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was a nubile young woman. . . . It may be fair to say that what she did was nobody's business but her own" (p. 120). Youst's verbal wink assumes a level of sexual activity beyond white Victorian ideals, although in her autobiography, Annie stated that during these years, she was single, living and working among white people, and enjoying local dances. In the absence of further evidence, I think we should take her at her word, and assume that nothing she considered significant occurred during that period.

These are relatively small quibbles with a fine, engrossing biography. I came away from this book with a much greater understanding of Native life on the Northwest coast in a critical transitional period, and with great admiration for Annie Miner Peterson as a skilled cultural mediator and survivor—she grew to fit her powerful name. The text is enriched by excellent maps and photographs, as well as several appendices—kinship charts, an edited Coos myth Annie told to Jacobs, and a bibliography of Oregon Coast linguistic texts that includes information on how they were recorded. I wish that Youst had also included Annie's own brief account of her life, if only to underscore how much research he did, and how useful anthropological field notes can be as sources for a biography.

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Sloan: A Paleoindian Dalton Cemetery in Arkansas. By Dan F. Morse. Washington, DC: Smithsonian Institution Press, 1997. 157 pages. \$70 cloth.

Professor Morse has been a major figure in Midwestern archeology since the late 1960s. In many ways his name and Dalton are closely linked in the minds of many archeologists because of his thirty-plus years of working with Dalton materials. The Sloan site is a "Dalton" site, which places it in the late Paleoindian period, in this case circa 8500 B.C. Dates for the Dalton Tradition are not very firm, but 9000 to 7000 B.C. is the generally accepted time frame.

Most of our knowledge regarding the Dalton period comes from projectile points from throughout the Southeastern United States and the middle and lower Mississippi and

Missouri River drainage systems. Morse's early work (1971) outlined his expectations for Dalton settlement patterns in northeastern Arkansas. Drawing on hunter and gatherer ethnographic data from Alaska and some benchmark settlement pattern studies, he proposed what is now the familiar base camp/special activity camp settlement model.

What makes the Sloan site unique is that it is probably the earliest known cemetery site in North America, and probably in the Western Hemisphere. As such, it has led to speculation that Paleoindian populations were less nomadic than previously thought. Morse linked the Sloan data with his earlier work with the Luce and Brand sites. He believes Luce was a base camp, and the Brand site was a special activity location (butchering). The three sites (all in the White River drainage system in northwest Arkansas) combine to create a picture of a population that did not wander randomly across the lower Mississippi River valley and southeastern United States following game, but that occupied rather limited territories.

Information about the Sloan has appeared sporadically during the almost twenty-five years since Morse excavated the site. However, the full analysis and report is only now available. Sometimes the passage of time dilutes the value of a report. In this case, just the opposite is true as new methods of analysis allowed the team to develop a fuller understanding of what life and death was like in northeastern Arkansas during the terminal phases of the Pleistocene.

Sloan is very important, if it is in fact a cemetery. However, even if it was not a burial site, it would be of substantial interest to archeologists who work with materials from the late Paleoindian and early Archaic periods in the Eastern United States. The reason for this interest is the large number of artifacts (439) located in a relatively small area (the final excavation was 14 x 14 meters). In addition, the artifacts were in "pristine" condition, according to Morse (p. xvi). Few of the artifacts exhibited wear marks. Many of the items are among the few complete Dalton bifacial lithic tools available for analysis (92 complete tools).

Also in the assemblage is the earliest known true adze in the Western Hemisphere. There were forty-two adzes or adze preforms in the collection. The presence of the very clear adze form opens up the question of woodworking abilities of pre-contact Native peoples. Generally, U.S. archeologists are reluctant to suggest the existence of a "wood crafting" technology. In fact, when Morse submitted an article to *American Antiquity*

some twenty-five years ago, in which he suggested objects labeled "turtle back scrapers" were probably adzes, the paper was rejected. Now there is no question that the adze form did exist at least in northeastern Arkansas by about 8500 B.C.

The site probably was a cemetery; however, the evidence is circumstantial at best. One can always wish, "what if?" What if the site could have been excavated more slowly (finished in just thirty-two days)? What if today's methods of analysis had been available in 1974? What if weather conditions had been better (high winds, sleet, rain, and snow)? What if there had been more time to bring in more specialists? However, what is the reality, and there is good circumstantial evidence to support the cemetery claim.

The claim that Sloan was a cemetery rests on several lines of analysis. The first line is, of course, the bone fragments (211 pieces) that were "minuscule and chalky" (p. 140). The determination that the remains were human was made through histological observation of bone thin sections and visual examination: Probably human (63.9 percent), possibly human (18.4 percent), indeterminate (7.8 percent), and possibly nonhuman (9.9 percent). Analysis of the thickness in the cranial fragments suggested that the remains were both adult and subadult (less than fourteen years old).

A second line of analysis was the relationship of artifacts to material identified as human bone (spatial distribution). Dan Morse inferred the presence of at least twenty-seven clusters of artifacts which *could* have been a grave lot. The teams failed to find a pattern of specific artifact type associated with one or more "gravelots" which might relate to differential status of the persons buried in the cemetery. They also employed the K-means clustering method first proposed by Kintigh and Ammerman. This spatial analysis indicated there were twenty-nine discrete artifact clusters.

Soils samples provided another line of analysis. A total of 602 samples were collected, and from that pool the team took 415 samples in 50-centimeter intervals across the base of the excavation. The team hypothesized that the disintegration of the human bones would alter the soil chemistry in the vicinity of the burial. Carol Spears performed tests for calcium and phosphorus. Her results were inconclusive for phosphorus, but the calcium results were positive and supported the cemetery hypotheses.

A second test, performed by Glen Akridge, focused on two trace elements in human bone—zinc and copper. (At least one

other group studied soil samples to identify human remains after decay—Keeley, et al., "Trade Element Content In Human Bone in Various States of Preservation," *Journal of Archaeological Science* 4 [1977]:19-24. Keeley's group was successful in discovering the "silhouette" of a fifth-century Saxon burial in Essex, England.) Sloan soils had zinc present at 13.4 parts per million (ppm) and 6.8 ppm for copper. In human bone, zinc is present at 160 ppm and copper at 10 ppm. The soil analysis indicated that there were areas of much higher concentrations of zinc, and these were in areas where there were artifact clusters and/or bone fragments. Unfortunately, the site has been completely destroyed through conversion from cotton to rice production. Had there been more time to excavate the site or it was more or less intact today, more definitive soil analysis could strengthen the contention that Sloan is a cemetery site. Researchers could use cluster statistical analysis to guide the collection of additional soil samples that would provide more definitive answers.

While one may wish for less circumstantial evidence, it appears probable that Sloan was a cemetery site. The report is well worth reading for anyone interested in Paleoindian/Arctic periods. Particularly good is chapter nine which provides an excellent review of the Dalton period and the place the Sloan site holds in our understanding of Paleoindian and Southeastern archeology.

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Speaking for the Generations: Native Writers on Writing. Edited by Simon Ortiz. Tucson: University of Arizona Press. 228 pages. \$16.95 paper.

Both established and somewhat less well-known contemporary Native American writers gather under the rubric of writers on writing in this collection of autobiographical essays edited by Acoma Pueblo writer Simon Ortiz. The book consists of nine essays, not including Ortiz's own introductory piece. As a forum for Native writers to share personal stories and discuss the role of the writer and writing in Native America, it belongs as a companion piece to the 1987 collection *I Tell You Now: Autobiographical Essays by Native American Writers*, edited by Brian Swann and