. Then there were weddings, birth and death ceremonies and an occasional war with neighboring tribes as diversions. When we consider all this together with the fact that he had only the crudest implements for planting and harvesting we certainly must admit he was, in his primitive state, a very busy individual.

It is to be regretted that the early discoverers and adventurers did not have with them investigators who could have made exact records and conceded to the primitive people of our country the place in ethnology they deserved, namely, that of the Stone Age Men of North America.

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**The National Archaeological News Is a Logical Christmas
Gift For Your Friends Who Are Interested In Archaeology.**

Pipes: From Mounds In Adams Co., Ill.

By B. W. STEPHENS, Quincy, Ill.

During the last few years several types of pipes have been unearthed while digging Indian Mounds, in Adams County, Illinois.

Northwest of Quincy, near the county line, on the George Trotvetter farm, is a large mound approximately 60 feet in diameter

quarries of this material are in Fairfax and Montgomery Counties, Virginia; and in Howard County, Maryland. This pipe was found very near the center of the mound at a depth of about four and one-half feet. About a foot below this pipe was a large area of burned



and about 7 feet high thru the center. This mound is situated on a high bluff overlooking the Mississippi River bottom land. When excavated, the two pipes shown as numbers 1 and 2, were the only articles discovered. The number 1 Curved-Based Monitor pipe is of gray pipestone; often called "Ohio Pipestone," although the larger

skeletal material, possibly a foot in depth. The number 2 Flat-Based Monitor Pipe; often called "Platform Pipe," is of Catlinite, which is a Red Claystone, varying in color from pale grayish red to dark red, often mottled with lighter tints. This material is obtained from a large Quarry in South West Minnesota; near the town of Pipestone,

in Pipestone County. This stone derives its name from George Catlin, the author and painter of Indian life, who was the first to bring this pipestone to the attention of mineralogists. This pipe is unusual; as few Monitors were made from Catlinite. It is interesting to note that the number 2 pipe is from this same Trotvetter mound; being found at the east side about 20 inches below the surface.

These two pipes; each a separate type of Monitor, are of the Hopewell Culture, and show very distinctly the drillings in the bowl. While most pipes of this type have been gouged and reamed, and in some cases even polished during the process of enlarging the bowl; the two which are pictured here show very clear drill marks, indicating that a number of various size drills were employed. The diameter of the stem holes remain practically the same throughout their entire length; which is the general rule with pipes of this type, showing that these stem bores must have been made with a drill of uniform size. Just what type drill used is a matter not fully determined. Dr. Don F. Dickson has a Curved-Based Monitor pipe in the stem of which remains a portion of the flint drill that became broken during the process of drilling, which proves in some cases, flint was used. It is very likely that some of the more slender copper needles may have been employed in fashioning these remarkably uniform stem-holes.

Pipe number 3 is a Curved-Based Monitor of Catlinite, with an ex-

ceptionally high bowl. This pipe was taken from a mound approximately 15 feet in diameter and about 6 feet high through the center; located on the Mississippi bluff of the George Harness farm, three miles west of Ursa, Illinois. Three polished creek rocks, the size of golf balls, together with this pipe, were the only articles found in this mound. The skeletal material was so badly disintegrated that accurate records were impossible.

Pipe number 4, from the Louis Daerer collection, is a Flat-Based Monitor of limestone, found in the Manny Dick Mound; one of the largest mounds on the bluff, at the south edge of Quincy, Illinois. This mound has been "dug into" many times by collectors and professional archaeologists. A part of the base of this pipe has been broken off at some early date, but, the Indian seems to have continued using it, as the broken end is fairly smooth due to constant handling. The most interesting feature of this pipe is a portion of a hollow bone still remaining in the stem hole. That the Monitor pipe was smoked without the addition of a separate stem, has been the general belief; however, this discovery would indicate that in at least ONE case an added stem was used.

The disk pipe number 5 is of limestone; although the majority are made of Minnesota catalinite, and was found as workmen began digging a well among a group of small conical mounds at the Henry Lemon farm north of Marcellene, Illinois, on the Bear Creek bluff.

Opinions differ regarding pipes of this type, as to which is the stem and which the bowl. They are usually well made and polished, often to the bottom of the cone shaped hole in the center of the disk; which some claim may have been used as a stem; the lipe being pressed over the hole instead of using a detachable mouth piece. The other method of smoking this pipe was to use the perforation in the center of the disk as the bowl—the heavier and larger pipes must have been used in this manner. This type doubtless belongs to the Upper Mississippi phase.

The pottery elbow pipes numbered 6 and 7, were unearched by Louis Daer at the George Spencer group of rock crypt burials, located at the foot of the Mississippi River bluffs one mile south of Marblehead, Illinois.

Pipe number 8 is of gray pipe-stone, and was discovered by Byron Knoblock at this same burial group.

Pottery pipe number 9 is from this mound also. This mound containing several rock crypts; 8 of which were carefully excavated by Louis Daer and O. D. Thurber; contained circularly walled limestone burial vaults, averaging about two feet in depth; with an average diameter of about six feet. Definite signs of cremation were found in each vault, and so an accurate number of burials could not be given; however by counting the skulls, which remained, an estimate of over 150 skeletons were in these crypts.

Broken pieces of pottery, and two whole pots; with globular semi-pointed base, as well as the pottery pipes, were all shell tempered. Two other badly broken limestone elbow pipes; four small flint points, four bone needles; three stone knives, a small scraper and a few elongated shell beads were the only relics found.

This type of burial mound is the only one of its kind, so far discovered in Illinois, although a few have been found in Missouri, Kentucky and farther south. As to cultural classification, this group of stone crypts *seems* to come under the heading of the Lower Mississippi phase.

Pottery pipe number 10 is from a small conical mound situated on the river bluffs three miles north of Quincy. This pipe is grit tempered, as well as a small semi-globular shaped pot, which were the only articles found with a single burial. This is a typical Woodland Culture mound.

In conclusion, a few remarks regarding pipe distribution may be of interest. Monitor Pipes are widely distributed throughout the eastern section of the United States; however, a few have been found in the western states that border the Mississippi River. The Disk pipe embraces this same area and extends as far south as Arkansas and Tennessee. Wisconsin seems to have been the "Birth Place" of the Disk Pipe as more of this type have been found there than in any other state. The elbow or "Rectangular" pipes are found in all

the eastern states and all the western states except those of the west coast and the southern part of Texas. Next to the Tube pipe,

which has a Nation Wide distribution, the Elbow is found in a wider area than any other type of Indian pipe.

Ohio Field Work at Fairport Harbor

Courtesy Museum Echoes

The Department of Archaeology of the Ohio State Museum carried on excavations at the Fairport Harbor Village Site from August 10 to September 4. The site, located on the west bank of the Grand River at the southern edge of Fairport Harbor, Ohio, proved to be very interesting and produced a great variety of artifacts. The work was supervised by R. G. Morgan, curator of archaeology and Robert Goslin. Exploration was made possible through the efforts of Mr. E. H. Brown, principal of the Harding High School, and Mr. Snyder of the Harbor Land Company. The field crew consisted of high school boys who through their interest and hard work contributed to the success of the expedition.

The site, like many of the northern Ohio sites, was characterized by a thick layer of black soil which extended downward to an average depth of about twenty inches. Beneath this black soil was a deposit of yellow glacial clay which was undisturbed and contained no archaeological material. All the archaeological objects were found

scattered through the black topsoil or else in pits which extended down into the yellow clay. Flint objects included small triangular projectile points, knives, scrapers and drills. Listed among the other objects of stone were celts, "net-sinkers," hammerstones, pestles, and tobacco pipes. Among the many specimens of bone artifacts were awls, fish-hooks, chipping tools, pendants, elkhorn scrapers, antler projectile points and bone beads. Ceramic art was represented by hundreds of potsherds and tobacco pipes of fired clay. Many of the rim sherds were characterized by incised designs which will prove of value in cultural comparisons. In addition to the above-mentioned specimens, hundreds of animal, fish and bird bones were found; in fact, practically all the animals once present in the locality were represented. Other archaeological features included storage pits, fire-places and post-moulds. From the nature of the post-moulds it is thought that they represent the remains of palisades or stockades.

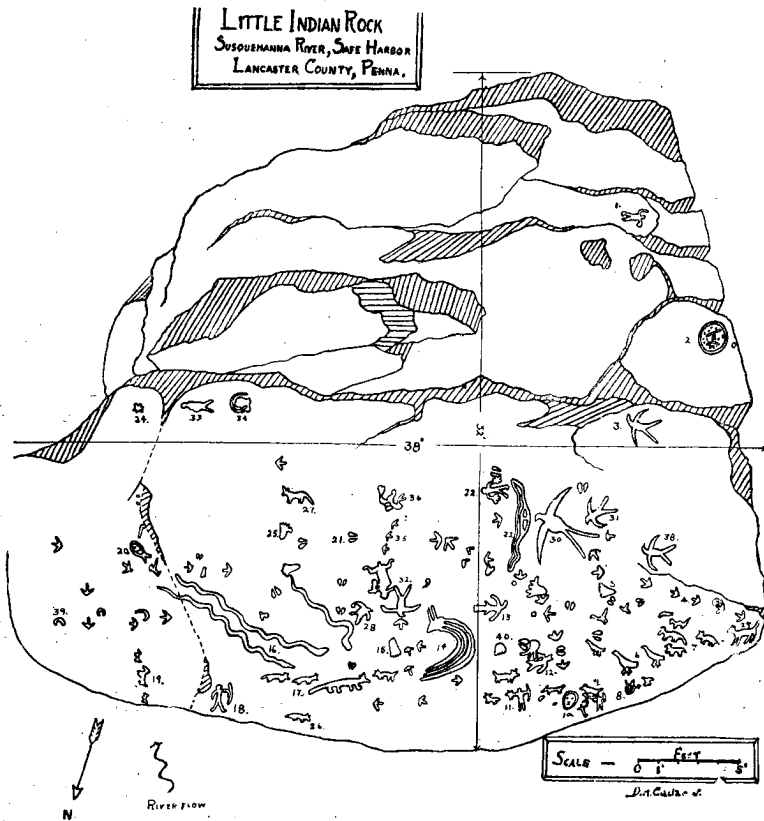
Susquehanna Rock Carvings

By G. B. FENSTERMAKER

News events of the Indian tribes along the Susquehanna River in Pennsylvania may some day be ciphered by the rock carvings that

have been found by archaeologists in this rich territory.

Historians refer to text books, newspapers, and personal corre-



Petroglyph carvings on Little Indian Rock in the Susquehanna river.

Courtesy The Penna. Archaeologist

spondence for valuable data, while these archaeologists today refer to the petroglyphs or rock carvings along the Susquehanna river at Safe Harbor, on the Big and Little Indian Rocks located just below the dam near the mouth of the Conestoga River.

These carvings tell the tales of the Indian life in picture form, a method unlike the modern news pictures of today which are more valuable than several times their space in words.

Years of erosion have made the finding and ciphering of these rock symbols very difficult. Who and what tribe placed these writings on

the rocks will remain a mystery, until archaeological research uncovers some Indian mounds in this community to learn what records may be ciphered from other artifacts.

State Archaeologist Don Cadzow has uncovered some rock carvings on Walnut Island, near Star Rock above Safe Harbor. These writings, however, appear to be of a different character than the Big and Little Rock carvings. Nevertheless my research has led me to believe that these writings compared to the Egyptian, Chinese, Incan, Mayan, and Aztec records bear a close resemblance of Ojibwa writings.



The archaeologist's conception of the Indian Rock recording method employed by the Indians near Safe Harbor.

Indian News Revealed By Susquehanna Rock Carvings



Petroglyphs on Walnut Island, Susquehanna River, resemble Chinese characters.

Courtesy The Penna. Archaeologist

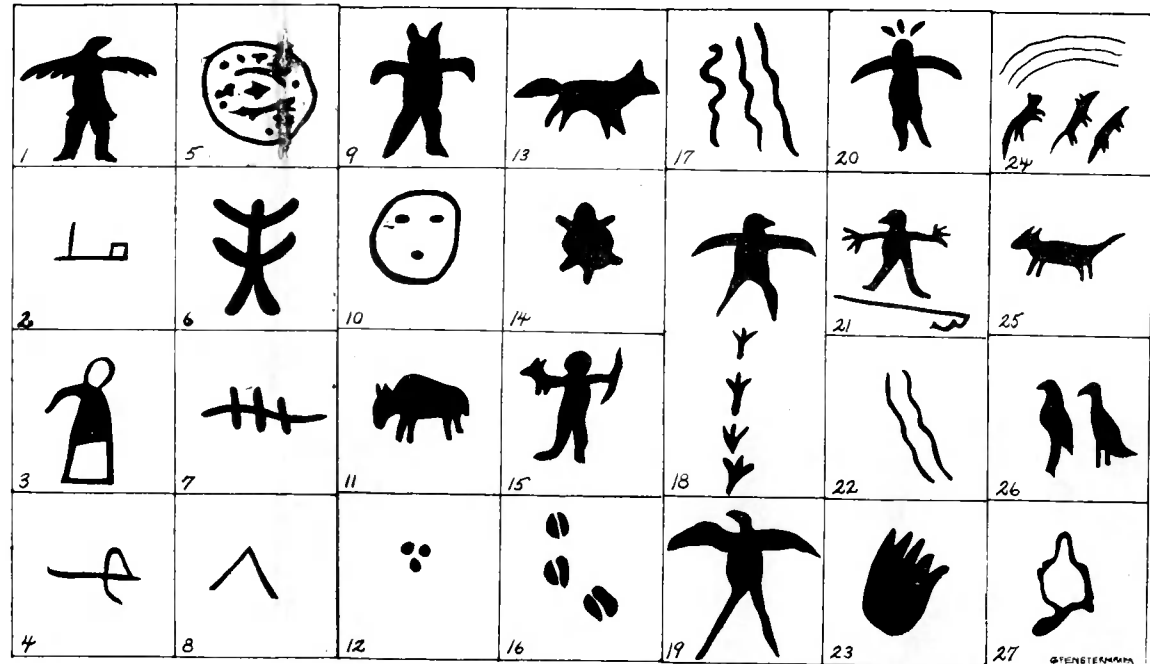


Chart Explanation

1. Represents in the Ojibwa sign language a man of very high culture, a man who professes to have the power of flight equal to the thunder bird that he may transport himself to any desired locality.
2. Represents direction.
3. Represents direction downward towards the earth.
4. Another sign of direction meaning back.
5. Circle indicates stockade or lodge.
6. Camp in danger of starvation.
7. Three persons in a canoe with paddles extended downward.

8. Indicates Camp.
9. Ojibwa shaministic symbol. The horns indicate power of the medicine man.
10. Represents mask used in ceremonies both religious and for healing practices.
11. Buffalo clan symbol.
12. Fox paw, tracks of the fox clan.
13. Represents presence of the fox clan.
14. Symbol of the turtle clan. Also a sign meaning long life.
15. Represents a warrior holding in his right hand a fox medicine bundle and in his left hand a bow in the ceremony act.

16. Buffalo hoof marks showing the presence of buffalo.

17. Represents a thorough snakelike search over the terrain assuring the Indian an abundance of game and prolongation of the life of a sick man.

18. Footprints of a turkey leading to the camp of the turkey clan.

19. Turkey totem of the turkey clan.

20. The horns or lines over the head represents a man of mystic, or sacred order, a man of superior power; this was always used by the Ojibwa among themselves for shaman.

21. The image with open hands means stop, companions of the

blood clans may stop, and rest at the camp; the bar and curved marks below the image mean stop at the camp and rest.

22. Ojibwa way of representing a stream of water.

23. Represents the hand and power of accomplishment and action. This symbol is similar to the same character in the Egyptian and Chinese ideograms.

24. The curved lines represent the sky; the Great Spirit has granted them a wish and delivered plenty of game unto the starved camp as though it dropped the animals from the sky.

25. Represents the camp dog.

26. Represents wild birds.

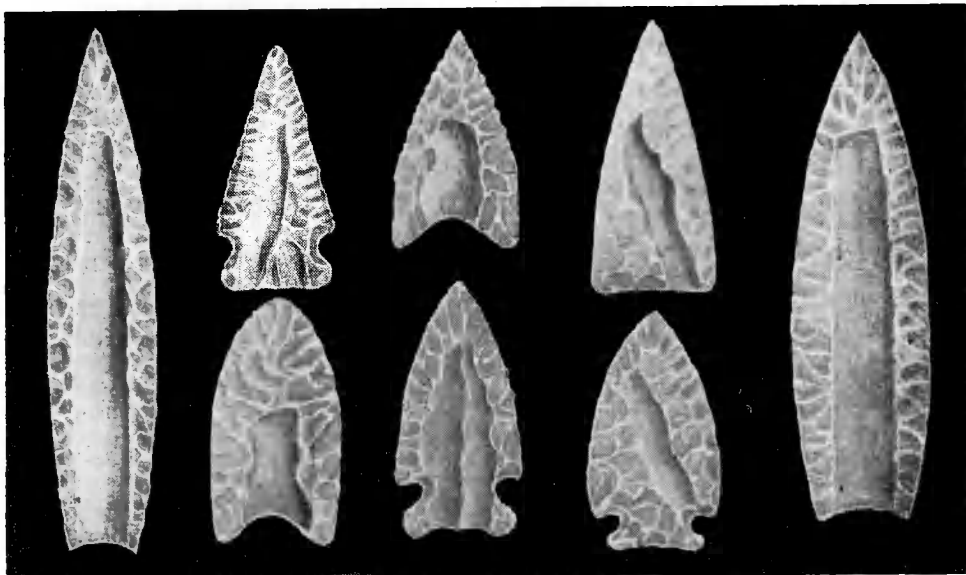
27. Skin of a beaver.

The Folsom Horizon

The Folsom point was the subject of a very interesting lecture given by Dr. Frank H. H. Robert, Jr., of the Bureau of American Ethnology, Washington, D. C., at the meeting of the Eastern States Archaeological Federation in October.

The Folsom is the oldest type arrow known and was made at the close of the last glacial period. Dr. Roberts remarked that much interest has been shown in the Folsom during the last ten years. The first

Folsom point was discovered in 1926 at Folsom, New Mexico. Many points since then have been found at random throughout various sections of the United States. This first arrow, however, found near the bones of an extinct bison was probably imbedded in the flesh of that animal. Nearby was found a chipped fragment that fitted perfectly into the surface of the arrow. Dr. Roberts explained the Folsom points in detail with cross-section



The Folsom has been the center of much discussion and excitement for the last decade among archaeologists and Indian relic collectors. The Folsom is also known as the fluted arrow. The flute allows for a slender shafting of the arrow and it is possible that this type may have been made with that purpose in mind.

projections and also showed plates of the excavation work on location.

The sites where Folsom points have been found are: Folsom, New Mexico; the Lindenmeier site, Colorado; Signal Butte, Nebraska; Gypsum Cave, Nevada; Dent, Colorado; and Clovis, Guadalupe, and Bishop in New Mexico.

The Folsom or fluted arrow usually belongs to the oval group with indented base, although several nice specimens have been noted in the triangular group. The flute varies from almost the entire length of the arrow to a small flake. The

fact that many of this type of arrow have been found on the surface as well as in burials in the United States, and Europe, brings one to the logical conclusion that the so-called Folsom point is not of any particular age or culture, but is just one of many, some of which may be 20,000 years old.

Editor's Note:

The News will publish an illustration of some Folsoms found near Halifax, Penna., in the December issue. Should any of the News readers have Folsom specimens, a report concerning them would be appreciated.

Indian Acorn Feast

By R. B. BERNARD

In Northern California, on the Trinity and Klamath Rivers, where gold is still being taken from the ground and stream beds, are three tribes of Indians, closely related in their languages and customs. They are the Hupas, Yuroks and Karoks. They still practice their old religion, hold the old time dances and are, in many ways the same today as they were when the white man first worked his way upstream looking for gold.

Many of them, that is the older ones, do not speak nor understand a word of English. They are the most colorful of the Coast tribes and their various types of head-dresses, stuffed white deer skins and other adornments of the dance are really beautiful.

My wife and I have been visiting them for many years, photographing the old timers and their living houses and sweat houses. Incidentally, some of them still occupied today are made from great slabs of redwood, split out of the tree with the aid of elk horn wedges and stone hammers. We were fortunate enough to get in before the advent of good roads brought the tourist and secured many fine examples of elkhorn, stone and wood artifacts and a large collection of steatite dishes of various shapes. These dishes were used to catch the fat dripping from cooking salmon and sealion.

We were lucky enough this year to be there in early October in time for the "Acorn Feast," given

once a year, before they eat the new crop. Hearing of the feast I inquired of one of our Indian friends if it were possible for us to attend. I was told we could but in the event we did we must at least partake of the acorn mush. This was agreeable to me, for while we have spent many years visiting the various Coast tribes I had never been anxious enough for a sample of this mush to taste any of it. I had been asked so many times what it tasted like I had decided it must be at least tasted.

The "feast" is given by an old woman known as the "Queen." She has charge of many of the tribal ceremonial articles and is one of the few "old timers" left. She neither speaks nor understands our language.

She must gather the wood used in cooking the feast herself, in the morning of the day in which it is given and start her own fire. Some years she has help in the cooking operations but this time did it all herself.

The mush is cooked in the old way. First stones are heated in the fire and then placed in the mush, which is in a large basket used for this purpose. The stones are stirred constantly with a large wooden paddle, with a carved handle. The stirring is both to cook the mush and to prevent the hot stone from burning the basket. As the stones cool they are removed and replaced by others.

The ceremony was in progress when we arrived. The giver was seated with several of the older

women grouped about her. All wore their basketry caps.

The participants were seated in a circle around the central group. This circle must not be broken. That is no one may walk through it while the feast is in progress.

We spoke to some of the people we knew. A man then conducted us to a vacant space where we dropped down upon the grass. He then returned to the "Queen" who took up a small basket and with it dipped up some mush from the large cooking basket. This was poured out into two small mush baskets and together with two spoons made of polished mussel shells, was handed to us. He then gave us each a large piece of salmon, which was roasting in the coals of a wood fire.

After we finished eating the women had to wash their hands in a basket of water close at hand while the men had to go to the river and wash there. This was a necessary part of the feast. After washing the men stood about and talked a bit and then drifted off to their various tasks. As we were on our way to a deer hunt we had to leave shortly amid remarks that we should stay longer.

In earlier times the men ate the mush using either elkhorn or wooden spoons while the women used the polished mussel shells. Today most of them use the shells since most of the old wood and elk horn spoons have been bought up by the whites.

For the information of those who have never had the pleasure of eat-

ing the mush or salmon I can advise that the salmon is very good and the mush not so good. As it is made only from the leached acorns, with no salt or other seasoning added it is flat in taste. These people formerly travelled to the coast to gather seaweed, which was dried and then brought back and used as we use salt.

One of our friends upon hearing we had attended the feast gave my wife a mush basket for the next feast. Before we had left the

rancheria we had acquired (all by gift) one mussel shell spoon for the wife, 1 basketry cap for her, 1 mush basket for her, several assorted baskets and one old wood spoon for my use next year.

While some of them knew us we were received at the feast with better manners than at many affairs given by whites. The eating was done with decorum and nicety. All this in spite of the ignorant whites name of "Diggers," given them years ago.

First American Settlers Brought High Culture

Archaeologists of the future will have a hard time figuring out Alaska, according to Dr. Ales Hrdlicka, of the U. S. National Museum. The eminent anthropologist was the speaker at the annual banquet of the Eastern States Archaeological Federation meeting in Washington, D. C.

Geological forces with no respect for the dead, treat human bones like playthings and strew them all over the peninsula. The Yukon River, for instance, will eat away an entire village, churn up the bones buried there centuries before, mix them with relics of earlier and later periods and carry them down its course. Gradually the silt and bones will accumulate and form an island, miles away from the original village. Ultimately the island becomes joined to the main-

land and the bones end their involuntary migration, awaiting the arrival of bewildered excavators.

Alaska has given Dr. Hrdlicka and his associates plenty of trouble already. He has been digging up there every year since 1926, believing that he will find traces of the immigrants from northeastern Asia who became the original inhabitants of America.

"The ice there is so hard that when we hammered at it, the axe was damaged rather than the ice," he added.

Despite these obstacles, Dr. Hrdlicka has blasted the old theory that the Asiatic immigrants were uncivilized. His finds include fine cloth of elaborate design and exquisitely engraved stone lamps.


The ancient remains give evidence of a far greater degree of

culture than more recent deposits, indicating that the full-fledged civilization brought from Asia became simplified by the "cruel conditions" of Alaska. He thought this happened about 2,000 years ago.

The federation, which consists of archaeological societies in nine states, their meetings held at the United States National Museum. Speakers included Dr. M. W. Stirling, chief of the Bureau of Amer-

ican Ethnology; Dr. Frank H. H. Roberts, Jr., of the same bureau; Dr. Neil M. Judd, curator of archaeology, United States National Museum, and Dr. Waldo R. Wedel, assistant curator of Archaeology.

About 30 delegates attended the sessions. States represented were Rhode Island, Connecticut, New York, New Jersey, Delaware, Maryland, North Carolina, Pennsylvania and Vermont.



The Archaeologists' Workshop

*Practical Hints Helpful to the Archaeologist Are Always Acceptable for
Publication—Share Your Knowledge With Your
Neighbor Archaeologists*

In the field, working on a mound or in the pit one encounters numerous problems. During excavation or research work we know that the sun changes so much that it is hard to see what we are doing, so by making use of a large mirror and reflecting the sun into the pit one may work with ease. By using this method you will get wonderful results. This method was used in the field this summer by Linn G. Duncan, of Rochester, New York.

* * *

A practical hint is to place an arrow made of wood, painted white into the pit beside a burial. Before taking a photograph set the arrow with a compass so that the wooden arrow points North. This will give the archaeologist a true location of the body from the photograph and help one make the correct drawing on field chart. To show direction of the body, also, the pits may be marked by using a set of large numbers cut from a calendar and placing them as markers on the pit to keep photographs from getting mixed with others.

Colonial Currency Wampum

Compiled for Federal Writers' Project

By FRANCIS A. WESTERVELT

The early settlers of America, in adapting themselves to conditions in the wilderness, soon learned that beyond the commodities of civilization—the firearms, boots, tools and the new and strange “firewater,” there was nothing that the natives accepted more gladly as a medium of exchange than wampum, which was valued simply as a decoration.

Strictly interpreted wampum means “heart.” At tribal ceremonies or councils gifts of wampum belts or strings of beads were exchanged as tokens of esteem, or to mark the completion of a transaction or treaty. The newcomers, therefore, adopted the Indian custom and exchanged gifts of wampum to seal treaties and land settlements. To some extent Indian currency came to be used by the white settlers in trading with one another.

Wampum was made in two colors. A string of black beads, made from the thick blue part of the clam shells, was worth double that of a string of white, made from the conch shell. Trading ships filled their holds with conch shells picked up along the South American and West Indian beaches. These were brought into the eastern ports and from there shipped to the several wampum factories

that had been established to serve the needs of the traders. John Jacob Astor carried on an extensive trade in this simple manner. Strings of wampum beads at 12 cents a string, shell pipes at one dollar and pale pink moons at one dollar and a half were used to buy from the Indians valuable furs and land.

One of these wampum factories was built in what is now Park Ridge, in Bergen County, on the Pascack Creek, a tributary of the Hackensack. Before 1775 John Campbell started to make wampum and shell ornaments in his spare moments. These he sold to his neighbors at twelve cents a string. So successful was he that before long the business had outgrown its quarters in the low rambling red stone colonial homestead. An abandoned woolen mill on the Pascack Creek (on the site of which now stands the Park Ridge electric light plant) was converted to use; water power was installed and a business that was to continue uninterrupted in the hands of the Campbells to the fourth generation started in full swing. In a short time the industry expanded beyond the limits of the woolen mill and it was necessary to build a real factory. This factory was called “the

Mint." Under Abraham and William Campbell, sons of John, the business continued to flourish.

The interior of the workshop looked much like a lime kiln, the floors hidden from sight by great heaps of shells, the rude benches and tools covered with white flying dust as the shells were being ground. The shell pipes were made in six lengths, the longest being the most valuable. They were first cut from the fluted lip of the conch shell and ground smooth, sometimes by hand, sometimes by machinery. The delicate process of drilling a hole clear through the length of the pipes required skill and patience. A hundred pipes a day or ten strings of beads was considered a good day's work for a woman operator.

The moons were a particularly popular form of ornament. These were concave disks arranged according to size, the smaller being placed inside the larger with the shiny surface uppermost. They were

strung together in sets of three to five on red worsted. The size of the moon brooch hanging on an Indian's breast was an indication of his wealth.

In the hands of the third generation of Campbells the methods of manufacture improved. They invented a machine for drilling through the length of the pipes, and also discovered that soaking in buttermilk made the shell less brittle. They perfected a baking process that removed the pinkish tinge from the conch shell and produced the pure white that the Indians most admired. In the late seventies, when trade with Indians began to decline and they were sent to the Black Hills reservation, the wampum business began to dwindle.

Daniel, the last of the fourth generation of Campbells, who had started working in the wampum factory as a boy of 16, was still living on the old Campbell farm in 1923.



This 450 pound red oak canoe, estimated to be 150 to 300 years old, was discovered in a swamp near Victoria, Minn., by Henry Fink in June, 1933. It is now on exhibition in the museum of the Minnesota Archaeological Society at the Walker Art Gallery.

Glass Scrapers

(The Unnoticed Link In The Indian Chain)

By CLYDE FRANKLIN BERRY

While hunting new camp sites along the Piscataquog River in Goffstown, New Hampshire, I had noticed white quartz chips lying in the small patches of sand which were practically hidden by that dead yellow grass which seems to have the habit of growing on old Indian camp sites, or at least where camp sites might have been. I decided to dig a few test holes. After a few turns of the sod I came upon more and more chips, some of quartz and others of chert and felsite. My method is to dig a very small hole after a likely location has been found and then by using a small triangular masonry trowel I carefully scrape the sides of the hole, gradually enlarging its diameter in all directions until I note in which direction most of the chips and other tell tales are being found. In this way very few artifacts are injured or missed. It was thus while troweling the sides of this small hole that I saw the symmetrical form of a white quartz game point pop into view and fall whirling at my feet when my trowel loosened it from its last resting place.

My desire now thoroughly aroused, I concentrated even more keenly so as not to miss anything. One by one a few more arrowheads rolled down the shallow sides of the ever enlarging hole as

I slowly scraped with my unerring trowel. Charcoal and old bone fragments — remnants from long forgotten feasts were ever present — inseparable as they were from the chips and finished arrowheads. Suddenly my eye caught the glint of greenish glass. Nothing unusual about this — I had seen it many times before both on and under the surface wherever I had chanced to hunt. Yet, it dawned on me that it was unusual — this time at least. I looked around me and saw the old white pine stumps rotten and reduced by time. These were old growth stumps which were left when the virgin forest was cut here, long ago. Certainly this ground had never been cultivated, therefore, how could this one stray piece of glass find its way eight inches below the surface in primeval earth; and this alone caused me to speculate on its presence here. I wondered — could it be possible — no, it was all too fantastic to even imagine that the aborigine who lived here had utilized a piece of white man's glass for a scraper! I had never thought of the idea before, so how could this departed red man have thought of it — this was the superiority complex of the white man being manifested, involuntarily though it was — because I am one who believes that the American Indian was invincible in his

resourcefulness and judgment. I even hesitated to pick up this lowly piece of glass; and when I did finally hold it in my fingers I was both loathe and anxious to examine it, loathe because of the absurdity of the idea behind it and anxious because of the suppressed hope that it would prove to be a scraper, made so by an Indian. As I held the most probable edge to the sky so that the sun might help me, I beheld what I had not dared to suspect—a series or row of conchoidal fractures all running in one direction, namely from the edge back, and slanting so as to give clearance as one sees in scrapers made from stone or bone. Anyone who had seen the flaked edge of a pre-historic stone scraper would have easily recognized this as a historic glass scraper—flaked by some red man from white man's glass. As I sat reflecting on its origin I was overwhelmed with a

desire to yell out an obeisance to the Great Spirit just to show my appreciation in a rude way—even as this savage art in flaked glass was rude—yet not without its significant purpose.

I troweled some more and found two or three more pieces of glass of the same color but none of these had been "worked." So I was satisfied that I had indeed made a valuable find. I was convinced that this was my first and last glass scraper because even now I could not imagine that the Indians made it a common thing to flake broken glass into scrapers. Thus I had found a glass scraper in a way that my imagination alone would never have led me. But this was not the only glass scraper left by the historic Indians, as I was soon to make other and more startling discoveries.

(Continued in next issue)

The Blue Corn Dance

(At Santa Clara, N. M., August 12, 1937)

By ROY A. KEECH

The dancers emerged from the Summer *kiva* about eleven o'clock, and filed to the main dance *plaza*. There were eight men and eight women, counting boys and girls. There was no visible leader. The drummer led the procession with his large war drum. Behind him came the nine men of the chorus,

all wearing "store pants" and gay silk shirts, with bright headbands.

Upon arriving at the main *plaza*, the dancers formed in two lines, with the drummer and the chorus off to one side. The drum took up the rhythm of the dance; the chorus formed a circle around it, and chanted in unison.

The men dancers were naked from the waist up, except for a deer-skin, slit and worn poncho fashion, the necks of the skins dangling between the men's knees, and the tails between the men's shoulder-blades. The hair of the pelts was worn outside. On the tops of their heads the men wore four long feathers; some were eagle, some turkey, and some pheasant. These were worn fan-wise, extending backward and slightly upward. Just in front of the big feathers were little bunches of small feathers: parrot, bluebird, woodpecker, and downy eagle. From the waists hung the regulation dance kilt, open at the right side; the rain-sash, dangling at the right side to the knees; the fox pelt hanging from the rear of the belt, tail downward. On their feet were beautifully beaded low moccasins, with the regulation skunk-skin masks over these, the white stripe in the middle so that a black stripe nearly touched the ground to keep all evil out of the ceremony. The bodies, arms, and legs below the knees were painted a blackish-blue to represent the blue corn meal. The faces were painted with vivid red spots on either cheek, or in some cases with wide red bands across the upper cheeks and nose. Bluish-black gourd rattles in their right hands; evergreen in left.

The women were wearing three white-tipped eagle feathers fan-wise, erect from the back of the heads, and bound there with beaded head-bands. Bright red spots on

either cheek. Many necklaces of silver, coral, and shell beads. They all wore the old style heavy, black, wool Pueblo-weave dress, but with beautiful embroidery in red and green around the bottoms; arms and left shoulders showed the silk dresses underneath. Fastened between the shoulder blades were cardboard discs of two-foot diameter. In the center of these large discs were painted six-inch sun symbols with fringe of orange or red horse hair, and extending outward from these suns, like spokes of a wheel, were eagle or turkey tail feathers, with more fringe from the edge of the disc. The *petones* (large, bright colored silk scarfs with lace edges) were tied over the right shoulders, so that they hung under the left arms, covering the left side, front, and back, but leaving a narrow strip of the black dress showing down the right side. The *petones* reached to just above the knees, leaving a few inches of the red and green embroidery of the black dress showing below. The women and girls all wore the white moccasins (turned slightly up at the toes) and white wrap-leggings. They also wore the skunk-skin masks at their ankles. The women carried short spruce boughs in each hand, with which they kept the rhythm of the big drum.

Two of the male and two of the female dancers were children, probably not over ten or twelve years of age, though perfectly costumed to match their elders. All of the dancers were young people.

The men and boys began by dancing rather wildly for a ceremony of this sort. They pranced high, turning from side to side, each occasionally circling his female partner. By the middle of the afternoon they had tamed their steps somewhat, not from fatigue, but to match the slower rhythm of the drum.

The women's steps were, except at the very beginning, mincing, only the heels seeming to lift from the ground. The posture was good, denoting a background of hundreds, perhaps thousands, of years without heels, and the balancing of *ollas* full of precious water from the springs and brooks. The general attitude of these women, however, was not the usual demureness of the Pueblo woman and girl. Perhaps this was due to the fact that every one taking part in this ceremony had bobbed hair. (It is not all good that they have learned

from their white sisters!) Perhaps it was due to the fact that Santa Clara has the most beautiful girls and women (as a tribe) of all the Pueblos.

This group danced in the main plaza for probably half an hour; then they moved on to another plaza to make room for the group of Rainbow dancers which filed in from the Winter kiva. One group of dancers followed the other group from plaza to plaza all the rest of the day until sunset, when both groups danced together in the main plaza; then both groups filed to their respective kivas to remove their dance costumes, and the men and boys went to the river to wash off their paint.

The Blue Corn Dance is one of the least known and least frequent of all of the Pueblo ceremonies, being done as I was told by a friend in the Pueblo, only once in seven years.

Editor's Note:—Roy A. Keech, author of the Blue Corn Dance, contributes articles frequently to the News. His most recent and noted series was that of the Zuni Vocabulary written and compiled solely by himself.

AND HISTORIC RELICS PRESERVE OUR ARCHAEOLOGICAL

Courtesy of THE MASTERKEY

"When you are cultivating the soil, digging peat, building roads, mining, or doing other work in the ground you may find relics which should be reported to the foreman in charge, to the Prussia Museum in Konigsberg, or to the local police authorities."

Posters four feet long, distributed throughout rural sections in

Germany, bearing this message, are a part of the educational campaign being conducted by that nation to awaken citizens to the value of historic and archaeological research.

Dr. Carl P. Russell, Chief of the Wildlife Division of the National Park Service, who recently returned from an official trip to Germany,

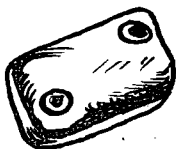
Continued on Page 31

THE ARTIFACT REVIEW

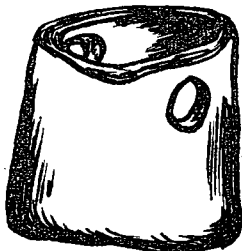


Continuing the explanation of the Sandstone Culture found in Lancaster Co., Penna., by G. B. Fenstermaker, several other examples are presented for comparison with your collection of artifacts.

A flat type banner stone with some facial decorations, and two drilled holes on one end for necklace threading purposes. Slots also are provided to hold the rawhide thongs intact.



The size of this specimen is $3\frac{3}{4}$ " long, $1\frac{1}{2}$ " wide, with the tapered hole approximately $\frac{1}{2}$ ". This small bead is a flat specimen with drilled holes countersunk from each side and in diagonal corners. The size of this bead is approximately $\frac{3}{16}$ " thick, $\frac{3}{4}$ " long, and $\frac{9}{16}$ " wide.



This small sandstone bowl has drilled holes for suspension. On the one side the top of the hole was pulled. The outside diameter of this specimen is $1\frac{1}{4}$ ", and the height of it is $1\frac{1}{4}$ ".

Timely Topics

• from •

Coast to Coast

NEW JERSEY

Dr. Dorothy Cross is working on new excavations of the early Iroquois Trader Contact Period near Egypt, New Jersey. This new discovery was made several weeks ago and work is being rushed on account of the coming winter which threatens to handicap the field work. At present many trader pipes are being found. The skeletons are in a good stage of preservation.

* * *

NORTH CAROLINA

Work is being done in Randolph County on a large mound about 100 yards in circumference and inside a 16-foot high wall. Excavation work progressing on the mound for four months is about half completed by the North Carolina Archaeological Society which has about 100 members and publishes two bulletins yearly.

* * *

NEW JERSEY

New Jersey is doing research in a big way these days. The W. P. A. project in the last 18 months has spent \$85,000 and still has a balance of \$65,000 to spend. They have worked on 19 different sites collecting some 10,000 artifacts and 20,000 pot sherds or pieces. They have some 225 sites and 95 locations to be surveyed, 25,000 catalogued artifacts and 975 enlarged photographs of the better artifacts. There were 1,148 drawings and sketches also.

* * *

MINNESOTA

Professor A. E. Jenks, of the University of Minnesota, in the northern lake region of Minnesota found the kitchen middens of a race several thousand years ago buried in three to nine feet under a bog of grasses and marsh weeds. Bones of extinct bison and other animals as bear, elk and caribou were found. Knives of stone and bone were uncovered in the middens.

Continued from Page 28

advocates a similar effort on the part of the United States to enlighten our people on the evils of pot-hunting. He quotes other excerpts from the educational posters:

"The man who reports promptly to the nearest police headquarters all prehistoric finds and newly discovered sites of archaeological significance, protects our inheritance.

Continued on Page 32

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From ZUNI

With Foreward by Dr. Benedict, of Dept. of Anthropology, Columbia University.

I have a long Mailing List of people interested in Indians and my writings. Publication desired on royalty basis.

ROY A. KEECH

Box 1065, Santa Fe, N. M.

Continued from Page 31

Such finds should not be disturbed under any circumstances until the authorities have inspected them. Protection and preservation of our prehistoric and historic objects are a patriotic duty. The majority of these relics have no material value, but they are of greatest importance in the study of our ancestral cultures. Prizes are offered for genuine reports. No one will suffer losses from any archaeological digging; should damages be inflicted upon a landowner he will be reimbursed. If in doubt of the nature of your finds, consult the burgomeister, educational officers, or foresters in your locality. Digging

by individuals at historic or prehistoric sites is forbidden by law."

If this can be done in Germany, why cannot it be done in the United States?

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FOOD BOWLS—Black and white on Red, \$4.50, \$5.50, \$6.50; Red on Buff, \$2.00, \$3.00 and \$3.50, \$4.00, \$5.00 ea.; White on Red, \$5.50 and \$10.00; Black on Red, \$6.00; Black on White, \$3.50, \$4.50 and \$5.50, \$6.00, \$7.00 and \$8.00; Plain or Red Ware, \$1.50, \$2.50, \$4.00; Plain Corrugated or Fingernail, \$2.50 ea.; Black on Red, Two at \$50.

OLLAS OR WATER CONTAINERS—Black & White on Red, 1 at \$6.00; Brown on Yellow, \$7.00 & \$8.00; Black on White, \$6.00 & \$8.00; Red on Buff, small Ollas, \$2.50, \$3.50, \$4.50 and \$5.50; Plain ware, \$2.00, \$3.50 and \$5.00; Black on Red, 1 at \$5.50; Cord Marked (Rare), 1 at \$5.50.

SEED BOWLS—Plain Ware, 2 at \$2.50; Black on White, \$8.00.

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