



Kansas Preservation

Newsletter of the Cultural Resources Division ▪ Kansas State Historical Society



The 2005 Kansas Archeology Training Program field school offers volunteers a rare opportunity to work on a cluster of sites that represents one of the most important archeological finds in the High Plains and perhaps North America.

Article on page 13





Contents

3

Rediscovering the Youngsters of Fort Hays

5

Healthcare at Fort Hays

7

Re-finding the Woodruff Ossuary

10

A New Analysis of Salina's Indian Burial Pit

KANSAS PRESERVATION

Published bimonthly by the Cultural Resources Division, Kansas State Historical Society, 6425 S.W. Sixth Avenue, Topeka, KS 66615-1099.

Please send change of address information to the above address or e-mail cultural_resources@kshs.org.

Third-class postage paid at Topeka, Kansas
Jennie Chinn,
State Historic Preservation Officer
Virginia Wulfschlegel and Christy Davis,
Editors
Tracy Campbell, Editorial & Design Services

Partial funding for this publication is provided by the National Park Service, Department of the Interior. The contents and opinions do not necessarily reflect the views or policies of the Department of the Interior, nor does the mention of trade names or commercial products constitute an endorsement or recommendation by the Department of the Interior.

This program receives federal funds from the National Park Service. Regulations of the U.S. Department of the Interior strictly prohibit unlawful discrimination in departmental federally assisted programs on the basis of race, color, national origin, age, or handicap. Any person who believes he or she has been discriminated against in any program, activity, or facility operated by a recipient of federal assistance should write to: Office of Equal Opportunity, National Park Service, 1849 C Street NW, Washington, DC 20240.



Conference Schedule at a Glance

Thursday, May 5, 2005

- 9:00 a.m. - 12:45 p.m. Registration and guided tours of museum exhibits
- 1:00 p.m. - 1:30 p.m. Welcome and opening session
- 1:30 p.m. - 2:15 p.m. Dan Nagengast, Kansas Rural Life Task Force
- 2:15 p.m. - 3:00 p.m. Megan Brown, Historic Preservation Grants, National Parks Service
- 3:00 p.m. - 4:00 p.m. Panel discussion: Preservation Easements
- 5:00 p.m. - 7:30 p.m. Kansas Preservation Alliance reception and awards at the Great Overland Station

Friday, May 6, 2005

- 8:00 a.m. - 9:00 a.m. Breakfast
- 8:30 a.m. - 12:15 p.m. General session
- 8:30 a.m. - 9:20 a.m. Royse Yeater, National Trust for Historic Preservation Neighborhood Schools Preservation
- 9:30 a.m. - 10:20 a.m. Don Chen, Executive Director, Smart Growth America National Vacant Properties Campaign
- 10:45 a.m. - 11:20 a.m. Brenda Spencer, Historic Schools Survey in Kansas
- 11:30 a.m. - 12:05 p.m. Anne Bauer, Archeology and Historic Schools
- 12:05 p.m. - 1:30 p.m. Lunch
- 1:30 p.m. - 4:30 p.m. General session
- 1:30 p.m. - 2:30 p.m. Kristen Ottesen, Historic Theaters
- 2:30 p.m. - 3:45 p.m. Panel Discussion: Introduction to Tax Credits and Case Study in Tax Credits
- 3:45 p.m. - 4:30 p.m. Robert Hoard, Introduction to GIS Coverage
- 6:00 p.m. Annual Banquet
Keynote Address: Jane Holtz Kay, author of *Lost Boston* and *Asphalt Nation*

Saturday, May 7, 2005

- Concurrent Sessions:
- 9:00 a.m. - 12:00 p.m. Training for Preservation Commissions and Reviewers
 - 9:00 a.m. - 12:00 p.m. Technical Issues in Historic Preservation: Windows/Paint
 - 9:00 a.m. - 12:00 p.m. Researching your historic property with guidance on writing a National Register nomination.
 - 1:00 p.m. - 4:00 p.m. Tour of Topeka – selected historic sites

All subscribers to Kansas Preservation will receive a conference registration packet in March. To request additional packets, please call (785) 272-8681 Ext. 437.

Historic Preservation Conference Offers Something for Everyone

Join us for the 2005 State Historic Preservation Conference, May 5-7, 2005, at the Kansas History Center in Topeka. This year's theme is "No Style Left Behind: Saving Historic Schools and Communities." The program is packed with sessions on funding, architectural history, and technical guidance. The information on the opposite page offers a sneak peek to *Kansas Preservation* subscribers. All subscribers will receive an official registration packet this spring.

Keynote Speaker

Author and journalist Jane Holtz Kay will be the keynote speaker at the banquet on Friday, May 6. Kay is an architecture critic for *The Nation* and has written extensively on the built and natural environment. Her books include *Asphalt Nation: How the Automobile Took Over America and How We Can Take it Back* and *Preserving New England*.

Conference Themes

In addition to general sessions on philosophy, funding, and technical issues, the conference offers four sessions on historic schools. Discover the findings of a recent statewide schools study; hear about the nationwide effort to preserve neighborhood schools; explore historic

schools from an archeologist's perspective; and learn how to fund the reuse of vacant school buildings. Architects can earn CES units for most sessions.

Lodging

The official hotel for the conference is AmeriSuites, 6021 S.W. Sixth Avenue in Topeka. Lodging reservations may be made now by calling (800) 833-1516. The room rate is \$65 per night. Be sure to state that you are with the State Historic Preservation Conference to ensure that you receive the group rate. Space is limited, so please make reservations early.

Off-Site Programs

On Thursday evening, May 5, the Kansas Preservation Alliance will hold a silent auction and award presentation at the newly restored Great Overland Station. All conference registrants are invited to attend.

The conference committee has scheduled site visits to Topeka High School, Fire Station #2 (home of the Kansas Trial Lawyers Association), the Brown v. Board of Education National Historic Site, and the Kansas Statehouse (currently under restoration). Space for the tours is limited, so reserve early.



Christy Davis

Davis Named Acting Division Director

Kansas State Historical Society Executive Director Jennie Chinn named Christy Davis to the position of acting director of the Cultural Resources Division effective December 19.

"I look forward to helping provide the support the staff needs to facilitate the preservation of the state's archeological and architectural resources," said Davis, who has been on the CRD staff since 1999, serving as the assistant division director since 2001.

During her tenure at KSHS, Davis has taught a series of courses at various Kansas Archeology Training Program field schools; assisted Certified Local Governments; reviewed projects in accordance with state and federal preservation laws; and helped develop funding programs, including the state rehabilitation tax credit program. Assisting in editing *Kansas Preservation* is one of her new duties.

Dick Pankratz, who formerly held the position of division director, retired in December after thirty-four years at the KSHS.

Sarah Martin Joins Cultural Resources Staff

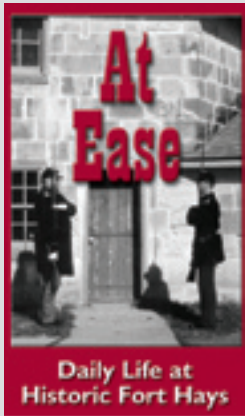


Sarah Martin

Sarah Jackson Martin, a native of Abilene, began her position as a grants reviewer for the Heritage Trust Fund on December 20, 2004.

Martin earned her bachelor's degree in history from the University of Kansas and her master's degree in history and historic preservation from Middle Tennessee State University. While at MTSU, Sarah worked with the Tennessee Civil War National Heritage Area where she served as the coordinator of the Heritage Development Institute, an educational initiative of the Alliance of National Heritage Areas. Her research interests include American Indian history, the interpretation and preservation of cemeteries, and heritage area development.

Sarah and her husband Jack live in Lawrence.



Rediscovering the Youngsters of Fort Hays

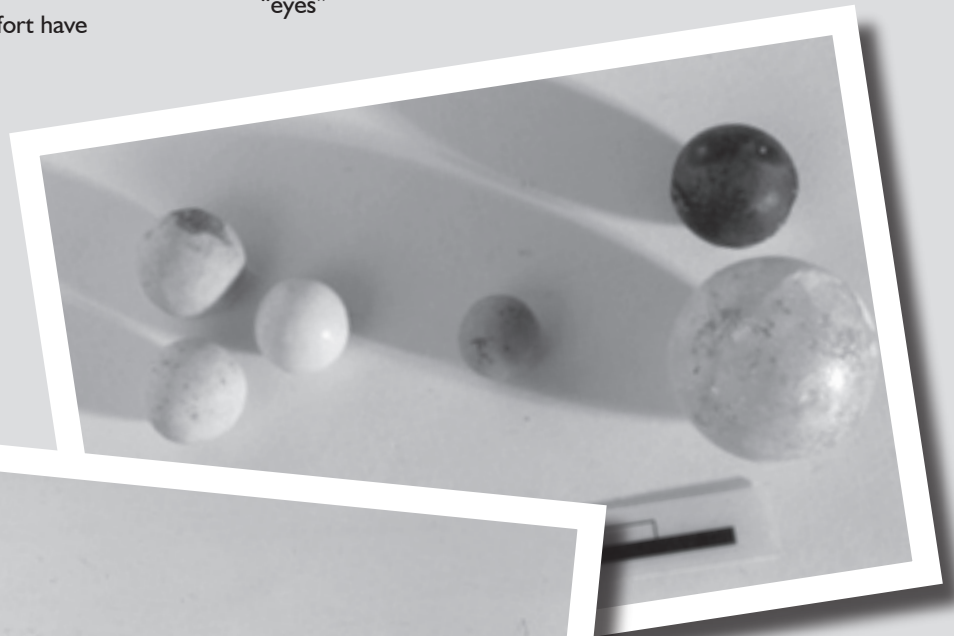
The soldiers rode out earlier in the day, but the fort was not vacant. Several boys were gathered under the shade of a building porch, concentrating on their game of marbles. The time was the 1870s and the place was Fort Hays.

The fort was established in 1865, immediately after the Civil War, and was not abandoned until 1889. Fort Hays was one of many forts constructed to protect the various trails leading west.

Archeological investigations at the fort have unearthed artifacts that help illustrate how life was lived in those times. My task as a volunteer at the Kansas State Historical Society's archeology laboratory is sorting through boxes and finding objects that tell a story. Of particular impact on me are a number of items

used by children.

Consider the marbles with which the boys played on that summer afternoon. At least three styles are represented in the Fort Hays collection. Earthenware or pipe clay marbles are plain white and sometimes are not perfectly round. Stoneware marbles, especially Benningtons, were popular. They are covered with an irregular brown glaze, often with "eyes"



(Above) Marbles (left to right): earthenware or pipe clay, Bennington stoneware, glass with spiral.

(Left) Little hostess toy pot metal teacups.

where they touched each other in the kiln. A third type is glass with spirals or helixes in them. It is so easy to visualize a youngster 130 years ago, kneeling in the dust and hoping to make his next shot.

There's also a great little cast metal cannon, which must have sent a thrill through the young boy who received it for Christmas. And what boy would be without a pocketknife!

There are decorations from children's clothing, too. One strap fastener has a beautiful lion etched on it, while another piece, apparently part of a buckle, shows a wonderful elephant. A lovely enameled flower button reminds me of my daughter as a toddler many years ago. Holding this sweet button, I suddenly feel close to the little girl at the fort long ago. The fort's little girls further come to life when I touch the wee metal cups from a young hostess' toy tea set.

Also in the boxes are the remains of a harmonica and a mouth harp. Of course, musical instruments were played by adults as well as children because music was such an important diversion for the monotonous hours of fort life.

So as I sort through and touch these appealing objects, I clearly relate to each of them. Analysis leading to further knowledge of the times is important, but for me the personal reaction is the very heart and pulse of archeology.



(Top) Pocketknife.

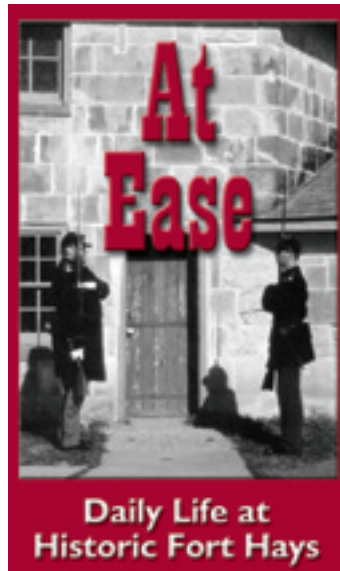
(Middle) Cast metal toy cannon.

(Bottom) Lion and elephant decorations for children's clothing.

This article was prepared by Marshall Clark, a volunteer in the KSHS archeology lab.

Healthcare at Historic Fort Hays: The Battle Between Prescription and Patent Medicines

Today we live in a world where pills are touted as panaceas for our maladies: treating the common cold, improving sexual performance, and sedating us into forgetting our problems. However, a growing number of Americans are becoming increasingly disenchanted with this “drug culture” and are turning to alternative medicines and treatments that employ traditional methods and utilize the natural surroundings. This knowledge is as ancient as humankind itself, yet it has taken many different forms from culture to culture, society to society, and person to person. As I found myself asking more questions about traditional healthcare, I turned to the Kansas State Historical Society’s archeology lab to begin my research on the use of



patent and prescription medicines at historic Fort Hays. I was eager to find out how soldiers within a government organization treated themselves—whether the soldiers trusted the prescription medicines offered by the military establishment or the claims of patent medicines.

Background on Fort Hays

Fort Hays was established in October 1865 and closed in November 1889. The

fort protected travelers on the Smoky Hill Trail. Once trains became the popular mode of transportation, Fort Hays guarded those workers building the Kansas Pacific Railroad from hostiles. Many famous people, including George Armstrong Custer and 1880 presidential candidate General Winfield Scott Hancock, visited Fort Hays.

Healthcare at Fort Hays

There were two main sources for healthcare at Fort Hays: the general hospital and the post trader’s store. Along with Officers Row, those were the main places that glass bottles were found during the 1970 archeological investigations.

The hospital, which opened with just 33 beds, was enlarged in 1870 to accommodate 44 beds. The addition of only 11 beds raises questions regarding the quality of healthcare. While only six deaths occurred between 1870 and 1871, there were many cases of illness, including 26 cases of intermittent fever and 28 cases of diarrhea and dysentery. The amount of illness reported was very minimal, which led me to wonder how many of the soldiers were treating themselves rather than seeking help from the hospital doctors.

The only other place where medicines were available was the post trader’s store, which sold patent medicines, as revealed by the types of glass bottles found at the store. The store consisted of the trader’s living quarters and separate rooms for the officers and enlisted men where they could buy alcohol and enjoy a



(Left) Hoyt’s German Cologne, E. W. Hoyt & Co., Lowell, Mass. The company’s advertisement claimed, “Superior for the Handkerchief, Refreshing for Invalids, Unqualified for the Toilet, Complexion and Bath.”

(Above) Assorted patent medicine bottles.



(Above) Assorted prescription bottles.

(Right) Dr. Kilmer's Swamp Root Kidney, Liver & Bladder Remedy, Binghamton, NY.



(Below) Assorted cologne bottles.



game of cards or billiards. The store sold everything from medicines to hats and blankets to satisfy the fort's occupants.

Nineteenth-century Medicine

During the nineteenth century, there were many popular forms of healing. Some have carried into the twenty-first century, while others simply lost popularity. Some healing techniques of the early-nineteenth century were considered "heroic medicine;" cupping, purging, sweating, and administering toxic (and sometimes addictive) drugs were used. This was also the time when botanic medicines, homeopathy, and chiropractic healing all became popular. At Fort Hays, healthcare never incorporated the "heroic medicines" but rather concentrated on elixirs or patent medicines.

Because I focused mainly on glass bottles, I was left to compare the difference between prescription and patent medicines. In the 1850s, patent medicines infiltrated the market with a catalogue of over 1,500 elixirs. Some remedies might have been helpful; however, others were just sugar water and flavoring, providing only a placebo effect. Even though some elixirs contained plants of pharmacological value, many doctors over- or under-prescribed them, causing many problems with the doses.

An interesting study shows that the human body can cure itself 80 percent of the time, so charlatans selling patent medicine had biology on their side!

The doctors of the time doubted the effectiveness of the elixirs, claiming that those who self-dosed might kill themselves inadvertently, as their knowledge was limited. However, during this time period consulting a doctor was so costly and the therapy was so brutal that cheap and relatively successful patent medicines were popular.

Artifact Analysis

I documented a sample of 247 bottles, including 33 cosmetic bottles and 214 medicine bottles. More specifically, there were 96 prescription medicine bottles, 84 patent medicine bottles, and 24 chemical bottles.

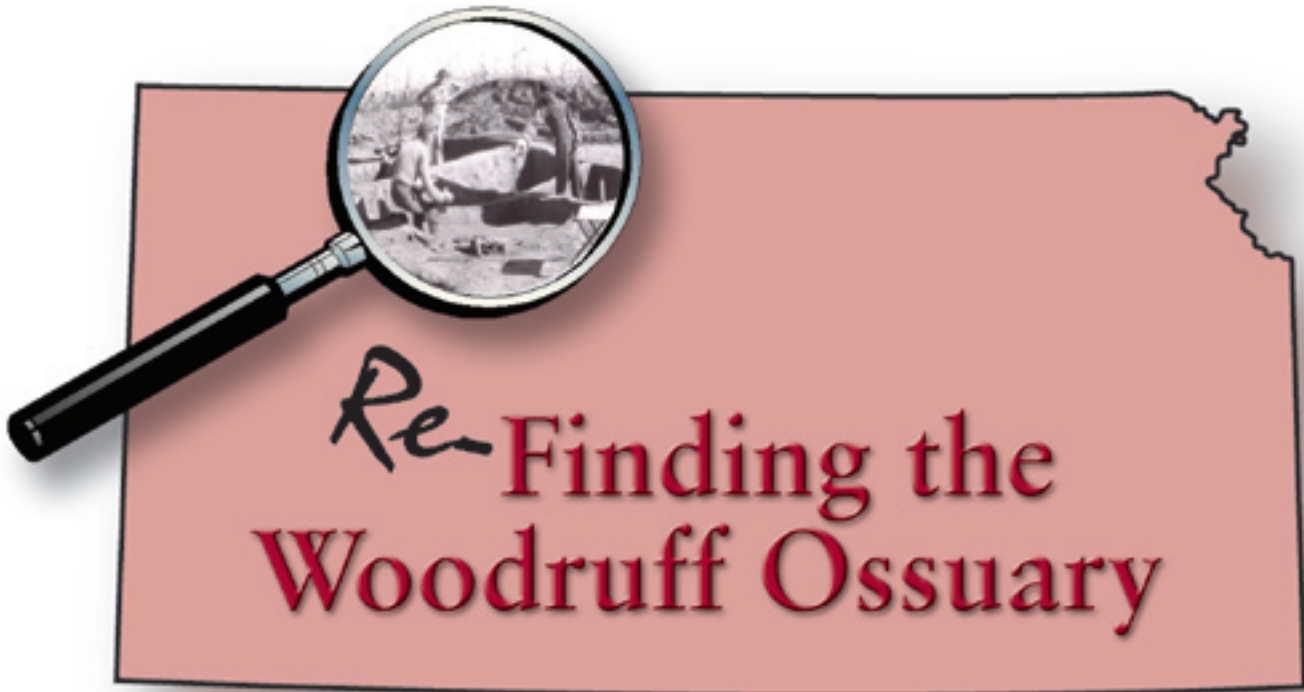
Within the houses on Officers' Row,

the following bottles were found: 28 patent medicine bottles, 27 prescription bottles, 20 cosmetic bottles, and 7 chemical bottles. The bottles recovered from this area indicate that there was a balance between self-healing and seeking medical treatment.

The hospital yielded 47 prescription bottles, 24 patent medicine bottles, 5 chemical bottles, and 2 cosmetic bottles. The store had 10 prescription bottles, 4 patent medicine bottles, a cosmetic bottle, and a chemical bottle.

I was astonished that trust was placed about equally in the hospital and the store. The trader was in no way a healthcare provider—just a distributor—whereas the hospital doctors were trained healthcare providers. I believe that certain groups of people chose the

Continued on page 9



It was definitely a hot summer day in north-central Kansas on July 14, 2004. Nevertheless, I was exhilarated to finally find myself standing on the site of the long-lost Woodruff Ossuary, listening to an eyewitness account of the excavations carried out there in 1946 under the direction of Nebraska archeologist Marvin F. “Gus” Kivett. My informant, John Knappe, had been only eight years old at the time, but he still remembered the event and the location with certainty and exactitude. “This is the spot, right here,” John said. “Their tents were right over there, into the field a little ways, and the excavations took place right here where we’re standing.”

This was an exciting moment, partly because of the significance of the Woodruff Ossuary, but also because it was a “lost” site—for many years, we simply did not know its precise location. This was particularly surprising because the Woodruff Ossuary itself was a particularly notable burial site and its investigation was a landmark development in the history of Central Plains archeology.

The Woodruff Ossuary was a large communal burial pit, created during the Woodland time period, apparently around 1,400 years ago. The ossuary contained

the remains of at least sixty-one different individuals of Keith Focus cultural affiliation. Keith Focus is the archeological term assigned to a Plains Woodland manifestation of hunting, gathering, and incipient horticulture, centered in western Kansas and Nebraska and believed to date from A.D. 400 to 900.

Virtually all of the individuals found in the ossuary occurred as secondary burials, representing the partial remains of individuals that decomposed elsewhere and were brought to the pit to be scattered about the floor of the ossuary or packed in small pits contained within the larger pit. One rather spectacular primary burial (an individual buried soon after death) was also present. Known as “the beaded boy,” this individual was covered with hundreds of shell beads that were strung together and wrapped around the body. In addition to these finds, the ossuary contained thousands of other freshwater mollusk shell beads in various stages of manufacture, along with projectile points, pottery, and various other items, including ornaments made of marine shell from the Gulf of Mexico.

It seems incredible that the exact location of the site was unknown for so long. Until quite recently the Master Site File, maintained by the Kansas State Historical Society (KSHS), contained no

site form for the Woodruff Ossuary, in part because the site was investigated at such an early date, long before a system was established in Kansas for housing and maintaining site files. The site was excavated as part of a Smithsonian Institution River Basin Surveys investigation, but a check with the Nebraska State Historical Society, which acquired many of the River Basin Survey files and served as Kivett’s place of employment

This was an exciting moment, partly because of the significance of the Woodruff Ossuary, but also because it was a “lost” site—for many years, we simply did not know its precise location.

for many years, revealed no information. If Kivett ever filled out a site form, it does not appear to be within easy grasp of modern researchers.

Kivett did produce a formal excavation report, published in 1953 in Bureau of American Ethnology Bulletin 154. He gave no legal description for the site and provided only a few details as to its location. In fact, the location description in Kivett’s report proved to be maddeningly non-specific when I began my search for the site about ten years ago. It seemed obvious from the name that the site was somewhere near the small town of Woodruff in Phillips County, and Kivett did

Randy Thies is a highway archeologist with the Kansas State Historical Society. For many years, he has had an interest in Kansas burials, both prehistoric sites and historic cemeteries.

specify that the site was a short distance south of the Nebraska/Kansas state line on a terrace on the north side of Prairie Dog Creek. This narrowed down the possibilities to two different mile-long stretches of land, one of them directly north of Woodruff and the other about a mile to the west.

The exact location of the Woodruff Ossuary was not a matter of pressing concern for many years, mainly because it was believed that the site had been completely excavated, leaving no reason for any further investigations. However, renewed interest emerged in late 1994, when the KSHS was asked to conduct archival research to determine the location of burial sites associated with federally funded reservoirs. Based on the information at hand, our “best guess” assessment was that the site was north of Woodruff.

Being a student of Kansas burial sites, I wanted to find out more. It was obvious that to accurately locate the site would require some sort of fieldwork combined with interviewing local residents. Unfortunately, my job as a project-focused highway archeologist did not allow much time for that, so I approached the problem by requesting assistance from an amateur archeologist, a member of the Kansas Anthropological Association (KAA), who lived in the area. She questioned several local residents and artifact collectors, and based on the information they provided her—thus illustrating the sometimes sadly undependable nature of oral history accounts—she pinpointed an area south of the creek and a mile west of Woodruff.

I assumed that this location was correct—after all, who would know better than local residents—and so the matter languished for nearly another decade. Finally, in early spring 2004, a highway project took me to Phillips County and gave me a chance to visit the purported site area. My colleague Tim Weston and I contacted the relevant landowners west of Woodruff and obtained permission to walk their land in search of the site. We talked for some time with the nearest resident, who had lived there all his life but was not old enough to remember the

1946 excavations. He knew of no one who would be likely to remember the excavations but said that he would ask a few people and see if anything turned up. He also said—and this should have been a clue to us—that he thought he’d heard that “the old Indian burial ground” was north of town, not where he lived, west of Woodruff.

Determined to stay focused on the area that had been delineated by our KAA informant, but curious as to whether yet another ossuary might be present north of town, we drove up to take a look. Nothing caught our eyes, and, lacking both

turned the situation around: the discovery of field notes, written by one of the archeologists who excavated the ossuary, and the finding of an eyewitness who had visited the site while the excavations were underway.

Mett Shippee’s Field Notes

Jim Feagins, an archeologist associated with the St. Joseph Museum of St. Joseph, Missouri, deserves special thanks for finding and sending copies of Mett Shippee’s field notes pertaining to the Woodruff Ossuary. The notes are part of a large collection of field notes, correspondence, and other such materials housed at the museum as part of the J. Mett Shippee collection. Shippee was a Kansas City man and a major figure in twentieth-century Midwestern archeology. Although lacking in academic credentials, he was a knowledgeable and competent archeologist with extensive field experience, beginning in the late 1930s when he worked with Kivett and others to excavate the well-known Renner and Steed-Kisker sites under the direction of renowned archeologist Waldo R. Wedel. In 1946, Kivett, then twenty-nine years old, hired Shippee, a relatively aged fifty-year-old, to assist in the Harlan Reservoir investigation. This seems to have been a good choice, as it was apparently Shippee who actually found the Wood-

ruff Ossuary. In addition, it was he who excavated the famous “beaded boy.”

Shippee’s notes are a rich source of information about the excavation of the ossuary and contain some stunning personal insights into the personalities involved in the experience—not just the archeologists but also some of the local residents. Considering the large crews common today, it is rather amazing that Shippee was apparently the only person working for Kivett when the ossuary was discovered and tested in August 1946. Later in October and November, when they excavated the ossuary, A. T. Hill, a landmark figure in Nebraska archeology, joined them. Hill was seventy-five years old at the time and apparently not inclined to perform any physical labor;



Excavations at the Woodruff Ossuary in 1946. From left to right: Gus Kivett, Mett Shippee, and Carol Franke.

time and landowner permission to walk over the locale, we returned to inspect the area west of Woodruff. The area south of the creek was low lying, essentially a flood plain, with no suggestion of a terrace. We realized, after rereading Kivett’s site description, the ossuary was supposed to be on the north side of the creek, not the south. However, although higher than the area south of the creek, the field north of the creek was flat and featureless, wholly lacking any evidence of prehistoric use. Thus, our survey yielded nothing on either side of the creek and strongly suggested that this could not be the location of the ossuary.

We returned to Topeka, more puzzled than ever as to the site location. Then within a few months time, two things

instead, he confined his efforts to watching the excavations and commenting on the work—and his comments were not always of a supportive nature. For example, Shippee’s entry for 19 October states, “A. T. sits on a stool all day and looks on. His comments and suggestions are not always conducive to good feeling and good work.” Shippee underlined phrases only when he felt strongly about something, so he certainly must have been unhappy with Hill on that particular day. Unfortunately, there was little he could do about it, for Kivett and Hill apparently sided together on issues, as Shippee’s entry for the following day indicates: “This morning I had to dig and not talk for the Nebraska clique was clicking perfectly.”

Despite the apparent animosity, Shippee and Hill roomed together in a rented house in Woodruff. On 21 October, the crew expanded with the hiring of a local farmboy, seventeen-year-old Carol Franke. It is truly unfortunate that this fact did not emerge earlier in our search for the ossuary, as Franke obviously would have been the ideal informant for telling us the location of the site. Sadly, he died only a couple of years ago, thus closing that avenue of opportunity.

More could be said about Shippee’s notes, but the main point to be considered here is his description of the site location. The area west of Woodruff that had been delineated by our KAA informant was clearly not the spot; according to Shippee, the site was almost due north of Woodruff.

Remembrances of an Eyewitness

Just before learning about Shippee’s field notes, my informant from west of Woodruff informed me that he had found someone who had actually seen the 1946 excavations: John Knape, who was eight years old at the time the investigation took place. As if that were not enough, I also learned that John owns the land on which the site is located. A phone call to John soon revealed the story. In 1946 John’s father farmed the field east of the site. Because they could see the activities going on at the site, the Knapes naturally took an interest in the excavations and often visited to see what had been found. They were not the only ones; according to John, the archeologists’ presence in Woodruff caused quite a bit of “excitement” in town, as might be expected for such an unusual occurrence in such a small town.

Later, when I showed Shippee’s notes to John, some surprising coinci-

dences emerged. For one thing, John’s grandmother owned the house that Shippee and Hill rented. We were amused at Shippee’s description of her as a “chiseling old store keeper woman,” because she charged so much (two dollars a day) for what Shippee considered to be “a damned old wreck of a house.” Not surprisingly, it was A.T. Hill who had made the arrangements.

I was delighted to learn that John owns the land on which the site is located, thus solving the problem of getting landowner permission for survey. We agreed to visit the site as soon as possible and in July 2004, due to yet another coincidence (a highway project just outside of Woodruff), John and I finally were able to join forces and inspect the site. I was happy to find that John’s memory of the site coincided nicely with Shippee’s notes; the spot John took me to was located almost directly north of Woodruff.

Often I have had a site informant say, “I can take you right to it” and then offer that embarrassed refrain, “Gee, I don’t know, everything looks different than I remembered it.” But in this case, there was no hesitation and no questioning of the situation. John took me straight out to the spot he remembered and then proceeded to point out the exact location of the ossuary and the tents (probably used for camping during the August testing investigation) that were erected nearby.

Strangely, we found some discrepancies between Knape’s location and the distances from the state line listed by both Kivett and Shippee. Kivett’s distance was half of that delineated by Knape, and Shippee’s was half the distance listed by Kivett. With Shippee and Kivett being so different in their estimates, however, I am inclined to place my belief in Knape’s location, especially since it matches some of the other landscape descriptions recorded by both Shippee and Kivett. In addition, a close examination of the photographs in Kivett’s report reveals one other problem: the distant shot of the site (Plate 16a) is clearly a reversed image. Errors did occur in the reporting of the site. In the end, I am confident that the spot on which I stood with John Knape is, in fact, the location of the ossuary.

Today, there is nothing to see of this once-rich site. Rows of soybeans march across the site and between the rows there is no hint of the ossuary or of the 1946 excavations. Whatever was missed in the excavations seems to have been picked up by artifact collectors. If not for Mett Shippee’s notes and John Knape’s memory, the Woodruff Ossuary would remain a “lost” site.

Healthcare at Fort Hays

Cont. from page 6



Prescription bottle from C. Lewis Diehl, Lewisville.

store over the hospital, or vice versa, based upon socialization. Because the store offered a place to drink and socialize, this interaction would encourage soldiers to further trust the store to provide cheap and adequate medicines.

The relatively low death rate throughout the duration of the fort seems to indicate that the soldiers benefited from balanced health treatment, knowing to place their trust in the hospital when patent medicines were not effective against certain illnesses. This pattern is not new in society—there always has been knowledge about plants and natural means of healing—however, it does show that in the past there have been more balanced methods of integrating new information. Evidence such as this can help modern society learn that there is no single way of treating disease or doing anything. Due to diverse and readily available methods of healing, sickness at historic Fort Hays was controlled and the death rate was very low.

Nikhil Parulkar is in his fourth year at Washburn University, majoring in cultural anthropology. After graduating in May, he plans to attend graduate school this fall.

A New Analysis of Salina's Indian Burial Pit



Once a tourist attraction aimed at educating the public about Indian lifeways in the Smoky Hill River valley, the Salina Burial Pit continues to reveal new information about the daily lives and burial traditions of the Smoky Hill phase peoples.

Perhaps the most famous, and certainly the most widely known, archeological site in Kansas is Salina's Indian Burial Pit, also known as the Whiteford site after the site's excavators, Guy and Mabel Whiteford. Now reburied by the State of Kansas under a negotiated agreement with the Pawnee Nation of Oklahoma, this American Indian cemetery had a fifty-three-year (1936–1989) run as one of the premier tourist attractions in central Kansas. The cemetery was not exhibited alone, as the building that housed it also held exhibits about the people who created the cemetery and thus served as something of a museum of local archeology. These exhibits were based on the results of the Whitefords' earlier work on a lodge site about a third of a mile away. The tourist attraction's purpose, therefore, was not to sensationalize the dead, but rather to educate the public about Indian lifeways in the Smoky Hill River valley centuries before the first European (Coronado in 1541) entered the region and, for that matter, hundreds of years before Central

Donna Roper is a contract archeologist and an adjunct professor of anthropology at Kansas State University. She is heavily engaged in research on several aspects of Middle and Late Ceramic period prehistory in Kansas and Nebraska.

Plains peoples were living in the larger nucleated earthlodge villages, such as the one preserved at Pawnee Indian Village in Republic County.

In spite of its educational mission, the Whiteford site has never been very well understood. The Whitefords did publish a small booklet about it and the nearby lodge in 1937, at which time the cemetery excavation was still in progress. They issued a revised edition in 1941 after the excavation was complete. In 1940, Waldo Wedel of the Smithsonian Institution made a burial-by-burial and funerary object-by-funerary object record of the materials within the cemetery. He devoted 12 pages of his 1959 book, *An Introduction to Kansas Archeology*, to this site, but that really was an overview, not a detailed analysis. Neither Wedel nor any other professional archeologist paid further attention to the cemetery.

Examining the Archeological Evidence

In 1990, though, as the state prepared to rebury the remains, archeologists from the Kansas State Historical Society were given thirty days to conduct a final inventory of the skeletons and funerary objects. At this time, they described and sketched each burial and funerary object, in considerably greater detail than Wedel

had, and made an extensive photographic and videotape record of the materials. A physical anthropologist working with them assessed the age, sex, and several other observable characteristics of each set of remains. All this was done without moving the remains from where they lay. Other commitments prevented the archeologists from preparing a final report of the site based on the data they had gathered. In the year 2000, the KSHS contracted with me to prepare that report.

Several years later, a report is complete and has entered the process that will lead to its publication in 2005. Preparation of the report took several years, in part because the scope of the project grew considerably. The KSHS had asked me to review the modern history of the site as part of the study. This history proved to be far more complex than most people realized and to hold considerable interest in its own right. Part of the story is told in a biographical piece I wrote about the Whitefords and their archeological work in central Kansas. That piece appeared in the winter 2003 issue of *Kansas History*.

I also diverted myself from studying the Indian Burial Pit itself to analyze and write up the results of the Whitefords' excavations on five lodges, two of them near the cemetery, the other three to the north in Ottawa County. That study appeared in the 2001 volume of *The*

Kansas Anthropologist. I later found this study of the lodges to be absolutely critical to putting the cemetery in context and assessing its significance. To describe the cemetery, I used not only the records of the 1990 KSHS study, but also the Whitefords' own records and copies of the notes that Waldo Wedel made in 1940. Although the cemetery had suffered little attrition from 1940 to 1990, information about some of the objects had become a little fuzzy. Some parts of Wedel's records proved to be essential in correctly matching some funerary objects to the Whitefords' designations for them and to account for everything known to have come from the cemetery.

The sources of data are rich, but the data themselves are of variable quality. This cemetery had accumulated over a period of perhaps a century or more in the early second millennium, so it is hard to imagine any burial mode other than the placement of bodies in individually dug graves. Unfortunately, the way the cemetery was excavated in the 1930s did not permit the delineation of the graves. This meant that it was impossible to determine the sequence of interments. Having that sequence would have allowed me to see if burial practices changed over time. More critically, being able to delineate individual graves also would have made it possible to determine the associations among funerary objects and individuals. Delineation would also make it easier to determine if objects really were associated with individuals or if they were offerings placed in the cemetery but not necessarily with a specific individual. In spite of these and other limitations, it was possible to not only describe the cemetery and its contents, but to analyze its general structure and assess its significance.

The Burial Pit Site

The Whiteford site was built into the natural rise of a sand dune adjacent to the Smoky Hill River, just upstream from the confluence of the Saline River with the Smoky Hill River. It represents the cemetery for a late twelfth-thirteenth century community residing in that portion of the Smoky Hill River valley. Communities at that period throughout the Central Plains were composed of individual homesteads or farmsteads, dispersed along the front edges of terraces overlooking river floodplains. It can be difficult to identify a single community given the diffuse nature of settlement, as well as the possibility of movement and reoccupation of previously used and abandoned areas by later people of the same cultural tradition.

Lodges surrounded the Whiteford site cemetery, and more lay beyond the immediate cemetery vicinity. The logical presumption is that these lodges were the dwellings of the people buried in the cemetery; but here is where my study of the Whitefords' lodge site excavations and examination of other collections from nearby sites became essential. From that study, I could show that these lodges and the cemetery were related without relying on an assumption. The key was that the ceramic styles represented at the lodges and the cemetery exactly matched one another and, importantly, formed a distinct and spatially restricted subset of the styles used by people over a wider area of the Kansas River basin. This considerably strengthened the interpretation of the cemetery.

My estimate of the number of people interred in this cemetery is 151 individuals, almost one-third of them infants or children, a few of them adolescents, and about three-fifths of them adults twenty years of age or older. Males and females were equally represented. Almost exactly two-thirds of the individuals were given primary burial, which is to say they were buried in the flesh shortly after they died. The bodies of these individuals were flexed, with the knees drawn up perpendicular to the torso or even up to the chest, and the arms down by the side, over the abdomen, or in front of the face. The body was then laid usually with the head to the south. The side it was laid on and, therefore, the direction it faced were randomly determined. The other mode of burial was secondary burial of the cranium only, which is to say the skull without the lower jaw. Crania, too, were laid with the top of the head to the south and randomly with regard to side. Extensive analysis of the associations of age and sex with observable aspects of burial



Among the few funerary objects found was this vessel. It is similar to the lodge site vessels except for its uniquely ornate decoration.

treatment showed that neither age nor sex was a factor in determining who received primary or secondary burial or in how the body was prepared and positioned. Overall, therefore, the analysis suggested that everyone in the community, regardless of their sex or their age at death, was eligible for burial within this cemetery and that everyone was similarly treated in terms of how the body was prepared for burial and actually buried.

While primary and secondary interments lie at varying depths, it is because graves were dug to varying depths from a single surface, so the purported layering of burials, shown on photographs and mentioned in some older promotional materials, is an illusion. The primary burials were randomly distributed in a discrete area of the sand dune—that is, they were neither bunched together nor uniformly spaced. Many secondary burials, however, were placed in compact groups at several places in the cemetery and almost certainly represent episodes of group interment. I was able to detect some differential distribution within the cemetery according to age and sex.

Funerary objects were not particularly numerous. Ceramic vessels, usually small and complete, are the most common funerary object class. The two



Ceramic vessels, usually small and complete, are the most common funerary object class found at the Salina Burial Pit.

I believe that the Indian Burial Pit or Whiteford site cemetery may well be unique in the archeological record of the Central Plains, not just the only example of its kind found to date.

vessels that are not similar to those from the lodge sites include one bowl section from a vessel obtained from contemporary people in the Oklahoma-Arkansas-Louisiana-Texas area and one vessel that is similar to the lodge site vessels except for decoration so unusual as to be truly unique—I suspect that it is a local attempt to imitate fine pottery from that same area to the south. The second most common artifact type is shell beads, some of them strung as necklaces. A few bone or shell pendants occur, usually with beads. Several very large chipped stone knives are finely crafted and were ceremonial rather than functional. Other knives are like those from the lodges and would have been suitable for use. A few other objects are single specimens of objects of types common in the lodges. A small quantity of corn was found in a restricted part of the cemetery. Analysis of the apparent associations of types of funerary objects with individuals of varying age and sex showed no consistency of association. Except for a few such instances as a necklace around an individual's neck, though, I question whether most funerary objects really were placed with a specific individual or just appeared that way and instead were more general

offerings to the collective. In fact, when I looked more generally at the distribution of objects, I did find that the major artifact classes differentially distributed within parts of the cemetery.

In bringing together the analyses of various aspects of the cemetery, I addressed questions related to why the people who built this cemetery did so and why they built it the way they did. Archeologists looking at traditional societies worldwide have found that communal burial areas such as this almost always signal a community that is settled in a specific area and claims exclusive access to the area's resources, burying their dead—their ancestors—in an intentionally and prominently demarcated area to legitimate that claim. A strong inference in its own right, this is fully consistent with the conclusion, independently derived from pottery analysis, that a community maintaining exclusive access to the land is identifiable in the lower Smoky Hill valley in the early second millennium.

Interestingly, though, the subset of ceramic design that marks this community is a virtually complete lack of decoration on vessel rims, something that must be assessed by evaluating whole

site assemblages, not just looking at individual vessel rims. This dearth of decoration in a complete assemblage suggests to me that the people of this community were rejecting identification with their contemporaries in nearby river valleys and maintaining their own distinctiveness. Further, using evidence from both the cemetery and the surrounding lodges, it appears that the community may have been interacting with people to the south, not along the east-west-flowing streams of the Kansas River basin, as were their contemporaries. No wonder, then, that they were maintaining an exclusive claim to their land and its resources and signaling it in such a prominent manner. It was fortuitous, too, that a sand dune, which was both prominent and easy to dig graves in, stood on the front edge of a terrace. There, the dead could repose in the midst of the community members' lodges and, in a very real sense, play an active role in the maintenance of community solidarity and identity.

It is fairly rare to be able to identify a community such as this in the archeological record for this period on the Central Plains. Part of the reason may be that, while many communities expressed their identity through ceramic styles and other distinctive activities, few communities so strongly asserted and maintained the exclusive use of a particular area. I am frequently asked if there are other cemeteries like this out there. My answer is that, for the reasons just given (and others), I believe that the Indian Burial Pit or Whiteford site cemetery may well be unique in the archeological record of the Central Plains, not just the only example of its kind found to date. In this position, it has many implications for understanding the development of Plains societies, as well as the organization of societies of similar scale.

I suspect that the Whitefords always believed that the Indian Burial Pit had many lessons to tell Kansas archeologists if only we could get around to closely studying the evidence. Certainly Waldo Wedel used information from the site to help determine who was in central Kansas in past centuries. In so doing, Wedel was acting in accordance with how archeology was practiced in the middle of the twentieth century. I would like to think that this new and very comprehensive study of the site accords with how archeology is practiced at the beginning of the twenty-first century and that it represents another step in helping us determine how people in central Kansas were living and how society was organized about eight centuries ago.

The field school offers a number of formal classes that can be taken to earn college credit through Emporia State University or simply to learn more about a particular topic. Specific class times will be listed in the registration packet.

Archeological Fieldwork

Instructor: KSHS Archeology Staff

In this field/laboratory course students receive on-the-job training by direct participation in site survey/excavation and artifact processing. Instruction is given concerning the survey techniques, excavation methods (including use of hand tools, removal and preservation of archeological materials, and record keeping), and laboratory procedures. A total of 40 hours of work is necessary to complete the course; up to 20 of these hours can be spent in the field laboratory. To allow for possible rain days, students would be wise to start work on the first day of the project and continue until they have completed 40 hours.

Archeological Site Survey

Instructor: Martin Stein

The survey class provides an introduction to the methods used in the finding and recording of archeological sites. Instruction pertaining to the identification of cultural materials, basic map reading, topographic interpretation, and filling out KSHS site forms is combined with field activities.

Field and Laboratory Photography

Instructors: Tim Weston and Craig Cooper

Through lecture and hands-on experience, this class deals with the photographic documentation of archeological evidence. Photographic equipment, films, techniques for field and specimen photography, the dos and don'ts of digital photography, and the storage and filing of photographs will be discussed. A limited number of 35mm SLR cameras will be provided for instruction. Personal cameras are welcome.

Historical Archeology

Instructor: Anne Bauer

The class provides an overview of the field of historical archeology, which in Kansas includes American Indian, Euro-American, and other sites occupied within the last 450 years. Discussion of methods and theory will be supplemented by an introduction to historical artifacts and possible field trips.

Historic Rural Architecture

Instructor: Historic Preservation Staff

Students learn to identify, describe, date, and preserve historic barns, outbuildings, and farmsteads.

Westward Ho to Kanorado!



During the 2003 field season, a concentration of in situ mammoth bones was uncovered in excavation units in the lower level at 14SN105.

Less than one more mile west and the 2005 Kansas Archeology Training Program (KATP) field school would be in Colorado. But by staying just east of the state line, project volunteers will have a rare opportunity to work on a cluster of sites that represents one of the most important archeological finds in the High Plains and perhaps North America.

The Kanorado locality is in Middle Beaver Creek valley near the community of Kanorado in northwestern Kansas. At Kanorado, three stratified sites—14SN101, 14SN105, and 14SN106—are within several hundred meters of each other. Artificial channels excavated by the Kansas Department of Transportation nearly 30 years ago exposed lithic artifacts and the remains of extinct late Pleistocene fauna (mammoth and camel) in alluvium beneath a low terrace of Middle Beaver Creek.

The Denver Museum conducted excavations at Kanorado in 1976 and

1981, but that effort focused on faunal remains; the presence of possible artifacts was only casually noted. However, in 2002 Dr. Steven Holen, curator of archaeology at the Denver Museum of Nature & Science, and Dr. Jack Hofman, associate professor of anthropology at the University of Kansas (KU), conducted limited archeological testing at Kanorado. Their

findings suggested the presence of a Clovis component at 14SN105 and 14SN101.

In June of 2003 and 2004, KU's Odyssey Archaeological Research Program, under the direction of Dr. Rolfe Mandel, became involved in research at Kanorado. With

support from Odyssey, KU and the Denver Museum of Nature & Science combined their research teams and tested 14SN105 and 14SN101. Their excavations revealed the presence of at least two mammoths and a camel in a deeply buried context at 14SN105. Also, artifacts of exotic stone were recorded





(Above) An archeologist works carefully to expose mammoth fibula, vertebra, and rib at 14SN105.

(Right) Archeologists also excavated units in the upper part of the buried soil at the Kanorado Locality.



in a buried soil. A suite of radiocarbon ages, determined on mammoth and camel bones, suggests that the site dates to about 12,200 years before present (Pre-Clovis). However, the stratigraphic relationship of a distinct lithic component and extinct fauna is uncertain. Nevertheless, there is at least one early cultural component at 14SN105, and 14SN101 and 14SN106 also have buried cultural components that may date to Clovis or Pre-Clovis time.

The Kansas Geological Survey, KU Department of Anthropology, and Denver Museum of Nature & Science will join forces with the Kansas State

Historical Society (KSHS) and Kansas Anthropological Association (KAA) for the 2005 KATP field school. With support from the Odyssey Archaeological Research Fund, crews will concentrate on the buried soil at 14SN101, 14SN105, and 14SN106. The objective of this effort will be to address questions raised during previous studies at the locality: How many discrete cultural horizons are represented in and below the buried soil? What are the cultural affiliations and ages of these horizons? What is the nature of the archeological materials? What is the stratigraphic relationship of the cultural materials and faunal remains? What site-

formation processes created the deeply buried archeological record at Kanorado.

In addition to the excavations at the Kanorado locality, the field school will involve an archeological survey of playas and draws in the region, directed by Martin Stein (KSHS) and Dr. Rolfe Mandel (Kansas Geological Survey).

Field School activities, including the artifact-processing laboratory and

This article was written by Dr. Rolfe D. Mandel, director of the Odyssey Archaeological Research Program at the Kansas Geological Survey, and Virginia Wulfkuhle, public archeologist with the Kansas State Historical Society.

Request a Registration Packet

To request a registration packet, mail in this coupon or contact the public archeologist at vwulfkuhle@kshs.org or (785) 272-8681 Ext. 255.

The registration packet will be available in hard copy or on the KSHS web site at kshs.org/resource/katpcurrent around March 10, 2005. The packet contains forms for KAA and/or KSHS, Inc. membership; registration, scheduling, and medical information; options for lodging, camping, and food; a map of pertinent project locations; a list of recommended equipment; instructions for enrollment in formal classes; details about the KAA certification program; and a schedule of accompanying activities.

Registration forms submitted by May 6 qualify for a participation fee of \$20 for KAA and KSHS members and \$80 for nonmembers. After May 6 the participation fee is \$30 for members and \$90 for nonmembers.

Please send me a registration packet for the Kansas Archeology Training Program field school, June 4-19 in Sherman County.

Name _____

Address _____

Telephone number _____

E-mail address _____

Number of individuals in party _____

Westward Ho

Continued from 14

classrooms, will be headquartered at Goodland High School. Although field and laboratory activities continue nonstop for the sixteen-day period, volunteers may participate for a single day or the entire time. Participants must be at least ten years of age, and those younger than fourteen must plan to work with a parent or other sponsoring adult at all times. A legally responsible adult must accompany participants between fourteen and eighteen years of age. The sponsoring organizations do not discriminate on the basis of disability in admission to, access to, or operation of their programs; please make prior arrangements to accommodate individuals with disabilities or special needs with the KSHS public archeologist at (785) 272-8681 Ext. 255.

Last Call for HTF Grant Applications

March 1, 2005, is the deadline for submitting applications for the 2005 round of Heritage Trust Fund grants. To be eligible, applications must be post-marked or hand-delivered to the Historic Preservation Office by 4:30 p.m. on that day.

Properties listed on the National Register of Historic Places or the Register of Historic Kansas Places—except those owned by the federal or state governments—can compete for these funds. The Heritage Trust Fund provides an 80 percent grant with a 20 percent cash match from the applicant. Approximately \$1 million should be available for the 2005 awards.

Questions may be directed to Grants Manager Teresa Kiss at (785) 272-8681 Ext. 216 or tkiss@kshs.org.

Happenings in Kansas

Beyond Lewis and Clark:

The Army Explores the West

December 10, 2004 - August 14, 2005
Kansas History Center and Museum
6425 S.W. Sixth Avenue
Topeka, KS

A blockbuster traveling exhibit marking the 200th anniversary of the Lewis & Clark expedition and its impact on the west. This display is a collaborative effort among the Kansas, Virginia, and Washington State historical societies, the U.S. Army's Frontier Army Museum at Leavenworth, and the U.S. Army Center of Military History.

KAA Certification Seminar

February 12-13, 2005
Smoky Hill Museum
Salina, KS

Kansas Historic Sites Board of Review

February 26, 2005
Kansas History Center Classrooms

Heritage Trust Fund Application Deadline

March 1, 2005.
See information at left.

Flint Hills Archeological Conference

March 11-12, 2005
Council Grove and
Cottonwood Falls, KS

Kansas Archaeology Month

April 2005
The theme is "Faces from the Past."

Artifact Identification and Archeology Lab Tour Day

April 9, 2005
Lobby, Center for Historical Research
Kansas History Center

History and Environmental Fair

April 14, 2005
Kansas History Center
9:00 a.m. - 3:00 p.m.

Join us for an exciting outside adventure at the History and Environmental Fair at the Kansas History Center and Museum! Learn how our natural resources helped to shape the lives of Kansans. Find out how people have, in turn, affected the land and wildlife. Free admission. Rain or shine. For reservations, teacher booklet, and map, call (785) 272-8681 Ext. 414.

Kansas Anthropological Association Annual Meeting

April 16, 2005
Location to be announced.

In Search of Cheyenne, Military, and Other Sites Along the Solomon River

April 16, 2005 (all day event)
Bison Institute of the High Plains
(formerly Morland High School)
Morland, KS
Seminar sponsored by the Kansas State Historical Society and the Highway 24 Solomon Valley Heritage Alliance.

2005 State Historic Preservation Conference

May 5-7, 2005
See pages 1-2.

Kansas Historic Sites Board of Review

May 21, 2005
Kansas History Center Classrooms

Kansas Archeology Training Program Field School

June 4-19, 2005
See pages 13-15.



Return Service Requested

KANSAS STATE HISTORICAL SOCIETY

Cultural Resources Division
6425 S.W. Sixth Avenue
Topeka, KS 66615-1099

NONPROFIT
ORG.
U.S. POSTAGE
PAID
Topeka, Kans.
Permit No. 299