



Taylor & Francis
Taylor & Francis Group

plains
ANTHROPOLOGIST

MANDAN CULTURE HISTORY

Author(s): W. Raymond Wood

Source: *Plains Anthropologist*, June, 1962, Vol. 7, No. 16 (June, 1962), pp. 93-94

Published by: Taylor & Francis, Ltd. on behalf of the Plains Anthropological Society

Stable URL: <https://www.jstor.org/stable/25666424>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <https://about.jstor.org/terms>



JSTOR

Taylor & Francis, Ltd. and Plains Anthropological Society are collaborating with JSTOR to digitize, preserve and extend access to *Plains Anthropologist*

HISTORICAL ARCHAEOLOGY AND ETHNOLOGY

G. Hubert Smith, Chairman

CONCLUSIONS ON DATING AND IDENTIFYING GUN LOCKS FROM ARCHAEOLOGICAL SITES

T. M. Hamilton

Attempts to identify gun locks by inspection or metallurgical analysis have been disappointing to date. On the other hand, removing the rust and treating the surfaces of the lockplates with acid to bring out the names of the locksmith, proofmarks, and sometimes the actual date of manufacture, have been gratifyingly successful. However, for best results it is absolutely essential that all rust be removed as soon as possible after excavation, since iron artifacts not only continue to rust when placed in a presumed dry storeroom - a fact which is well-known - but rusting is actually accelerated beneath the individual scales of rust, resulting in deep pocks which make it impossible to read the markings.

From the accumulated evidence to date it seems that the electrolytic method described in Plenderleith's article "The Conservation of Antiquities and Works of Art" and summarized in Missouri Archaeologist, Vol. 22, appendix to "Indian Trade Guns" is preferable to the electrochemical. It is further recommended that (a) the iron object be tested with a magnet first to determine whether enough iron is left to justify cleaning; (b) cleaning of the artifact should be limited to merely washing off the dirt before sending it direct to the laboratory; (c) the laboratory should remove only enough rust to uncover a spot of metal and insure electrical contact; (d) any mechanical picking off of rust flakes should be confined to the final stages of cleaning; (e) polishing and etching to raise markings should be done before the surface is sealed from the atmosphere; and (f) neither heated lac-

quer nor melted paraffin should be used because of fire hazard. Melted ceresin, a microcrystalline wax, should be used.

Missouri Archaeological Society
Miami, Missouri

MANDAN CULTURE HISTORY

W. Raymond Wood

The goal of the research outlined here was to isolate some of the factors which shaped Mandan culture history, thereby providing the basis for what is felt to be a more detailed general hypothesis to comprehend the trends in the history of that group. This required, first, a re-study of the available data relating to prehistoric villages regarded as the cultural predecessors of the Mandan. The syntheses of Will and Hecker, and of Bowers were found to be perceptive indices to the chronology, periods, and rate of change in Mandan history. The increase in the available data has required only slight refinements and modifications of these pioneer efforts, and it is felt that we now possess a cultural sequence which is essentially sound.

The major hypothesis investigated was that historic Mandan culture emerged about 1500 A.D. under the impact of trade and contact with (1) sedentary village peoples deriving from the Central Plains, and (2) with adjacent pedestrian nomads. The nomads were probably responsible for the coalition of the Mandan into compact, fortified villages during a period of climatic dessication, and for more elaborate expressions of Mandan solidarity. The contacts with down-river village groups provided new alternatives for a number of Mandan traits. Historic Mandan culture, then, is believed to have emerged as a result of two separate but contemporaneous fac-

tors: cultural cohesion deriving from nomadic aggression, and acculturation traced to adjacent village populations.

University of Oregon
Eugene, Oregon

THE HARMON SITE
(39MO42)

Jon Muller

The purpose of the report is to make available data collected at the Harmon site in 1941 by Thad. C. Hecker. The site is a double village site with one area on a high terrace and the other on the slope below. The lower area was fortified with a palisade. A house excavated in the upper area was circular with a central fireplace and a post-lined entrance way. Position of the center posts was not determined. Analysis of the pottery collection from the upper part of the site showed general similarities to late material in the Northern Plains. On a ceramic basis the site is late, but it cannot be definitely assigned to any group. Hecker suggested that the site is of the Awaxawi band of the Hidatsa on the basis of Lewis and Clark's entry for March 10, 1805.

University of Kansas
Lawrence, Kansas

NORDVOLD I: A PRELIMINARY
EVALUATION

Richard A. Krause

During the 1961 field season the University of Nebraska Summer Field School sampled two middens at Nordvold I, (39CO31). The site, a small earthlodge community, is one of the 5 so-called Nordvold sites just above the confluence of Oak Creek and the Missouri River a few miles north of Mobridge, South Dakota. Artifacts included pottery, worked stone, worked bone, and European metal goods. The artifact assemblage was similar to those at the Phillips Ranch, Buffalo Pasture, Four Bears,

and Leavenworth sites. While suggesting a relationship to all these, the assemblage most closely resembled those at Leavenworth and Four Bears, being particularly close to the latter, especially in ceramics and settlement pattern.

University of Nebraska
Lincoln, Nebraska

THE MOUAT CLIFF BURIALS
(24TE401)

Robert L. Stephenson

Members of the Billings Archaeological Society excavated a small rock shelter in Treasure County, Montana, some 70 miles northeast of Billings, on July 30, 1961. This tiny shelter, only 12 feet by 8 feet, situated on a ledge of a sandstone outcrop along the north edge of the Yellowstone River valley, had been used, less than a century ago, as a burial crypt and contained the well preserved remains of 6 individuals - 2 adults, 3 children, and 1 reburial. With the cooperation and help of the landowners and lessor (the Mouat Brothers) and their families, who discovered the site several days before, the Society members removed the burials and accompanying grave goods and are now preparing a report on the material. The grave goods are unusually elaborate and well preserved. Blankets, a beaded shirt, a flintlock rifle, beaded leggings, a catlinite pipe, a wooden pipe, necklace beads, wooden bowls, and other objects of interest were found with the burials. The style of beadwork suggests that these were Crow Indians. A date of 1870 on a glass bottle provides a maximum date for the burials. Other objects suggest a minimum date of 1900, though the objects have not yet been thoroughly studied. A complete report of the findings is being prepared by the Society in cooperation with the Missouri Basin project staff and the University of Kansas.

Smithsonian Institution
Lincoln, Nebraska