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ANNUAL REPORT

STATE ARCHAEOLOGIST'S OFFICE

July 1986 - ^{June}~~July~~ 1987

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ANNUAL REPORT
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DUTIES OF THE STATE ARCHAEOLOGIST

Duties of the State Archaeologist are specified in MN ST 138, the Field Archaeology Act, and MN ST 307.08, the Private Cemeteries Act. Activities which are legally required under these pieces of legislation are given first priority by the State Archaeologist and her staff.

The State Archaeologist's Office operates as an independent entity and is not part of either the Minnesota Historical Society or the University system. The Field Archaeology Act requires coordination of activities with the Minnesota Historical Society and the Indian Affairs Council. The Private Cemeteries Act specifies joint activities with the Indian Affairs Council.

1986-87 ACTIVITIES

The State Archaeologist's Office has been primarily involved in Field and Office activities pertaining to projects done under the Field Archaeology Act or responses to burial situations under the Private Cemeteries Act, and the development of a field survey and excavation program which involves Native Americans and volunteers.

OFFICE REVIEW

Proposed projects conducted under the Field Archaeology Act were reviewed with the Indian Affairs Council, and recommendations made to the archaeologists and/or the agencies involved. Although the number of license applications (20) declined somewhat from previous years, it should not be concluded that the amount of archaeological activity in the state has slowed. For example, archaeological activity on private lands is not reflected in these numbers, and work conducted through the State Archaeologist's Office and most federal agencies is not reflected.

During the last four years there has been an overall decline in

the number of small contractors working in project-related archaeological survey, and an increasing tendency for project work to be done prior to land acquisition by public agencies. As a point of comparison, in the early 1980s, most licenses related directly to municipal construction projects such as water treatment plants, and were usually done by small private contracting firms.

In addition, these license figures do not accurately reflect the number of projects surveyed in the state, since dozens of projects are conducted by each agency involved, such as the Department of Transportation and the Department of Natural Resources. Programs of these agencies have expanded considerably over the last few years.

Comments on in-progress and completed archaeological work were made as necessary, both by telephone and letter. Where appropriate, as indicated by the Field Archaeology Act and the Private Cemeteries Act, comments and recommendations were coordinated with staff from Indian Affairs. Consultation with Ted Lofstrom, Compliance Officer for the State Historic Preservation Office and Bob Clouse, Head of the Minnesota Historical Society Archaeology Department was on-going as necessary.

The close cooperation of personnel running the Trunk Highway program and DNR's Parks and Trails/Waterways programs has been greatly appreciated by both the SAO and MIAC and has contributed to increased communication between the archaeological and Native American communities.

The State Archaeologist also drafted language for the Department of Natural Resources' proposed Shoreland Management Regulations. This language was included in the Revised version of the proposed Regulations (April 1987), and is designed to include archaeological sites among the resources which need to be taken into consideration when proposals for altering shorelands are considered. If adopted in their present form, these regulations will provide one of the few mechanisms available for protection and data recovery on archaeological sites in private ownership.

FIELD REVIEW

Twenty-two projects required field review: some of these projects required more than one field examination. Slightly over half of these involved known or potential burial sites (both Indian and non-Indian) which are included under the provisions of the Private Cemeteries Act. Only some of the major projects will be summarized here.

FINNISH CEMETERY RESCUE. The largest project involved the removal of 22 burials from an unplatted Finnish cemetery in Itasca County during July of 1986. The burials were threatened with destruction due to bank erosion. This work was done through the State Archaeologist's Office at the request of the Itasca County Board of Commissioners. Part of the work was accomplished

with the cooperation of Hamline University, which provided students through a field school.

Analysis of the well-preserved remains of these early European settlers is being undertaken by Assistant State Archaeologist Dr. Barbara O'Connell, and reburial is scheduled for sometime in 1988. Information from this analysis will contribute to a fuller understanding of conditions encountered by Euro-American groups in homesteading northern Minnesota, and will also provide comparative data for looking at Native American adaptations during the same time period.

AGENCY COOPERATION IN SITE PROTECTION. A most gratifying project involved the cooperation of the Corps of Engineers, Leech Lake Reservation, Forest Service, Soil Conservation District, and the State Archaeologist's Office. This project resulted in agreement on protection for the Mission Point Site, Beltrami County, a privately owned archaeological and cemetery site which was being severely affected by bank erosion.

The SAO provided field review and survey work to determine the location of archaeological deposits and burials within the erosion area, and cooperated with other agencies in designing and obtaining funding for the protection project. The documentation of undisturbed Laurel culture deposits on this site is of particular interest for future research.

The project is scheduled for implementation during the fall or winter of 1987-88, and the SAO will assist in the placement of access roads and in monitoring effects on the site.

PUBLIC INVOLVEMENT

1986 saw the initiation of a major effort to involve local citizens and Native Americans in archaeological work along the upper Mississippi corridor. The project, dubbed "Spirit of the Headwaters," was initiated through the cooperation of the Mississippi Headwaters Board, the State Archaeologist's Office, the Chippewa National Forest, and the Leech Lake Reservation. The Indian Affairs Council was also involved in facilitating the project.

During the summer of 1986 the project began with systematic site survey, based on geomorphic reconstruction of the landscape. Crew from the Leech Lake Reservation were trained by personnel from the State Archaeologist's Office in survey techniques. The project continued into 1987 with intensive testing and excavation at selected sites located during the 1986 season. Crew from the Leech Lake Reservation were trained in excavation techniques, and some of these people have subsequently worked with the State Archaeologist's Office on projects throughout the state.

In addition to the 20 Native Americans working on the project through the auspices of the Reservation, over 30 volunteers assisted in various aspects of survey and excavation, donating over 2,500 hours.

Twelve new sites were located, most of which may relate to the occupation of the area prior to 2,000 B.C. The Ekstrom site, in private ownership, was the focus of major excavations which revealed part of a house floor which may date from prior to 2,000 B.C.. The Knutson Dam site yielded traditionally manufactured Native American ceramics in association with trade goods on a site which has been noted as the location of Yellowhead's village. Yellowhead was the Ojibway leader who showed Schoolcraft the source of the Mississippi. A third site which received intensive testing yielded evidence of multiple occupations from about 2,000 B.C. or earlier through the fur trade.

A report on the 1986 survey is available through the State Archaeologist's Office or the Mississippi Headwaters Board.

The State Archaeologist gave twenty-eight public presentations to groups ranging from small local groups such as County Extension Division meetings, to the Great Lakes Association of Soil Scientists, where she was the banquet speaker at their annual meeting.

"Spirit of the Headwaters" activities were covered by newspapers, television, and radio reports. As usual, activities relating to burials were of particular interest to the media and provided an opportunity to inform the public of laws protecting archaeological and burial sites. Selected examples of media coverage are in Appendix B.

The State Archaeologist also served on various boards and planning committees connected with archaeological preservation and education. For example, she is a member of the State Review Board for the National Register of Historic Places, and served during the year on the planning committee which developed the University of Minnesota conference on "Perception and Presentation" of the past (scheduled for October 1987).

PRIVATE CEMETERIES ACT ACTIVITIES

Due to the accelerating pace of development in Minnesota, the number of cases involving the Private Cemeteries Act increased from 60 in 1985 to 82 in 1986. These cases involved activities ranging from comments on the proximity of known burial mound groups to proposed projects, assistance in the redesign of projects to avoid known burial sites, and authentication of previously unrecorded sites, to the rescue through excavation of threatened cemeteries. Some of these cases are summarized above.

The SAO continued to receive human remains previously held by private citizens. Perhaps the most historically notable of these was the receipt of the remains of "Browns Valley Man" and the artifacts associated with this burial, one of the oldest known from Minnesota. Descendants of the discoverer of these remains brought them to the State Archaeologist's Office where they are being held pending further analysis and determination of disposition. Both the SAO and Indian Affairs were pleased and gratified at the receipt of these remains which are so significant to early Native American history.

The skeletal remains of 44 individuals were received by the State Archaeologist's Office. These remains are from thirteen different locations, two of which are previously known Native American burial mound sites. These remains include 29 Native Americans, 14 Caucasians, and one person of probable Indian-Caucasian mixture.

Analysis of human remains is under the direction of Assistant State Archaeologist Dr. Barbara O'Connell and is done in consultation and agreement with the Indian Affairs Council as specified under procedures developed to implement MN ST 307.08. Analysis consists of skeletal inventory, accessioning and cleaning, cranial metrics and non-metrics, post-cranial metrics and non-metrics, skull sexing, post-cranial sexing, sutural age determination, pubic symphyseal and post-cranial aging, stature estimates, dental metrics, dental aging, discriminant function analysis (to determine race), pathology and variant analysis, photography, cultural affiliation, archaeological age estimation, long bone and dental samples, and, in some cases, x-ray documentation. The protocol for this analysis is available from the SAO.

The number of cases involving non-Indian remains increased dramatically this year. This is probably due to increased awareness of the law as well as increased interest in the tracing of ancestral "roots". At least six cases were generated by people who had traced burial places of their ancestors, for example.

Major areas of increased construction which have been impinging on the integrity of Native American burial areas included Bloomington (Hennepin County) and Otter Tail County. The cooperation of planning and zoning officials from the City of Bloomington is particularly appreciated. Their understanding of the law and sensitivity to the issues involved was crucial to the successful resolution of a number of difficult cases.

Investigation of damaged Native American burial areas within proposed project developments was authorized by the Indian Affairs Council in three cases. In one case, a fragmentary burial was removed and reinterred, following SAO-MIAC procedures. In the other two cases, investigation of recorded burial areas revealed no extant human remains, and the projects were authorized to proceed.

Numerous emergencies involving Native American burials were also handled under the Private Cemeteries Act. Most involved the accidental uncovering of human remains whose location had not been previously recorded. Although preservation in place is the desired solution, in many cases this is not possible either due to the amount of damage to the cemetery or due to its location.

The most extensive case involved the uncovering of eight burials in a county gravel pit on the east side of Red Lake. The burial mode appeared to be Native American-Archaic, with red ochre and drilled beaver-tooth jewelry accompanying the deceased. After

removal of the exposed remains, and testing of the adjacent area, the remaining section of the gravel pit area was closed and authenticated as a cemetery. The human remains were scheduled for reburial in the fall of 1987 after analysis has been completed.

Through the efforts of the Indian Affairs Council, two large cemetery areas were purchased with funds provided by the State Legislature. One was a major portion of a burial mound group in the Red Wing area, and the other was an Ojibway cemetery and early Native American burial mound located east of Bemidji along the Mississippi River. The latter parcel included portions of a nineteenth century trading post, mission, and components of an Indian village dating from ca. 1,000 B.C. through A.D. 1880. The State Archaeologist's Office assisted with both these transactions through site survey for boundary determination and necessary records work.

Work on the implementation of the Private Cemeteries Act continued with response by the Attorney General's Office and the State Archaeologist to interrogatories involving litigation on a case where the State Archaeologist sought to provide protection to an authenticated cemetery site.

Documentation of Native American cemeteries and other sacred areas, and of unplatted non-Indian burials continued. Twenty previously unrecorded cemeteries were documented within the boundaries of the Leech Lake Reservation, for example, and cemeteries were also recorded at White Earth and Fond du Lac. These cemeteries are presently under various ownerships, ranging from federal and state to private, and their documentation will help prevent future emergencies through inadvertant disturbance.

To assist in the authentication and documentation of cemeteries, the Indian Affairs Council purchased soil resistivity equipment for use by the State Archaeologist's Office. The Science Museum of Minnesota, through Dr. Orrin Shane, had previously conducted soil resistivity examinations on two burial mound sites for the SAO/MIAC. Dr. Shane's assistance and demonstration of the potential usefulness of this equipment has been greatly appreciated. The SAO plans to make use of this equipment not only in locating and assessing the condition of cemetery areas, but also in habitation site excavations planned next year as part of the Spirit of the Headwaters project.

OPERATIONS

Hamline University continued to furnish office and laboratory space during this fiscal year, and handled accounting requirements for the state appropriation for the office. The support of this institution and its staff is greatly appreciated.

During the Legislative session, the SAO funding level was continued at \$26,500 per year. This funding is handled as a pass-through Grant-in-Aid via the Minnesota Historical Society.

As usual, our funding this year was quickly exhausted. Nearly 30,000 miles were traveled by SAO staff during the year. Coupled with necessarily large telephone, copying, and field expenditures, this means that most of the SAO budget is devoted to working expenses.

Neither the State Archaeologist nor Assistant State Archaeologist draw any salary from this appropriation. During the reported fiscal year the State Archaeologist expended over \$5,000 of personal funds for the functions of the SAO.

Without the fine cooperation of colleagues such as Bob Clouse, Dave Radford, and Leslie Peterson of the Minnesota Historical Society, and Roger Head and Earl Sargent of Indian Affairs, much of the job would not get done.

We would also like to express our great appreciation to all of those who have voluntarily devoted their spare time and vacation time to make the SAO functional. In particular, we would like to thank the students at Hamline University, Leslie Peterson of the Minnesota Historical Society, Grant Goltz of Soils Consulting, and Jan Streiff for their uncompensated time and their good council.

THE COMING YEAR

The Indian Affairs Council requested and received a \$40,000 appropriation from the legislature to record cemetery locations and prepare Native American remains for reburial. We anticipate that this will increase the rate of analysis of human remains, and we are presently developing procedures with Indian Affairs for setting priorities for this work.

Because we exhaust our operational funds early in each fiscal year, the SAO anticipates returning to the Legislature during next year's non-funding session with a special request for emergency funds.

Due to lack of funds and an institutional "umbrella", the SAO has been in the unusual, and frequently confusing, position of operating a state function out of a private facility. As a partial solution to this problem, the SAO has accepted a generous offer from the University of Minnesota, Duluth, which will provide office space for SAO program activities. A move is anticipated prior to 1988. The osteology laboratory will remain at Hamline University under the direction of Assistant State Archaeologist Dr. Barbara O'Connell, but the program functions, including maintenance of the State Site File will move to Duluth. This support, sorely lacking previously from the public sector, was made possible through the efforts of Dr. George Rapp, Jr. The new address of the SAO will be: Research Laboratory Building, University of Minnesota, Duluth, MN 55812.

The "Spirit of the Headwaters" project will continue with the support of the Leech Lake Reservation, Mississippi Headwaters

APPENDIX A

SAO ENTRY: GUIDEBOOK TO MINNESOTA STATE AGENCIES

Board and the Chippewa National Forest. In addition, plans are being made to assist the Chippewa Reservations, through the Bureau of Indian Affairs, with the development of a cultural resource management program for Indian lands in Minnesota. The SAO and Forest Service will be providing training for BIA and MCT personnel in order to further their goal of developing their own CRM programs with their own trained personnel. We at the SAO look forward to increasing cooperation with Native American nations and the benefits this will bring to archaeology in Minnesota.

Dr. Christy A. Hohman-Caine
State Archaeologist

Dr. Barbara O'Connell
Assistant State Archaeologist

STATE ARCHAEOLOGIST

Research Laboratory Building
University of Minnesota, Duluth
Duluth, MN 55812

Christy A. Hohman-Caine, state archaeologist (218) 726-7154

Minnesota Statutes, sections 138.31 and 307.08

Established in 1963, the State Archaeologist encourages and coordinates archaeological research in the state. The State Archaeologist is a professional archaeologist appointed by the board of the Minnesota Historical Society, in consultation with the Indian Affairs Council, for a four-year term. The duties of the office include sponsoring, engaging in, and directing fundamental research into the archaeology of the state; protecting, retrieving and preserving archaeological sites and objects; identifying and protecting human burial locations and cemeteries older than 50 years; and disseminating archaeological facts regarding research conducted within the state.

The services of the State Archaeologist's Office are carried out through two main divisions. The main administrative and programs office is located on the University of Minnesota campus at Duluth; the Osteology Laboratory is located on the Hamline University campus in St. Paul. In addition, there is a project-related Field Office located in the Bemidji-Walker area of northern Minnesota.

The State Archaeologist is responsible for the identification and protection of human burials older than 50 years located on public or private lands. The State Archaeologist works in cooperation with the Indian Affairs Council in the protection of Indian burials.

Applications for variances to disturb land within 50 feet of a burial area protected under 307.08, or to move an unplatted cemetery older than 50 years, are reviewed and, in the case of Indian burials, forwarded to the Indian Affairs Council with recommendations. There is no fee for applications. They can be obtained from the State Archaeologist at the main office address.

License applications for archaeological work on state lands, as well as proposed projects of state and other government agencies, are reviewed with regard to their effect on archaeological resources. There is no fee. Applications for licenses to conduct archaeological investigation on property under the jurisdiction of the state of Minnesota or its subdivisions can be obtained from the State Archaeologist at the main office address.

The State Archaeologist provides assistance to private as well as public landowners in the planning and execution of land-altering projects in order to comply with Minnesota Statutes referenced above. Policies and procedures can be obtained from the State Archaeologist at the main office address.

The official file of Minnesota archaeological sites and cemeteries and their locations is maintained by the State Archaeologist. Duplicate files are maintained in the Osteology Laboratory. For information or assistance contact either the State Archaeologist at the main office or the Assistant State Archaeologist at the Osteology Laboratory.

The State Archaeologist's Office provides public lectures and demonstrations for a wide range of groups including school children, service organizations, and public employees. Topics include Minnesota's early Indian history as seen through archaeology, current archaeological research, how archaeologists work, and laws protecting Minnesota's archaeological heritage. Copies of artifacts, useful for teaching purposes, are also available. A newsletter periodically updates current archaeological work of the office and Minnesota. For further information or to be placed on the mailing list, contact the main office.

OSTEOLOGY LABORATORY, (612) 641-2253

Barbara O'Connell, Assistant State Archaeologist. The Osteology Laboratory of the State Archaeologist's Office is housed by the Anthropology Department in the Learning Center, Hamline University, St. Paul, MN 55104. The laboratory administers certain activities relating to MN ST 307.08 which provides for the identification and protection of human burials. All human burials older than 50 years are identified, analyzed and prepared for reburial or curation as specified in the statute and in the Cemetery Act Policies and Procedures. Accidentally recovered burials should be reported to this laboratory or the main office.

FIELD OFFICE, (218) 682-2110

Staffing of the Field Office is variable, depending upon research and emergency projects being carried out by the State Archaeologist. An answering machine at this number is checked daily and emergency messages, requests for assistance or information can be left at any time.

APPENDIX B

STATE ARCHAEOLOGIST'S POSITION DESCRIPTION

THE STATE ARCHAEOLOGIST'S POSITION

The State Archaeologist holds a full-time, unpaid, administrative position which consists of 90% administrative/managerial tasks, and approximately 10% teaching and/or non-salvage research. The State Archaeologist also maintains academic affiliation through an appointment as adjunct professor in the anthropology department at Hamline University.

From April through November, approximately 70% of the State Archaeologist's administrative time is spent away from the office, consulting with clients, authenticating burial sites, consulting with Indian Affairs and the Reservations, monitoring state licenses, working with state agencies and local units of government, reviewing proposed developments in the field, and conducting rescue operations on both burial and archaeological sites.

From December through March, approximately 40% of the administrative time is spent away from the office, mainly in project review, client consultation, and public education. Emergency rescue operations are also occasionally needed during this period.

The State Archaeologist works throughout the state, averaging 20,000 to 25,000 travel miles per year.

DUTIES

The State Archaeologist's duties are set forth in MN ST 138.35 and MN ST 307.08. Specific activities required to fulfill these duties include the following:

1. Maintains and supervises the State Site File. Issues site numbers, enters updates into the file, insures the security of sensitive religious information.
2. Reviews applications and recommends the issuance of state licenses for work on state lands. Establishes and maintains a system of review for state licenses, including a standard data form, requirements for research designs, and provisions for monitoring license work. Insures that license information and standard reports are sent to appropriate state agencies to enable them to comply with the provisions of MN ST 138.40 and MN ST 307.08.
3. Reviews and makes recommendations regarding the management of archaeological resources on state lands in cooperation with the Director of the Minnesota Historical Society. Reviews projects for state agencies in a timely manner; reviews reports done for state agencies and advises as to their management implications. Coordinates review and recommendations with the Indian Affairs Council, as appropriate.

4. Reviews projects, supplies state file data, and makes recommendations to federal agencies as appropriate.

5. Reviews and makes recommendations regarding the management of unplatted burial sites on private and public lands.. Authenticates and maps burial sites meeting legal requirements of 307.08. Develops Management Plans for burial sites in consultation with Indian Affairs or other appropriate authorities. Rescues, analyzes, and prepares for reburial skeletal material which has been accidentally disturbed or cannot be protected in place. Maintains procedures and policies to implement the Private Cemeteries Act. Consults with the Attorney General's Office regarding general policy and specific cases.

6. Cooperates with the Historical Society in the protection and salvage of archaeological sites on private land. Conducts testing and salvage excavation as needed prior to development.

7. Responds to public requests for information. Presents public lectures, prepares public information in the form of brochures, press releases, etc., prepares educational materials for use in school systems, assists local groups in preparing displays, etc.

8. Promotes cooperation and coordination among the various groups and positions concerned with Minnesota archaeology. Serves as Executive Secretary of the Council for Minnesota Archaeology. Assists in the review of the paraprofessional certification program of the Minnesota Archaeological Society. Promotes coordination of research through the use of the State Comprehensive Plan of the Minnesota Historical Society.

9. Prepares an annual report documenting activities under MN ST 307.08 for the Indian Affairs Council and the state legislature. Prepares an annual report documenting activities under MN ST 138.31-42 for the Director of the Minnesota Historical Society and the state legislature.

10. Promotes participation of the Indian community in decisions made by the State Archaeologist regarding their archaeological, burial and sacred sites. Meets on a regular basis with representatives from the Indian Affairs Council. Attends full meetings of the Indian Affairs Council. Makes a positive effort to determine and supply information needs of the tribes and reservations regarding archaeological resources and burial sites.

11. Works with academic departments and students to provide learning experiences in public archaeology. This includes supervision of interns, training of students to assist on field projects of the Office, presentation of informational lectures, and other related projects as requested by academic institutions. Maintains adjunct professorship affiliation with at least one institution of higher education.

12. Performs other activities when within the duties outlined in MN ST 307.08 and MN ST 138.31.

APPENDIX C

PUBLIC INFORMATION ABOUT SAO ACTIVITIES:
SELECTED NEWS REPORTS

ARCHAEOLOGY

Protecting the Past

The very hectic life of Minnesota's state archaeologist

BY BILL MCAULIFFE

Job Description: Minnesota state department head. **Duties:** Consult with other state agencies, enforce state statutes. **Requirements:** Ph.D., sophisticated research and cataloging skills, intimate knowledge of state government, sympathy for property owners and developers, dexterity with shovel and Zip-loc bags, willingness to travel and give up free time, ability to coordinate disparate groups of volunteers, generally persuasive and cheerful demeanor. **Attractions:** Power to reroute state highway projects, to alter private development plans, and to help appease spirits. Four-year term.

SEVEN YEARS AGO, CHRISTY HOHMAN-CAINE THOUGHT that might be a heck of a deal. She still does. Hohman-Caine, 42, is the Minnesota state archaeologist, whose job it is to identify and protect the thousands of spots in the state that, like the dabs of a pointillist, help tell the larger story of civilization in Minnesota. It's an enormous task, with impossible demands part of the everyday routine, and its most significant feature might be the one left out of the above description: The position is unpaid.

"I go to the legislature once a year to make my annual plea," says Hohman-Caine, who also holds a regular job as an archaeologist for the U.S. Forest Service in the Chippewa National Forest at Cass Lake. "I put 20,000 miles on my truck this year [1985] in my job as state archaeologist. In 1985 we got \$12,500 from the legislature. We spent it all by December on expenses. Every year I ask for \$100,000, which is what we need. Sometimes I cringe at publicity; everybody calls me, and I can't do anything for them."

So consider the bargain for the state: While it manages to short-fund its own archaeologist, it gets a woman whose goal since she was a teen-ager has been to be what she is now, whose passion is Minnesota and its people, and whose motto seems to be "Do What You Can"—which, in her case, is quite a lot.

One day last November, for instance, Hohman-Caine left her lakeside home in Hackensack at 6:00 A.M., stopped in Cass Lake for a Forest Service meeting, then drove more than 200 miles to the official state archaeologist's laboratory at Hamline University in St. Paul. There, during a two-and-a-half-hour interview, she patiently answered questions about her work, mixing scholarship with anecdotes and exasperation with relaxed good humor. Then she left for an appointment at the Council of Indian Affairs Office.

The next day she spent two hours touring Indian burial mound sites in Bloomington before driving back to Cass Lake; the following week she had appointments on different days in St. Paul, Wabasha, and Minnetonka. "Somewhere in there I've got to work a few days for the Forest Service," she says.

Yet she manages to meet the contrasting demands: scratching in the dirt on an island in northern Minnesota one day, arriving stylishly dressed in an old orange pickup (archaeological tools in the back) in St. Paul

the next; spending vacations and weekends as state archaeologist, blending the need to make a living with the need to do what's important.

"I wanted to get more into—and I hesitate to say it, because the academics tend to look down on it—a more applied kind of job," says Hohman-Caine, describing why she gave up her job as an instructor at Hamline in 1978, moved north to work for the Forest Service, and brought the title of state archaeologist with her. "I wanted to get back up north, closer to the field. But it was most important for me to move from teaching to having a say in how we preserve the resource."

Hohman-Caine, who grew up in the Cass Lake area, maintains that there's a richness to Minnesota archaeology that most of its citizens don't appreciate. She got her degrees at Hamline in anthropology, but never heard the call to dig in more exotic places.

"If you live in northern Minnesota," she says, "you should appreciate how people lived up there thousands of years ago—and apparently enjoyed it. Minnesota also gives you a good look at how people adapted to long-term environmental changes: how they were successful and how they were not successful. We can learn from all of that, and Minnesota is a good lab for that. There's the question of competition for resources, and tensions between agricultural people and hunters and gatherers. You don't have to go to the Near East to see it. You can see it right here."

According to Elden Johnson, who served as the first state archaeologist from 1963 to 1978, in his book, *The Prehistoric Peoples of Minnesota*, the area that is now Minnesota began to be populated about 10,000



Christy Hohman-Caine at the VTC office-building complex.

years ago by people who had come across the Bering Strait from Asia and hunted giant bison and woolly mammoths using stone spearpoints. One of the so-called Big-Game Hunters was "Minnesota Man" (actually a girl), whose remains were found in a gravel operation near Browns Valley on the South Dakota border in 1933. Estimates of the skeleton's age have ranged from 25,000 years to 300 years, but if it is as old as some say, it would be North America's oldest known skeleton.

After the Big-Game Hunters dispersed, they were replaced by the Eastern Archaic Cultures, who from 5000 B.C. to 1000 B.C. developed detailed tools made of copper—the first known use of fabricated metal by the Indians of either North or South America. Most of the copper-using people were in the east central and northeastern regions of the state.

The copper-users were succeeded by Woodland Cultures, who brought pottery to the area, buried their dead in mounds, and practiced the first forms of what is now one of Minnesota's two top industries—agriculture. In fact, the discovery of a food that today is synonymous with Minnesota—wild rice—transformed the residents of that era from nomads to stable village folk and prompted a prehistoric baby boom in the central and northern regions of the state.

The Woodland Cultures dominated the state from 1000 B.C. to the time of European contact, but at about 1000 A.D. there was an influx of people moving up the Mississippi River from the south. The so-called Mississippians, whose roots were as far south as Mexico, brought with them intensive agriculture based on corn, squash, beans, sunflowers, and tobacco, along with techniques for making elaborate pottery and jewelry, and established complex societies, with some villages housing as many as 800 people.

All these people left traces, from tools and bones to overcooked corn. But during the most recent 130 years of settlement, most of those remains have been dug up and scattered, flattened, stolen, silted over, washed away, uprooted, stripped, cut over, paved over, or otherwise disturbed. Hohman-Caine estimates that of the 10,000 burial mounds that were built for 3,000 years by the Woodland Indians in Minnesota, only 2,000 are left.

EVERY DAY SOME ARCHAEOLOGICAL site is bulldozed off the face of the state before anyone knows about it," says Hohman-Caine.

Therein lies her challenge. Armed with laws that make her the guardian of the state's burial sites, what Hohman-Caine does every day is nurture a growing sensitivity to archaeology while addressing the plans of developers and property owners. There's no letup. Since she became state archaeologist in 1979, reports of development threatening burial sites have increased from three per year to 60.

With scarce funding, she has to target her projects judiciously. And it is not by accident that most of her projects attract attention, because a good part of her job consists of excavating people's values.

Last October, for example, Hohman-Caine oversaw the shutdown of an Indian burial display—complete with skeleton—at the Bemidji Area Chamber of Commerce Wildlife Museum. Though the display had been a tourist attraction for 23 years and had been lent to the Bemidji chamber by the University of Minnesota, the state Indian Affairs Council two years ago began objecting to it as sacrilegious. Hohman-Caine says chamber officials were surprised but cooperative after becoming aware of Indian concerns about the display.

Several weeks before removing the Bemidji skeleton for reburial, Hohman-Caine forced the redesign of a U.S. Army Corps of Engineers boat access to a lake near Brainerd after she authenticated an Indian burial mound in the area. And throughout the fall she and a group of volunteer archaeologists worked to remove the remains of about two dozen Finnish settlers from a long-neglected island cemetery in Round Lake in Itasca County. The remains were beginning to be washed into the lake by erosion, and they will be reburied elsewhere in the area.

Last spring Hohman-Caine waded into what could have become an especially bitter high-stakes development controversy to protect a cluster of eight burial mounds from an office-building development planned for the bluffs above the Minnesota River by VTC (Very High Scale Integrated Circuits Technology Corp.) and the city of Bloomington.

Long before mega-malls, even long before Father Louis Hennepin, the area around the junction of the Minnesota and Mississippi Rivers had been something of a metropolis, and much of Hohman-Caine's work is concentrated there. Within the borders of Bloomington alone there are 16 identifiable burial mound groups containing hundreds of mounds.

When VTC's \$23 million office building, which would employ more than 200 workers, was still in the design stage, Hohman-Caine met with company representatives, associate Bloomington city planner Bob Sharlin, and state Indian leaders to discuss what to do about the burial mounds, which were located approximately where the plant's lunchroom was to be. After a series of discussions, and after the notion of moving the mounds was rejected, the company, which had originally entertained offers to locate in North Carolina and Illinois, moved the building back from the bluff about 100 feet and preserved the mounds inconspicuously.

"It was well worth the time we spent on it," says Sharlin. "The city has its development, and we still have the mounds."

Cooperation like that is becoming more common, says Hohman-Caine, in part because of the Private Cemeteries Act, passed

by the state legislature in 1980. The law makes it a crime for anyone to disturb a human burial site on public or private land or waters in Minnesota. Previous state law addressed only burials dating back to the mid-1800's, effectively leaving most Indian burial mounds unprotected from plowing or excavation.

The trick is to identify the sites. Farming, because it is characterized by extensive and yet unregulated manipulations of the land, is particularly threatening to the state's remaining archaeological sites, says Hohman-Caine. Most development and construction projects, either public or private, have to go through a permit process, which is where Hohman-Caine's expertise is often called on. Over the past 17 years, for instance, advance consultation between the Minnesota Department of Transportation and the state archaeologist has revealed 225 previously unknown archaeological sites.

Yet heightened awareness of archaeological potential is hardly a statewide trend, at least at the governmental level. In the late 1800's, a bachelor from Ohio named T. H. Lewis meticulously surveyed nearly 8,000 burial mounds in 84 of the state's 87 counties. Hohman-Caine still relies heavily on Lewis's maps to locate Indian burials. But only nine governmental bodies in the state—Itasca, Houston, and Kandiyohi Counties, the cities of Bloomington, Eden Prairie, Red Wing, and Isanti, and the Mille Lacs and Fond du Lac Indian reservations—maintain burial site information.

Terry Greenside, the Itasca County zoning officer, says that the interest of a former county land commissioner named Bill Marshall in documenting archaeological sites spurred that county's official involvement. Last year the county board provided \$10,000 for Hohman-Caine's work with the Finnish cemetery on Edna Island in Round Lake.

"We're living door-to-door with the stuff," says Greenside. "Any place you go in this county, you get the feeling that there might be something here. Then you do a little digging, and sure enough.... The county board was under no obligation to spend money at Edna Island. But they showed a lot of human decency and concern."

The Edna Island project, which was prompted by the Private Cemeteries Act of 1980, might not conform to most notions of archaeology. It is, after all, an attempt to preserve the remains of people—white people—who died less than 100 years ago. But it has a deep ironic value.

"Just recently we've been working with more and more Euro-American burials, and it makes people aware of the fact that there is a law that protects them," says Hohman-Caine. "In Minnesota it's a very good situation. Most of the work on the Private Cemeteries Act was done by the Indian Affairs Council. But it has the same meaning for whites. Passing that law has made Indians people instead of artifacts. It definitely raised people's consciousness."

CONTINUED ON PAGE 38

Archaeologist

CONTINUED FROM PAGE 15

HOHMAN-CAINE SAYS THAT, IN spite of the demands of her no-fee-for-service job, she finds time to relax at home in Hackensack. It's there she spends time reading, chopping wood, tending her 80 ducks, 10 geese, and two dozen chickens, some of which felt the axe last fall. She is a voracious reader, sometimes digesting four books concurrently—none on archaeology, she says, but quite a few on natural history. She does not own a television set.

Home is also close to her own past and

an active Indian community, and Hohman-Caine spends time talking with the area's Indian elders, sounding them out about their customs and possible burial sites. Over time the talk has led her into a deep reverence for Native American history and beliefs. "People are generally not aware of how Indian religion is alive and well in this state," she says. "There's a perception that the Indians are gone, and it's really a false perception. It's incredible how Native American heritage has been ignored."

Hohman-Caine believes strongly that the disruption of Indian burial sites that occurred during white settlement of Minnesota was not only an act of exploitation, but a disturbance of the very spirituality of the

Indian community. The sites are sacred ground, she insists. It is no wonder, she adds, that during negotiations at the VTI site in Bloomington some people found their car batteries dead when they were ready to leave or that a newspaper photographer who shot a roll of film at the site later found nothing on it.

Last November, Hohman-Caine visited a house in Minnetonka where the residents, who knew their home had been built among burial grounds, had been hearing voices on flutes, finding belongings moved out of place, even having their television set shut off as they watched. Hohman-Caine invited Amos Owen, a Sioux religious leader from Welch, to perform a ceremony in the house.

"It's not unusual," says Owen. "It's been happening quite often around here for the last few years. The spirits who have been disturbed come out. They don't intend to harm anybody, but I guess they make people nervous."

Owen blessed the house, made an offering, and invited the spirits to join him in the spring at his sweat lodge on the Prairie Island Indian reservation near Red Wing.

"I believe what the medicine men say—that burial is a very powerful ceremony," says Hohman-Caine.

More and more private individuals—to many to respond to, really—are calling Hohman-Caine to ask for help in such situations, most often in identifying burial sites. Last year she got a call from a man who thought he had several burial mounds on an island he owned and wanted to build cabins on. The man was excited by the thought of a piece of history on his land, until Hohman-Caine told him the mounds were formed by the roots of trees that had fallen long ago. "He was disappointed, but his lawyer wasn't," she says.

Hohman-Caine's sensitivity to Indian culture has been reflected in the Indian community's praise of her work. "The state archaeologist is the steward of our history," says Don Gurnoe, former executive director of the Minnesota Sioux tribe, who helped write the Private Cemeteries Act. "But the office suffers from benign neglect. The state is ignoring it by not funding it. The Sioux have a good relationship with Christy. But it's really sad: She has enough work to keep her infinitely busy, but she doesn't have enough money to buy postage stamps."

Hohman-Caine will be ending her second term as state archaeologist next year. "I've been starting to think about it," she says. "Sometimes I get definitely burned out on this job. When you spend a lot of your spare time, too, just on administrative things—have to be thinking what I want to have accomplished in terms of research for my career. This really eats up a lot of time."

"What I'd really like to do is get the position funded. Then I'd retire. I'd feel I finally accomplished something."

Bill McAuliffe is a staff writer for the Minneapolis Star and Tribune.

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Western Itasca Review

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Volume 88, No. 51

Deer River, Minnesota

Thursday, August 7, 1986

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Archeologists puzzle over

Finnish Cemetery mysteries

by Dick Cain

When the emergency removal of burials began last fall at Edna's Island, Round Lake, mysteries surfaced immediately concerning the cemetery and the people buried there.

Now that all the burials have been removed, many of the mysteries still remain unsolved. In fact there may be even more of them to untangle.

Where, for example, are the remains of Edna Hamalainen, the four-year-old girl who is believed to have been the first person buried on the tiny, weather-battered island and the one for whom it is named?

Is she one of the 13 unidentified skeletons removed?

Or was her grave in the row that was eroded away over the past 70 years?

Or was there even a row of graves eroded away?

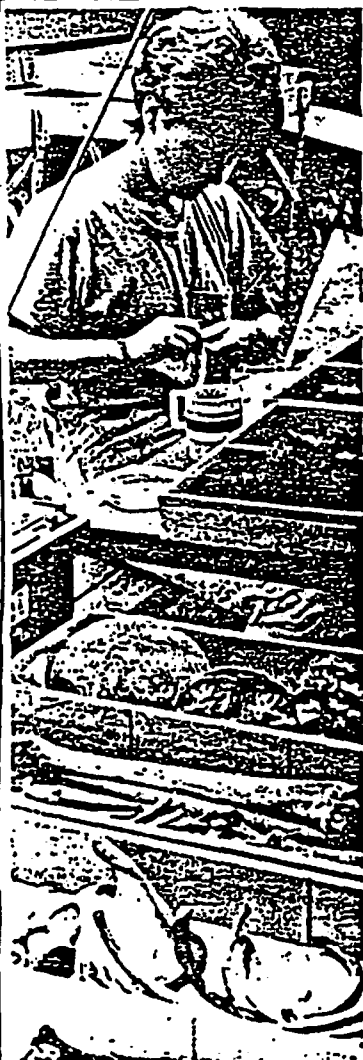
Answers to these questions are key ones in the main phase of the project, which is the removal, identification and reburial of the remains of the people in the Hamalainen or Finnish Cemetery.

"It would be helpful to know for sure if there had been another row of graves here," Christy Hohman-Caine, the state archeologist, said at the site last week.

"We have two quite different stories on that," she said. "We have had visitors, people who used to come here, who insist there was another row of graves beyond the one we removed on the western bank. And we have talked to others who are just as adamant that there was not another row."

Based on the soil profile that was done at the site last fall, Hohman-Caine thinks there were 40 to 50 more feet of island beyond the west bank, which could easily

REMAINS to page 4



BONES from the Hamalainen Cemetery, Edna's Island, were carefully prepared for analysis and shipment to the Hamline University's Archeology Laboratory, St. Paul, by Carol Harrisville and other members of the team that worked here all last month.

CO-DIRECTORS of the Edna Island project are Christy Hohman-Caine, state archeologist, left, and Barbara McConnell, associate state archeologist and professor of archeology at Hamline University, St. Paul.



SKULL IS CLEANED by Susan Thurston, an archeology graduate student at the University of Tennessee, who was in charge of the on-site lab.

Bones found near Red Lake may be 4,000 years old

by ANNE LOUISE MEYERDING
Staff Writer

Human remains found a week ago by workers excavating gravel on county land at the southeast corner of Lower Red Lake belong to Indian people buried there about 2,000 years before Christ, according to state archeologist Christy Hohman-Caine.

"The remains are definitely Indian," Hohman-Caine said Wednesday in a telephone interview. "It's hard to say what group of people it may have been. It is Chippewa tradition that they were in the area, that they were driven out by the Sioux and that they in turn later drove the Sioux out."

"We found skeletal remains, human bones covered with red ochre and a red clay pigment like bright red ochre paint," said Hohman-Caine, adding that daubing bodies with ochre was a fairly common ritual practice of the period. "We don't know what spiritual significance it had."

Besides human remains, Hohman-Caine and her crew found a large number of beaver teeth, including some drilled with holes, which were apparently used as jewelry. The crew also discovered

Indian spokesman explains spiritual concerns

By ANNE LOUISE MEYERDING
Staff Writer

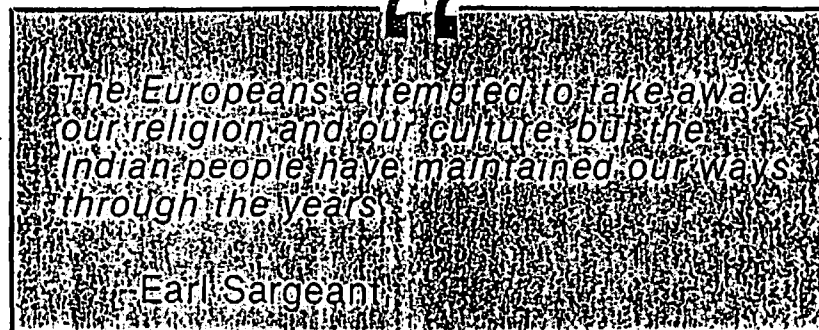
Spirits of people whose graves are disturbed wander forever over the earth and have no peace until their remains are prayerfully returned to their resting places, an American Indian spokesman said Wednesday.

"We do not allow any digging whatsoever at burial sites," said Earl Sargeant, who helped collect human remains disturbed last week at the Hay Creek site. Sargeant is an Indian affairs representative in Bemidji with the state Indian Affairs Council.

"It is against federal and state law to molest an Indian cemetery," he said. "We identify remains which

what appears to have been a temporary campsite used by a small number of people adjacent to the burial ground. At the campsite, they found stone tools and stone flakes, apparently left over from work done in connection with the burials.

The remains will be studied by a



have been disturbed, but removal is not our policy. To the Indian people, a burial ground is a sacred place, a final resting place for our an-

biological anthropologist at Hamline University in St. Paul to determine the age and sex of the people buried at the site and how long ago the burials took place. They will then be returned to the cemetery for re-burial, probably next spring, with traditional Indian burial ceremonies.

cestors."

Sargeant began working in 1978 to include in state law provisions prohibiting disturbance of Indian

burial sites. In 1980, Statute 307.0 was added to the state's private burial act, making it illegal to disturb Indian cemeteries and establishing penalties for violators.

"We Indians have our own religion," Sargeant said Wednesday in an interview at his office in the state office building. "The European attempted to take away our religion and our culture, but the Indian people have maintained our ways through the years and the attempt to take them away."

"Our way is very spiritual," he explained. "Practically everything, according to the Indians, has a spirit. Trees, animals, birds, everything." See page 12/Concerns

In the meantime, the site has been marked, putting it out of bounds for further excavation. State law has since 1980 prohibited disturbance of Indian burial grounds.

"It's hard to say how many individuals may have been buried at the site," Hohman-Caine said. "At

least three burial pits were accidentally disturbed. Looking at the terrain, there could be many, many more."

The county-owned gravel pit in Section 30 of Quiring Township is located just east of Hay Creek, less than a mile from the site. See page 12/Human remains

Bemidji Pioneer 10/30/86

Unearthing relics of a village past

Archaeologists in Cass County dig up 3,000-year-old artifacts

BY NICHOLAS W. PILUGIN
Staff writer

CASS LAKE — At first look, there is nothing special about the place. Located near Lake Andrusia in Cass County, it is a hundred feet from the highway hidden in among trees.

Three thousand years ago, however, it was the site of an Indian village. The lake, in those days, was just a few feet away, while the forest that today covers much of northern Minnesota was only beginning to take root in the prairie.

Over the past month, archaeologists and members of the Leech Lake Reservation have been digging here, looking for the acts of life of thousands of years ago.

What they've discovered is a settlement 20 times larger than any other found from that period, and what may be the corner of an ancient house.

"It's the corner of something," said project manager Grant Goltz, who's been overseeing the crew of diggers.

State Archeologist Christy Caine, who's directing the dig, said because pottery only appeared in Minnesota 2,000 years ago, there are none of the usual shards of baked clay here.

So the diggers have been looking for other signs, such as stained or compressed soil, fire blackened and cracked rocks, bones and arrowheads.

Discovery of the house, however, is important because it can tell something of how the people lived.

"We don't know what their houses looked like," she said. "Finding a house is probably the best thing we could find... It'll tell us a lot more than a bushel basket of projectiles."

The dig has been coordinated by the Mississippi Head Waters Board, and is sponsored by the Chippewa National Forest, the Leech Lake Reservation and the State Archeologist's Office.

The lack of pottery doesn't mean there's little to unearth. Goltz said they've found a number of artifacts, such as a quartzite chopping stone which, after thousands of years in the ground, is still sharp.

"You could probably still butcher up an animal today (with it)," Goltz said.

Another item is a perfectly shaped, amber-colored stone arrowhead. The stone, known as Knife River Flint, is found only in western North Dakota. But Goltz said the find is not so unusual; the stone was popular with early Indians because it could take a fine edge.

There also are bone fragments from bison, turtles and birds, some of what the Indians ate.

The people who lived here 3,000 years ago were hunters and gatherers who lived in small groups and traveled in search of food. The site, which covers five acres, suggests an unusually large group.

"If it is a village area, it represents a whole new concept," of what life was like back then, Goltz said. "(From) what's known of sites from the archaic period, this one is 20 times the size," Goltz said.

He said although it's possible that different groups lived at the site over time, they would have been clustered near the shore.

The excavating process involves careful digging and mapping of everything found.

The dig area is divided into square meters (about 39 square inches), which have been subdivided into quarters. The diggers scoop out the fine, sandy soil with trowels, five centimeters (about two inches) at a time.

1630

Chippewa National Forest
News-Tribune and Herald
Duluth, MN

Thursday, July 23, 1987

The soil is then sifted through a screen to catch any artifacts. After three weeks of work, 18 square meters have been uncovered to a depth of about two feet.

In the pit are some rocks, apparently randomly scattered.

"These rocks shouldn't be here," Goltz said.

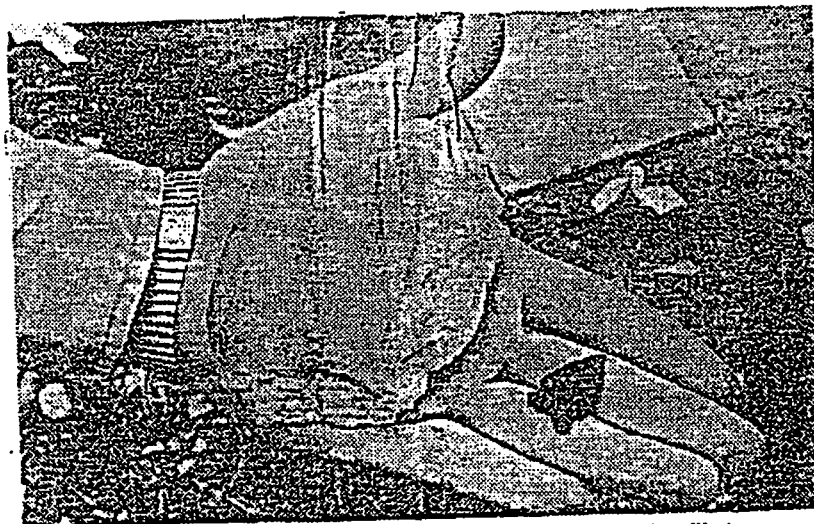
Some are clustered around a spot slightly darker than the rest of the sand. That, he said, was a post hole for the house; the rocks were used to hold down whatever covered the wood frame. Other rocks, cracked and broken, bear the telltale signs of having been in a fire.

Each digger's findings for each level are plotted on a sheet of clear plastic. These are screwed together, creating a three-dimensional map which clearly shows where the wall of the house and the fire once stood.

Aside from unearthing the past, the dig serves as a classroom to train members of the Reservation's natural resources crew in identifying and preserving archaeological sites.

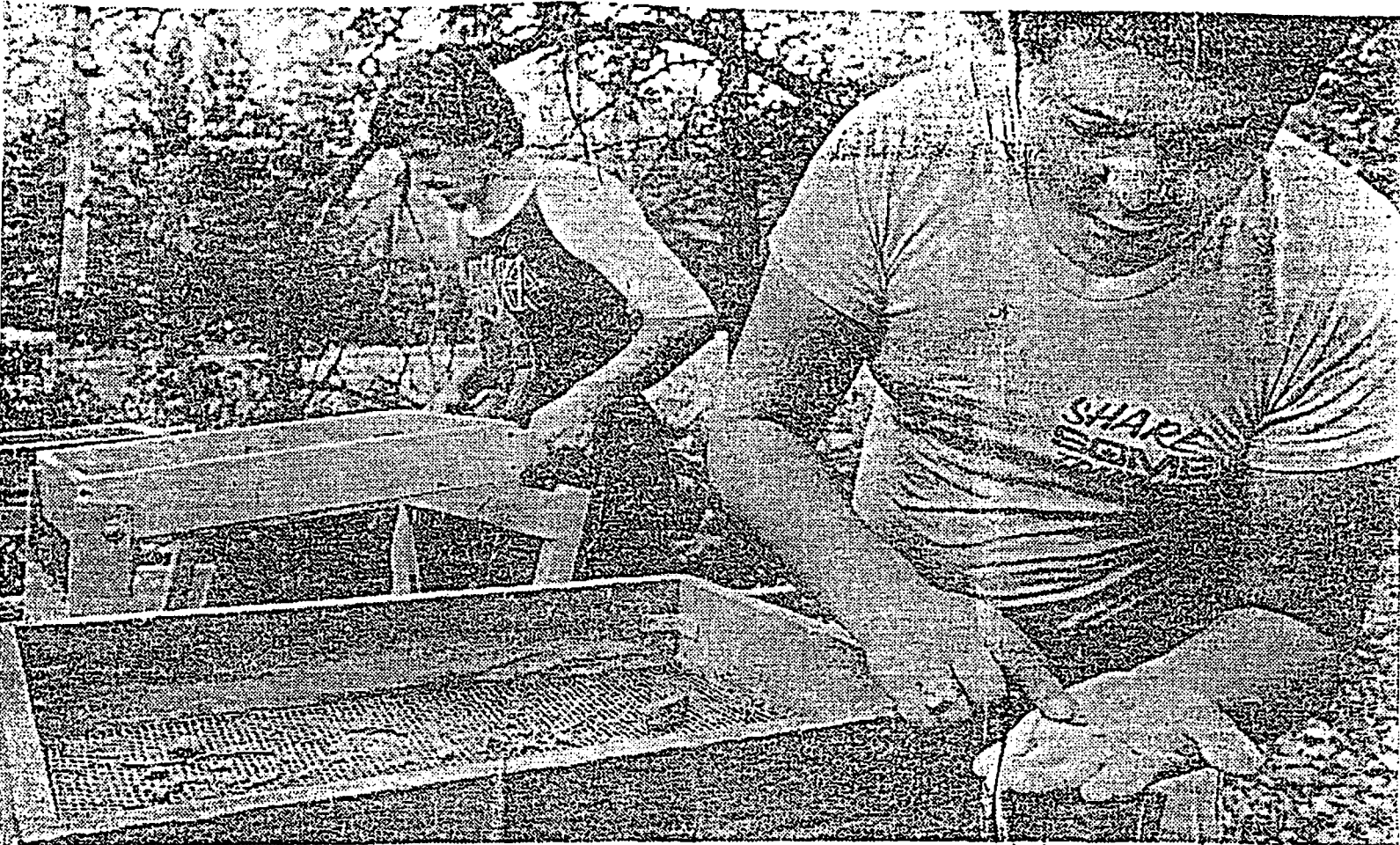
"It's a hard site to be training a crew on, but that makes them attentive," Caine said. While the work is tedious without large artifacts, having to look for soil discolorations and small bone fragments is excellent training for the crew.

The site was one of 12 discovered last summer using a technique never before used in Minne-



Among the artifacts found are a cutting stone and a flint arrowhead. Their edges remain sharp after 3,000 years in the ground.

copy to R.D.



Staff photos by Dave Ballard
 Jim Jones (right) examines some stone flakes as Dennis Staples sifts dirt from the dig near Lake Andrusia in Cass County.

sota. Called environmental reconstruction, Goltz was able to figure out how the area had changed in the last several thousand years.

Knowing that lake levels lowered over time, and using aerial photographs taken in early spring before leaves covered land features, Goltz was able to identify the old lake shoreline and an abandoned channel of the Mississippi River.

Since most ancient settlements have been found near shorelines, Goltz sent survey crews to take core samples at a number of old shoreline locations.

"Without this reconstruction, this site wouldn't have otherwise been looked at," he said. When Goltz has refined his techniques, he said they'll work their way down the abandoned river channel where he hopes to find still older sites.



Staff photo by Dave Ballard
 Project manager Grant Goltz (right) surveys the dig as Jim Jones (left) and Jim Harrison (center) mark the positions of objects they've uncovered.

Human remains

(Continued from page 1)

than a mile from the Red Lake Reservation boundary. Red Lake Builders will be using the gravel for a reconstruction project on the Ponemah Road. Workers first came across bones Oct. 22 and notified authorities.

Hohman-Caine and her crew worked at the site Monday and Tuesday with Earl Sargeant, Indian affairs representative for the state Indian Affairs Council, to mark off the cemetery and collect unearthed remains. They also did shovel probing adjacent to the area to assure further excavation would not disturb more graves.

"We can't be positive that we have found the cemetery's boundaries," Hohman-Caine said, "because burials are very hard to identify. We can't tell for sure from the surface,

but we think we have identified the cemetery's limits. We think from the type and location of the burials, the remains must be pretty old — from about 2,000 B.C.

"... There may be from one or two individuals represented in the remains we have or a dozen or more," she said. "This type of discovery, where we didn't have the site recorded, plus the age of the remains, makes the discovery somewhat unusual.

"... After about 2,000 B.C., the Indians in the state started building mounds," Hohman-Caine said. "We know of about 8,000 to 10,000 mounds in Minnesota. It's pretty rare to find an older burial site like this.

"We're definitely interested in looking at what we have to learn how these people lived and what their

environment was like," she said.

Sheriff Orielle Norland said late Wednesday that besides remains collected at the site this week by Hohman-Caine's crew, bones taken from the gravel pit last week by sheriff's investigators remain at his office. The county coroner has additional remains from the site, which he identified as those of a 5-year-old child, Norland said.

The remains in county custody Wednesday night are to be turned over to Hohman-Caine for study and eventual reburial, the sheriff said.

Besides her unpaid position as state archeologist, Hohman-Caine also works as an archeologist for the U.S. Forest Service in the Chippewa National Forest at Cass Lake. She grew up in the Cass Lake area and presently lives in Hackensack.

Concerns

(Continued from page 1)

thing has a spirit, and we have to live in harmony with these spirits.

"When we are here on earth in physical form, we try to live the kind of life which is in harmony with things spiritual," Sargeant said. "When we go to the other world, our spirits stay in the area. Indian spiritual leaders tell us birds, insects and all animals are actually spirits come back in another form.

"In the area of the Hay Creek site, spirits of the people buried in the cemetery have remained there," he said. "We don't like those resting places disturbed."

Sargeant explained Indian spiritual leaders can enter the spirit world and communicate with spirits. When spirits are disturbed, they must be put at rest, at ease again, he said. Indian people leave tobacco offerings and say prayers at disturbed graves, assuring the spirits that their living descendants are not at fault for the disturbance, which occurred accidentally.

When an Indian grave is disturbed in Minnesota, the state archeologist and an Indian Affairs representative work together to rescue remains, Sargeant said. The remains are subjected to a comprehensive study and then prepared for reburial in the exact location from which they were taken or as close as possible to the original grave. An Indian spiritual leader performs a reburial ceremony, explaining to the disturbed spirit what has been done and why.

"To the extent possible, the remains will be identified and prepared for reburial as individuals," Sargeant said. "We want to show concern for the human dignity of the people involved."

Sargeant said some of the bones taken this week from the Hay Creek site are so old they are disintegrating. Some were fragments, others were identifiable as skulls and other skeletal parts. State archeologist Christy Hohman-Caine has said the remains date back to about 2000 B.C.

Workers accidentally disturbed the Indian graves last week when they were removing gravel from a county-owned pit. Red Lake Builders plans to use the gravel for a reconstruction of the Ponemah Road on the Red Lake Reservation.

"Four burial pits were destroyed," Sargeant said. "This disturbs us because when they find the first, they should stop. To destroy four separate graves is something that should never happen. All activity should stop anytime anyone discovers skeletal remains. Cemeteries are protected on both private and public lands."

Besides the Hay Creek remains believed to be up to 4,000 years old, shallow graves which had also been disturbed revealed human remains and artifacts from the Blackduck Phase, Sargeant said. These could be 500 to 1,500 years old.

A fossilized snail, found in one of the site's burial pits, could be much,

much older — going back 75 million years, a soils reportedly told others working at the Hay Creek site.

Sargeant asked that people be aware that any site close to a waterway might be an Indian burial site.

"Our ancient Indian ancestors traveled mostly by water," he explained. "They lived near lakes, rivers or streams. That fact has been recorded from one end of the continent to the other. Burial grounds were typically located within half a mile of a waterway, usually on higher ground overlooking the water. Of course, over the years water levels change, so this should also be taken into account."

Firms can do archeological surveys prior to construction in order to avoid delays if human remains or artifacts are found after breaking ground.

The state archeologist and Indian Affairs representative reportedly work on 30 to 65 cases a year throughout the state, attempting to protect Indian burial grounds from disturbance or rescuing remains that have accidentally been disturbed.

"Around the turn of the century, a survey was conducted," Sargeant said. "About 16,000 burial mounds were identified throughout the state. Only about 10 percent of them remain today. When spirits have no place to rest, they wander endlessly. We are concerned with putting them at ease."

to Leech Lake. The TEC held the meeting at Bingo Palace for the purpose of discussing the proposed amendment to Tribal Constitution, and for that reason only. I'm not too happy with the month delay for voting, because of the number of people from White Earth, and not enough Leech Lakers were seen to speak out on the issue. I hope that this will change.

Federal monies, but Indian tribes have to change to survive. To really govern our own affairs, we must move ahead and become economically independent. This is just another example of what can be done with the adoption of the amendment. I ask each of you to have a positive vision of the future, and to do all that you personally can to keep that vision alive.

happy. The drum is the heartbeat of our people. I always think that the white people have their bells and churches, and we have the drum.

Next month, Leech Lake will have plans for the Labor Day pow-wow available. I hope to see as many people at that pow-wow as possible.



LEECH LAKE RESERVATION DE-BAH-JI-MOI

"...telling news"

52160
CHIPPENAW
OFFICE ROUTE
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VOLUME VII, NUMBER 2

June-July 1987

CA

school area.
invite you to come and see your
grow.

SCHOOL STUDENTS SELECTED FOR PROGRAM AT BSU

1, June 5 - Ten area high school students have been selected to participate in an innovative program of health careers this summer at State University. MED-PREP is sponsored by the Blandin Foundation and is designed to provide American Indian high school students interested in learning health science careers the opportunity to receive additional pre-college education. The goals of the program include:
identify, recruit and assist ten Indian high school students with the potential and interest to pursue careers in the health sciences.
assist individual participants with development of academic knowledge and educational skills.

Integrate American Indian traditions into the program so modern and traditional Indian cultural elements are well blended and balanced.

Provide the foundation for a long-term impact upon the American Indian community through improved health care provided by qualified Indian



Leech Lake Summer Youth Workers, Lenny Bellecourt, Jim Harrison, David Jones, James Jones, Gene Northbird, and John Staples have been working at an archaeological dig site during July. Featured Page 6.

THIS MONTH'S FEATURE: **LEECH LAKE SUMMER** **YOUTH AT BL-40.** **ARCHAEOLOGICAL DIG**

by Teresa LaDuke

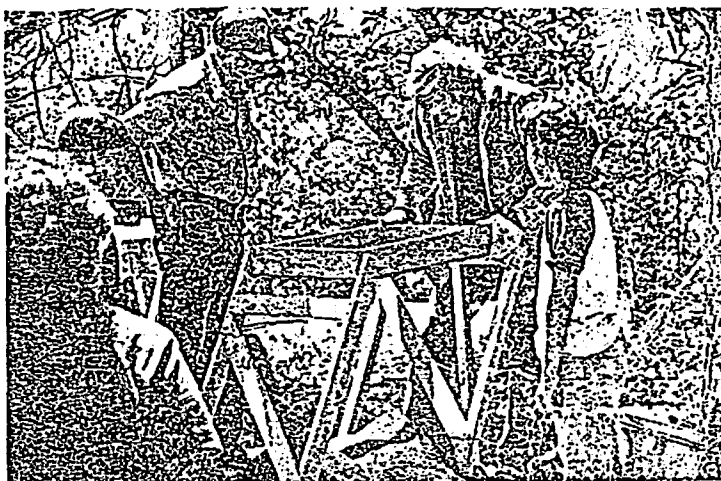
On the south end of Lake Andrusia just past the "Y" on the Old Cass Lake Highway is the archaeological dig BL-40 Ekstrom Site.

Grant Goltz, Project Director, and six Leech Lake Summer Youth Workers have been meticulously searching for signs of the past, with some success. To date, projectile points of stone, native to the Minor, ND, area, and bone fragments have been found. Grant's educated guess is that the bone pieces found July 10th are about 4,000 years old, and are those of a bison. Earlier findings at a nearby site produced conclusive evidence that bison roamed this area at that time.

"We're looking for a house foundation, although we don't know what houses looked like back then. This area could've been a base camp, if we find proof that it represents a major village site, it changes the population statistics for that time. We need to find something like a fire pit, to determine an accurate time that people occupied the area," said Goltz.

Jim Harrison, Leech Lake Youth Worker, said "The work we do is hot, slow. But there's nothing written in books about what went on then. These people we're looking for aren't our ancestors, but they were here first. This area here is it."

The site was once on the lake shore. Time has moved the shoreline, but beneath the earth lie clues to human history. Leech Lake is an area rich in this respect.



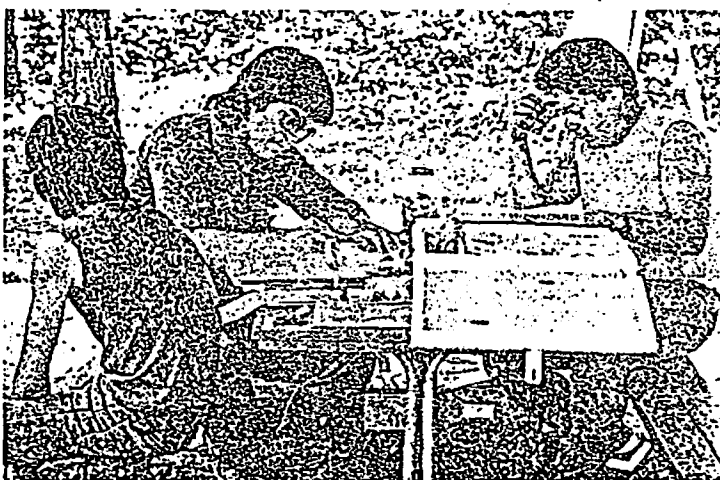
Visitors are frequent at the BL-40 Ekstrom site. Grant Goltz, Dig Project Director, stands at sifting area.



Everything is carefully measured, sifted, and the finds logged. Dave Jones is pictured here.



Jimmy Harrison, Leech Lake Youth Worker, carefully moves earth that's been undisturbed for thousands of years.



Paperwork is a necessity. Here, Gene Northbird and James Jones, Leech Lake Youth Workers, log their findings, while Lenny Bellecourt looks on.

Looking back into the past

Ancient civilization is coming to life

By ANNE LOUISE MEYERDING
Staff Writer

Long, long ago — centuries before Socrates drank hemlock in Athens, before Julius Caesar made his reputation in the Gallic Wars, before the Christ child was born in Bethlehem — American Indians gathered on the shore of Lake Andrusia.

Near a Mississippi River channel they erected shelters from the weather, fashioned spear points for bison hunts and prepared dishes made with bison and turtle meat. Other facts about how these early Indians lived may surface in the next year or two, as state archeologist Christy Hohman-Caine and a crew of assistants continue to sift through the earth at the Ekstrom site, located eight miles east of Bemidji.

To date, Hohman-Caine and her associates have found what appear to be post holes for an oval building the archeologist believes is at least 3,000 years old, possibly much older. A row of posts appears to have extended down the center of the structure, with more posts around the exterior. A concentration of rock may have been part of a hearth, she said.

"Most of the houses we know about date from the ceramic period cultures," Hohman-Caine said. "There have been only one or two pre-ceramic structures excavated in Minnesota, and they're in southern Minnesota.

"We have no idea what houses looked like at that time," she said, "so we don't know what we're looking for. We have to work slowly and allow a picture to take shape

from whatever artifacts we uncover.

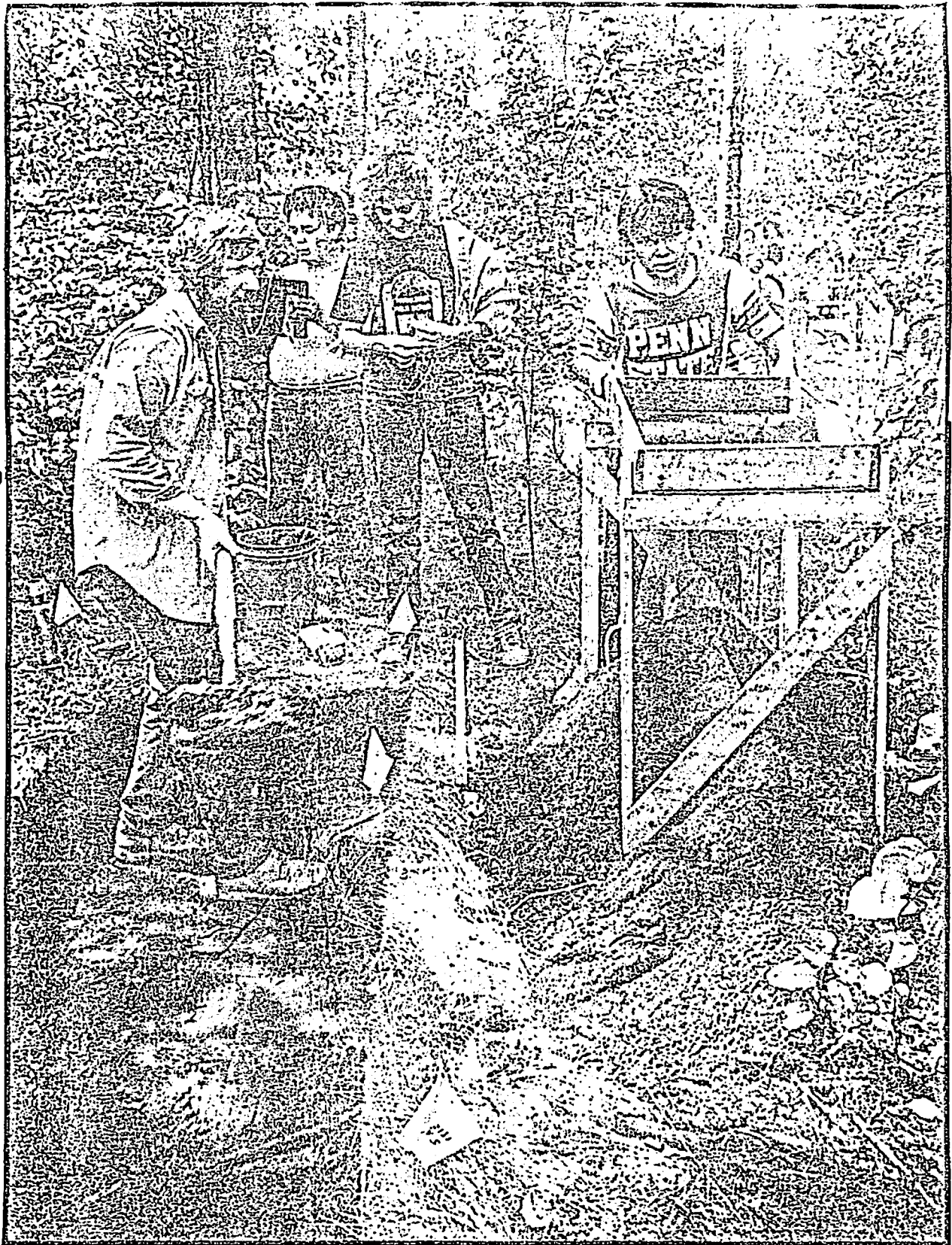
"We do know that we have found only stone materials — stone tools and spear points and no pottery at all," she said. "The style of the points and the lack of pottery, along with the fact that we found a bison bone lead us to believe this was a gathering place sometime before 1000 B.C. We're guessing it was 2000 to 3000 B.C., but we won't know for sure until this time next year."

The Ekstrom site covers about five acres, making it one of the biggest pre-ceramic sites in the state. Hohman-Caine said most people in the Mississippi headwaters region at that time lived in small, mobile bands. The large Lake Andrusia site may have been a winter base camp. Five or six smaller sites have been located nearby on an abandoned river channel.

Hohman-Caine and her crew discovered the Ekstrom site by reconstructing the headwaters topography and water ways as they may have existed 1000 B.C. Located on a third beach ridge away from Lake Andrusia today, the site was beach front property at the time Indians living there prepared bison for dinner.

Now forested, the area was then prairie, Hohman-Caine said. Pollen core samples indicate there was a period of time between 2000 and 4000 B.C. when the area was much drier and warmer than it is today. Locations where people gathered would therefore have been different, and they would hunt different animals — bison and turtle rather than deer and grouse.

□ See page 10/Archeology



Pioneer photo by Monte Draper

Searching for clues

Project Director Grant Goltz (left) lifts a shovelful of rich black soil into a sifter, where Peter Cloud (right) watches for pottery or bone fragments, projectiles or any other clue to an ancient civilization that once peopled what is now the Knutson Dam campsite on the Mississippi River at Cass Lake. Jim Jones (at back) records progress at the site, while state archeologist Christy Hohman-Caine looks on.

Archeology

(Continued from page 1)

Farther east, the archeological exploration crew was hard at work this week, digging and sifting for artifacts on the Ekstrom Dam camp site at the Mississippi River outlet from Cass Lake. Knudson Dam, originally built as a logging dam in the 1920s, has since been replaced with a more modern dam for controlling water level in Cass Lake. Workers are hopeful of finding relatively recent artifacts at this location, which was once a camp used by Yellowhead, the Ojibwe who in 1832 led Henry Schoolcraft to the source of the Mississippi River.

Based on pottery fragments found at various spots around the camp site, Hohman-Caine has estimated the area was populated 800 to 900 A.D. One artifact of special interest to project participants is an amber-colored projectile made of Knife River flint and dating from 300 to 500 A.D. Because the flint came from a quarry near Bismarck, N.D., the finding indicates people of the time must have engaged in trading.

Grant Goltz, a soils scientist, archeologist and one of Minnesota's leading woodcarvers, has volunteered his time as project director on the headwaters archeological dig. Working with Goltz are Leech Lake tribal members and volunteers participating in the project, sponsored by Chippewa National

Forest and the Leech Lake Reservation with assistance from the Mississippi Headwaters Board.

After establishing a grid system over the site, marked with tiny yellow flags, exploratory digs are made. Under a thin layer of topsoil, much of the site has a foot-deep layer of fill, deposited in conjunction with dam construction. It is under the clay-colored fill that workers hit pay dirt — soil black with organic material and heavy with precious artifacts. Sifting shovelful of dirt, workers isolate pottery flakes, projectile points, bones and tools.

"This was probably a camp or village site," Hohman-Caine said. "It's a good location in terms of transportation, but we don't know what else may have been going on."

Hohman-Caine, 43, who grew up in the Brainerd-Nisswa area, attended Hamline University in St. Paul and did her graduate work at the University of Minnesota in Minneapolis. She taught college and then joined the forest service in 1980. She continues to work as an archeologist in the Chippewa National Forest, with an office located in Cass Lake.

After her 1979 appointment as state archeologist, Hohman-Caine worked for several years on a shoestring budget. With a relatively substantial \$26,500 allocated to the office this year, she said the money goes for expenses. The position is, in essence, unpaid. Besides participating in the archeological exploration of the headwaters region, she has handled nearly 80 field cases this year, most of them involving protection for burial sites.

"Northern Minnesota is a particularly rich area for archeological exploration, because not many people have looked up here," she said. "Before last year, the only artifacts found in the area were ones then turned up due to erosion. In the Wolf Lake and Allen's Bay area, for instance, we knew of eight archeologically interesting sites, but in the course of our survey we found 12 more. We are picking up less visible sites, like the Ekstrom site."

At one site on the northwest side of Lake Winnibigoshish, earth moving undertaken as part of a bridge replacement project revealed an ancient fishing camp. Hohman-Caine was able to deduce from artifacts found there that the fisher folk had caught walleye and sucker. They ate the larger walleyes, using smaller ones for fish soup. The suckers, they smoked.

The pottery found at the Winnibigoshish site was similar to that at Knutson dam, indicating that people of the same culture used the two camps, perhaps moving from camp to camp during the course of

the year. Asked whether the culture was antecedent to today's Minnesota Chippewa Tribe, Hohman-Caine said such a connection is hard to trace. Ojibwe tradition is that they were in the area before the Sioux, she said, were driven out and then, in turn, drove out the Sioux.

"Pottery found here and at Third River sites are very different," she said. "That may indicate a change of cultural group. We know there were movements of people through the area."

Sites of archeological interest in the headwaters region are located on both private and government land. Hohman-Caine said she has appreciated the high level of interest and cooperation among private land owners who have allowed crews to shovel test or dig on their property. The greater the cooperation, she said, the more we will all understand about the region's early people.

"We're trying to work on all the sites we can," she said, "to get a more complete picture."

She said anyone interested in protecting our headwaters heritage can help by becoming a volunteer on the summer digs, by taking care not to disturb archeological or historic sites and by reporting any suspected site to the state archeologist's office, Chippewa National Forest or the Leech Lake Reservation.



Pioneer photo by Monte Draper, 1

State archeologist recreates the past

Standing on what she believes was at least 3,000 years ago the site of an oval building, state archeologist Christy Hohman-Caine envisions work still to be done in reconstructing an ancient way of life. Digging at the

Ekstrom site near Lake Andrusia has revealed what appears to have been a large settlement, a winter camp or village. Hohman-Caine estimates the village may have flourished sometime before 1000 B.C.

American Indian Language/Culture classes offered at Cass Lake High School

There are five Indian Studies classes being offered to CLHS senior high students this semester: Ojibwe Language Culture I & II; Native American History; Ojibwe History, and Eastern Tribes of North America.

Ojibwe language students began the year learning about traditional Ojibwe life including life through the seasons, the circle of life, and some traditional religious beliefs. We are now working with a set of 20 verbs and learning how to change the meaning of each. To motivate students to do well on quizzes, senior Kevin Northbird suggested that the class have a party if everyone in class could get at least fifteen out of twenty questions correct on the next quiz. As a result, most of the students received perfect scores with only a few missing one or two questions. With such great results, we may be having more parties in Ojibwe class!

The History and Culture classes are off to a good start. Students learned about the Battle of Sugar Point (October 1898). A field trip to Battle Point took place on Friday, October 2, 1987. Approximately 20 students had the opportunity to learn the traditional way of finishing wild rice (mah-no-men). Bill Bobolink, a well-re-



State Archaeologist Christie Caine talks about early Indian life of the Cass Lake area to students in Mike Schmid's Ojibwe History class.

spected Leech Lake elder, demonstrated the various stages of the finishing process; first parching slowly over an open fire, then jigging to get the hulls off the rice and finally, fanning (winnowing) the rice. The students thoroughly enjoyed the trip. Many thanks to Bill for his assistance.

The Native American History class began the year by studying early Indian cultures in America and their first contact with Europeans. Christy Caine, the Minnesota State Archaeologist, spoke to the class about last summer's excavation near Lake Andrusia, where a camp existed more than 3,000 years ago. She also

passed around artifacts from the Leech Lake area: spearpoints, copper tools, arrowheads, pottery, and pipestone. Some were hundreds of years old, while others were over several thousand years old. She told the class that large numbers of people have lived in our area for thousands of years. There also was a great deal of trading during this time between tribes all across North America.

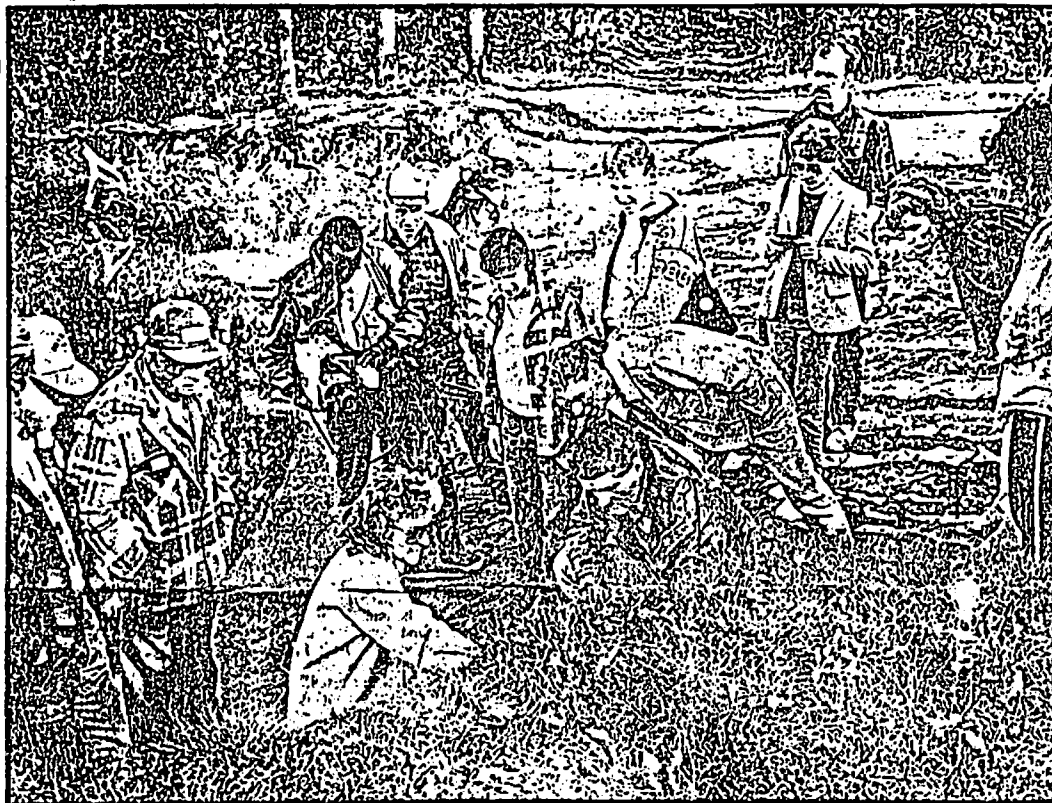
The Ojibwe History class also studied about the early history of our area. Some of the topics covered have been Ojibwe theories, migration from the Atlantic coast, traditional life through the cycle of seasons, traditional values, the fur trade, Ojibwe-Dakotah battles, and Ojibwe leaders of the 1800s.

Students in "Eastern Tribes of North America" are studying the history, geography, and cultures of the main tribes in the northeastern part of North America. After this, we will move on to the areas of the Southeast and then to the Plains.

Many students this year are putting forth a good effort. Along with good attendance, this is a winning combination!

Preserving an ancient site

Scheduled construction can help save burial mounds from erosion



Pioneer photo by Monte Draper

Burial mounds threatened

State Archaeologist Christy Caine, (kneeling, with sunglasses), points out to Bemidji State University Professor Charlie Parson (also kneeling) how erosion threatens one of several burial mounds along the Mississippi River between Lakes Andrusia and Cass.

Friday's visit to the Mission Point archeological site was included on a tour sponsored by the Beltrami Soil and Water Conservation District. Other people pictured are some of the tour participants.

By ANNE LOUISE MEYERDING
Staff Writer

Construction is scheduled to begin this fall on an \$85,000 project sponsored by federal, state and local agencies to stop erosion on a Mission Point peninsula that is the site of an ancient burial site eligible for national registry because of its archeological interest.

State Archaeologist Christy Caine told a group of 35 people participating Friday in the annual conservation tour sponsored by the Beltrami Soil and Water Conservation District, that for the past 10 to 15 years burial remains have apparently been washing into the Mississippi River between Lake Andrusia and Allens Bay on Cass Lake.

The peninsula is about a mile east of the Ekstrom site, where Caine and associates have found what appear to be post holes for an oval building that Caine believes is at least 1,000 years old.

This summer Caine supervised a study of the area to reconstruct what the land was like hundreds of years ago. Soil coring helped distinguish natural from artificial features. Broken pottery, stone flakes and the density of the site led Caine to surmise that the area must have been inhabited close to 1,500 years.

Pottery fragments recovered on the peninsula are of the Blackduck type, dating from 800 to 1200 A.D. Pieces of older pottery, which Caine dated from 200 to 300 B.C., have been found nearby.

American Indian artifacts aren't the only items recovered in Caine's Mission Point-area archeological digs. European explorers, traveling by canoe in the early 19th century, used a portage route comparable to the path County Road 33 takes now. They left traces, including gun flints Caine's crew has unearthed.

We know from written records that one of these explorers was Henry Schoolcraft who in 1832 "discovered" the Mississippi headwaters at Lake Itasca. Actually, Schoolcraft didn't find the

See page 3A/Burial site

THE PIONEER, Bemidji, Minnesota

Sunday, September 27, 1987

Burial site

(Continued from page 1A)

headwaters, he was led to them by Ojibwe Chief Ozawindib who had known all his life where the source of the river was.

Terry Weber of Resource Conservation and Development told tour participants Friday that attempts to protect the peninsula burial grounds were stymied for about six years. It was only by coordinating services of various agencies that concerned people will be able to accomplish protection of the archeologically valuable site.

The 55-acre peninsula is owned by the Duluth Diocese of the Episcopal Church, Weber explained. In 1980, when conservationists and others became concerned about erosion, they approached the Army Corps of Engineers because they attributed the problem to dams operating both upstream and down.

Corps of Engineers specialists reportedly told them the erosion was a natural problem, aggravated by heavy recreational use of the area. Weber said that in 1986 Resource Conservation and Development representatives called together a number of concerned individuals from several agencies and said, "Something has got to be done."

Beltrami Soil and Water Conservation District agreed to be local sponsor of a project to protect the peninsula from further erosion, pledging \$10,000 toward funding the project. The Leech Lake Reservation Business Committee and its Department of Resource Management pledged another \$10,000. The U.S. Forestry Service took responsibility for the necessary archeological investigation. (Caine is a Forestry Service employee.)

The federal Soil Conservation Service agreed to do the field engineering, with the Corps of Engineers designing the project and funding up to 75 percent of the emergency bank protection project.

The Episcopal Church provided right of way and a construction easement. The Minnesota Chippewa Tribe and the Bureau of Indian Affairs are coordinating the joint effort.

With federal funding expected to come through yet this month, Weber said construction could begin in October and continue into the winter. The river's current will assure the water will stay open, he said.

Dale Krystosek of the Conservation District said most erosion has taken place in the last 10 years.

"We assume a lot of artifacts have been lost with the eroding soil," he said. "Within a few years, the river would have broken through into Allens Bay. Once a meander starts, it's hard to buck Mother Nature."

Weber said boat traffic portaging canoes, swimmers and picnickers have all aggravated the peninsula's soil erosion problem. Although vehicles will be barred from driving out on the peninsula, the area will continue to be used for public recreation, he said.

Caine told those on Friday's tour that archeological evidence indicates the Blackduck people harvested wild rice and fished. Information gleaned from fish bones are expected to give a 1,000-year perspective on fish growth rates, water pollution and other factors affecting area fishing.

"People who do a lot of fishing ask me about how big the walleye were back then," she said. "I have to tell them the walleye were no bigger than the ones they catch today."

Caine said volunteer programs will be available again next summer, where people can learn to recognize artifacts, do site sketches and actually participate in archeological digs.

We welcome all the help we can possibly get," she said.

100 - File Nina

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March 3, 1988

Dr. Nina Archabal
Minnesota Historical Society
690 Cedar Street
St. Paul, MN 55101

Dear Nina:

Enclosed is a copy of the 1987 annual report for the State Archaeologist's Office.

The past year was an extremely busy one for both Barbara and me. We handled more cases than ever under both MN ST 138 and MN ST 307.08. In spite of this heavy workload we were able to conduct a major research and rescue project (excavation of a Finnish cemetery, which is described in the report), and to initiate a long-term cooperative project with one of the the Chippewa Reservations.

As you know, neither Barbara nor I draw any salary from the funds designated for the State Archaeologist. During the past fiscal year, in addition to our state appropriation, I expended \$5,326 of my own personal funds on operations of the office. Ideally, we would like to taylor the work to the amount of funds available. Realistically, however, we cannot refuse to take on cases where the State Archaeologist's services are mandated by law.

During the present year we will work on our backlog of cases, handle new cases as they arise, and continue to expand our cooperative work with Native Americans. We have recently separated the Program and Laboratory functions of the State Archaeologist in order to let Barbara focus on the identification and analysis of skeletal remains received under MN ST 307.08. We hope that this reorganization will allow us to give better service to the Indian Affairs Council as well as to the professional archaeological community and the public.

If you have any questions about activities in the report, please do not hesitate to contact me.

Sincerely yours,

Christy A. Hohman-Caine
Minnesota State Archaeologist

cc: Alan Brew, CMA President
Roger Head, MIAC

MAR 11 1988