

preservation issues

NEWS FOR THE PRESERVATION COMMUNITY

MISSOURI DEPARTMENT OF NATURAL RESOURCES
HISTORIC PRESERVATION PROGRAM

★ Vol. 6 No. 4 ★

Missouri's Mississippian Legacy

The Mississippian culture flourished along the Mississippi River and its tributaries from approximately A.D. 800 to A.D. 1700, overlapping the protohistoric period of the beginnings of European exploration and settlement. The culture was distinguished by a chiefdom level of social organization and a ranked society with a complex religion; a range of settlements from large walled towns and centers with civic ceremonial mounds, to hamlets, farmsteads and small, special purpose camps; far-flung trade and exchange networks; and a subsistence base that relied largely on agriculture.

The earliest evidence of "Mississippian Culture", as it is called by archaeologists, dates from roughly A.D. 800 to A.D. 1000. During this phase, referred to as the Emergent Mississippian Period, evidence



"The world of the first Americans was richer, greater, more wondrous by far than most of us have ever imagined or than most histories have ever believed."

— David McCullough

appears of long range trade in exotic goods passed from culture to culture in a widespread economic network. Village sites associated with saline springs suggest that salt had become an important exchange commodity, possibly due to changes in subsistence and diet. Indications are that agriculture was becoming an increasingly important aspect of life, with maize becoming common for the first time, and with tools being produced for intensive cultivation. Ceramics exhibit a change in manufacturing techniques, which may have resulted from contact with other cultures.

The Mississippian Period, dating from A.D. 1000 to A.D. 1700, is differentiated largely by ceramic and architectural differences. Changes in lifestyle continued as society became more highly complex. The smallest units — isolated farmsteads and small hamlets — were generally located near river bottoms, convenient to the agricultural fields where crops were tended. Several new varieties of maize were raised, as well as squash. Plants that had been staples of the earlier horticulturalists con-

tinued to be raised and included knotweed, sunflower, goosefoot and maygrass. Although intensively agricultural, the people continued to harvest wild seeds, fruits and nuts to supplement their diet. Streams and rivers yielded fish and shellfish; and hunting with the newly introduced bow and arrow added to the food supply.

Other evidence of an expanding economy and well maintained commu-

(See LEGACY, Page 4)

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July/August 1996

NAGPRA and Missouri Archaeology

After more than five years, the final regulations for the Native American Graves Protection and Repatriation Act (NAGPRA) were published in the Federal Register (Vol. 60, No. 232, pp. 62, 134-62, 169) on December 1995. This document has one of the longer discussion sections, of why certain wording and interpretations were made, of any I have seen dealing with cultural and natural resources; commentary takes up two-thirds of the entire promulgation action. The act covers the disposition of human remains, funerary objects, sacred objects or objects of cultural patrimony by institutions receiving federal monies in various forms, as well as materials in Federal agency collections or excavated intentionally or discovered inadvertently on federal or tribal lands. Some earlier confusion resulted from the use of the word "museum." As defined by NAGPRA, "museum" is the gloss for "any institution or state or local government receiving federal funds." Many individuals at first said, "Oh, we aren't a museum, that law doesn't apply to us!" But as can be seen, the word museum actually covers most universities as well as state and local governments in the state of Missouri. Receiving federal funds means the receipt of funds through any grant, loan, contract or other arrangement from a federal source. Federal funds provided for any purpose that are received by a larger entity of which your organization is a part are considered "federal funds" in terms of this regulation. The coverage, however, goes beyond agencies receiving federal monies. The stipulation of remains "excavated intentionally or discovered inadvertently on federal or tribal lands" covers all persons, regardless

of their official capacity, involved in such activities after November 16, 1990, the date of the act. "Persons" in this case involves not only private individuals but also corporations, businesses and other artificial entities.

A major component of the regulations deals with the repatriation of human remains, funerary objects, sacred objects or objects of cultural patrimony. Repatriation to individuals requires the ability to trace descent directly and without interruption from that burial in question to a known living individual, so other than in the recent past, this will not occur often. If the artifacts, cultural items or human remains are not claimed by any Native American tribe in Missouri that has the closest cultural affiliation with such remains and objects, NAGPRA provides for the repatriation to any tribe that has been recognized as having been prehistorically associated with that area of Missouri, unless another tribe can show a stronger cultural relationship. This means that there are several different ways that cultural artifacts can be defined as part of the patrimony of one or another tribe that may have had some historic connection with Missouri.

Most questions will be dealt with by the Native American Graves Protection Review Committee, which is currently made up of three individuals appointed by Indian tribes, three individuals appointed by federally-funded institutions, and a chairman jointly selected by the other six members. Members serve a five-year term; the current committee's terms expire in March 1997. While it is the responsibility of the agencies receiving federal monies to make a detailed inventory and provide a copy of it to the

nearly 800 groups of native Americans involved, the Native American groups retain the right to challenge any determination by a university, state agency, etc. Such challenges are resolved by this committee. For a time, culturally unidentified Native American cultural items were not explicitly covered, but the review committee recently has gone on record as noting that while they recognize the scientific, medical and humanistic values that will be gained from analysis of Native American cultural remains, such values do not provide or confer a right of control that supersedes the spiritual and cultural wishes of Native American peoples. Thus the review committee perceives the regulations as "repatriating" a significant amount of control over cultural items to Native American groups.

Permits, with approval of the appropriate Indian groups, now are mandatory for any excavation work on federal or tribal lands where intentional excavations might impact human remains, funerary objects, sacred objects or objects of cultural patrimony. Because one cannot "a priori" know what is buried beneath the ground, all intentional excavations will require such permits. If materials are inadvertently uncovered on federal or tribal lands, all related work activity must cease for 30 days while the federal official consults with affiliated Indian groups. The regulations require the person making an inadvertent discovery to notify other agencies, such as the local police, coroner and the State Historic Preservation Officer. With respect to the situation of human remains, we in Missouri have an "Unmarked Human Burial Sites Act"

(See NAGPRA, Page 5)

The Marquette and Joliet Expedition of 1673: A Voyage Rediscovered in Northeast Missouri

In the spring of 1673, Canadian trader Louis Joliet and his Jesuit partner, Father Jacques Marquette set out from present day Michigan with a small expedition to find and explore the river the Indians called "Mississippi." Marquette and Joliet thus became the first Europeans known to have set foot on the present state of Missouri.

Missouri, of course, was not uninhabited, but to their surprise, reported Marquette, the expedition did not encounter natives until they left the river and followed a trail that took them to an Illinois Indian village. He wrote in his journal:

"... on the 25th of June we perceived on the water's edge some tracks of men and a narrow and somewhat beaten path leading to a fine prairie. ... We silently followed the narrow path, and, after walking about 2 leagues, we discovered a village on the bank of a river, and two others on a hill, distant about half a league from the first ..."

A lengthy description of the village that Marquette wrote was called "Peouarea" followed. The Peoria were the largest tribe in the Illinois Indian Confederacy. He recalled that the Indians were friendly and gracious hosts who prepared their favorite foods – corn, fish, wild ox (bison) and dog – for the travelers; the Europeans politely declined the dog. During their visit, they also exchanged presents with the Peorias and noted that some were already wearing French cloth.

Father Marquette also prepared a map of the area and located the "Peouarea" village just south of an unnamed river. Approximately 200 years later, scholars attempting to pinpoint the exact location of "the village called Peouarea" discovered that while

Marquette was a man of many talents, map making was not one of them. An academic debate over the location began around 1900 and gained in intensity as the century progressed; numerous books, papers and articles were written by those who proposed various locations — most of these were in Iowa.

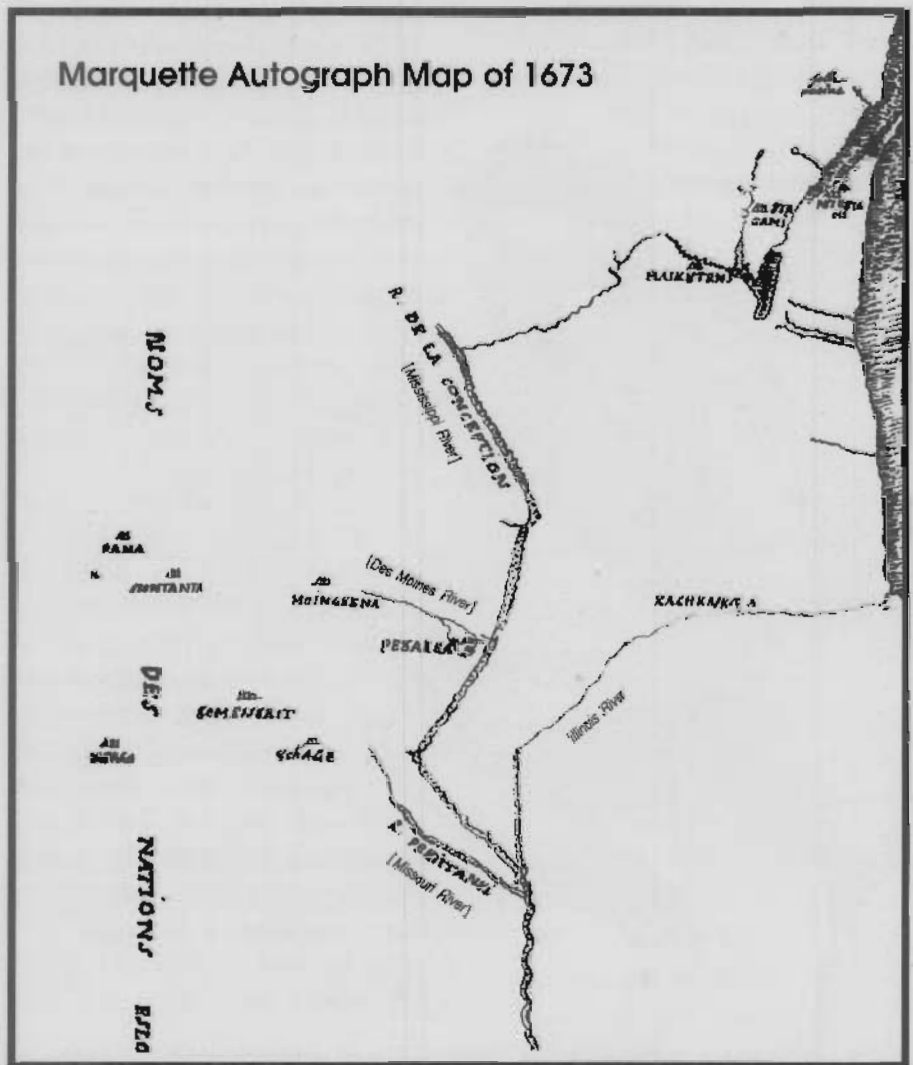
But the Peoria village remained "lost." Without an archaeological site to confirm its location, all arguments remained pure speculation.

In 1984, archaeologists Roger Boyd and Gary Walters were surveying

a county waterline project when they discovered a large historic contact village in Clark County. Several years of testing and excavation have laid to rest all previous suppositions. The Illinois Indian village described by Marquette had been found — in Northeast Missouri.

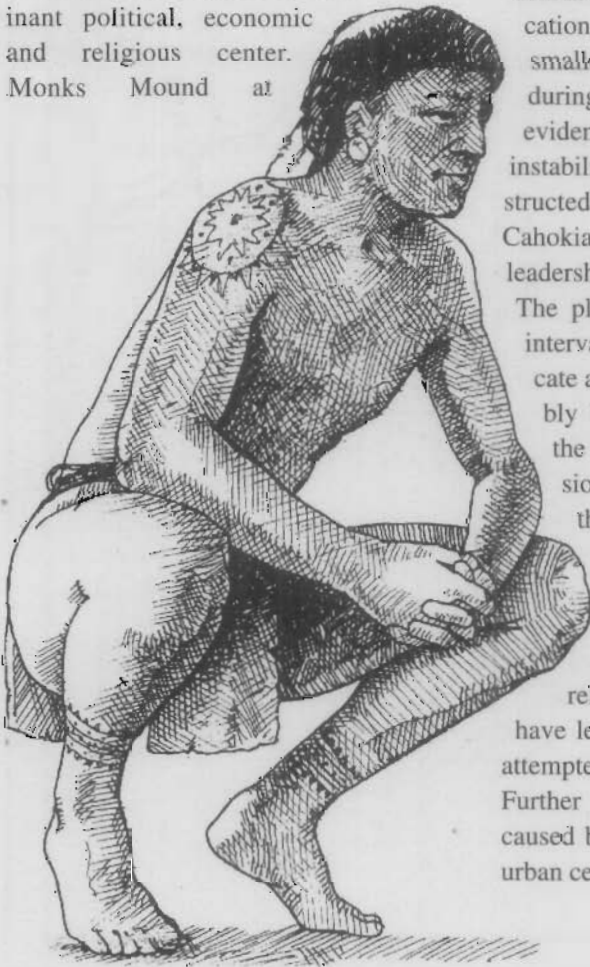
— Karen Grace

Iliniwek Village State Historic Site is Missouri's newest state historic site and is currently under development. Call 1 (800) 334-6946 for more information.



nications networks includes the ever increasing number of exotic goods at even the small farmsteads. Home crafts may have been a common economic supplement to farming, as is indicated by evidence of specialized, highly skilled craftsmen producing goods specifically for trade at even the small and remote sites. Excavations have uncovered sites where a house might yield quantities of mica, or shell, or other exotic materials that were crafted into trade goods or ceremonial or decorative objects by local artists.

A lively economic network demanded a setting for exchange to take place. Market centers developed at key locations near the source of valuable commodities and along major travel routes. The present St. Louis metropolitan area was one such center. The site of Cahokia, across the Mississippi River in Illinois, was at its peak the dominant political, economic and religious center. Monks Mound at



“The intensive agriculture necessary to support the estimated 40,000 people living at Cahokia, as well as the thousands in the smaller towns, may have escalated erosion and the depletion of nutrients in the soil.”

Cahokia is the largest earthen mound in the United States. The city of St. Louis and the St. Charles area were also the location of satellite communities that included groups of mounds. Unfortunately, all of these mounds have been destroyed by the expanding modern city, except for a remnant of Sugar Loaf Mound in South St. Louis.

These prehistoric urban centers, and especially Cahokia, reached the height of their influence from around A.D. 1050 to A.D. 1150. The trade network had reached its greatest extent; the stratification of society was reflected in the smaller satellite communities. It is during this time period as well that evidence indicates a growing social instability. A stockade wall was constructed around the inner portion of Cahokia; perhaps to distance the elite leadership from the general population? The placement of bastions at regular intervals along the wall may also indicate an increasing fear of raids, possibly by competing urban centers to the south or due to increasing tension between the large centers and the smaller towns and villages as they became more independent.

Society was apparently no longer monolithic. The growing numbers of high status religious and civic leaders may have led to internal instability as each attempted to establish a power base. Further destabilization may have been caused by intense competition from the urban centers to the south for dominance

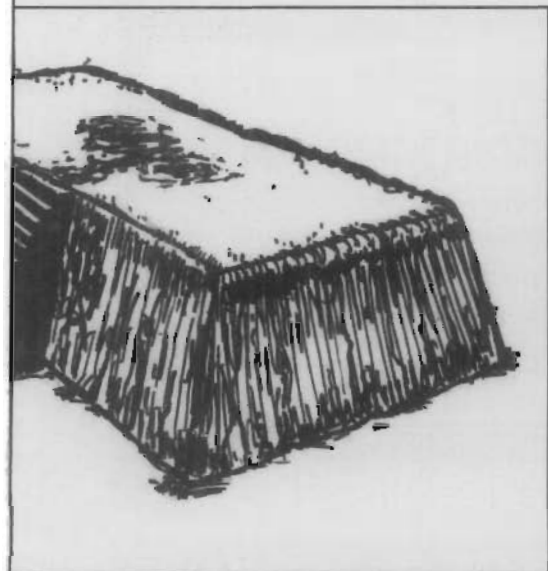
of the trade networks.

Environmental degradation due to overpopulation may have further weakened the economy. The intensive agriculture necessary to support the estimated 40,000 people living at Cahokia, as well as the thousands in the smaller towns, may have escalated erosion and the depletion of nutrients in the soil. The erosion in turn would have increased sedimentation in the riverine environments, resulting in a decrease of the fish and shellfish which were an important component of the Mississippian diet.

Although the causes are at best only speculative, the large Mississippian centers were diminishing in population and influence by A.D. 1300 to A.D. 1400. The trade networks were greatly reduced or abandoned entirely. The urban populations shifted to decentralized small villages and hamlets that continued to rely largely on agriculture. Others returned to a simpler, more mobile lifestyle of hunting and gathering. By the time Europeans arrived, the great centers were abandoned, leaving a legacy of earthen mounds.

— Judith Deel





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(NAGPRA, from Page 2)

(RSMo 193.400 et seq.) that stipulates exactly this action.

NAGPRA has significantly changed the interactions between a variety of agencies receiving federal funding and the Native American community. For the local universities, it has made a major difference in the way they conduct scientific studies. Although some institutions have avoided the issue of repatriation, others have begun to comply on a case-by-case basis. Last fall Washington University opted to move forward as suggested by the Review Committee to repatriate some Arikara remains on loan from the St. Louis Science Museum. We worked closely with Chet Ellis, Executive Director of the Mid-American Indian Center in Kansas City, who was designated by the Arikara as the official tribal representative for the repatriation. In other cases, the implementation of NAGPRA continues to be problematic. At the University of Missouri – Columbia, there is a highly politicized debate between several student groups with different political agendas and the Department of Anthropology; resolution is still pending.

NAGPRA strengthens other existing laws for protection of a variety of sites. It is the general rule of statutory construction that newer and more specific legislation takes precedence over older or more general laws. Thus NAGPRA helps to strengthen the enforcement and the prosecution of violators of the Archaeological Resources Protection Act (ARPA). For example, last November, a California man was sentenced to a two-year term in federal prison for violating a court order to turn over Native American artifacts that he illegally removed from a 1,400 year-old Yana village site in Lassen National

Forest. In August of 1995, a Utah man was convicted of seven felonies, including the destruction of the burial of an Anasazi baby, to get artifacts to sell or trade. Earlier in 1995, five Oregonians (three men and two women) were sentenced to jail or ordered to pay fines in the looting of a Klamath Indian cemetery to get beads and other objects to

NAGPRA strengthens other existing laws for protection of a variety of sites. It is the general rule of statutory construction that newer and more specific legislation takes precedence over older or more general laws.

trade or sell. And on February 6, 1996, another Oregon man was fined, placed on probation, and required to pay the reburial costs after having been found guilty of removing the remains of two young Naive Americans, their burial baskets and associated funerary objects from the Paiute tribal lands in Nevada. Particularly in the latter case, NAGPRA regulations were employed to reinforce the earlier more general ARPA statutes.

— David Browman

David L. Browman, PhD. is a professor of anthropology at Washington University in St. Louis.

WHY SAVE THE MOUNDS?

Each mound has its own chapter to tell in the unfolding story of the human past. With construction spanning over 20 centuries, the earthen architecture discloses changes in human behavior and social and economic patterns.

Opportunities to discover more about these mounds and their builders disappear daily as erosion, farming, urban development and looting continue to degrade them. Untold numbers of these ancient constructions have already been lost, and their secrets of our state's past have vanished with them.

If you want to know more about Missouri's Native American Heritage...

Resources

Archaeological Survey of Missouri
908 Woodson Way
Columbia, MO 65205
(800) 473-3223

Center for Regional History
Southeast Missouri State University
Cape Girardeau, MO 63701
(573) 651-2180

Graham Cave State Park
HC Rt, Box 138
Montgomery City, MO 63361
(573) 564-3476

Mastodon State Historic Site
1551 Seckman Road
Imperial, MO 63052
(314) 464-3079

Museum of Art and Archaeology
University of Missouri — Columbia
One Pickard Hall
Columbia, MO 65211
(573) 882-3591

State Historical Society of Missouri
1020 Lowry St
Columbia, MO 65201
(800) 747-6366

Van Meter State Park
Rt 1, Box 47
Miami, MO 65344
(816) 886-7537

Books

Hunt, Sherry, Elwood M. Jones and
Martin McAllister,
Archaeological Resource Protection,
The Preservation Press,
1885 Massachusetts Ave., NW,
Washington, DC 20036.

Kennedy, Roger G., *Hidden Cities:
The Discovery and Loss of Ancient
North American Civilization.*
The Free Press, 866 Third Ave.,
New York, New York 10022.

Silverberg, Robert
*Mound Builders of Ancient America:
The Archaeology of a Myth.*
New York Graphic Society, Greenwich,
CT.

Smith, George S. and John E.
Ehrenhard
Protecting the Past,
CRC Press,
2000 Corporate Blvd., NW,
Boca Raton, FL 33431

Videos

Myths and the Moundbuilders by
Graham Chedd. (Available through
PBS Video.) (800) 424-7963.

Posters

Full-color, 24 by 30-inch poster
depicting an artist's conception of a
prehistoric Mississippian urban
center. Free from the Historic
Preservation Program, call (573)

MISSOURI

Historic Architecture

Earthen Mounds

Ca. 500 B.C. - A.D. 1450

Characteristics:

- There are two basic shapes; flat-topped pyramids, which supported ceremonial structures, and conical mounds generally serving as burial mounds.
- Burial mounds may be as small as 20 feet across and only a few inches in height to 50 feet across and 12 feet high. Ceremonial earthen monuments appear in a variety of shapes and sizes — although most are square to rectangular with dimensions up to 200 by 200 feet.
- Mounds may stand alone, or they may be placed in clusters. In some cases, large mounds may surround what was a large plaza in the middle of the village, especially those mounds built by the Mississippian Culture.
- Evidence of stockades and moats surrounding some large mounds in village sites imply that the villages were fortified.
- Most mounds found in Missouri are burial mounds. In the Mississippi Delta, temples were built atop mounds that were used for religious ceremony, while other large mounds served as bases for leaders' residences.
- Although many Native American groups built these earthen structures, all mounds are not necessarily related to each other as they may be separated by huge distances in both time and space.
- Untold numbers of mounds have been destroyed since the beginning of European-American settlement; those remaining provide us with valuable information pertaining to the cultures that previously inhabited Missouri.



The central plaza of Towosahgy State Historic Site was once surrounded by seven mounds. This one, designated as Mound No. 5, was built about 1,000 years ago. It is made of earth, carried to the site one basket-load at a time. It was enlarged several times in its history, but seems always to have been used as a flat-topped platform to hold either an important residence, or a ceremonial structure.

Towosahgy State Historic Site is located 13 miles southeast of East Prairie, off Hwy. 77, in Mississippi County, Missouri.

Dates to Remember

Missouri Advisory Council on Historic Preservation, Quarterly Meeting, November 8, 1996. For more information, call Cathy Sala at (573) 751-7858.

Landmark Listings

Historic Robinson-Killackey House for Sale



This ca. 1888 Chateausque style house at 631 Hall Street, St. Joseph, is listed on the National Register of Historic Places and is in the Hall Street Local Historic District, which may make it eligible for low-interest loans through the city of St. Joseph plus federal grants and tax credits.

Graciously sited on an estate-like 1.9 acres with oak, spruce and walnut trees, the sandstone and brick house has a wrap-around front porch supported by red granite columns and a three-bay brick carriage house to the rear.

The interior is highlighted by stained glass windows, beveled glass transoms, carved cherry woodwork, lower case paneling, "Stoke-on-Trem" patterned tile floors (made in England), 6 mantled fireplaces, original brass chandeliers, patterned parquet floors and 4 sets of pocket doors.

- Sq. footage 4500+
- Steam heat, 2 boilers
- AC — window units
- Baths — 4
- Full basement
- City gas, water, electric
- Bedrooms — 5 possible
- Taxes \$672 State & County, \$318 City

Asking \$285,000
Offered by: The Prudential
Summers Realtors
1007 E. St. Maartens Dr.
St. Joseph, MO 64506
Bus. (816) 232-2000
FAX (816) 233-8204
Res. (816) 232-9946

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