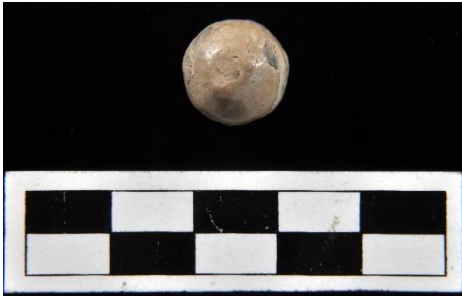


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INDIANA DEPARTMENT OF NATURAL RESOURCES
DIVISION OF HISTORIC PRESERVATION AND ARCHAEOLOGY (DHPA)



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Mission statement: The Division of Historic Preservation and Archaeology promotes the conservation of Indiana's cultural resources through public education efforts, financial incentives including several grant and tax credit programs, and the administration of state and federally mandated legislation.

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This is a refereed, open access journal. All articles and reports/features are reviewed by the editor, the DHPA director, and two professional archaeologists not with the DHPA. The HPF submissions included in this volume were also reviewed by the DHPA staff HPF archaeology grant liaisons.

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DEDICATION



This volume of the journal is dedicated to Dr. James Richard (“Rick”) Jones III. Dr. Jones worked for the Indiana Department of Natural Resources, Division of Historic Preservation and Archaeology (DHPA) from 1987 to 2014 and was appointed State Archaeologist in 1991.

The publication of *Indiana Archaeology* began during his tenure as State Archaeologist. In the inaugural volume in 1997, he authored an article titled “Historical Archaeology in Indiana: A Brief Summary” and served as the Editor. Until his retirement in 2014, he was an editor of all the volumes of this journal, and after retirement he graciously volunteered as Guest Editor for several volumes.

This journal provides a valuable way to continue to strengthen our office’s public archaeology outreach efforts, and Rick felt strongly about the importance of sharing archaeology with the public. He passed away in August of 2023, and his guidance, expertise, and dedication to this journal will be missed very much.

INTRODUCTION

Per state statute (Indiana Code 14-21-1-12), one of the duties of the DHPA is to develop a program of archaeological research and development, including the publication of information regarding archaeological resources in the state. This journal is one of the ways that our office continues to address that mandate. Also, Indiana Code 14-21-1-13 states that the Division may conduct a program of education in archaeology. Indiana's cultural resources management plans have also listed educating the public about Indiana's Native American cultures and identifying, and studying Native American, African American, and other ethnic and cultural heritage resources, as ways to accomplish several preservation goals. The variety of archaeological sites in Indiana, and what has been learned about the sites, is wide-ranging and impressive. This volume contains the transcript of the latest interview in our "Hoosier Archaeology Insights" initiative as well as articles on archaeological investigations at several Department of Natural Resources properties.

For those who may not be familiar with some archaeological terms, a helpful glossary of some of these general terms is included in the back of this journal. To also aid the lay reader, a general overview of precontact time periods may be found at the end of this volume. Additional archaeological outreach documents, including *Early Peoples of Indiana* and previous volumes of *Indiana Archaeology*, may be accessed at on.IN.gov/archaeo-pubs.

- The authors are thanked for their submissions, and we appreciate the peer reviews from archaeology colleagues.
- I appreciate the efforts of my fellow DHPA Archaeology Team members Cathy Draeger-Williams and Wade Tharp who also reviewed the HPF articles. In addition, I thank DHPA Director Beth McCord for her editorial assistance with this volume.
- Special thanks go to Cheryl Ann Munson for the opportunity to interview her for "Hoosier Archaeology Insights."

—ALJ

EDITOR AND EDITORIAL ASSISTANCE

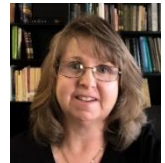
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THE ARCHAEOLOGICAL SIGNIFICANCE OF PROPHETSTOWN STATE PARK

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INTRODUCTION

Prophetstown State Park consists of 2,000 acres of land located just outside of Battle Ground in Tippecanoe County, Indiana. In addition to 10 miles of hiking and biking trails, a 1920s era living history farm, a waterpark and playgrounds, a campground, and an interpretive reconstruction of the early nineteenth century American Indian community of Prophetstown/Tippicannuck¹, the park preserves approximately 150 recorded archaeological sites, including several mounds and historic sites of cultural and ritual significance to the Miami, Shawnee, Potawatomi, and other Indigenous peoples whose ancestral homelands include the Wabash and Tippecanoe River valleys (Division of Historic Preservation and Archaeology [DHPA] 2007). This article compiles the results of the past 50 years of archaeological investigations at what is now Prophetstown State Park and describes the results of recent University of Indianapolis (UIndy) surveys of three project areas within the park (also see Moore and Straub 2021).

In the past, archaeologists working in the middle Wabash River valley have focused their efforts on identifying and studying archaeological sites associated with the region's rich eighteenth- and nineteenth-century history, or what archaeologists refer to as the Postcontact period. This work has involved the documentation and partial excavation of Fort Ouiatenon and nearby late seventeenth- and eighteenth-century Wea and Kickapoo Indian villages (Jones 1984, 1988; Jones and Trubowitz 1987; Strezewski 2014; Strezewski and McCullough 2019), the identification of the eighteenth-century multiethnic Indian village of Kethtippecanunk (Martin 2018; Smith et al. 2012b; Strezewski et al. 2006, 2007), the search for sites associated with the important early eighteenth-century multiethnic American Indian town of Prophetstown/Tippicannuck (Jones 1984, 1988; Strezewski et al. 2006), and the documentation and investigation of sites associated with the Wabash & Erie Canal (Bennett 2006; Bischoff 1994, 1996, 2000). Unfortunately, archaeologists have spent less time studying its Precontact archaeological sites, leaving us with a fair number of unanswered questions about the region's pre-eighteenth-century history. UIndy initiated the Wildcat Archaeological Research Project (WARP) in 2009 in part to begin reanalyzing existing archaeological collections and initiating new archaeological investigations that can help us answer some of these questions. Our work at Prophetstown is part of this effort.

UIndy and Orbis Environmental (Orbis) personnel conducted Phase Ib intensive surveys of three areas within Prophetstown State Park between September 2020 and May 2021. These surveys, funded by National Park Service Historic Preservation Fund grant #20FFY-04, administered by the Indiana Department of Natural Resources-Division of Historic Preservation and Archaeology, investigated four previously known sites and discovered one previously unknown site. We identified intact subsurface archaeological remains at two sites, thereby adding to our understanding of the Wabash River valley's history and contributing to our ability to conserve these resources for future generations. This article summarizes the results of these investigations but expands beyond simply describing what we did and

¹ While English-speaking Americans have called the multiethnic town founded by the Shawnee leaders Tenskwatawa and Tecumseh 'Prophetstown' since its founding in the early nineteenth century, it is unlikely that the Shawnee and their allies would have used this name. Unfortunately, the town's Indigenous name is no longer known; however, the term Tippicannuck is a Shawnee variation of the Potawatomi and Miami terms for the area and the name of the eighteenth-century Miami village at this location (Brian Byrd and Jeremy Turner, personal communication 2020). As such, I have used the combined name Prophetstown/Tippicannuck herein to both identify the town by name and acknowledge its Indigenous history.

what we found. Instead, I describe our results within the broader context of previous surveys and excavations at Prophetstown in an effort to fully summarize what archaeologists currently know about the archaeological resources found within the park. This summary illustrates both the limitations of our current information, as well as the considerable intellectual value of those heritage resources now being preserved and protected in public trust.

ARCHAEOLOGICAL RESOURCES AT PROPHETSTOWN STATE PARK

As of 2021, archaeologists have recorded 1,062 unique archaeological sites in Tippecanoe County, 147 of which are within the area marked by Indiana DNR (2018) as Prophetstown State Park and future park areas. These 147 sites include 10 sites with missing site forms for which there is no information other than location. Most of the remaining sites include those recorded over a period of decades by local collectors and reported as part of James R. Jones III’s (1984, 1988) surveys of Early Postcontact sites in the Wabash River valley or as part of work mandated by the National Historic Preservation Act and National Environmental Policy Act when the State of Indiana purchased and developed the park lands. I² have reviewed all of the available site forms and most of the available project reports for Tippecanoe County and have standardized these sites by site types and time periods, as shown in Tables 1, 2 and 3. Some sites are included multiple times since they include both precontact and postcontact components. All temporal assignments and site type designations are preliminary interpretations by the author based off data provided in the State Historic Architectural and Archaeological Research Database (SHAARD) and using standardized site types developed through a process of consensus by several members of the Indiana Archaeology Council and DHPA staff as part of the Indiana State Comprehensive Context and Archaeological Research Management Plan (Moore and Moffatt n.d.).

UNIDENTIFIED PRECONTACT SITES AT PROPHETSTOWN STATE PARK

Many of the archaeological sites currently recorded within the boundaries of Prophetstown State Park have unidentified (UID) precontact components. This typically means that they yielded stone artifacts of Indigenous origin that likely predate the seventeenth century but did not yield artifacts like projectile points or ceramics that are otherwise diagnostic of a more specific time period. In many cases, archaeologists have surveyed these sites only once and perhaps only by walking across them, collecting artifacts from their surface. While many UID precontact sites likely have been thoroughly disturbed and mixed by plowing, others may retain subsurface deposits like unplowed trash middens, pits, hearths, and/or other features that could contain important information about the people who created them. Protected within the boundaries of Prophetstown State Park, future surveys and testing at these sites may one day provide us with new information about the past.

Table 1. Archaeological Components Defined for Tippecanoe County Sites as of April 2021.

Component	Tippecanoe County Total	Prophetstown State Park Total
Paleoindian	7	1
Early Archaic	68	11
Early to Middle Archaic	1	0
Middle Archaic	16	1
Middle to Late Archaic	26	0
Late Archaic	79	7
Unidentified Archaic	1	0
Late Archaic to Early Woodland	1	0
Early Woodland	21	4
Middle Woodland	38	11
Late Woodland	38	8
Unidentified Woodland	10	1
Late Woodland to Late Precontact	66	8

² Throughout this article, I use the pronoun “I” when referring to actions and thoughts of the author and “we” or “our” when referring to collective actions and thoughts of UIndy and/or Orbis staff and students.

Late Precontact	23	8
Unidentified Precontact	670	75
Early Postcontact	50	4
Other Postcontact	231	54
Total	1344	191

Table 2. Summary of Precontact Components in Tippecanoe County by Site Type.

Site Type	Tippecanoe County Total	Prophetstown State Park Total
Isolate	166	45
Artifact Scatter	86	9
Activity Area	133	15
Lithic Reduction	89	4
Habitation	365	26
Village	43	8
Mortuary Site	8	0
Mound	2	1
Unknown	47	3
Total	939	111

Table 3. Summary of Postcontact Components in Tippecanoe County by Site Type.

Site Type	Tippecanoe County Total	Prophetstown State Park Total
Isolate	58	17
Artifact Scatter	37	17
Activity Area	49	10
Postcontact Indigenous	41	3
Occupation Area	4	0
Residence	24	4
Industrial	5	0
Commercial	1	0
Dump	8	2
Civic/Religious	2	0
Transportation	14	0
Farmstead	25	3
Mortuary Site	9	0
Military	2	0
Total	279	56

Among the 75 UID precontact components defined at Prophetstown are two of the sites investigated as part of the UIndy Phase Ib survey – the Rocky Ridge West (12T1141) and the Rocky Ridge North (12T1245) sites. While our Phase Ib surveys at these sites indicate that they are heavily eroded and have little potential to preserve evidence of human activities beneath their plowzones, both sites extend beyond our project area, and the research potential of these unsurveyed portions is unknown. Archaeologists knew about the Rocky Ridge West site prior to our survey, but we identified Rocky Ridge North for the first time and assigned the site [Rocky Ridge North] the 1,245th site number given to an archaeological site in Tippecanoe County.

The Rocky Ridge West Site (12T1141)

Indiana Department of Transportation (INDOT) archaeologist Matt Coon (2008) first identified site 12T1141. At the time of his survey, he found only a single edge-modified flake on the site's surface and, thus, called the site a UID precontact isolate. Our more intensive Phase Ib investigations of Rocky Ridge West involved excavation of forty-five 50 x 50 cm shovel probes across the site. At all sites we investigated, we removed the plowzone as a single stratum, screening all sediment through ¼" hardware cloth to maximize the recovery of artifacts. We then excavated all strata below the plowzone in 10 cm levels in case different occupations or time periods could be differentiated by depth. If we encountered multiple soil strata below the plowzone, we kept these strata separate. While the soils at Rocky Ridge West were relatively shallow, elsewhere we dug our probes to a maximum depth of 50 cm below the current ground surface.

Of the 45 probes we dug at Rocky Ridge West, 20 yielded a total of 39 pieces of chipped stone debitage discarded during the manufacture of stone tools, three flake tools (flakes with patterned chipping along at least one edge indicating they had been used as tools), one fragment of an unidentified bifacially shaped tool or preform, one amorphous core (a piece of raw material from which flakes have been removed), one formally shaped end and sidescraper (a tool used in bone, antler, and/or hide working) (Figure 1), nine pieces of fire-cracked rock (FCR) used in heating or cooking, one piece of bone, seven pieces of charcoal, and a cartridge primer that dates to the nineteenth or early twentieth centuries. The recovery of FCR and bone from Rocky Ridge West indicates that it is a habitation site, as defined by the Indiana State Comprehensive Context and Archaeological Research Management Plan.

Unfortunately, only four of the artifacts (all debitage) we recovered came from below the plowzone, indicating that the site largely has been disturbed by plowing over the past 200 years. In addition, one shovel probe yielded a shallow feature that may be a truncated pit or a shallow, midden-filled depression. The feature consisted of a large rock surrounded by darker soil that intruded into the B horizon. The rock was not modified, suggesting that the feature is a small pocket of midden protected from plowing by its position next to the rock.



Figure 1. Combination end and sidescraper from Rocky Ridge West. Photo credit: Nick Tibbs.

While we do not know when the artifacts recovered from Rocky Ridge West were left there, these artifacts do tell us something about stone raw material use in the Wabash valley. Of the 45 chipped stone artifacts and debitage from the site, 95.6% are of local origin (i.e., available within about 30 km of the park), and the other 4.4% are unidentifiable burned chert. This indicates that the people who lived at Rocky Ridge West, whoever they were, did not regularly travel far or trade to obtain the stone (known as chert) they used to make their tools.

The Rocky Ridge North Site (12T1245)

We identified the Rocky Ridge North site (12T1245) in two shovel probes at the northern boundary of one of our project areas, so it is possible that this is just the edge of a larger otherwise unsurveyed site. These two probes yielded only a single artifact each – one piece of debitage and one flake tool. Both artifacts are made from local cherts. The presence of two distinct artifact classes at Rocky Ridge North indicates that it is an activity area.

HISTORY OF PROPHETSTOWN STATE PARK

PALEOINDIAN PERIOD (PRIOR TO CA. 10,000 CAL. BC)

Most of the sites preserved at Prophetstown State Park have yielded radiocarbon dates and/or artifacts whose form and styles indicate the time period and/or archaeological culture who made them, the earliest of which archaeologists refer to as Paleoindians. While we are currently uncertain as to when the first settlers arrived in eastern North America, increasing evidence indicates that small numbers of people had arrived at sites like Meadowcroft Rockshelter in Pennsylvania and Cactus Hill in Virginia by at least 15,000 years ago (Goodyear 2005). By 13,000 years ago, many North American groups east of the Rockies had adopted a fluted biface technology known as Clovis, which lasted until about 12,750 years ago (Waters et al. 2020). These and later Paleoindians used distinctive lanceolate-shaped projectile points and knives to hunt a wide range of game, including now-extinct mammoths and mastodons, caribou, bison, and deer (Meltzer and Smith 1986; Waguespack and Surovell 2003). Unfortunately, most of what we know about the Paleoindian peoples of Indiana is confined to what we can learn from the many lanceolate points found in plowed fields across the state (e.g., Tankersley 1992; White 2006). Archaeologists have yet to identify and excavate any Paleoindian sites in Indiana with intact, undisturbed deposits. The best recorded example of a potentially undisturbed Paleoindian site in the state is the Alton site (sometimes referred to as the Magnet site), located in Perry County, Indiana (Smith 1995; Tomak 1994).

John T. Dorwin (1966) was the first researcher to attempt to systematically document the many fluted points found by collectors and professionals across the state. Twenty-five years later, Tankersley et al. (1990a, b) updated and expanded this study, confirming that most documented Paleoindian points in Indiana were made of high-quality raw materials like Wyandotte chert, which outcrops along the Ohio River in Harrison and Crawford counties. This indicates that while Paleoindian peoples had large home ranges, these became smaller over time. Dorwin's (1966) survey recorded no points from Tippecanoe County, while Tankersley et al. (1990a, b) increased the count to three. These three points are the only Tippecanoe County Paleoindian points currently documented in the Paleoindian Database of the Americas, a nation-wide database that documents early points and makes the data available for researchers studying the initial settlement of the Americas (Anderson et al. 2010, 2019).

Based on the site forms and reports housed in SHAARD, archaeologists have recorded seven Paleoindian sites in Tippecanoe County, all on the basis of surface finds of diagnostic fluted or unfluted lanceolate points. SHAARD data record only two named Paleoindian point types in the county – Clovis and Cumberland. One Paleoindian point, an unidentified fluted type, originates from a multicomponent site within Prophetstown State Park (DHPA 2007). It is possible that additional Paleoindian sites are present deeply buried in floodplain sediments along the Wabash and Tippecanoe rivers (Tankersley 1992).

EARLY ARCHAIC (CA. 10,000 TO 7000 CAL. BC)

Compared with the Paleoindian period, our knowledge of Early Archaic peoples is considerably improved. Excavation of well-stratified sites from throughout eastern North America indicate a change over time from Thebes or Big Sandy points in the earliest part of the Early Archaic to Kirk points and finally to Bifurcate points at the end of the Early Archaic (Broyles 1971; Chapman 1977; Coe 1964; Stafford and Cantin 2009). In Indiana, these Early Archaic groups were highly mobile hunter-gatherers who ate a wide range of wild plant and animal foods and preferred to make their tools from higher quality and attractive raw materials like Wyandotte and Attica cherts (Cantin 1989; Moore 2008). While home ranges remained relatively large, archaeologists have used chert type usage to posit shrinking territories over time, likely due to a combination of increasing populations, increasing familiarity with local resources, and group fissioning (Cantin 2000; Jefferies 2008; Moore 2008; Stafford 1994; Stothers 1996). Excavation of Bifurcate tradition cemeteries in southern Indiana indicate that by the end of the Early Archaic some groups were using mortuary sites separated from their habitations, possibly signaling the presence of a more formalized and permanent association with place than is evident in earlier time periods (e.g., Cochran et al. 1998; Schmidt et al. 2015; Tomak 1979).

SHAARD data indicate a total of 68 known Early Archaic components in Tippecanoe County, of which eleven are located within Prophetstown State Park (Table 1). Early Archaic point types recovered from sites within the park span the entire Early Archaic period as it is defined in the Ohio and Tennessee River valleys. These include Thebes cluster St. Charles points; Kirk cluster Kirk Corner-notched, Lost Lake, and Palmer points; and Bifurcate cluster St. Albans Side-notched, Fox Valley Truncate Barbed, LeCroy Bifurcate Stem, and UID Bifurcate cluster points. These eleven Early Archaic components are mostly small scatters of chipped stone debitage and tools indicative of short-term occupations by highly mobile peoples, but three sites (12T397, 12T1131, and 12T1142) are habitations that yielded fire-cracked rock (Table 2, DHPA 2007). We describe our survey of one of these habitations, Rocky Ridge East, below. Archaeologists should investigate the other two sites further to determine if they contain intact Early Archaic features or deposits that could tell us more about this early time period in Wabash valley history.

The Rocky Ridge East Site (12T1142)

Our Phase Ib survey at Prophetstown State Park included the excavation of 20 shovel probes at the Rocky Ridge East site (12T1142). INDOT archaeologist Matt Coon (2008) first identified site 12T1142 during the same Phase Ia survey where he defined Rocky Ridge West. He recovered three artifacts during this survey, including the only diagnostic artifact from the site – an Early Archaic St. Albans Side-notched point.

Ten of the twenty shovel probes at Rocky Ridge East contained artifacts, including nine pieces of debitage, one flake tool, one biface fragment, and three pieces of FCR. All of these artifacts came from a thin, rocky, eroded and disturbed plowzone, and we identified no intact subsurface features or deposits at the site. The site's eroded nature, lack of integrity (given that all observed contexts have been thoroughly mixed by plowing), and low artifact density indicate that it has limited potential to tell us new information about the Early Archaic period in the Wabash valley. Interestingly, three of the eleven chipped stone artifacts from the site are made from local Attica chert, which is consistent with Moore's (2008) observation that Early Archaic groups preferred this material; however, it is unclear if the eleven artifacts actually date to the Early Archaic or if they represent a scatter of artifacts that accumulated over a much longer period of time. Unfortunately, given the site's lack of integrity and low potential to preserve datable materials, it is unlikely that future research at Rocky Ridge East would provide the answer to this question.

MIDDLE ARCHAIC (CA. 7000 TO 4250 CAL. BC)

The trend toward smaller territories and greater focus on local resource use was largely complete by the Middle Archaic period in Indiana. This transition is evident in the presence of larger sites, including major dirt/rock and shell middens, in major river valleys and the use of lower grade local raw materials to manufacture most chipped stone tools (Bader 2005; Bellis 1982; Cantin 1989; Carlson et al. 2021; Janzen 1977; Jefferies 2008). Stafford (1994) argues that the shift in settlement toward major river valleys was a response to environmental change, as the uplands were becoming drier and resources more heterogeneously distributed at this time. He posits that this resulted in a shift from the high mobility of the Early Archaic period toward provisioning more permanent lowland base camps by sending smaller subsets of the population into the uplands to hunt and gather. While people continued to eat a wide range of plant and animal foods during this time, many began to focus more heavily on white-tailed deer, hickory nuts, and freshwater mussels, while others began introducing a limited range of cultivated native starchy and oily seed crops into their diets (Jefferies 2008; Simon 2009; Smith 2011).

While SHAARD data indicate a total of fifteen Middle Archaic components in Tippecanoe County, archaeologists have identified only one Middle Archaic site at Prophetstown State Park (Table 1, DHPA 2007). This site is the multicomponent Kethtippecanunk village site, which has yielded multiple Large Side Notched cluster Big Sandy II/Raddatz points from an otherwise poorly defined Middle Archaic component (Strezewski et al. 2006, 2007). One reason for this dearth of sites may be difficulty identifying Middle Archaic diagnostics. Stafford and Cantin's (2009) analysis of projectile points from well-dated, stratified sites in the Ohio valley indicates that many points that would be assigned to other time periods based off regional point typologies locally date to the Middle Archaic. The same may be true of the middle Wabash valley, where most points archaeologists use to define the Middle Archaic fall within the narrow confines of Justice's (1987) Large Side Notched cluster. Archaeologists should work to identify and excavate more sites dating to this time period so we can refine the local projectile point chronology.

LATE TO TERMINAL ARCHAIC (CA. 5000 TO 1000 CAL. BC)

Regionally, the Late Archaic period represents a continuation and intensification of many of the patterns identified for the Middle Archaic. Jefferies (2008) notes that site files data for the Ohio River valley indicate a marked increase in the numbers of identified Late Archaic sites, suggesting an increased focus on use of major river valleys and, perhaps, a significant increase in population densities. Many of the Middle Archaic dirt/rock and shell middens continued to accumulate during the Late Archaic period, and artifacts recovered from these sites indicate a continued emphasis on local resource use coupled with participation in long-distance trade networks to obtain artifacts made from copper, marine shell, and northern furs (Cantin 1989; Janzen 2008; Jefferies 2008; Watson 2005). Additionally, studies of bone pins, atlatl weights, and bone fishhooks indicate that Middle and Late Archaic peoples participated in a variety of local and regional social groups and sodalities (non-kin groups organized for a particular purpose like hunting or religious practices) that likely promoted information exchange and the maintenance of alliances and extended kinship networks (Burdin 2004; Jefferies 1997; Moore 2010).

At the beginning of the Late Archaic period, projectile points are highly variable, but most can be grouped into two major categories – side- and corner-notched Matanzas and Brewerton points and Late Archaic Stemmed cluster points (Justice 1987). These points are more expediently made and cruder than earlier Archaic point types and tend to be made from locally available raw materials, including cherts collected from nearby riverine gravel bars (Cantin 1989; Janzen 1971; Moore 2008). By the end of the Late Archaic; however, people had returned to using higher quality cherts like Wyandotte to manufacture Terminal Archaic Barbed and Turkey-tail cluster points (Cantin 1989; Justice 2006).

While most Late Archaic people in southern Indiana were burying their dead in their large riverine base camps, in northern and central Indiana groups were participating in regional mortuary traditions archaeologists refer to as ‘Red Ochre’ and ‘Glacial Kame.’ These Late Archaic people buried their dead in distinctive cemeteries placed in natural kames or low artificial mounds, often as part of elaborate mortuary rites that included cremation, feasting, and the burial of a wide range of elaborately crafted stone, copper, shell, and organic artifacts (Abel et al. 2001; Converse 1979; Cunningham 1948; Ritzenthaler and Quimby 1962).

Distinct from either of these groups is the terminal Late Archaic Riverton culture, which is present throughout much of Indiana but concentrated in the Ohio, White, and Wabash river valleys (Tomak 1982; Winters 1969). Like earlier Late Archaic groups in the Ohio valley, Riverton people lived at large base camps located in major river valleys and predominately relied upon locally available raw material sources. Unlike other Late Archaic groups, Riverton peoples relied upon a small tool technology, including diminutive Riverton projectile points, manufactured predominately from river cobbles (Robinson and Smith 1979; Winters 1969). While many Late Archaic groups participated in plant management, possibly including silviculture, and a limited form of low-level food production (e.g., Moore and Dekle 2010; Simon 2009), recent reanalysis of Riverton botanical assemblages by Smith and Yarnell (2009) confirm that these groups were the first to grow the full range of native eastern North American domesticated crops that characterized the pre-maize garden economies of the Woodland period.

Lay and professional archaeologists have recorded a total of 79 Late Archaic components in Tippecanoe County, of which seven are located within Prophetstown State Park (Table 1). Diagnostic projectile points found on sites in the park include Brewerton and Matanzas cluster points, Late Archaic Stemmed cluster points, Table Rock/Bottleneck Stem points, a Ledbetter cluster point, Riverton points, and a possible Lamoka point. The multicomponent village of Kethtippecanunk (12T59/530) yielded examples of all of these point types, with the exception of the ‘possible Lamoka’ point. Multiple excavations at Kethtippecanunk over the past two decades have failed to define the site’s Archaic components, although one shallow basin feature reported by Smith et al. (2012b:128) yielded a Matanzas point and is considered possibly Late Archaic in age.

The Beaver Island site (12T1155) is the most significant Late Archaic site identified within Prophetstown State Park to date. Testing and excavations at the site by personnel from Indiana University-Purdue University Fort Wayne (IPFW) yielded intact subsurface midden deposits and 35 cultural features (Smith et al. 2011, 2012c), most of which can be attributed to the site’s terminal Late Archaic Riverton component. Five accelerator mass spectrometry (AMS) radiocarbon dates from Riverton features indicate the site dates to cal. 1680 to 1440 BC. These features include trash pits, possible storage pits, roasting pits, FCR concentrations, midden concentrations, and a possible house basin measuring 4.2 x 2 m in size. Riverton features yielded two possible native domesticates – chenopodium (or goosefoot) and little barley. In addition to Riverton points, the site also yielded debitage, FCR, mussel shell, bone, botanicals, ochre, hematite, unifaces, bifaces, manuports, cores, pitted stones, a tubular bird bone bead, bone awls, and shell beads and pendants. Investigators interpreted the site as a fall/winter nut processing and late stage tool production camp. Its

exact relationship to Riverton sites in the lower Wabash valley is currently unknown as these investigations did not recover the full suite of Riverton diagnostics, and the points from the site share some similarities with Lamoka points (Smith et al. 2011, 2012c). These results are promising and should prompt additional investigations at Beaver Island to more fully understand the nature of the site and its relationship to other terminal Late Archaic sites in the region.

The Harrison Bottoms Site (12T1149)

The Harrison Bottoms site (12T1149) is a multicomponent site with a Late Archaic component first identified by INDOT and IPFW archaeologists during Phase Ia pedestrian surveys and augering conducted along Harrison Creek as part of a wetland and forest mitigation project. Surface collections resulted in the recovery of 408 artifacts, including grit-, shell-, and sand/grit-tempered pottery; a Middle Woodland grit-tempered, dentate-stamped sherd; an unidentified Late Archaic point; a Lowe Flared Base point; and a Triangular cluster point (Smith 2009:33-34). These diagnostic artifacts indicate the presence of Late Archaic, Middle Woodland, and Late Woodland and/or Late Precontact components. IPFW archaeologists argued that the Harrison Bottoms site has a high potential to yield intact subsurface deposits. Our Phase Ib surveys confirmed this is the case and also identified an Early Postcontact component at the site.

UIndy and Orbis personnel excavated a total of sixty-nine 50 x 50 cm shovel probes across the eastern portion of site 12T1149, surface collected another portion of the site, and drilled a series of four augers across the surface collected portion. Forty-six of the shovel probes yielded artifacts, including 57 pieces of debitage, 13 flake tools (Figure 2a-c), one uniface fragment (Figure 2d), two biface fragments (Figure 2e-f), a *pièce esquillée* (an unusual artifact type variously interpreted to be a splitting wedge or core for removal of microflakes) (Figure 2g), an amorphous core (Figure 3), a hammerstone, 75 pieces of FCR, 76 pieces of bone, 19 pieces of mussel shell, three pieces of charcoal, a small piece of olive-green glass possibly dating to the Early Postcontact period (Figure 4), and two possible brick fragments. We found another 51 pieces of FCR and two pieces of mussel shell on the site's surface. In addition, several probes yielded plastic and other modern trash washed onto the site by floods along Harrison Creek and the Wabash River.

The overall size of the site, the diversity of artifacts recovered, and the distribution of artifacts into multiple possible activity areas indicates that site 12T1149 is a village, following the site type definitions found in the Indiana State Comprehensive Context and Archaeological Research Management Plan (Moore and Moffatt n.d.). While this term 'village' suggests a sizable population once lived at site 12T1149, it is possible that future research will refine this designation once the age and nature of these different activity areas are better refined. For instance, it is possible that the multiple differentiated activity areas noted in surface survey represent smaller occupations over multiple time periods.

Analysis of shovel probe stratigraphy and artifact vertical distributions indicates the presence of three primary depositional units, all of which contained artifacts – a plowzone, a plowzone/subsoil transition, and the subsoil. In addition, one shovel probe contained an intact midden or a large feature that covered the entire 50 x 50 cm STP floor. This midden/feature and the recovery of artifacts from the subsoil indicate that portions of the Harrison Bottoms site have integrity. Future investigations should be directed toward the excavation and evaluation of these intact deposits to better determine the nature of the site's history and contents.

While our survey yielded no additional Precontact diagnostics, the intact midden/feature contains charcoal and bone, so can be dated using the radiocarbon method. IPFW's surveys yielded diagnostic hafted bifaces and pottery dating from the Late Archaic through the Late Precontact periods, while the olive-green glass we recovered suggests a previously unidentified Early Postcontact component. While olive-green and olive-amber glass is still used for some imported liquor and wine/champagne bottles, it became rare after ca. 1900 but was common in the eighteenth and early nineteenth centuries (Lindsey 2022).

Analysis of the chipped stone tools from the site illustrates how Harrison Bottoms differs from the Rocky Ridge West and Rocky Ridge East sites. While 86.7% of the 75 chipped stone tools are made from locally available cherts like Liston Creek, Kenneth, Attica, and unidentified glacial cherts, another 6.7% are made from non-local cherts, including Wyandotte chert from southern Indiana, possible Burlington chert from southern Illinois or northern Missouri, possible Muldraugh chert from southern Indiana, and an unidentified non-local chert type. The remaining 6.7% are burned to such a degree that their chert types cannot be identified. The high quantity of local cherts could be attributable to any of the previously identified archaeological components at the site, while the higher quantity and diversity of non-local cherts is consistent with the presence of the Middle Woodland component represented by the grit-tempered, dentate-stamped potsherd and Lowe Flared Base point recovered by IPFW. While none of the chipped

stone artifacts we recovered can definitively be ascribed to a particular component, the pattern of raw material usage is consistent with the previously identified components based on other studies of chert raw material usage in the Wabash valley (e.g., Cantin 1989; Moore 2008).

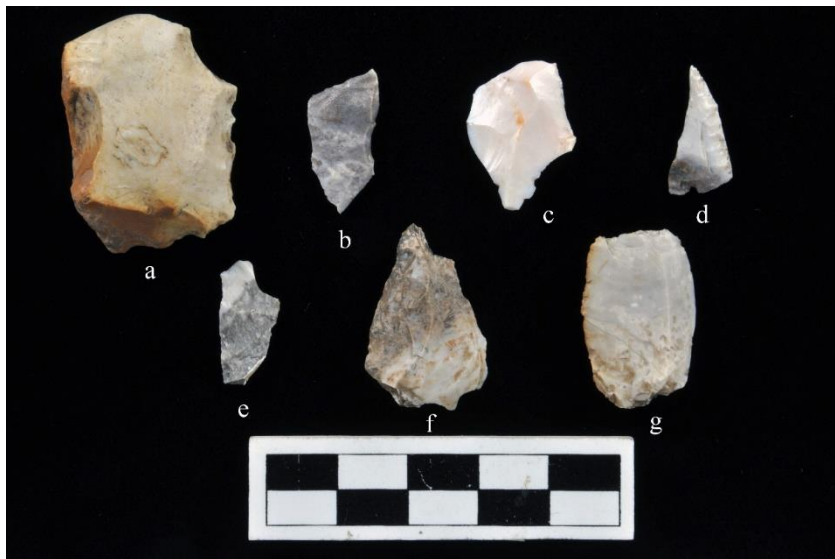


Figure 2. Chipped stone artifacts from the Harrison Bottoms site (12T1149). Photo credit: Nick Tibbs.



Figure 3. Amorphous core from the Harrison Bottoms site (12T1149). Photo Credit: Nick Tibbs.



Figure 4. Small piece of olive-green glass from the Harrison Bottoms site (12T1149). Photo Credit: Nick Tibbs.

EARLY WOODLAND (CA. 1000 TO 200 CAL. BC)

In the Ohio River valley, Early Woodland peoples stopped gathering shellfish and began to make thick, grit-tempered pottery. They also introduced new, better made stemmed projectile point styles (Railey 1996). In the Falls region, Early Woodland dirt/rock middens often immediately overlie Archaic shell middens, suggesting a continuation of the earlier pattern of settlement in riverine environments near aquatic resources (Burdin 2008; Janzen 1977). Some groups continued to use Terminal Archaic Barbed and Turkey-tail points, while others adopted contracting stemmed and ovate-based Dickson cluster points, most notably the Adena Stemmed type (Bader 1996). Notably, Early Woodland peoples stopped relying heavily on lower quality chert raw materials; rather, Indigenous flintknappers across Indiana preferentially selected Wyandotte chert for the manufacture of their tools, perhaps in part due to the larger size of many of the preforms and finished bifaces made during this time (Bader 2005; Cantin 1989; Janzen 1971; Moore 2008; Seaman 1975).

In the lower Ohio valley, archaeologists assign Early Woodland groups to the Crab Orchard culture. Early Crab Orchard ceramics are thick, conoidal or flower-pot shaped, flat-based jars found in association with Adena Stemmed, Turkey-tail, and Saratoga cluster points (Justice 2006; Maxwell 1951; Railey 1996). Crab Orchard culture sites continued to be used into the earlier portion of the Middle Woodland period, when corner-notched Snyders points replaced the earlier stemmed types (Justice 2006; Maxwell 1951).

Higginbotham (1983) assigned Early Woodland sites in the lower Wabash valley to the Blair culture. He identified these sites as part of a multi-tiered settlement pattern consisting of a large, possibly stockaded, village at site 12Gi216 in Gibson County, several smaller village sites, base camps, and a variety of small resource extraction and limited use sites. Higginbotham's (1983) Blair culture may incorporate several distinct archaeological groups; however, as he assigns both Marion Thick and Adena Plain pottery to this culture. Tomak (1983, 2021), on the other hand, assigns Marion Thick pottery and Adena Stemmed points to the West phase, which is in line with Clay's (1980) study of Fayette Thick pottery as distinct from and not associated with Adena Plain pottery in central Kentucky. Interestingly, Higginbotham (1983) found that Early Woodland sites in the lower Wabash valley tend to be located near marshes and ponds away from the river. Some artificial mounds in the region also appear to date to the Early Woodland period (Higginbotham 1983).

SHAARD data indicate a total of 21 Early Woodland components in Tippecanoe County, of which four are located within Prophetstown State Park (Table 1). Early Woodland diagnostics found in the park include Early Woodland Stemmed/Kramer points and Dickson/Adena points. Three sites elsewhere in Tippecanoe County have yielded Marion Thick pottery, including sherds reportedly found with several burials in a natural rise or glacial kame near the Middle Fork of Wildcat Creek (Guendling et al. 1977). We currently do not know if these sites are affiliated with Higginbotham's (1983) Blair culture, Tomak's (1983, 2021) West phase or some other poorly defined Early Woodland group. We need more research to better define the nature of Early Woodland cultures in the middle Wabash valley and their relationship to preceding Late Archaic and subsequent Middle Woodland groups.

MIDDLE WOODLAND (CA. 200 CAL. BC TO CAL. AD 600)

During the Middle Woodland period, diverse peoples from across Indiana variously participated in the widespread Adena and Hopewell mortuary and ceremonial traditions. During this time, people traveled far and wide, carrying with them exotic raw materials, artifacts, and knowledge as part of pilgrimages, vision quests, journeys to find marriage partners, or to obtain physical or spiritual healing, among other reasons (Carr 2006). The cumulative result of these interactions was the construction of a built environment dotted by thousands of mounds, earthworks, and ceremonial centers across most of eastern North America (see Mangold and Schurr 2006; McCord and Cochran 2014; and Ruby et al. 2005 for a sample of major sources directly relevant to Indiana).

While few of the mound and earthwork sites in the middle Wabash valley have been investigated professionally, 135 years ago Gorby (1886:73) noted that mounds were "quite numerous" on Pretty Prairie north of Battle Ground. He also mentioned several others in the area, most of which are likely Middle Woodland in age. A recent survey of the available literature by Dr. Robert G. McCullough and Andrew Smith (reported in McCord and Cochran 2015:A345-356) failed to identify the specific locations of most of these mounds.

While Middle Woodland burial sites often contain a wide variety of copper, marine shell, stone, and other artifacts manufactured from raw materials sometimes obtained from hundreds of kilometers away from where they were buried, Middle Woodland domestic sites from across Indiana typically yield a more limited range of tools and raw materials. Among these are diagnostic Snyders and Lowe cluster projectile points, lamellar bladelets and cores, and elaborately decorated pottery (e.g., Cochran and McCord 2019; Mangold 1997; McCord and Cochran 2014; Ruby 2006). Even in the most remote parts of Indiana, Middle Woodland flintknappers preferred to make their tools from Wyandotte, Burlington, and other high-quality cherts from distant chert outcrops (Bader 2005; Cantin 1989; Moore 2008; Seeman 1975). In general, the Middle Woodland period was a time when the middle Wabash River valley and the rest of Indiana were highly connected to distant regions through a variety of interaction and exchange networks.

Prophetstown State Park preserves at least four mounds that Gorby (1886) recorded as part of an eleven-mound earthwork complex. One of the eleven mounds currently located outside the park boundaries had been dug into prior to Gorby visiting the site. He reports that the excavators removed pipes, axes, arrowheads, copper bracelets, copper beads, rings, and a copper pitcher from the mound, most of which are typical for Middle Woodland burial mounds. The copper (or brass) pitcher may indicate reuse of the mound during the Early Postcontact period, although it is also possible that the 'pitcher' was a Middle Woodland copper artifact misidentified by the excavators.

We conducted a ground-penetrating radar (GPR) survey of three of the four extant mounds located within the park. GPR is a non-invasive survey technique that uses radar to detect differences in the composition of below-ground sediments and features. Our survey of the three mounds at Prophetstown indicates that all three likely contain central structures that appear to have been partially disturbed, but not completely destroyed, at some point in the past (Funke 2021). Gansfuss (1977) notes that two of the mounds were excavated in 1976, and it is possible that all three mounds were looted in the late nineteenth or early twentieth centuries (see also Coon (2008)).

Including these mounds, archaeologists have recorded 38 Middle Woodland components in Tippecanoe County, of which eleven are preserved within Prophetstown State Park (Table 1). Another ten components in the county and one at Prophetstown yielded insufficient evidence to classify them as anything other than simply unidentified Woodland sites. Generally, these are sites where researchers have found non-descript grit-tempered pottery that cannot be assigned to a specific time period. Middle Woodland diagnostics recovered from the park include Snyders, Lowe Flared Base, and Steuben Expanding Stem points and untyped grit- and sand-tempered pottery similar to Middle Woodland pottery from other parts of Indiana (DHPA 2007).

It is likely that at least some of the Middle Woodland materials from Prophetstown State Park are related to the Middle to early Late Woodland Allison-LaMotte phase centered along the lower Wabash and dated to cal. AD 120 to 840 (Redmond and McCullough 2000). Allison-LaMotte sites consist of small villages, mounds, and smaller

resource extraction and limited use sites that yield a variety of Middle Woodland diagnostics including Snyders and Lowe Flared Base points, lamellar blades, and sand- and grit-tempered Stoner and Embarrass series pottery (Higginbotham 1983; Tomak 2021; Winters 1967).

Excavations at the Daugherty-Monroe site (12Su13), an Allison-LaMotte village in Sullivan County, yielded a variety of domestic features, including pits, earth ovens, rock hearths, covered bell-shaped storage pits, circular structures with single or paired-post construction, and keyhole-shaped semi-subterranean structures. Excavators interpret these two different kinds of structures as lighter summer and heavier winter houses, respectively. Food remains from Daugherty-Monroe indicate a diet of deer, turkey, raccoon, fish, mussels, hickory nuts, and some native domesticates (Brashear et al. 1972; Clouse et al. 1971; Redmond and McCullough 2000).

Smith et al. (2011, 2012b) recovered Middle Woodland pottery similar to Allison-LaMotte ceramics and Strezewski et al. (2006) recovered four Middle Woodland Steuben points during investigations at Kethtippecanunk (12T59/530), located within Prophetstown State Park. One storage and/or trash pit found at Kethtippecanunk contained a check-stamped sherd similar to Allison-LaMotte check-stamped pottery, while both Kethtippecanunk and Harrison Bottoms have yielded Middle Woodland dentate stamped pottery. Limestone (one simple stamped) and sand-tempered ceramics from these sites also may be Middle Woodland in age (Smith 2009; Smith et al. 2011, 2012b). The recovery of Snyders, Lowe, and Steuben points from Kethtippecanunk may indicate the presence of multiple Middle Woodland components (DHPA 2007).

The Point Bar Ridge Site (12T531/1164)

The Point Bar Ridge site (12T531/1164) is a multicomponent site with a significant Middle Woodland component, as well as Late Woodland Albee phase and Late Precontact components. Neal Trubowitz discovered site 12T531 in 1987. He recovered a Triangular point, grit- and shell-tempered pottery, and a piece of worked catlinite, which he interpreted as a possible spur of a stone pipe, from the site's surface (DHPA 2007). Nearly 25 years later, IPFW archaeologists identified site 12T1164 during trenching as part of a wetland and forest mitigation project. These investigations resulted in the discovery of buried archaeological deposits dating to the Middle Woodland through Late Precontact periods (Smith et al. 2011). Finally, in 2014 archaeologists working for Cultural Resource Analysts drilled a series of augers between site 12T531 and site 12T1164 and concluded that archaeological deposits are continuously distributed between the two (Martin 2016). Our Phase Ib investigations expanded on Martin's (2016) survey and confirmed that Point Bar Ridge (12T531/1164) is a single, large multicomponent site.

Smith et al.'s (2011) investigations at Point Bar Ridge yielded six cultural features and two post molds. One of these was a Middle Woodland refuse pit that yielded grit-tempered cordmarked and plain pottery, sand/grit-tempered cordmarked pottery, debitage, bone, mussel shell, FCR, two manuports, and botanicals. Soot from one of the sherds from this feature yielded a Middle Woodland date. Some of the grit-tempered sherds from the site had paste and temper characteristics similar to the Allison-LaMotte-like sherds from site 12T59/530 (Smith et al. 2011).

In addition to this Middle Woodland feature, Smith et al. (2011) excavated a Late Precontact refuse pit at the site. This pit contained shell-tempered plain and cordmarked pottery, debitage, FCR, bone, mussel shell, and botanicals (including maize). A sooted sherd from this feature yielded a thirteenth-century date (Smith et al. 2011:5-23, 5-26). Analysis of the ceramics from the feature indicate that it contained the remains of at least two shell-tempered vessels similar to Oneota pottery recovered from the Castor Farm site (12H3) in Hamilton County (Smith et al. 2011). As noted below, the Late Precontact period in the middle Wabash River valley is most likely related to the Oneota culture Fisher and Huber phases of northwestern Indiana.

UIndy and Orbis personnel excavated a total of 154 shovel probes across the Point Bar Ridge site (12T531/1164), of which 121 yielded 141 pieces of debitage, 133 pieces of FCR, 62 pieces of animal bone, two unidentified charred botanical fragments, 25 stone tools and cores, 117 pottery sherds, and 32 postcontact artifacts. Diagnostic artifacts include UID grit- and shell-tempered pottery, a lead musket ball (Figure 5), a smaller piece of lead shot (Figure 6b), a cut nail fragment, a piece of salt-glazed stoneware (Figure 6a), and machine-made glass, indicating the presence of UID Woodland, Late Precontact, Early Postcontact, and nineteenth to twentieth century components. The size and complexity of the site, diversity of materials recovered, and distribution of those materials into several distinct activity areas indicate that Point Bar Ridge is a village, although it is possible that the site represents a palimpsest of multiple overlapping, smaller sites that cannot be isolated from one another at the current resolution of our data.

Point Bar Ridge is located in an active floodplain, which means that most of the site's cultural materials are buried in silts and clays deposited by the Tippecanoe and Wabash rivers. We excavated our 50 x 50 cm shovel probes

to a maximum depth of 50 cm below the modern ground surface, so in most cases we did not encounter artifacts until the last ten or twenty centimeters in each probe. None of our probes fully sampled the depth of deposits at the site and most barely intersected the site's cultural strata. Nevertheless, seven of our shovel probes yielded evidence of midden or possible features. These include two concentrations of charcoal at the top of the subsoil horizon, one ephemeral feature that may be a post or small portion of a pit, a zone of sandy loam that could be an in-filled animal burrow or the result of human activity, an FCR cluster, one well-defined feature that is likely a portion of a pit, and one probe that contained a complex of stains that may be two or more overlapping pits and a small post.

We recovered both grit-tempered Woodland period pottery and Late Precontact period shell-tempered pottery from the Point Bar Ridge site (Figure 7). Unfortunately, none of the sherds had diagnostic attributes that would have permitted us to assign them to particular archaeological cultures. We did note that two grit-tempered rimsherds have cordmarked decorations on their lips, one small grit-tempered bodysherd is decorated with punctations, and one shell-tempered bodysherd is decorated with a single incised line over a cordmarked surface treatment.

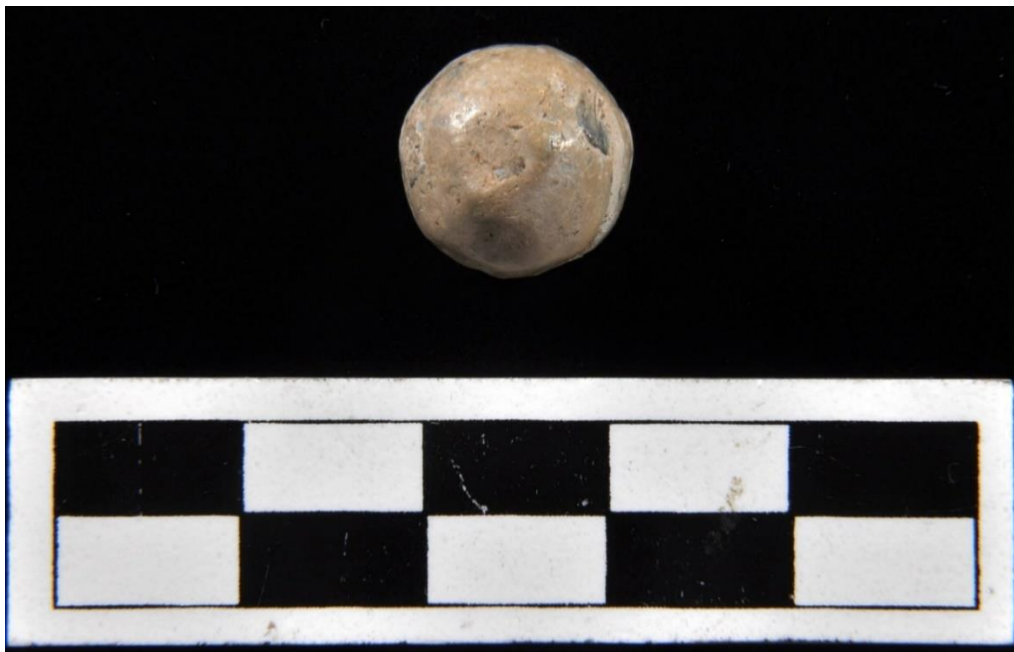


Figure 5. Lead musketball from the Point Bar Ridge site. Photo Credit: Nick Tibbs.

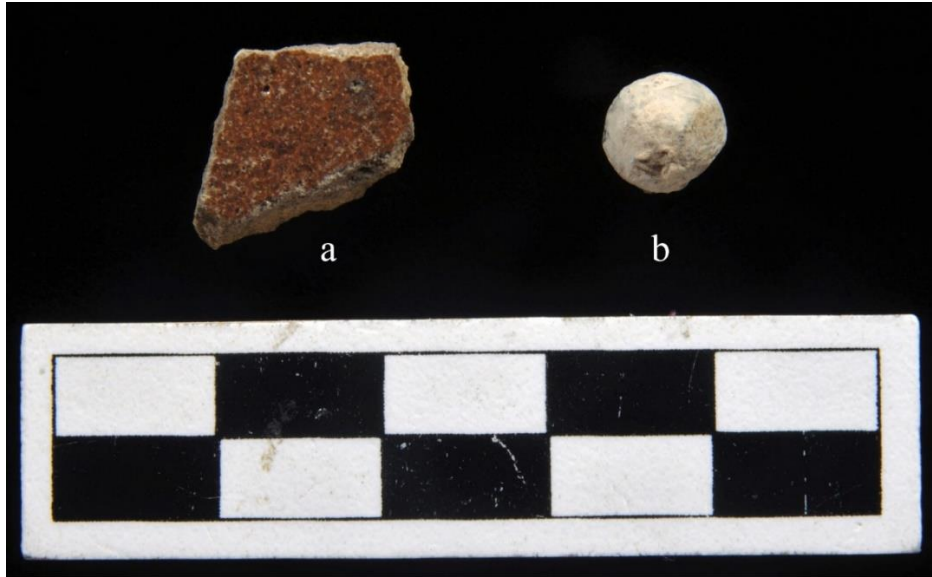


Figure 6. Salt-glazed stoneware (a) and lead shot (b) from the Point Bar Ridge site. Photo Credit: Nick Tibbs.

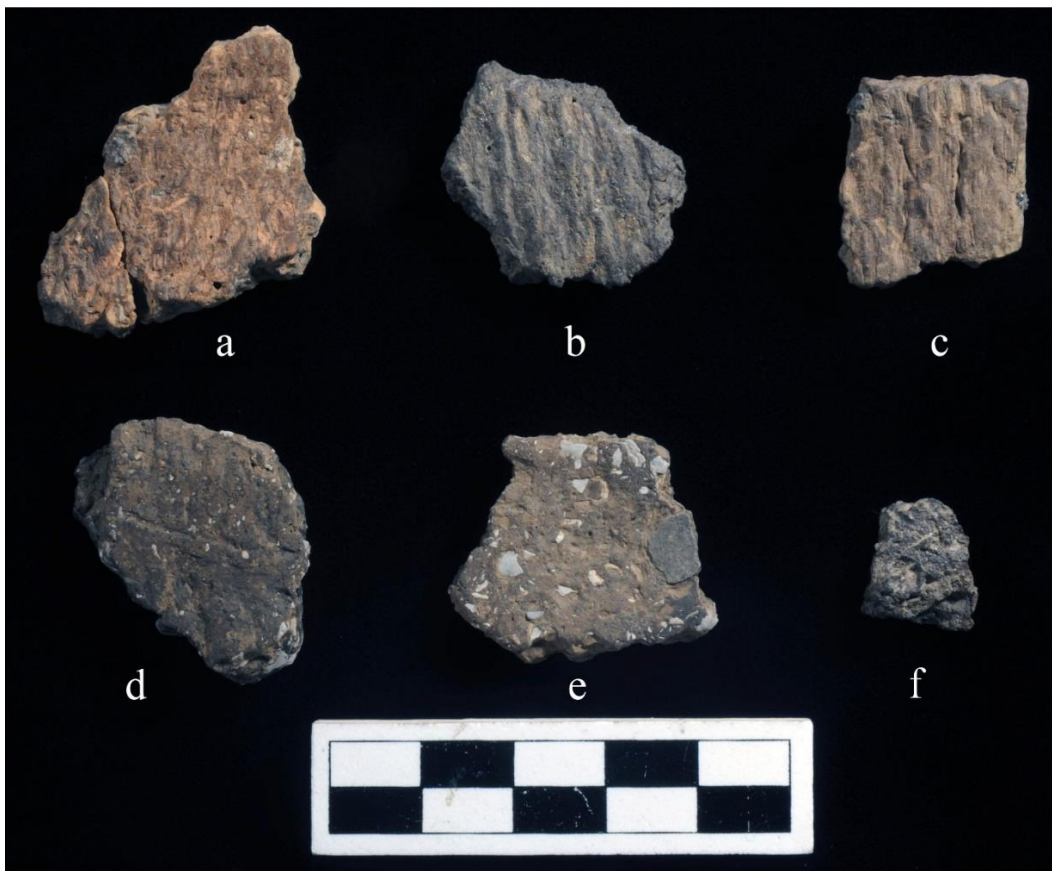


Figure 7. Grit (a-c, f) and shell-tempered (d-e) pottery from the Point Bar Ridge site. Photo Credit: Nick Tibbs.

The chipped stone tool assemblage from Point Bar Ridge is similar to that from Harrison Bottoms. Of the 164 chipped stone artifacts recovered, 89.0% are made from locally available cherts like Liston Creek, Kenneth, Attica, and unidentified glacial cherts, another 5.5% are made from non-local cherts, including Wyandotte chert from southern Indiana, Laurel-like chert possibly from southeastern Indiana, fossiliferous cherts from central and southern Indiana, possible Burlington chert from southern Illinois or northern Missouri, and possible Flint Ridge Flint from Ohio. The remaining 5.5% are burned to such a degree that their chert types cannot be identified.

It is notable that all the early stage reduction flakes and cores from the site are made from local cherts, while non-local cherts are present on only later stage reduction flakes and one biface. This is consistent with a common pattern of importation of non-local cherts in the form of late-stage bifaces and finished tools (e.g., Morrow and Jefferies 1989).

LATE WOODLAND (CA. CAL. AD 600 TO 1300)

Our current understanding of the Late Woodland period in the middle Wabash River valley is that it is divided into three major periods. The beginning of the Late Woodland overlaps with the Middle to Late Woodland Allison-LaMotte culture described above. Allison-LaMotte people were the last of the region's inhabitants to rely on dart launchers known as atlatls. Either during or soon after Allison-LaMotte, the region's inhabitants, who belong to what archaeologists call the Jack's Reef horizon, adopted the bow and arrow, a technology that dramatically changed hunting and warfare by permitting a shift away from communal hunts toward more individualized stalking (Blitz 1988). Jack's Reef points are widely accepted by archaeologists to be the first true arrowheads; they replaced the Lowe Flared Base points of Allison-LaMotte around AD 700 (Railey 1996; Seeman and Dancey 2000). Finally, the Albee phase marks the end of the Late Woodland. Albee sites are widely distributed across central and northern Indiana and marked by their grit-tempered pottery with distinctive wedge-shaped rims (Redmond and McCullough 2000).

Of the 38 Late Woodland components in Tippecanoe County, an intriguingly high number ($n = 21$) have yielded Jack's Reef points, as have five of the eight Late Woodland sites located within Prophetstown State Park (Table 1). This suggests a significant but currently poorly defined Jack's Reef occupation in the region, including within the park (DHPA 2007). Archaeologists should focus efforts on identifying and excavating Jack's Reef sites to help us better understand this important period of technological and cultural change.

The Late Woodland Albee phase, which followed Jack's Reef and dates to cal. AD 800 to 1300, is somewhat better understood. Unlike Allison-LaMotte and many other Late Woodland groups around the state, Albee peoples appear to have not settled into semi-permanent villages. Rather, Albee habitations like the Morell-Sheets site in Montgomery County and Demerly in Carroll County are smaller than their Late Woodland contemporaries and yield a more limited range of artifacts and subsistence remains. It is possible these sites represent base camps or resource-extraction camps occupied by seasonally mobile peoples (Blankenship 2022; McCord and Cochran 1994, 2003; Redmond and McCullough 2000).

Both Jack's Reef and Albee phase sites indicate a return to an emphasis on local raw materials. Jack's Reef projectile points are small, thin corner- and side-notched points with pentagonal blade outlines, while Albee points are small triangular arrowheads. Both tend to be made from local raw materials (Cantin 1989; Moore 2008). Wright (2003) found that a group of 42 Triangular points from an Albee burial at the Secrest-Reasoner site (12B11) in Blackford County likely all were made by the same flintknapper, who made 39 of them from local Liston Creek chert, one from local glacial chert, and two from Attica chert, which outcrops west of Lafayette.

Albee peoples buried their dead in natural rises or small artificial burial mounds (Redmond and McCullough 2000). These burial sites contain no evidence of status differentiation, as all members of the community, young and old, male and female, were interred within them. Non-perishable burial goods are rare and typically consist of utilitarian items like chert flakes, bone and antler tools, turtle shell bowls, and projectile points. The only ornamental items found with burials are occasional bone or marine shell beads and slate pendants (Emerson et al. 2019; Halsey 1976). Caches of artifacts and isolated Albee vessels in burial mounds indicate that Albee mortuary practices sometimes involved non-burial offertory rites (Emerson et al. 2019).

Analysis of botanical assemblages from Albee sites indicates the advent of maize agriculture during this time, with an increasing emphasis on maize in the diet over time. Little barley also is prominent in the assemblage from Morell-Sheets (Bush 2003), while chenopodium seeds dominate the botanical assemblage from Demerly (Blankenship 2022). Albee peoples also consumed hickory nuts, hazelnuts, black walnuts, a variety of wild fruits and berries, white-tailed deer, and turtles (Blankenship 2022; McCord and Cochran 1994, 2003). Dental microwear, macrowear, and

pathology studies also confirm a mixed economy diet and high consumption of maize during the Albee phase (Havill et al. 2003; Martin 2018; Schmidt and Greene 2003).

Three sites within Prophetstown State Park (12T59/530, 12T531/1164, and 12T1154) have yielded Albee pottery, and eight have yielded only Triangular cluster points, which could date to the Albee phase or the Late Precontact period (DHPA 2007). Investigations at Kethtippecanunk (12T59/530) yielded several Albee or likely Albee features, including a firepit (Strezewski et al. 2006), eight storage pits, four ephemeral basins, and an earth oven. Soot from an Albee sherd recovered from one of the storage pits yielded an early twelfth-century date, and nutshell from another Albee or Late Precontact pit yielded a late eleventh-century date (Martin 2018; Smith et al. 2011, 2012b).

Martin (2018) interprets the Late Woodland Albee and Late Precontact habitation sites at Kethtippecanunk to have been relatively short-term occupations by seasonally mobile maize horticulturalists who lived along the Tippecanoe River at least during the summer and fall months. Analysis of the botanical assemblages from Late Woodland features indicate that hickory was the most commonly recovered nutshell, followed by hazelnut. Maize dominated the seed assemblage, but chenopodium (goosefoot) also is present in fair quantities. Also represented are buckwheat, knotweed, foxtail, grape, and blackberry/raspberry seeds. Lithic reduction at site 12T59/530 focused on core reduction and manufacture of tools from local raw materials during both the Late Woodland and Late Precontact periods (Martin 2018).

Smith et al. (2012a) excavated 24 features at site 12T1154 at Prophetstown. A sooted sherd and maize from two yielded Albee phase dates in the late tenth and early eleventh centuries, while a third dated to the Middle Woodland period. A carbonized camas bulb from the site yielded a fourteenth-century date, which may be late Albee or Late Precontact. Smith et al. (2012a) interpreted most of the features at site 12T1154 to be roasting pits, consistent with the presence of carbonized camas. The recovery of maize, little barley, and chenopodium (goosefoot) indicate cultivation of both native and tropical domesticates (Smith et al. 2012a).

LATE PRECONTACT (CA. CAL. AD 1300 TO 1600)

Archaeologists have focused considerable effort on understanding the diverse number of Late Precontact groups who inhabited Indiana in the centuries preceding European contact. Perhaps the most thoroughly studied of these groups are those who constructed Angel mounds just outside present-day Evansville. Angel phase peoples were part of the widespread Mississippian cultural tradition, which stretched throughout the Mississippi River valley and the entire southeastern United States (Black 1967; Hilgeman 2000; Monaghan et al. 2013). Around AD 1400, the Angel polity underwent significant political reorganization, likely including the loss of power of the ruling lineage and the abandonment of the Angel site itself. Archaeologists refer to these reorganized Angel descendants as the Caborn-Welborn people (Pollack 2004). Other Late Precontact groups in Indiana include Falls Mississippian groups centered at the Prather site in Clark County (Munson and McCullough 2021), Vincennes peoples located along the lower Wabash (Barth 1991), Fort Ancient in southeastern Indiana (Moore and Raymer 2014; Reidhead 1981), related Oliver groups of central Indiana (Redmond and McCullough 2000; McCullough 2000, 2003; Redmond 2003), Western Basin groups of northeastern Indiana (McCullough and Graham 2011; Stothers and Schneider 2003), and Fisher/Huber peoples of northwestern Indiana (Faulkner 1972; Schurr 2003). All of these groups were village agriculturalists whose primary crop was maize but who also grew squash, beans, and a variety of eastern domesticates like chenopodium, sunflower, and little barley (Bush 2004; Turner and Bush 2016).

Investigations in Tippecanoe County to date suggest that Late Precontact Fisher/Huber peoples entered the region sometime around AD 1300 (Faulkner 1972; Guendling 1980). This inference should be treated more as a hypothesis than a conclusion, however, because the number of professionally excavated sites and radiocarbon dates from this time period remains small. We need larger assemblages of decorated pottery sherds and other artifacts to really be able to discern how Wabash valley Late Precontact groups relate to other better studied cultures in the region. We also need to conduct more work to understand the relationship between late Albee phase people and those of the Late Precontact period. We do not yet know, for instance, if the Late Precontact period, marked by a switch from the manufacture of distinctive grit-tempered Albee phase pottery to shell-tempered wares more similar to Upper Mississippian pottery from northern Illinois and Wisconsin, represents the adoption of new technologies by local groups or the result of groups from the northwest moving into the Wabash valley.

Data from central Indiana support the hypothesis that the Fisher/Huber-like groups in the middle Wabash are migrants from the northwest. McCullough's (2003, 2009) study of the Taylor Village and Strawtown sites in Hamilton County, for instance, found that Oneota groups similar to Fisher/Huber were living along the White River by AD 1400. This occupation post-dates the Oliver phase occupation of the region, suggesting that the Taylor Village groups

moved into the region soon after Oliver peoples moved out. Similarly, another Fisher/Huber-like group, referred to as the Smith Valley complex, settled to the south in Johnson County beginning in the late thirteenth century (McCullough 2003).

Archaeologists have identified 23 Late Precontact components in Tippecanoe County, including eight within Prophetstown State Park (Table 1). Small Triangular cluster arrowheads continue to be used during this time period, so archaeologists differentiate these sites by the presence of other diagnostic artifact types, the most prevalent of which are shell-tempered pottery sherds. Triangular hump-backed knives, found at other Late Precontact sites in Indiana (e.g., Green and Munson 1978; McCullough 2000), also likely date to this time period in the middle Wabash. Interestingly, site 12T421 yielded a Triangular point made from French gunflint chert, indicating that at least some of the region's inhabitants continued to make stone arrowheads into the Early Postcontact period (DHPA 2007).

Archaeologists working within Prophetstown State Park have identified intact Late Precontact deposits at two sites – Kethtippecanunk (12T59/530) and Point Bar Ridge (12T531/1164). Investigations at Kethtippecanunk have yielded 24 Late Precontact features, all pits used for storage and/or refuse disposal (Martin 2018; Smith et al. 2011, 2012b; Strezewski et al. 2006). Two of these features yielded Late Precontact dates, while another yielded an Albee phase date. Most Late Precontact features from the site contain both shell- and grit-tempered pottery sherds, which archaeologists interpret to indicate that their contents are mixed with materials left by earlier occupants. This perhaps explains the Albee phase date associated with a Late Precontact feature at Kethtippecanunk. Work at Point Bar Ridge, described above, identified one Late Precontact refuse pit dated to the thirteenth century (Smith et al. 2011:5-23, 5-26).

Shell-tempered ceramics from Kethtippecanunk include a combination of fine and coarse shell tempering. Fine shell-tempered sherds are cordmarked, while both cordmarked and plain surface treatments occur on coarse shell-tempered sherds. Decorations include fine-line incising and application of red and black slips. One fourteenth-century feature yielded a unique untempered, plain rimsherd from a bowl (Kerr 2018; Martin 2018:243).

EARLY POSTCONTACT PERIOD (CA. AD 1600 TO 1824)

Jones (1984, 1988), Moore and Straub (2021), Sleeper-Smith (2018), and Strezewski and McCullough (2019) have all described what we currently know about the Early Postcontact history of the middle Wabash River region in detail, so I will just briefly summarize their work here. Unfortunately, this includes very little information about the period from between about AD 1400 to 1700, highlighting the need for archaeological research targeted on filling this gap in our knowledge.

French records indicate that the Wea, Miami, Piankashaw, and Kickapoo returned to the Wabash from the Great Lakes between about AD 1696 and 1750. The Wea had settled around what later became Lafayette by 1700, the Miami established Miamitown (later Fort Wayne) in the early eighteenth century, and the Piankashaw settled on the Vermillion River around the same time. The Kickapoo also were present in the region by 1750. The French soon followed, founding a post at Ouiatenon near the Wea towns in 1717, a palisaded fort at Miamitown (known as Fort Miamis) in 1722, and constructing a fort and agricultural community at Vincennes in 1732 (Barnhart and Riker 1971; Mann et al. 1994).

Indian communities of the eighteenth and nineteenth centuries consisted of a combination of dispersed farmsteads and hamlets in clusters of no more than four or five houses spread for two to three miles along major rivers like the Ohio and Wabash, as well as more nucleated settlements of 30 or more houses. Individual residences tended to hold one or two families, while larger structures like traditional longhouses were used for council houses (McConnell 1992:25). Indian women maintained these communities by planting large swaths of the region's rich floodplain soils in maize, beans, and squash, harvesting yields of 40 to 75 bushels per acre. Additionally, women and their families tended highly productive peach, apple, and persimmon orchards; managed and harvested groves of nut-bearing trees; and tended domesticated pigs and chickens (Sleeper-Smith 2018).

The Euroamerican presence in the Wabash valley was fairly minimal until the French ceded their influence over the region to the British following the French and Indian War. The British occupied Fort Ouiatenon in December 1760, but the Weas, Kickapoos and Mascoutens who lived around the fort captured it as part of Pontiac's War in 1763 (Strezewski and McCullough 2019). The British never reoccupied the fort, and Euroamerican trade in the middle Wabash shifted upriver to Kethtippecanunk after 1765. A 1767 British census places three prominent traders at Kethtippecanunk – Toop Maisonville, Lamoureux fils, and Piere Clairmont (Sleeper-Smith 2018:140). The Kickapoo and Wea held William Biggs, a Revolutionary War veteran, at Ouiatenon in March 1788. There he met several fur

traders, including a Frenchman named Ebert, a Spaniard named Bazedone, and an English trader named John McCauslin (Sleeper-Smith 2018:143; Strezewski et al. 2006, 2007).

Historical records confirm that Kethtippecanunk was a wealthy village made up of a combination of Miami and other Wabash valley Indians and Euroamerican merchants. The Kentucky militia burned Kethtippecanunk and numerous other villages along the Wabash in a scorched earth campaign designed by President George Washington, Secretary of War Henry Knox, and Major General Arthur St. Clair to break the spirit of the region's inhabitants by burning their crops and capturing and holding hostage their women (Sleeper-Smith 2018). Nevertheless, the Miami leader Little Turtle continued to lead a multiethnic confederation of Wabash and Ohio valley peoples against American encroachments on Indian lands; however, British failure to aid their supposed Indian allies after the Battle of Fallen Timbers on August 20, 1794 led to the dispersal of Little Turtle's army (Cayton 1996; Jortner 2012; White 1991). The Treaty of Greenville, signed on August 3, 1795, ceded about two-thirds of the modern state of Ohio and portions of Indiana to the Americans (Barnhart and Riker 1971; Cayton 1996).

President John Adams appointed William Henry Harrison governor of Indiana Territory in 1800. In the years that followed, Little Turtle and other prominent leaders supported Harrison's attempts to promote the adoption of European style agriculture and land ownership among the tribes living there. However, Harrison's continued efforts to purchase more land from the Indians led to factionalism among the tribes, and in 1805 the Shawnee Tenskwatawa began preaching Indian unity and resistance to the American land grabs (Jortner 2012).

In 1808, Tenskwatawa, his brother Tecumseh, and thousands of others began relocating to the middle Wabash valley in the vicinity of what is now Prophetstown State Park. In 1809, Harrison negotiated the purchase of 2.5 million acres of land on both sides of the Wabash River. Tenskwatawa and Tecumseh refused to recognize the validity of this treaty, and as a result many who opposed the sale of Indian lands flocked to the new town to join the Shawnee Prophet (Jortner 2012). We do not know the Indigenous name of this town, long referred to by Euroamericans as Prophetstown, but the name Tippicannuck, a Shawnee variation of the Miami (Kethtippecanunk) and Potawatomi (Kehtipaquononk) terms for the area, is a more likely name than Prophetstown (Brian Byrd and Jeremy Turner, personal communication 2020).

Fearing Tenskwatawa's growing influence among the tribes, Harrison led an army of around 2000 regulars and militia against Prophetstown/Tippicannuck in late 1811. Although the traditional Euroamerican narrative of the Battle of Tippecanoe states that Tenskwatawa's forces led a nighttime sneak attack against the Americans while the Shawnee Prophet prayed from a nearby overlook, recent scholarship indicates that this was not the case. The attack on Harrison's men came in retribution for an attack on a Winnebago patrol by American sentinels and after Tenskwatawa had sent peace overtures to Harrison. Tenskwatawa did not want to fight, but he was unable to prevent the conflict. Harrison had not fortified his camp, so was almost overrun when the attack came. The Winnebago and their allies retreated when they ran low on ammunition, temporarily abandoning Prophetstown/Tippicannuck. Although Harrison later reinterpreted the conflict as a major victory, the battle ended in a stalemate (Barnhart and Riker 1971; Jortner 2012).

In the aftermath of the Battle of Tippecanoe, the allied Wabash and Ohio valley Indian forces stepped up their raids against frontier settlements. When the United States declared war on Great Britain in June 1812, Tenskwatawa and Tecumseh allied with the British in hopes of securing Indian lands against the Americans once and for all. However, Admiral Perry's defeat of the British navy on Lake Erie in September 1813 cut off British supplies to the western Great Lakes and forced the British to abandon Michigan. Attempting to withdraw to Canada, Tecumseh died during the Battle of the Thames on October 5th. Neither the Americans nor the British acknowledged Indigenous sovereignty and neither side invited Indigenous representatives to the negotiation of the Treaty of Ghent, signed on December 24, 1814 (Barnhart and Riker 1971; Jortner 2012).

As noted above, lay and professional archaeologists have worked for decades to document the middle Wabash valley's rich Early Postcontact archaeological record. As a result, SHAARD lists 51 Early Postcontact components in Tippecanoe County, including four documented within Prophetstown State Park (Table 1). Archaeologists have undertaken major excavations at one of these four sites – the village of Kethtippecanunk (12T59/530). Unfortunately, while Helmkamp and Kanne (1999, 2000) surveyed several locations within Prophetstown State Park where the village of Prophetstown/Tippicannuck was thought to have been located, thus far archaeologists have been unable to confirm its precise location.

Most of the archaeological work at Kethtippecanunk to date has been the result of surveys and excavations conducted under Section 106 of the National Historic Preservation Act, which requires archaeological investigations to mitigate any adverse impacts that occur to nationally significant cultural resources as a result of federally funded

projects. These investigations resulted in the discovery of two Early Postcontact structures thought to be associated with the late eighteenth century village.

The first structure consisted of a roasting pit and subfloor storage pit interpreted by archaeologists as belonging to a multiethnic household occupied by a trader and his Indian wife. Concentrations of dressed limestone in another portion of the same excavation block may indicate the presence of a second structure. Artifacts recovered from the two features include dressed limestone, pane glass, container glass (including a goblet stem and a fragment of a hand-blown wine or liquor bottle), a faceted glass gemstone, white clay pipes, wrought nails, a hinge, kettle pieces, tinkling cones, a forged iron rod, a ring handle, a piece of tin-glazed earthenware, lead sprue, a silver-rimmed 'burning glass' with glass lens, and a scissor-form candelisnuffer. The structure had been burned, possibly during the Kentucky militia's 1791 attack on the town (Strezewski et al. 2006, 2007).

Martin (2018) excavated two wall trenches and a large cellar feature belonging to a second structure also thought to be associated with the eighteenth-century village. Wood planks lined the cellar, which had a dirt floor and was dug to 4 or 4 ½ ft below surface (Martin 2018:274). Martin (2018) interpreted the lack of substantial wall trenches as evidence that it likely was post-on-sill construction, where builders set vertical posts into horizontal sills using the mortise and tenon method. Evidence that the structure burned before being abandoned led Martin (2018) to argue that it too was destroyed in the 1791 attack on Kethtippecanunk. Artifacts recovered from the structure's cellar date predominately to the mid- to late eighteenth century and include large amounts of burned chinking (called bouzillage by the French), window glass, wrought nails, salt-glazed stoneware, lead-glazed redware, green container glass, buttons, tin-glazed earthenware, pearlware, fragments of a case liquor bottle, cask straps, horseshoe nails, animal bone, debitage, a Triangular projectile point, a brass cartouche knife handle fragment, white tubular glass beads, brass straight pins, a white metal clothing eye, a bone utensil handle fragment, a leg trap, an iron/steel hook, a fragment of cask wood, a white ball clay pipe stem, both black and white glass seed beads, a shattered lead bullet, the remains of a cask containing corn kernels and cobs, a bone pin fragment, a brass hawk bell fragment, silver brooches, white metal trade rings, and a white metal cuff link (Martin 2018:218-225).

While Martin (2018) found no evidence of post-eighteenth-century artifacts at site 12T59/530 that could be associated with the early nineteenth century town of Prophetstown/Tippicannuck, Strezewski et al. (2006) recovered one dark gray gunflint of English origin from the site. Such Brandon gunflints post-date AD 1790, when the Brandon flint quarries began to be utilized (Kenmotsu 1990:95). This suggests that this artifact is associated with the early nineteenth century town of Prophetstown/Tippicannuck and provides evidence that inhabitants may have built a portion of this later town at the former site of Kethtippecanunk. The near overlap in dates between Prophetstown/Tippicannuck and Kethtippecanunk makes identifying a distinct early nineteenth century Prophetstown/Tippicannuck component difficult (Strezewski et al. 2006), but additional investigations and collections reanalysis should be conducted to evaluate this hypothesis.

EUROAMERICAN SITES WITHIN PROPHETSTOWN STATE PARK

President James Madison accepted Indiana's petition for statehood on December 11, 1816, and the state approved the formation of Tippecanoe County on January 20, 1826. William Digby purchased land along the Wabash in December 1824 and platted the town of Lafayette in May 1825. Although the county grew slowly at first, numerous small Euroamerican farmsteads eventually marked the banks of the Wabash, especially after the Wabash and Erie Canal opened to Lafayette on July 4, 1843, connecting the region by water with the Great Lakes (Bennett 2006:7).

Of the 231 nineteenth and twentieth century components recorded by archaeologists in Tippecanoe County, 54 are located within the boundaries of Prophetstown State Park (Table 1). While most of these are small scatters of artifacts or historic dumps, seven are more substantial farmsteads or residences (Table 3). Archaeologists excavated one of these sites – Ziegler's Farm (12T947) – as part of work conducted during the creation of Prophetstown State Park. Large-scale mechanical stripping and hand excavations by Helmkamp and Kanne (2001a, b) exposed portions of a late nineteenth through mid-twentieth-century farmstead and tenant house. The original house dates to around 1850, and portions of the dry-laid fieldstone foundation remained. Helmkamp and Kanne (2001a, b) also recorded two additions consisting of a brick foundation and a concrete slab foundation. Features documented at the site included a dry-laid brick cistern, a late nineteenth century privy, an early twentieth century privy, and a dog burial. UIndy researchers are in the process of reanalyzing the artifacts from this site to learn more about its occupants and rural life in the mid- to late nineteenth century in the Wabash valley.

CONCLUSION

Our HPF grant-funded Phase Ib investigations at Prophetstown State Park resulted in the identification of one new archaeological site and the resurvey of four previously identified sites, including one isolate that, with more intensive investigation, yielded a diverse assemblage indicative of a habitation site. This article situates our survey into the broader context of Wabash River valley history and archaeology, focusing on those cultural and historical resources protected within the park's boundaries. While decades of surveys and excavations have provided a framework for making regional comparisons, we still lack many basic data concerning the Precontact cultures who once called the Wabash valley home. Among the most pressing of these is a refined culture chronology that associates diagnostic artifacts like projectile points and pottery with known calendrical dates. This can be accomplished only by the discovery and excavation of datable deposits at many archaeological sites. As a result of our investigations, we know that two of the five sites we surveyed at Prophetstown contain just such deposits.

In addition to basic culture chronology data, this literature review highlights several questions that archaeologists might pursue during future work in the middle Wabash valley. For instance, our data suggest that Paleoindian and Early Archaic peoples preferred local Attica chert for the manufacture of their projectile points. Did they also prefer Attica for the manufacture of other tools? Can we find Paleoindian and Early Archaic sites near the Attica chert source locations that would tell us more about the manufacture of these tools? Would discarded points found at these sites tell us anything about the quarries these people visited before coming to the middle Wabash or the size of their annual ranges?

Beginning in the Middle Archaic period and continuing into the Late Archaic, it appears that middle Wabash River people followed a region-wide pattern of using more locally available and lower grade cherts (e.g., Moore 2008). Currently, archaeologists identify most sites attributed to the Middle Archaic by the presence of Large Side Notched cluster projectile points. Are there other Middle Archaic diagnostics that are currently unidentified as such by archaeologists? Does the presence of numerous Table Rock and Bottleneck points at Late Archaic sites in the region indicate closer connections to Illinois and Missouri, where these points are more common, rather than the Ohio valley (e.g., Justice 1987)? Are there any large Middle to Late Archaic dirt/rock or shell middens located along the middle Wabash like there are along the lower Wabash? What is the relationship of terminal Late Archaic sites like Beaver Island (12T1155) to Riverton sites in the lower Wabash and Ohio River valleys?

Archaeologists also have much to learn about the Woodland period in the middle Wabash. We know that Marion Thick pottery and Dickson and Adena points made from imported Wyandotte chert occur in small numbers throughout the region, but who made and used these artifacts? Are they related to the Red Ochre and Glacial Kame mortuary traditions or is there an as yet unidentified Adena presence in the middle Wabash? How are these Early Woodland sites related to the region's many presumed Middle Woodland mounds, and can more of these mounds, visible on the surface to late nineteenth-century observers but now largely plowed down, be identified using noninvasive survey techniques like ground-penetrating radar? Finally, what is the nature of the relationship between these middle Wabash mound-building groups and regional Middle Woodland cultures like Allison-LaMotte, Goodall, Worthington, New Castle, and Mann?

The Late Woodland period is a particularly intriguing one in the middle Wabash in part because we have a bit more information to work with. Among the more interesting patterns identified by this literature review is the large number of surveyed sites associated with the early Late Woodland Jack's Reef horizon. Can we identify and excavate intact archaeological deposits dating to this period to better understand this enigmatic but apparently widespread cultural tradition? What is the relationship between Jack's Reef and the later Albee phase in the region? Archaeologists interpret both Albee phase habitation sites that have been excavated to date as seasonal settlements or base camps (Blankenship 2022; McCord and Cochran 1994, 2003). Were these the major sites of Albee phase peoples or are there larger Albee phase villages yet to be identified? Where were Albee phase people living and what were they doing when they were not at these seasonal camps? Did these same people eventually adopt shell-tempered pottery and become the Fisher/Huber-like cultures identified after ca. AD 1300 in the region or did new groups move in? What is the nature of the relationship of Fisher/Huber-like sites in the middle Wabash to those in northwestern and central Indiana?

These are just a few of the many questions that remain to be answered about the Precontact cultures in the middle Wabash River valley. While much has been learned, much remains to be accomplished. Fortunately, many of the answers to these questions may someday be solved due to the preservation of hundreds of archaeological sites within the boundaries of Prophetstown State Park.

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ARCHAEOLOGICAL INVESTIGATION AND COMPARISON OF SEGREGATED CIVILIAN CONSERVATION CORPS CAMPS IN THE MORGAN-MONROE STATE FOREST, MONROE COUNTY, INDIANA

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INTRODUCTION

The Morgan-Monroe State Forest (MMSF) is located in Morgan and Monroe counties, Indiana, and encompasses over 24,000 acres (9,712 hectares) of forested and recreational land. The land that makes up MMSF was purchased in 1929 by the state of Indiana. In the 1930s, two Civilian Conservation Corps (CCC) camps were established within the MMSF property. A portion of the MMSF was surveyed by the Applied Anthropology Laboratories (AAL) in 2020 and 2021. This research was funded by a FY20 Historic Preservation Fund (HPF) grant (20FFY-03), administered by the Indiana Division of Historic Preservation and Archaeology (DHPA). The project goals were to 1) delineate boundaries of the two CCC camps (No. 542-C and No. 516) recorded on the MMSF property; 2) examine refuse disposal patterns at the CCC camps; and 3) update the State Historic Architectural and Archaeological Research Database (SHAARD) with new sites and identify any SHAARD discrepancies. The project results provided a more thorough context for the CCC camps within MMSF and provided data to the Indiana Department of Natural Resources (IDNR), and Division of Forestry to use with additional management planning and CCC camp interpretation. AAL field crews surveyed two survey areas encompassing a total of 83.47 acres (33.77 hectares), approximately 44 acres (17.82 hectares) around Camp No. 542-C and approximately 39.4 acres (15.95 hectares) around Camp No. 516. The survey identified three new archaeological sites (12MO1684, 12MO1685, and 12MO1687) and reinvestigated one previously identified site (12MO1083), yielding new documentation of both historic and precontact components. In total, 97 historic artifacts and 2 precontact artifacts were recovered, and 78 features were documented. This article concentrates on the results from CCC Camps No. 542-C (12MO1083) and No. 516 (12MO1684). Specifically, we highlight the visible archaeological differences in terms of features and artifacts between the African American CCC Camp (No. 542-C) and the all-white CCC camp (No. 516). This analysis provides tangible reflections of structural inequalities in the execution and management of the segregated CCC camps.

HISTORY OF MORGAN-MONROE STATE FOREST AND THE CIVILIAN CONSERVATION CORPS

Prior to Euro-American settlement, the land that became MMSF was occupied and used by American Indians, and supported old-growth forest. This area was the homelands of the historically known Potawatomi, Delaware, and Miami tribes (Kappler 1904; United States Government 1818). As Euro-American settlers moved into the area in the early 1800s and throughout the nineteenth century, large tracts of land were purchased and cleared for agriculture. One of the largest Euro-American landholders was J.K. Sharpe, who by mid-1800s, owned almost 3,000 acres in Morgan and Monroe counties (Monroe County Historical Society 1975; United States Manufacturing Census 1850). This land would later become the northeastern portion of MMSF. Sharpe's land supported many of his manufacturing operations including a gristmill, leather manufacturing, and a lumber mill. The area was intensively logged, and lumber was either sold or used to build on the land (Kettleoroug 1933). In 1871, the community of Sharpstown established a post office located near the current MMSF Forest Training Center (Monroe County Historical Society 1987; United States Manufacturing Census 1850).

While much of the landscape was used for agriculture, some land was too steep to farm but did support livestock grazing. By the late nineteenth and early twentieth centuries, the land was severely impaired by the intensive agricultural and grazing practices. Exacerbated by the start of the Great Depression in 1929, many families abandoned their land and homes (Ullman 1968). Between 1929 and 1932, most of the land that would become the MMSF was purchased by the State of Indiana (Indiana Department of Natural Resources 2019b; Kettleborough 1933).

Starting in 1933, the CCC was an economic recovery initiative born from President Franklin D. Roosevelt's New Deal during the Great Depression. The CCC hired young single men (Figure 1) to help protect the nation's natural resources (Coe 2020). The CCC Companies No. 515, No. 516, and No. 542-C played an integral role in restoring MMSF's depleted lands and building park infrastructure (Indiana Department of Natural Resources 2019a). CCC camps located in Indiana and most states were segregated. Eight of the 56 Indiana CCC camps were for African Americans only, signified with a "-C" (for Colored) in the camp number. These camps had supervising white officers, a role that was not available for African Americans until 1936 (Perry 2018:41).



Figure 1. Historic photo of CCC enrollees (Courtesy of the Indiana DNR).

CCC enrollees in MMSF installed erosion control features; planted trees; and constructed infrastructure including: roads, the Bryant Creek Lake and Dam in 1934, and Bean Blossom Lake in 1935 (Indiana Department of Natural Resources 2019a; *The Living New Deal* 2015). Enlistees also constructed their camps. The enrollees built additional structures within MMSF including the Central States Forest Experiment Station, the MMSF Barn, the MMSF Custodian House (now the Assistant Property Manager's House), and four shelter houses. All CCC camps disbanded as the United States entered World War II in 1942 (Indiana Department of Natural Resources 2019a; Van Gilder 1999).

CIVILIAN CONSERVATION CAMP NO. 542-C AND ARCHAEOLOGICAL SITE 12MO1083

Previous research indicated site 12MO1083 was likely the location of CCC Camp No. 542-C (Division of Historic Preservation and Archaeology 2007; Fogerty 1997). The lives of the African American enrollees in the CCC camps are not well-documented; there is little to no information on the population or dates of occupation of African American CCC camps. The reinvestigation of site 12MO1083 yielded new information about the African American CCC camp, reveals the disparity of provisioning segregated camps, and addresses paucity of data and discussion of African American CCC camps. Company No. 542-C was one of eight African American CCC companies that operated in Indiana (Perry 2018). While the site itself is important in understanding the Black experience in the CCC, Camp 542-C was also associated with significant Black Americans. Felrath Hines, a famous African American artist and art conservator from Indianapolis, was an enrollee in CCC Camp No. 542-C after his high school graduation. In 1972,

Hines became the first African American to be Chief Conservator for the Smithsonian National Portrait Gallery in Washington D.C (Perry 2018).

The prior investigation of site 12MO1083 made general observations about surface artifacts and features. No artifacts were collected and the survey was unsystematic. While archaeologist Jim Mohow (in Fogerty (1997) recommended the site as potentially eligible for the National Register of Historic Places (NRHP), he also recommended a more systematic survey be conducted. Reinvestigation of site 12MO1083 aided in documentation of CCC camps in general and gave more insight into African American CCC camps and material differences between white and “Colored” camps, specifically. The reinvestigation of site 12MO1083 expanded the area of the site by 3.75 acres (1.52 hectares) to 8.70 acres (3.52 hectares).

A total of 35 historic artifacts were recovered from surface collection and shovel test probes (STPs) at 12MO1083. No precontact artifacts were recovered from the site. Historic artifacts include glass ($n=26$); metal ($n=7$); and ceramic ($n=2$). Nineteen of the 26 glass artifacts recovered from the site were diagnostic. This included a colorless glass “Old Quaker” bottle (Figure 2), which depicts an embossed bust of an old man in a hat. This bottle once held the “Old Quaker” brand rye whiskey. Above the logo, the words “FEDERAL LAW FORBIDS SALE OR RE-USE OF THIS BOTTLE” are embossed. This federal warning was required on alcohol bottles from 1935 until 1964 (Whitten 2020). The base of the bottle is also embossed with an Owens-Illinois marker’s mark with a manufacture code of “65” and a date code of “5” indicating that it was manufactured in 1935 (Lockhart 2010). Additionally, a cache of complete, colorless glass bottles was recovered from 12MO1083 (Figure 3). This cache contained two half pint and three full pint bottles. Two of the bottles have the maker’s mark “Ball” embossed on the right of the bottle base and have volume markings near the base. The style of the Ball maker’s mark was used from 1933 until 1960 (Lockhart et al. 2013). The three bottles with volumes specified on the shoulder, have a small hexagon with the letter “F” embossed on the base of the bottle. This is a maker’s mark for the Fairmount Glass Works and was used from 1933 to 1971 (Lockhart et al. 2015). As these bottles were located together in a cache associated with the CCC camp, it is likely they were discarded between 1935 and 1942.



Figure 2. Old Quaker whisky bottle discovered within site 12MO1083 (Photo Credit Rachel Wonders).



Figure 3. A variety of glass alcohol bottles discovered in a cluster within site 12MO1083 (Photo Credit Rachel Wonders).

A total of 26 features were identified in site 12MO1083. As indicated by previous investigation, site 12MO1083 was documented as a probable CCC camp, and is believed to be CCC Camp No. 542-C shown in a 1939 aerial photo (Figure 4). When compared to the 1939 aerial photo of Camp No. 516 (Figure 9), Camp No. 542-C appears to be smaller in size, with fewer buildings and less intensive infrastructure, and lacks the rigid military-style organization typical of CCC camps. Features identified during the reinvestigation of site 12MO1083 are consistent with a CCC camp including concrete foundations and plumbing infrastructure. A septic tank feature, consisting of a subterranean, rectangular, concrete structure was recorded. A metal barrel was located down a ravine in the southern end of the site (Figure 5). As seen in a historic photo of CCC Camp No. 516, metal barrels like this were used for various purposes at CCC camps (Figure 6). It is likely the barrel rolled downhill from the CCC camp.



Figure 4. Historic 1939 aerial photo (AIP-5-7) showing the area of CCC Camp No. 542-C (Indiana Geological Survey 2011). Compare to Figure 9 to see differences in infrastructure and size between the two camps.



Figure 2. Metal barrel, within site 12MO1083 (Photo Credit Sean Coughlin).



Figure 3. Historic photo from CCC Camp No. 516 depicting two dark colored metal barrels (center left) and one light colored barrel (center right). Historic photo taken by a CCC enrollee (Courtesy of the Indiana DNR).

Site 12MO1083 was recorded as a Historic Camp site type. This site consisted of several features associated with African American CCC Camp No. 542-C, one of only eight African American CCC camps in Indiana. This site contains well-preserved features and associated artifacts from a Depression Era CCC camp. This CCC camp can help inform research and investigation into the New Deal program. Furthermore, it gives insight into how the CCC program was executed in Indiana. Felrath Hines, the famous African American Indiana artist, was an enlistee in company No. 542-C (Perry 2018). It was determined that site 12MO1083 is potentially eligible for the NRHP and for the Indiana Register of Historic Sites and Structures (Kerchusky et al. 2021:159-160).

CIVILIAN CONSERVATION CAMP NO. 516 AND ARCHAEOLOGICAL SITE 12MO1684

Site 12MO1684 is a 9.98-acre (4.04 hectares) concentration of remnant architectural features and artifacts. A total of 61 artifacts were recovered from surface collection and STPs. A majority of the artifacts recovered were historic ($n=59$). The historic artifacts include metal ($n=38$), glass ($n=17$), ceramic ($n=3$), and architectural materials ($n=1$). Three of the 17 glass artifacts recovered from the site were diagnostic, two of which are potentially associated with the CCC camp. The first is a complete, colorless, wide-mouth glass jar with a maker's mark from the Tygart Valley Glass Company (Figure 7). The maker's mark and the serif font used on the bottle were used from 1927 to 1959 (Lockhart et al. 2019). A partial, colorless, milk bottle including most of the rim, and part of the upper body from site 12MO1684 is embossed on the shoulder with "Johnsons Pasteurized Dairy Products" (Figure 8). The shape of the milk bottle was patented in 1889 and used until 1940 (Lindsey 2021a). Only two precontact secondary flakes were recovered from site 12MO1684.

Figure 4. A colorless glass jar with wide mouth external thread finish, manufactured by the Tygart Valley Glass Company, discovered within site 12MO1684 (Photo Credit Rachel Wonders).



Figure 5. A colorless glass bottle fragment, "Johnsons Pasteurized Dairy Products", with capseat or milk bottle finish, discovered within site 12MO1684 (Photo Credit Rachel Wonders).



Forty features were identified within site 12MO1684, with multiple features associated with the site's use as a CCC camp. Historic photos from various CCC camps, show that the architecture was simple and highly formalized. Buildings were grouped in militaristic fashion with barracks in neat rows and were connected with lined or paved walkways. In addition, it was common for a flagpole to stand in a central location (Elliott 1977). A number of the camp elements can be recognized in a 1939 aerial photo of CCC Camp No. 516 (Figure 9). Many of the features AAL recorded align with the visible 1939 plan of CCC No. 516. The features within site 12MO1684 that are potentially associated with CCC Camp No. 516 include: concrete slab foundations; a limestone block foundation; concrete walkways, stairs, or foundations; limestone and brick walkway or foundation; depressions that may have been building foundations; a limestone quarry; and a cruciform concrete walkway surrounding a flagpole base.

Site 12MO1684 is recorded as a Historic Camp and Unidentified Prehistoric Lithic Scatter site type. This site contains well-preserved features and associated artifacts from a Depression era CCC camp that operated in the state of Indiana. Archaeological and historic evidence supports that this site was the home of CCC Camp No. 516 for enlistees who were involved in various labor projects in MMSF. This CCC camp can support research and investigation into the New Deal program generally, and its specific Hoosier character. It has been determined that site 12MO1684 is potentially eligible for the NRHP, and for the Indiana Register of Historic Sites and Structures (Kerchusky et al. 2021:105-106).

Figure 6. Historic 1939 aerial photo (AIP-5-11) featuring CCC Camp No. 516 (Indiana Geological Survey 2011).



Figure 7. Feature 1A-4-Q, cruciform concrete walkway surrounding flagpole base, within site 12MO1684 (Photo by Sean Coughlin, Ball State University).

ARCHAEOLOGICAL SITES 12MO1685 AND 12MO1687

Two additional archaeological sites were documented within MMSF during the FY20 HPF grant project that are likely associated with CCC activities. Site 12MO1685 measures 1.81 acres (0.73 hectares) in size. One complete glass bottle and one glass bottle fragment were collected from the surface. Based on the Owen-Illinois maker's mark, the complete glass bottle was produced in 1934 (Lockhart 2004; Lockhart and Hoenig 2015). Ten features were documented within site 12MO1685. Some features may predate the establishment of MMSF and the CCC camps. Joseph K. Sharpe owned a significant amount of land in what is now the MMSF during the mid to late nineteenth century. By 1870, he had 470 acres in use for agriculture and 2,500 acres for raw materials for manufacturing (Monroe County Historical Society 1975). Sharpe's operations included shingle makers, slaughterhouses, shoemaking, smiths, and tanneries. Three features found in site 12MO1685, a cistern and two earthen pits, may be associated with leather tanning. However, the earthen pits do not appear to be consistent with historic descriptions of the shape, size, or construction of tanning pits at an industrial scale (Peden 2010; Resnick 2015). A cache of metal debris including metal watering cans, strips, and metal drums were found in site 12MO1685. Given the proximity to CCC Camp No. 516 and CCC project areas, and the apparent contemporaneity of the metal debris with the CCC camps, these materials were

likely dumped by the CCC. Many of the features documented at this site are likely contemporaneous with the CCC camp, however some features may pre-date MMSF and the CCC. Site 12MO1685 was recorded as Historic Unknown site type. This site has the potential to improve our understanding of pre- and post-CCC land use practices in MMSF, and has been determined potentially eligible for the NRHP (Kerchusky et al. 2021:119).

Site 12MO1687 measures 0.32 acres (0.13 hectares) in size. One colorless glass bottle was collected from the surface and likely dates to the twentieth century (Lindsey 2021b). One feature was recorded in site 12MO1687, consisting of a fragmentary concrete slab measuring 18.4 x 8.2 m (60.3x 26.9 ft). Based on the size of the fragments, this feature was likely the foundation of a structure. The building material choice is consistent with the nearby CCC Camp No. 516 and might be contemporaneous. Site 12MO1687 was recorded as a Historic Structure. Based on the small number of artifacts recovered and site type, site 12MO1687 was not recommended eligible for inclusion in the NRHP (Kerchusky et al. 2021:163).

DISCUSSION AND CONCLUSION

Archaeological sites 12MO1083 and 12MO1684 are the material remnants of CCC Camps No. 542-C and No. 516, respectively. Site 12MO1685 may be associated to CCC Camp No. 516, but it also appears to also have an earlier nineteenth century component. These sites give us a better understanding of land use during the nineteenth and twentieth centuries. Site 12MO1684 represents CCC Camp No. 516, which was occupied by white enlistees, while site 12MO1083 represents the African American CCC Camp No. 542-C. While the CCC was formed with the ideals of equity in mind (Salmond 1967) the reality experienced by enlistees fell short (Traverse 2017). African Americans faced more hurdles to enlisting in the CCC than whites leading to underrepresentation (Salmond 1967; Traverse 2017). African American CCC enlistees faced hostile work environments including racial slurs and jokes, less desirable living quarters and equipment, and overt racism. African American CCC camps tended to be built in more remote locations due to hostility from the white majority surrounding communities (Salmond 1967; Traverse 2017). African American enlistees had fewer opportunities for advancement within the CCC and fewer hopes that the skills they learned in the CCC would lead to stable careers in the long term (Traverse 2017). Supervisory positions in African American CCC camps were not open to Black enlistees (Perry 2018:41). Comparing the archaeological remains of a well-provisioned white CCC camp (12MO1684, Camp No. 516) and a less well-provisioned African American CCC camp (12MO1083, Camp No. 542-C) yields information regarding the differences and similarities of racially segregated CCC camps.

At site 12MO1083 features are fewer and more dispersed when compared to site 12MO1684. It was common for CCC camps to have flagpole features with surrounding walkways. These features were present at 12MO1684; however, they do not appear to be present at 12MO1083. Additionally, site 12MO1684 (CCC Camp No. 516) had more infrastructure and a more substantial presence compared to site 12MO1083 (CCC Camp No. 542-C). The artifacts from site 12MO1083 are better preserved, but the features were less preserved. It is interesting to note that the preservation of artifacts, especially glass bottles was better at 12MO1083 than 12MO1684. More intact glass bottles were recovered from the former site ($n=7$) (Table 1). The bottles from 12MO1083 were found in a cache down slope from the main camp. The contrast in the disposal and preservation of glass is likely related to the presence of regular maintenance and garbage disposal services for Camp No. 516; whole bottles were likely placed in formal trash bins, and only broken fragments that escaped casual notice remained. Whereas the enlistees in Camp No. 542-C may have had to find ways of removing potentially dangerous waste. This goes along with less investment in the quality of infrastructure (e.g., walkways, roads) and services (e.g., waste disposal) in CCC Camp No. 542-C. This difference is also captured in the 1939 aerials of the two camp locations (c.f. Figure 4 and Figure 9), and in the differing post-CCC use history of the two locations. When excluding the architectural materials (quarried limestone and nails), and the infrastructure related materials (porcelain toilet and insulator fragment) the two assemblages are comparable in abundance (12MO1684 $n=19$; 12MO1083 $n=17$; see Table 1). The major difference between the archaeological signatures of these two CCC camps is in terms of investment in infrastructure and likely services.

The comparison between Camp No. 542-C and Camp No. 516 provides insight into the material differences and the different experiences between white enlistees, and contemporary Black enlistees. Specifically, Camp No. 542-C (12MO1083) exhibits less intact architecture, a distinct pattern of refuse disposal, and less well developed CCC camp infrastructure. Notably, the infrastructure created for Camp No. 516 was put to use and still structures the infrastructure of MMSF, while the Camp No. 542-C infrastructure is largely invisible, even while the camp was occupied (c.f. Figure 4 and Figure 9). There are several potential explanations for these differences, the most obvious being structural racial disparities in the execution of the CCC program (Kerchusky et al. 2021:176-178; see also Traverse 2017). It is possible that CCC camp No. 516 (12MO1684) served a greater number of enlistees than CCC Camp No. 542-C (12MO1083), resulting in a more substantial presence of CCC camp No. 516 on the landscape. However, enrollment for the two CCC camps is not known. A difference in population is not evident in the volume of

non-architectural artifacts recovered from each site (see Table 1). Regardless, the difference cannot simply be explained by erosion or differential impact of later use of the same property by MMSF.

Table 1. Historic CCC-related artifacts found in sites 12MO1083 and 12MO1684 (Kerchusky et al. 2021:Table 9, Table 14).

Class	Site	Category	Form	Manufacture	Use	Count
Architectural Materials	12MO1684	Limestone	Quarried			1
Ceramic	12MO1083	Refined Earthenware, Whiteware	Sherd		Bowl	1
	12MO1083	Stoneware	Cup		Dish	1
	12MO1684	Porcelain	Insulator fragment		Insulator	1
	12MO1684	Porcelain	Toilet tank or tank lid		Toilet	2
Glass	12MO1083	Amber	Partial Bottle	Cup bottom mold	Apothecary	3
	12MO1083	Aqua (Light Blue/Light Green)	Flat	Indeterminate	Window	1
	12MO1083	Colorless	Whole Bottle	Machine Made	Alcohol	7
			Partial Bottle	Machine Made	Food bottle	1
			Container	Machine Made/Molded	Dish	1
			Flat	Indeterminate	Window	2
			Jar	Machine Made	Food jar	1
			Shards		Unknown	3
	12MO1083	Light Green	Partial Bottle	Machine Made/Molded	Non-diagnostic	1
	12MO1684	Aqua (Light Blue/Light Green)	Flat	Indeterminate	Unknown	1
12MO1684	Colorless	Whole Bottle	Machine Made	Jar	1	
		Partial Bottle	Machine Made	Milk bottle	1	
		Curved		Vessel	4	
		Flat	Indeterminate	Vessel	1	
		Shards		Unknown	6	
		Flat	Indeterminate	Window	2	
Metal	12MO1083	Ferrous	Bolt	Indeterminate		1
			Can	Machine made		1

Class	Site	Category	Form	Manufacture	Use	Count
			Indeterminate	Machine made		1
			Nail, wire	Machine Made		3
			Pole	Indeterminate		1
	12MO1684	Ferrous	Amorphous/ No form			1
			Nail, wire			34
			Pole			1
			Screw	Machine Made		2
Total						77
12MO1083 Total						20
12MO1684 Total						57

Archaeological evidence identifies site 12MO1083 as CCC Camp No. 542-C. The experiences of African American enlistees are not well documented, though there are well-known disparities in investment in Black enlistees and their camps (Traverse 2017). Additional archaeological and archival investigation of this site has the potential to uncover new information on African American CCC Camps. Further, comparing the two sites that housed CCC Camps No. 516 and 542-C, gives insight into the differences between Black and white CCC enlistee experiences. These sites also have significance for understanding the state and local execution of the New Deal program in southern Indiana. Subsequent research could inform future management plans for the MMSF, and contribute substantive knowledge to the history of structural racism in Indiana and the United States.

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HOOSIER ARCHAEOLOGY INSIGHTS

Interview with Cheryl Ann Munson

In 2022, the Division of Historic Preservation and Archaeology (DHPA) began a new archaeology outreach initiative with *Hoosier Archaeology Insights*, a project which involves interviewing individuals who have contributed much to the field of archaeology in Indiana. State Archaeologist Amy Johnson has been impressed by the work which the Society for American Archaeology (SAA) has accomplished thus far with their *Archiving the Archaeologists* oral history project, and *Hoosier Archaeology Insights* is a similar state-specific project inspired by the SAA initiative.

DHPA Archaeology Team members will be conducting oral history interviews with archaeologists whose careers have spanned many years in the discipline in our state. These professionals may be fully retired, or may have retired from their primary archaeology job, but still be involved in archaeology in other ways. Topics the DHPA plans to focus on during the interviews include the career highlights and challenges of those being interviewed, changes recognized in the field of archaeology during their career, and more. These exchanges and the resulting documentation will assist in contextualizing archaeology in Indiana, including highlighting important milestones and development of the discipline through the years. Recorded interviews are conducted virtually using video meeting platforms such as Zoom or Microsoft Teams or conducted in person. Transcripts are produced of the interviews and curated with the DHPA.

The second recorded oral history interview was conducted by State Archaeologist Amy Johnson with Cheryl Ann Munson. Cheryl Ann Munson (B.A. University of Arizona, 1965; M.A., University of Illinois, 1971) is an archaeologist and Research Scientist Emerita in the Department of Anthropology, Indiana University-Bloomington. Much of her work has concentrated on cultural resource management projects, including investigations at Patoka Lake, a series of buried sites along the Ohio River, the Southwind site, and hundreds of smaller projects. Understanding the last prehistoric cultures to inhabit southern Indiana and the Ohio Valley has been her research focus and led to the definition of the late Mississippian Caborn-Welborn phase (AD 1400-1650). She directed or co-directed investigations at numerous Mississippian sites—including Hovey Lake, Caborn, Slack Farm, Murphy, Bone Bank, and Prather—as well as the archaeological study of Wyandotte Cave. Munson also teamed with other archaeologists and volunteers to present a widely recognized public education program that was held over many years at the Hovey Lake archaeological site, where they introduced scientific archaeology and archaeological ethics to thousands of children and adults.



Note: Hyperlinks have been added in several places within the interview text below so that additional information can be accessed by the reader. The full interview text has been condensed slightly to remove inconsequential dialog, such as “Yes” and “Oh” responses during conversation to improve flow and readability.

Amy Johnson (AJ): Well, I'm going to start our interview today by saying my name is Amy Johnson, and I'm Indiana's State Archaeologist. Today is April the 19th, 2023, and I'm pleased to be interviewing archaeologist Cheryl Munson for our *Hoosier Archaeology Insights* project. Cheryl is Research Scientist Emerita, Department of Anthropology, Indiana University. She has had a distinguished archaeological career and contributed much to archaeology in the Midwest, and particularly in Indiana. Our office had the pleasure last fall [2022] of honoring Cheryl with the Indiana Archaeology Award in recognition of her decades of important service, research, field investigations, and outreach in Indiana archaeology.



Cheryl Ann Munson (left) being presented the Indiana Archaeology Award by DHPA Director Beth McCord.

AJ: Welcome, Cheryl, and thank you for being here today.

Cheryl Ann Munson (CAM): Glad to, Amy.

AJ: Let's begin our interview. Cheryl, the first question I have for you is did you have an interest in archaeology from an early age?

CAM: Yes I did, because I grew up in Southern Arizona, Phoenix area, and there's archaeology all around. One of the things I was most interested in were the petroglyphs, rock art found on various rock faces not very far from my home. And, as a kid, in high school, I made a study with my Brownie Instamatic camera to document these, and I wrote up a report of my documentation because I included sketches and photographs, and a map of these various petroglyph sites. And I was encouraged to turn it in to an archaeologist, and so I did. He was at Arizona State University, which wasn't that far from where I lived. And then a number of years later, I'm an archaeology major at the University of Arizona. That's in Tucson, and we had a state archaeology conference at Arizona State University, where I had filed my report as a high school student. And they maintained site files just like University of Arizona did. So talking with the archaeologist there during this conference, I said I was curious what site number they had assigned to this, to the sites I reported, and they could not find my report.

CAM: Somebody must have thought "Oh this is just a dumb kid," and threw it into the trash. So that sat with me forever, and I've always thought it important to take note of people's reports and maybe not treat them as sites, but as potential sites worthy of checking out. So I have done that, always.

AJ: It's too bad that you don't still have a copy of that.

CAM: That was before Xerox had been invented. I have to tell you that was, let's see, that was in 1959 that I did that.

AJ: OK, OK. Well, what a wonderful start to your interest in archaeology.

CAM: Actually, I started out as a major in geology.

AJ: Oh, I didn't know that. Ok, so when did you become active in Indiana archaeology?

CAM: Well, shortly after moving here. Pat [her husband] was offered a position in the Department of Anthropology, and we came in 1971, and there really wasn't much for me to be involved [in]. The Glenn Black Lab [Indiana University, Bloomington] was still unpacking collections and getting organized, and there were no openings there. So my first work in Bloomington was at Planned Parenthood. I volunteered for a couple weeks, and then they asked me if I would take a position there, and I did. So I really like that work, and once things got organized at the Glenn Black Lab, Jim Kellar offered me a position. So I started there in the spring of 1972.

AJ: So you've been involved in the University and the Bloomington community for decades. That's wonderful.

AJ: Describe your main research interests as they relate to Indiana and Midwest archaeology.

CAM: Well, my geographic focus has always been southern Indiana, and I just feel well tuned-in to the landscape. The landscape in the glaciated areas is not so interesting to me, and for some reason I'm just not as tuned-in to it. But my research interests are with the Late Prehistoric period and into the early Pioneer era.

AJ: Before your retirement, could you share with our audience, was your career primarily in cultural resource management, academia, government, and or a combination of both?

CAM: I will call it a combination. And cultural resource management is something that grew up as I was getting started in Indiana archaeology.

CAM: And, um, I think I did one of the first big surveys in 1976; so, and the first big testing project I wrote up the proposal for that, and this was at the Clark Maritime Center.

AJ: Who would you consider to be your mentors in the career that you chose in our field?

CAM: Well, my mentors would be my professors at University of Arizona. And that was [Ray Thompson](#) and Emil Haury. And, other mentors would be my professor at University of Illinois, John McGregor.

CAM: And I would say it another mentor just in terms of my research specialties would be [James Griffin](#).

CAM: And one more is really important, and that is Howard Winters, who was very encouraging in my work.

AJ: Wonderful. Do you feel you have mentored students or other individuals in the pursuit of their careers in anthropology or archaeology? And at this time, do you recommend this field as a career choice?

CAM: It's a different career choice. I have mentored students since I began working at Indiana University, and while I didn't teach many particular courses other than archaeology field school, I always was teaching for the students who were working in my lab. So whether it was on a contract project or a grant project, or some projects that they were particularly interested in and wanted to work [on], I feel I've mentored a large number of students.

AJ: Yes, and your work has been so important in the field of archaeology, public archaeology, outreach, and for those who are seeing our interview, and will read the transcript of our interview, Cheryl and colleagues were instrumental in having for over 10 years, wasn't it, your work at the Hovey Lake site and the [public archaeology](#) there? And that's so important in what we do in our field. And I think you've demonstrated that through the years the importance of reaching out to the public and sharing what we do with everyone.

CAM: So, it's also something I'm personally committed to this, but it is also something I enjoy because when you see those light bulbs go on, whether it's a, whether it's a kid or a senior citizen, all of a sudden they have this spark of interest and appreciation, and that's a wonderful thing to be part of.

AJ: Yeah, and we always hope that those that we share this information with will become advocates for preservation, for archaeology, for the protection of sites. And it's just a wonderful thing all around to be able to participate [in] that, and you've been a leader in in that work.

AJ: Could you highlight a particular archaeological site in Indiana which was especially enriching for you to research, conduct fieldwork at, etc.? And explain why you would choose that site.

CAM: Well, I would have to say there were two sites. One was the Hovey Lake site, which was the first site of the [Caborn-Welborn phase](#) that was tested and dated. That was back in 1978. When we did our first work there, and this was very important to understanding how closely Caborn-Welborn is to the Angel phase. And by, uh, not geographically close, which it is, but the types of ceramics, the types of houses, the types of structures, other structures that are found at Hovey Lake and other sites, are well known also for the Angel site. So, there is certainly a considerable continuity between the two. And while Caborn-Welborn developed out of Angel, I think it may not have been necessarily a peaceful separation between the people who were living to the west and those who were still living at the Angel site and nearby sites in that region. And there's a reason for that. There have been projectile points, arrow points, found in individuals in Caborn-Welborn cemeteries that are made out of the type of chert that outcrops over in the Angel site area. So that's, that's an intriguing possibility.

CAM: So my experience with the Angel site comes from investigations at the Southwind site, so that's the other site that I think has been most important. And Southwind was a situation where we did intensive survey. We did very limited testing, but particular testing. To see if our hypotheses about the site there were valid. And then we did data recovery based on what we learned in test excavations, and it was a wonderful project.

AJ: Yes. Would you consider your career in archaeology to be a fulfilling one through these years? And what would you have possibly changed?

CAM: Oh. Fulfilling, yes. What I would have changed would have been to have more grant funding to continue on research at Hovey Lake because there were unanswered questions about palisades. That we could have answered with a small scale excavation and a continuation of the public program. And on the other side of the Ohio Valley in Indiana, I would have hoped to have won funding for investigations at the Prather site.

AJ: Oh, yes. Another super important site.

CAM: A very super important site, because this is an unprotected site that should be protected because it's Indiana's only other Mississippian mound site. And it's been protected by the landowner for years, but that won't carry on forever. The site is in a highly developing, rapidly developing area, and the property values are so great.

AJ: Since retirement, in what ways do you plan to continue to be involved in the field?

CAM: Well, I have some papers to dust off and polish up that I hope to get out, and I am hoping to carry out analysis of Caborn-Welborn copper artifacts to determine whether these are European copper or Native copper.

AJ: Oh, that'll be an interesting research project.

CAM: Yeah, and that takes a certain kind of instrumentation to do this in a, in a non-destructive fashion. And so I've done some of this work but, I get sorting out Native copper versus European copper is a harder analysis.

CAM: And I'm also interested in identifying the raw material of artifacts that are purported to be of Wyandotte [Cave] aragonite. And so I hope to be doing some more of that in the future.

AJ: Are there particular milestones or achievements in your career that you'd like to highlight for us?

CAM: Well, OK. In terms of, in terms of cultural resource management, I would have to say the Patoka Lake project. And the Southwind project would be uh, the most important to highlight. For research, uh, I would say my work at Hovey Lake and the Caborn site and Bone Bank are really key as well as my work with Bob McCullough at the Prather site.

AJ: And just listing those sites makes me think that this illustrates the, the important sites and unique sites that Cheryl has been able to work at and investigate through the years. You've really had some wonderful opportunities to work at sites that are so important, and they, that just brings to mind. . . why your research has helped us to understand these sites in so many ways.

AJ: And speaking of sites and papers you mentioned earlier, have you already implemented a plan to preserve records from your work in archaeology, for example, presentations you may have given, the books that may be in your personal collection about archaeology, and papers you've written?

CAM: Well, my research collections, uh, and the records associated with them, have gone to the University of Southern Indiana, and that was because there were commitments made for curation with the University of Southern Indiana, and I thought that was a wonderful arrangement.

CAM: Because the people living in that area felt like archaeologists came to do work in Posey County, and they would take the artifacts back to Bloomington, and nobody would ever see them again. So, these are now at the University of Southern Indiana (USI) where very few people will ever see them again. The basic potsherds, flakes, uh, food remains, etc. But USI will put some materials on exhibit from time to time, and they have an active program of research in the region, so I'm very happy, too, that materials have gone there. The Prather site materials have gone to the Glenn Black Laboratory of Archaeology. And my papers, conference papers, etc., I have made no plan for that. I don't know if anybody really wants them. I would say that it'd be great to have a repository that would want them, and I would work something out.

AJ: Yeah, I think that would be wonderful, and so important. So hopefully, that can be a project for the future of your papers and presentations.

AJ: Could you explain some of the major changes you've witnessed in the field of archaeology, especially here in Indiana?

CAM: Oh, absolutely. When I began work at the Glenn Black Lab, um, Jim Kellar, uh, tasked me, and also Tom Green, with looking at the collections from sites in the Ohio Valley and just seeing what was available at the Lab. And I found sites, collections without any records, collections that have never been cataloged, information on bits and pieces of paper, from various projects, a lot of Jack Householder projects, for example. And, this was just something that had to be straightened out, so I made out site forms, cataloged collections, organized the material, and what a wonderful introduction to a region that was afforded by this job, and it was through this that I first recognized that there was something unusual about Mississippian sites in southwestern Indiana. And certain sites had a particular type of pottery that we ended up calling Caborn-Welborn after the Caborn site and the Welborn site plus others. And this, this led to a paper I wrote with Tom Green that proposed a Caborn-Welborn complex and uh, with a few radiocarbon dates we then were able to define the Caborn-Welborn phase and distinguish it from the Angel phase. So, this was important work.

AJ: Yes.

CAM: And I would mention that I would say the beginnings of cultural resource management were very important, and I would highlight the work done at Indiana State University and Ball State University where each of these institutions had their own site numbering system. We were not communicating and working well, as separatists. So I developed what I called a concordance, and put the site numbers at least together; and so for a long time, the Glenn Black Lab really was the institution that was the main repository of record keeping, while work still continued at Ball State and Indiana State. And, we were very good about sharing our reports, and I'm sort of sorry this didn't continue on, because it was good to know what was going on in other parts of the state. And that doesn't, that doesn't happen very often, except with the *Indiana Archaeology* journal, and there's so much more than what comes out in the *Indiana Archaeology* journal.

AJ: Yes. So through the years we've seen obviously an increase in the amount of cultural resource management investigations in Indiana and more privately owned companies doing research and investigations beyond the university work in the earlier days. So I would agree that's been a big change through the years, and then increased collaborations are always important and valuable.

AJ: Let's see, what is our next question? Did you experience challenges during your work in archaeology and that could be challenges working at particularly difficult sites to reach? I know you worked at Bone Bank and other sites

which may have been, you know, on the edge of a river that's eroding the site. Can you speak about some challenges either in the field or otherwise?

CAM: Well, certainly Bone Bank because we had to cut a walking path into the eroded face so that we could do a survey and then do some testing. And it was, it certainly was a challenge. And Bone Bank was a challenge because of the potential for flooding. So, that site was not the easiest to work at. But another challenge was finishing up the work at Patoka Lake where the Corps of Engineers had taken out all the roads and bridges, and so getting to the sites was really a slog. We would, we would have to cross the streams on trees that were cut to make an access path to the site, and then we finish up doing our work in December, in a snowstorm. It was just certainly difficult.

AJ: Did you ever experience any, in your fieldwork, any landowners who were challenged by the fact that we were maybe coming onto their property to do a cultural resource management investigation, or were most of the times your fieldwork experiences with the property owners or neighbors positive experiences?

CAM: Neighbors. Yes, I've dealt with some, some grumpy neighbors. I've asked a few property owners if I could go on their site, visit their sites, and make a survey. And, one very grumpy person, uh, allowed me to do this, and this was at the Welborn site. And, when I asked him I had my daughter with me, and she was probably about five, and she said to him "Oh you should let my Mommy do this." And he looked at her and he said, "OK, I will let you do this once, but don't ever ask me again." And I did ask him again, and he remembered. And he said "no, I told you once." So I did my survey of the Welborn site. This was soon after the spring floods had receded, and I drive my five year old daughter with me. And what I'm doing is measuring the mound by pacing it off, and I told my daughter to stay put right over here. And so she just played with some sticks. And then she said, "Mommy, these sticks are moving."

AJ: Oh no!

CAM: I said "What?" She says "The sticks are moving all over the place." So I thought, what? I ran up to see what she was doing. She's on top of the mound. And there were all these snakes because they had gotten, they had moved to the most elevated place. So I picked her up, stuck her under my arm. We got the heck out of there.

AJ: Oh my word. Have you talked to your daughter about this as an adult? Does she know what a role she played in getting permission for you to do the work and then also the scary nature of the snakes?

CAM: I think she's a very adventurous soul. So she would, I'm sure she would like that. And I did, when I was able to have my children visit, uh, when I was away for quite a while uh, they visited my field projects. That was good for them to know and it's understandable because my husband, Pat, is also an archaeologist, and he would come visit me.

AJ: What do you consider to be ongoing challenges or unfulfilled goals in the field of archaeology generally? I know we touched on that earlier, but I wanted to kind of come back to that and ask do you feel any challenges in terms of potential changes in laws which might be changed regarding cultural resources or laws that are possibly threatened that may reduce our ability to investigate sites and protect them even?

CAM: Well, I think we are missing the boat in Indiana because archaeology is very popular with the public. They would like to have more public programs and certainly, when we educate the public, uh, it, it's wonderful for resource protection. And so I think that that should be a focus of a state government whenever possible. One way we are really missing the boat is not having archaeological sites in parks, and Ohio has wonderful state parks with archaeological sites. Other parts of the country do, too, and I would like us to be able to do this. And it does mean investing in preservation.

AJ: Yes. And interpretation.

CAM: Yeah.

AJ: There's just a lot that would go into that, but it would be so worth it to highlight archaeological resources more within parks.

CAM: Yeah. And so some interpretive sites are just with signs and placards. They don't have a person on site giving tours, etc. So it's passive, but it would be so, so valuable to do that. I wish there was a program in state government that would focus on cultural heritage.

AJ: Yeah, that's a good term for it because it is, that's cultural heritage, and highlighting that is extremely valuable on many levels.

CAM: Right. So when that comes about, I will have nominations of sites, too. For the state to acquire of course.

AJ: Great. Where do you see the field of archaeology headed in the future? And in Indiana particularly?

CAM: Well. I think much of the research that's being done under the historic sites program and grant funding to document sites in various counties is perhaps missing an important component [and] that is to document sites that people already know about and to identify artifacts from these sites. It's easy enough to do with digital cameras these days. And while these sites may not all get to be visited by the team that's doing the county survey, they certainly can be recorded. And I did a lot of this, uh, in southwestern Indiana and think it was very, very valuable.

CAM: The lack of funding for research is holding Indiana back, I believe, from doing the kinds of work that many archaeologists want to be able to do, and so they work elsewhere. There're a number of archaeologists at Indiana institutions, but they're working in Illinois, or other. . .

AJ: Right, right. So you hope that in the future the field of archaeology and Indiana will have more available resources financially to allow additional research, expansion of collections recording, working with private land owners or . . . avocational archaeologists. You see that as a trend that you would like to see the field move towards or increase.

CAM: I would like to see, definitely see this increase.

AJ: What one artifact has the most significance or was the most significant find for you professionally or personally? Do you have a single artifact that stands out for whatever reason?

CAM: I really don't have that artifact focus. But people have asked me what was the most exciting thing I, we, ever discovered, and I said there were two exciting discoveries to me and that is documenting the layout of a complete village, and this we did at Southwind and then in bits and pieces over the years at Hovey Lake. And to, and to be able to think about the sites and the culture changes in terms of communities rather than individuals or one or two houses makes a big difference.

AJ: Do you have a favorite moment from the field? I know you mentioned a story with your daughter, but do you have another favorite moment where you felt like the day just went well, and the archaeology went well, and everything fell into place? Do you have anything you'd like to share along those lines?

CAM: I think I've had repeated moments after our excavation open houses at the Hovey Lake site. Because a lot of people were involved. Archaeologists from I.U. [Indiana University] would come down, University of Southern Indiana, University of Evansville, many students would come down and it would be, it would be a chance to help the public understand something about their cultural heritage as I refer to it. And we would just feel really good when the, when the last people left and we could relax and just say, "hey, that went really well." So there were so many volunteers it was just very gratifying to work with them and to pull off the culmination of a good public education program.

AJ: That's wonderful. I'd like to ask how did you incorporate family life with archaeology, and your situation is perhaps unique in some respects to other careers, because you and your husband are both archaeologists. So I'm curious as to how your family life balance was and your work life balance was when we work in a unique field.

CAM: Well, much of the work that I've been able to do was facilitated by Patrick Munson, who made it possible for me to have the time to focus on research or to carry out field projects, etc. And, we also work together. And those are, those are especially interesting undertakings because we have different styles of work, and we complement each other, I think fairly well. Writing reports has always been challenging because we can, we can debate back and forth a lot about not just interpretation, I think we're always very much on the same page regarding interpretation, but, but actually writing. So I'd have to say my first publication with was with Pat Munson. And it was written in French. And

this, this was a discovery we made in West Africa of the southwestern part of the Sahara, and it was his research that I was helping him with, and we made a discovery of rock art that showed a cart being pulled by oxen, and so this certainly goes back to when the climate was not as dry as it is now.

CAM: Early Neolithic in that region, and there have been other similar petroglyphs found in various parts of West Africa and the Sahara, but this was an exciting find, and the research in that area is primarily written in French. And so we wrote it up for a French language publication.

AJ: What year was that?

CAM: That was, I think that was published about 1969, around there. I'd have to go look at my CV to know, to recall.

AJ: Have you and Pat done fieldwork in other countries beyond that work?

CAM: No, we've worked together in West Virginia, uh, Illinois, Indiana, but, no other, no other countries other than uh, Mauritania, where he did his dissertation research.

AJ: And I was always interested in and enjoyed reading your work when you worked at the Wyandotte Cave site.

CAM: Yes.

AJ: And that was such an interesting publication to read and, and know about the work in the cave that you all did.

CAM: So that's a really good example of a negotiated publication.

AJ: But that was enjoyable work, to work in a unique setting like that as well, I'm sure.

CAM: Yes.

AJ: To wrap up today, I'd like to ask in your career, has there been anything that was left on the table? What do you wish you could have accomplished? I know you mentioned a little bit of that early in our discussion today, but is there anything else that that comes to mind?

CAM: No, I just, I would say that tops for me are documenting the outer palisade at Hovey Lake site. Because that's a quick answer project, that's not a major undertaking in any way. We know where to go, explore this etc. And to do the test excavations at the Prather site to be able to answer the question of the dating of mounds there, the sequence of mound construction, which we can do with cores and radiocarbon assays and to determine if the site is enclosed by a palisade. So, those are, those are big questions, but not involving lots and lots of fieldwork.

AJ: So in the short run, what are your projects that you'll be working on? I know you mentioned you had some reports and writing to do, and I have encouraged you to submit something to our *Indiana Archaeology* journal,

CAM: Yeah.

AJ: but it sounds like you're very involved with writing and research. And so you still very much have your hand in archaeology despite you being retired from the university.

CAM: So I really don't see it as very different from what I did over the last five years or so. I'm happy to, to focus on getting some of my old papers polished and sent out, and one of the first I hope is a paper about James Kellar, as an archaeologist, and I wrote this with April Sievert, and it was supposed to be part of a published series. This was given in a symposium at the Society for American Archaeology, and then that volume just has never materialized. And we just need to get it out, so it should be just ready to go.

AJ: That's great. And I look forward to reading that, and it certainly will be a wonderful summary, I'm sure, of Dr. Kellar and his work in Indiana. Umm, so that's great. That's, that's a good project, and I'm glad to hear that.

AJ: Well, Cheryl, I so appreciate you taking the time today and being our second interviewee for our project. This has been wonderful, and we could talk for hours and hours about all your work and stories from the field and the lab. But,

we really thank you for being part of the DHPA's project and for taking the time to share with folks about your important work. And is there anything else you'd like to share with our listeners today?

CAM: So, well anyway, talking with you, Amy, has inspired me to keep my nose to the grindstone to get some of these papers out,

AJ: Wonderful.

CAM: So, I will do that.

AJ: Well, thank you again. We certainly appreciate it, and I'll look forward to speaking with you again soon in the future. And we'll look for publications that you're working on, and hopefully see something from you for the journal. But thank you again, and thank you for all your work in archaeology and your continuing work in the field. I appreciate it.

CAM: Thank you, Amy.

AJ: Thank you. Have a good day.

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GLOSSARY OF TERMS

A-HORIZON SOIL

The upper layer of soil, nearest the surface.

ANTHROPOLOGY

The study of humankind, with particular emphasis on its cultural and biological adaptations.

ARCHAEOLOGY

The anthropological study of past lifeways, cultures, and cultural processes through the investigation of material remains left behind by humans.

ARTIFACT

Any portable object made, used, and/or modified by humans. Or, more generally, any evidence of human behavior. Common precontact artifacts found archaeologically include spear points, arrowheads, knives, chipped or broken stone debris, ground stone axes, grinding stones, mortars and pestles, awls, adzes, gouges, pottery, clothing and ornamental pins, decorative items and ornaments, scraping tools, hammerstones, bone fishhooks, stone perforators, and beads.

ASSOCIATIONS

The relationships of artifacts and features at a site, based on provenience and context.

ATLATL

A spearthrower.

AVOCATIONAL ARCHAEOLOGIST

A person who participates in archaeology but does not practice it as a profession. Avocational archaeologists may volunteer to work with qualified professional archaeologists, and many take courses and gain substantial experience in archaeological methods and techniques. Others may be involved in archaeology as a hobby. Generally, avocational archaeologists subscribe to a preservation ethic to protect archaeological resources and to responsibly and legally preserve and study information from sites.

BP

Before present. By professional agreement present was established to be AD 1950 based on radiocarbon dating. For example, 1000 BP means 1,000 years before AD 1950, or AD 950.

CELT

An ungrooved axe. Celts may be made of pecked and ground stone, or hammered copper. It is thought that celts appeared in Late Archaic times, and they continue to occur through later prehistory.

CERAMICS

Pottery vessels or potsherds.

CHERT

Stone of microscopic or small quartz particles used for the making of stone tools. Some types of chert include flint, agate, and jasper.

CHIEFDOM

A non-egalitarian hierarchial social organization with a fixed and permanent role for a chief/leader.

COLLARED

A thickened area present below the rim and above the neck on a clay pottery vessel.

COMPLICATED STAMPED

Decorations of curvilinear or rectilinear design paddle stamped into a clay vessel.

CONTEXT

The position of an artifact or feature in its soil matrix, horizontal, and vertical location, and its relationship with other artifacts and features, related to the behavioral activities which placed it there.

CORD-IMPRESSED

Impression into a clay vessel surface before firing by a stick wrapped with cord, or cord on the edge of a paddle.

CORDMARKED

Cordage impressions on a pottery vessel as a result of stamping with a cord-wrapped paddle.

CORE

A stone which exhibits one or more flake scars, showing that it has been used as a raw material for flintknapping.

CRM

Cultural resource management. The protection, preservation, and recovery of information from archaeological sites, under federal and state laws. Universities and private archaeological companies often are hired to conduct CRM archaeology mandated under federal or state statutes.

CULTURE

A system of shared, learned, symbolic human behavior for adaptation to our natural and social environment. Culture may be thought of as a system composed of interrelated parts or subsystems, where a change in one part affects or influences the other parts. Subsystems interrelated with culture include technology, communication (and language), biological and physical characteristics, psychology, economics, social and political organization, beliefs and values, subsistence, settlement, environment, etc.

EXCAVATION

The systematic recovery of archaeological deposits through the removal and screening of soil. These can be either test excavations (termed Phase II in CRM investigations) or large-scale excavations (termed Phase III in CRM investigations).

FABRIC-IMPRESSED

Impressions of woven fabric in the surface of a pottery vessel.

FEATURE

Non-portable evidence of past human behavior, activity, and technology found on or in the ground. Precontact features commonly include fire pits and hearths, burned earth and clay, trash and garbage pits, post molds, evidence of house floors or basins, storage pits, clusters of artifacts (e.g., chipped and broken stones, caches of projectile points, ceramics or pottery sherds), human and animal burials, clusters of animal bone, earthworks (such as mounds and circular enclosures), petroglyphs and pictographs, and middens.

FLAKE

A by-product of flintknapping, toolmaking, use, or other human activities, resulting in a fragment of stone detached from a parent stone. Often, a flake has evidence of purposeful removal, including a bulb of percussion, ripple marks, a striking platform, etc.

GORGET

Decorative object worn on the chest.

GROG-TEMPERED

Ceramics tempered with fragments of crushed pottery.

LITHICS

Stones used or modified for human activities such as the manufacture of precontact tools, cooking, hunting, etc.

MICROTOOLS

Small tools, predominately of stone, manufactured and used to perform certain tasks.

MIDDEN

Cultural refuse or deposits built up at a site.

MULTICOMPONENT

An archaeological site with occupations from more than one culture or time period.

PETROGLYPHS

Naturalistic or symbolic representations or depictions carved into stone.

PICTOGRAPHS

Pictures or drawings painted on rocks, cave walls, stone outcrops, or rockshelters.

PRECONTACT

Human activities, events, and occupations before written records. In North America, this primarily includes Native American precontact cultures, but does not imply that these cultures did not have long, rich, and varied cultural and oral histories and traditions.

PROTOHISTORY

Protohistoric cultures can be defined as those precontact groups developing or continuing directly into early recorded history, some associated with early historic artifacts.

PROVENIENCE

The horizontal and vertical location of an artifact at a site.

RED OCHRE

Late Archaic-Early Woodland culture with burial practices, usually in mounds, involving the use or placement of red ochre (a red hematite pigment).

SHAARD

The Indiana State Historic Architectural and Archaeological Research Database ([SHAARD](#)) of the Division of Historic Preservation and Archaeology.

SHELL-TEMPERED

Ceramics (pottery) tempered with fragments of crushed shell.

SITE

The presence or occurrence of one or more artifacts or features indicates an archaeological site. An archaeological site is an instance of past human behavior or activity, where humans conducted some activity and left evidence of it behind, on or in the ground. Some common precontact site types include artifact caches, villages and camps, cemeteries, burials, workshops (e.g., stone debris from flintknapping activities), quarries, and earthworks (mounds, embankments, enclosures, fortifications, etc.).

STRATIGRAPHY

Horizons, strata, or layers of soil deposited at a location, where the deepest strata were deposited the earliest, and the more recent layers deposited higher in the stratigraphic sequence.

SURVEY

The systematic discovery, recovery, and recording of archaeological information such as site locations, artifacts, and features by visually inspecting the surface of the ground if the soil is visible. Or, the use of shovel probes, cores, and/or augers near the surface, if surface visibility is restricted or poor. Termed Phase I in CRM investigations.

TEST EXCAVATION

Systematic excavation of a representative portion or percentage of a site to evaluate and determine its nature and extent, what information is present, whether there are intact or in situ deposits present, and the degree of disturbance to the site, often to determine whether it is eligible for the National Register of Historic Places. Termed Phase II in CRM.

WYANDOTTE

A type of dark blue-gray chert found in southern Indiana.

For those with access to the internet, the following sites also provide opportunities to access definitions and additional information regarding archaeological terms and concepts:

archaeological.org/education/glossary

archaeology.about.com/od/rterms/g/radiocarbon.htm

PRECONTACT INDIANS OF INDIANA

PALEOINDIANS

Paleoindians are the first known people who lived in the Americas, including Indiana. They lived here during the last stages of the last glacial advance, or ice age, and the early part of a changing environment and climate as the glaciers retreated. These people occupied the area now known as Indiana some 12,000 years ago and lasted until about 10,000 years ago.

These early peoples probably lived in small groups of related individuals who moved around a lot, hunting large game animals, including some now extinct, such as the mastodon, a large elephant-like creature. They also relied upon the gathering of wild plants to eat for their survival. Their population was very low.

The Paleoindians had very well-made stone tools, composed of a type of stone archaeologists call chert, which is a fine-grained rock that breaks a little like glass when hit by hard materials like another rock or a piece of deer antler. The tools they made by chipping, flintknapping, and flaking included long spearpoints, cutting and scraping implements, and engraving items. Some of their spear and piercing tools are called Clovis, Gainey, Barnes, Cumberland, Holcombe, Quad, Plainview, Hi-Lo, and Agate Basin points.

Evidence of these peoples is often found in Indiana on land near water sources like major rivers and springs, and where chert is found. Little is known about the Paleoindians since they moved around a lot and did not occupy any one place for a very long time. Therefore, they did not leave behind much evidence of their lives in any one place.

ARCHAIC PEOPLES

American Indians known as the Archaic peoples lived here for a long time: around 6-7,000 years. Although these people did change over time, increasing in population and using new tool types and food preparation techniques, they did share certain general characteristics. These included new types of spear points and knives, with various types of notches and stems for hafting to wooden handles and shafts. Some of the projectile point types of the Archaic Period are called Kirk, Thebes, MacCorkle, LeCroy, Faulkner, Godar, Karnak, Matanzas, Brewerton, Riverton, and Terminal Archaic Barbed points.

They also used ground stone tools such as stone axes, woodworking tools, and grinding stones. The grinding stones were used to pound, crush, and grind wild nuts, berries, seeds, and other plant foods. They were hunters and gatherers of wild plants and animals, and moved around in their natural environments by season, often scheduling their movements to coincide with the appearance of foods like nuts, fish, deer, and wild seeds. Over time, they became very selective in what kind of resource they were pursuing.

During the Archaic Period, the spearthrower was used. This consisted of a shaft with a handle, weighted for balance with a ground and smoothed stone, and a hook on the end. A spear was fitted onto the hook and was thrown with the spearthrower shaft.

Toward the end of the Archaic, more evidence of mortuary activities is found, including human burials with a red pigment coloring remains or grave goods. Burial mounds appear. During the Archaic, the cultures became more different from one another, and more types of artifacts were used. Their settlements became more permanent. One type of settlement was along large rivers, where they discarded large amounts of mussel shells. These sites are called shell middens or "mounds," although they are not really constructed, burial mounds. The general Archaic Period ended at about 1500 BC, although some Terminal Archaic peoples lived until 700 BC.

WOODLAND PEOPLES

During the Woodland Period, a number of new cultural characteristics appeared. A notable event was the appearance and use of ceramics and pottery vessels. Another significant occurrence was the use and increase of horticulture. A remarkable feature of some Woodland sites is earthen mounds and earthworks, such as embankments. The Woodland peoples persisted for over 1,500 years in Indiana.

During the early portion of the Woodland Period, the pottery was thick and heavy. One early Woodland culture called the Adena people had elaborate mortuary rituals, including log tombs beneath earthen mounds. Projectile points during this time included Adena, Kramer, Dickson, and Gary Contracting Stemmed types.

A little later, in the Middle Woodland, there were elaborate burial rituals, but also long-range trade of exotic goods like mica, marine shells, copper, obsidian, copper axes, drilled wolf and bear teeth, and other goods from region to region throughout the Eastern Woodlands area of North America. Some of these groups were called Hopewell

peoples. Their ceramics had all kinds of incised and stamped decorations. During this time, the Woodland Indians were likely organized into groups we might recognize as what we today call tribes. Projectile points from the Middle Woodland include Snyders, Lowe Flared Base, Steuben, Chesser, and Baker's Creek.

The latter part of the Woodland Period is called Late Woodland. In Late Woodland, two important events occur. One is the first appearance of agriculture; that is, intensive cultivation and modification of crops such as corn and squash. Another important occurrence is the appearance of the bow and arrow. Before this time, most of the chipped stone tools were either spearheads, knives, engraving tools, or scrapers. In Late Woodland, however, small, triangular points occurred that are true arrowheads. One type of these arrowheads is called Madison. Other point types are termed Jack's Reef Pentagonal and Raccoon Notched. Settlement during the Late Woodland time changed from the earlier more permanent and nucleated villages to a pattern of smaller sites dispersed more over the landscape. In some regions of the state, Woodland groups may have persisted almost until historic times, although in general, the Woodland Period ended at AD 1000.

MISSISSIPPIAN PERIOD

The Mississippian peoples in Indiana lived in some cases almost until contact with early European explorers, missionaries, soldiers, and traders. They lived from about AD 1000 until possibly as late as AD 1650. A noticeable change during this period was the nucleation of some peoples into large settlements akin to "towns," such as at the Angel Mounds site near Evansville, Indiana. These towns had large public areas such as plazas and platform mounds—like truncated or flat-topped pyramids—where influential or important public individuals lived or conducted rituals. Thus, there was social stratification and ranking of individuals in Mississippian societies. There were probably chiefs and religious leaders. The towns were supported by the harvesting of large agricultural fields growing corn, beans, and squash. People living in sites such as these are termed Middle Mississippian.

Notable artifacts indicating Mississippian settlements include large, chipped stone hoes, and pottery bowls and jars tempered with crushed shell. Straps, loops, and handles for these containers characterize this time period as well. Stone tools include point types known as Madison, Nodena, and Cahokia, and other implements such as mortars, pestles, pendants, beads, anvils, abraders, and other items.

Another less elaborate type of Mississippian society called Upper Mississippian was present in the state, with people living in hamlets and villages. Many of these people lived in northern and southeastern Indiana. They also grew and harvested maize, beans, and squash. One group to the southeast was called Fort Ancient, and lots of shell-tempered vessels with straps are found at these sites. In northern Indiana, incised shell-tempered pottery fragments are found on Upper Mississippian sites that are often located near the beds or former beds of lakes.

