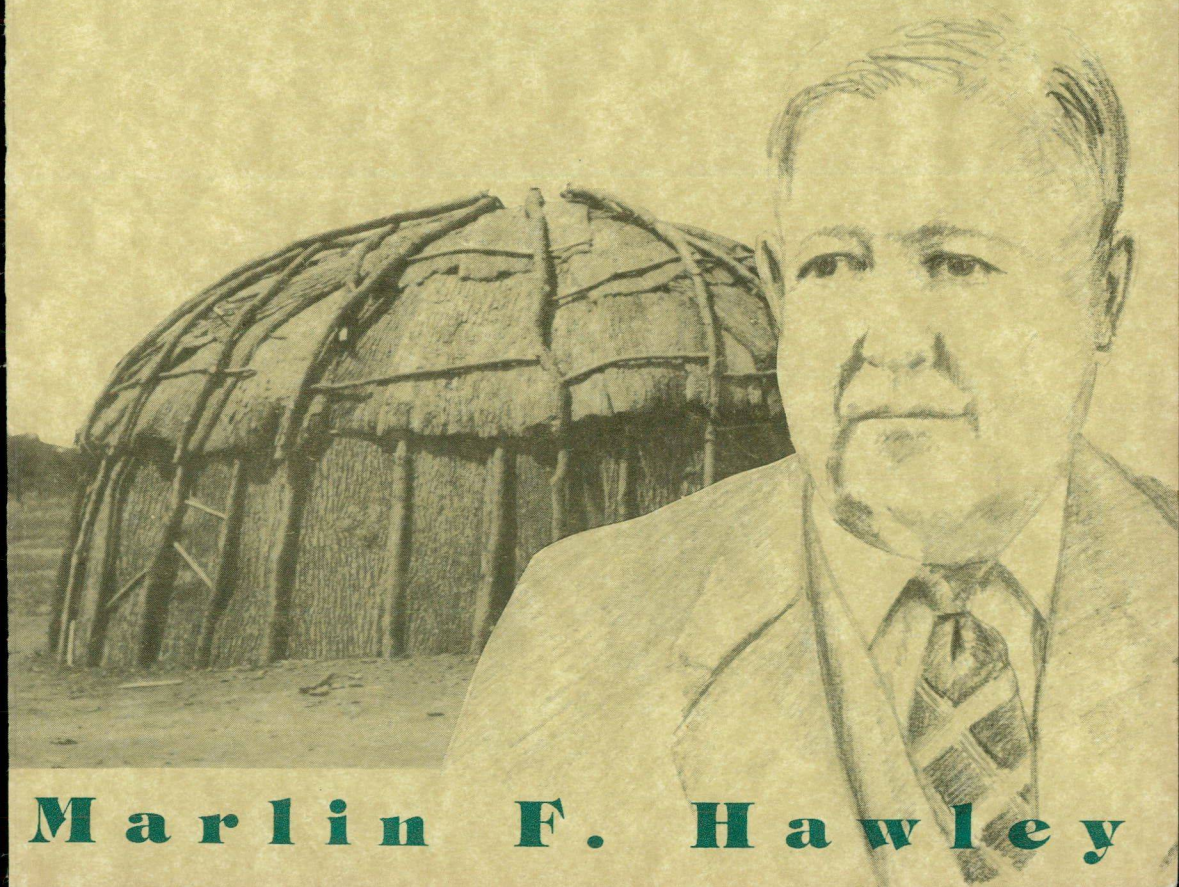
A Keen Interest in Indians:

Floyd Schultz

The Life and Work of an Amateur Anthropologist



Marlin F. Hawley

A KEEN INTEREST IN INDIANS

It is unfortunate that to most people the word amateur has only one meaning: an individual lacking in skill. It should be remembered that the word is derived from the Latin word *amare*, to love, and that the true amateur is one who loves an art, a craft, or a science in which he is not professionally engaged. A real amateur in any science is a sincere seeker after truth....

H. Marie Wormington

A KEEN INTEREST IN INDIANS:

FLOYD SCHULTZ,

THE LIFE AND WORK OF AN AMATEUR ANTHROPOLOGIST

by

Marlin F. Hawley

Bulletin of the
Kansas Anthropological Association
Topeka, Kansas
1993

ISSN 1069-0387

To My Parents

Eula L. (Ryland) Hawley
and
John A. Hawley

In saecula saeculorum.

This bulletin is made possible by memorials established for R. D. Brent of Smith Center, charter member and president (1972-1974) and Neil Rogers of Topeka, president (1986-1989); by deceased life members Paul Gibler of Holyrood, Margaret Stone of Topeka, and DeWayne Snyder of Ottawa, whose dues continue to further the aims of our association through this and future publications; and by the generosity of many, many members who have contributed to the Bulletin Fund since it was established in 1973.

Table of Contents

List of Figures

FOREWORD

Carlyle S. Smith

The death of Floyd Schultz in 1951 was a great loss to Kansas archaeology because he was the only resident carrying out careful "dirt" archaeology prior to the arrival of Albert Spaulding at the University of Kansas in 1946. He had sought professional guidance early through correspondence with professionals at museums and other institutions east of the Mississippi. It was unfortunate that they were unfamiliar with the nature of Plains archaeology, but their advice convinced Schultz of the need for documentation, map making, and cataloging. As a result, he became familiar with the nature of the houses associated with the Central Plains tradition and made maps of them before formally trained professionals had dug any.

As the son of a member of the U.S. Army stationed at Fort McKavett, Texas, and Fort Riley, Kansas, he grew up in an environment that exposed him to the history and ethnography of the Great Plains, learning much from men who had known the Native Americans as friends and as foes. In addition to his archaeological contributions, he carried out an ethnographic study of the Potawatomi and other tribes in and near Mayetta, Kansas. With the assistance of Marguerite, his second wife, he collected specimens of material culture, took notes on various cultural activities, their economic activities, and the building of a bark covered lodge. A motion picture was made to document many of the aspects of their culture.

Albert Spaulding and I were graduate students at Columbia University and shared an interest in Plains archaeology before he accepted a position at the University of Kansas. There he met Floyd Schultz in 1946. When Spaulding decided to move to the University of Michigan in 1947 he was instrumental in arranging to have me replace him at the University of Kansas. During the

period of my interviews at Lawrence he told me of the accomplishments of Schultz, his well documented collection, and of his collaboration with him in preparing an article on the Younkin Mounds for publication. When it became evident that I would take his place at the University of Kansas, Spaulding alerted Schultz and we got together at the Schultz home at Clay Center soon after my arrival in Lawrence in September 1947. My wife, Judy, and I often drove to Clay Center to inspect his collection, see some of the nearby sites, and to socialize with him and his wife, Marguerite. Eventually we arranged for a formal transfer of the collection to a storage area allotted in the Museum of Natural History. The collection is now housed in the Museum of Anthropology.

The collection came to the University of Kansas in segments, subject to Schultz's re-cataloging into one ledger and my opportunities to go to Clay Center to transport the specimens. At the museum we assigned our catalog numbers to his entries and entered them into the master catalog of the anthropological collections. The formal name of the acquisition became "The Floyd and Adah Broceus Schultz Collection." Schultz had insisted on the inclusion of the name of his late first wife because of her support in his work during their marriage.

During the seventeen years which elapsed before there was a separate Department of Anthropology at the University of Kansas I utilized the Schultz Collection as a means for undergraduates with more than a passing interest in archaeology to receive training in analyzing collections from specific sites and preparing reports on them. These projects not only served as part of the developing major in anthropology, but also as valuable references for professionals to use in assessing the significance of the sites of the then unnamed Smoky Hill phase in relation to the already established Upper Republican and Nebraska phases of what came to be known as the Central Plains tradition. Ultimately Maria Bozzoli De Wille used the data for her Master of Arts thesis and received our first graduate degree in anthropology. After the department was founded, Terrell Phenice studied the human skeletal material from the several small burial mounds and used

the data for his doctoral dissertation. Marguerite Schultz provided sufficient funds to found the University of Kansas Publications in Anthropology in which this dissertation appeared. Charles Eyman used data from the mounds for his Master of Arts thesis at the University of Alberta at Calgary.

It is pleasing to me to see a summary of the work of Floyd Schultz in print.

PREFACE

I am very pleased that the Kansas Anthropological Association agreed to publish my 1991 master's thesis, edited, revised, and augmented with numerous additional photographs, as a special bulletin. I certainly hope that it finds an appreciative audience. I claim no spiritual kinship with its subject, Floyd Schultz, only admiration. In spite of the odds, he transcended the ordinary, and left us a legacy of artifacts, provenience information, notes, photographs (many of them original, their subjects long since beyond recording), and movie footage.

Recently, the Kansas Anthropological Association has grappled with the thorny issue of the sale and trade of artifacts. Some KAA members have even been prompted to wonder why they should support publication of a paper about a man who, for a time, did buy and sell both archaeological and ethnographic materials. My response to this query is threefold. First, I have never intended for Schultz to be a role model. Secondly, he died in 1951, and the period of his most intensive artifact acquisition was even earlier, in the 1930s. The ethical issues involved in the traffic of cultural property were much less clear-cut then, although it was an activity bitterly decried by some. Finally, I have tried not to brush this aspect of his life under the rug, so to speak, but rather have tried to present it all as clearly and objectively as I could. I saw no point in belaboring the issue, however. Schultz is dead and, hence, his life and attitudes are a matter of history and no longer amenable to change. Schultz did some things that in retrospect we approve of and some things which in retrospect we do not approve of. Times change (and therein may lie the lesson, if there is one: times change and so must we).

The whole point of this document would be moot had Schultz's archaeological collection been dispersed. It is a tribute to the man that rather than have that happen, he donated his archaeological material to the University of Kansas. As a result, the collection continues to be the focus of research, now as for over forty years.

Schultz's ethnographic collection, on the other hand, did not fare so well. Sold not long after Floyd's death in 1951, the collection was subsequently broken up, a process which is still going on today. In the case of the hundreds of items representing such diverse groups as the Navajo, Chippewa, Sioux, and others, its dispersal is unfortunate but, in some ways, no great loss. That part of his collection had been, for the most part, bought and sold repeatedly. For those two or three hundred artifacts obtained from the Potawatomi (documented in his ethnographic catalog), the continuing parceling up of the collection is nothing less than tragic. Collected mostly in the 1930s and 1940s, the collection, if whole and in one place, would constitute a unique capsule of mid nineteenth- to early twentieth century Potawatomi material culture.

Schultz's acquisition of so many ethnographic items, as well as his still and motion pictures, would seem to indicate a measure of trust on the part of a number of Potawatomi. Since writing this paper, however, I have heard it said that the Potawatomi "played Indian" for Schultz, the prying, naive outsider. I think that if it were the case (and who could blame them?), then it seems likely they "played" to the tradition of their own way of life. I find it difficult to believe that the Potawatomi at Mayetta could have (or would have) "hammed" it up for Schultz over the twenty plus years that he visited the reservation. In the late 1970s, when tribal members were shown Schultz's film footage by Don Stull, the reaction was one of interest, not amusement at a really successful joke. Schultz managed to preserve a record of historic and scientific value. That he could have achieved this without the generous support of at least some members of the Prairie Band is ludicrous. Even so, his efforts, in retrospect, have not always inspired appreciation. Times change.

On a lighter note, before turning to the acknowledgements, I would like to relate two stories. Both illustrate, to me anyway, how tangled together are the people, places, and events of the world, if only in an observer dependent fashion. Adah Broceus

Schultz was born and grew up in a little town named Buchanan, Michigan. Many years after her premature passing, her husband met an archaeologist named Albert Spaulding and they wrote a paper. Spaulding left Kansas for the University of Michigan and a couple of years later he and Jimmy Griffin excavated the Moccasin Bluff site, a site located but a few miles from where Adah Schultz had been reared. Buchanan is also the hometown of my thesis advisor and committee chairman, Robert J. Squier.

Being a great fan of junk stores, I used to frequent a particularly good one in Lawrence. There among the seconds I saw a book entitled *Textile Fibers and Their Uses* by Katherine Hess Paddock, a textile specialist at what is now Kansas State University, and often thought I should buy it to have as a reference. Occasionally, I even picked it up and leafed through it but always I returned it to the shelf. Not likely, I would admonish myself, that I will ever have call for a book on textiles. One day I happened upon it again but this time determined that I would look it over and pass my final judgement. I flipped it open, rather fortuitously, to page 13 and there was a picture of a Potawatomi woman weaving with a heddle loom. Below the picture, in the fine print, I was startled to read "Courtesy of Floyd and Marguerite Schultz". I bought the book, giving over my quarter gladly.

* * *

By now I have incurred a large number of personal debts to all of the people and institutions that made this paper possible, first as my thesis, and now as a special bulletin of the Kansas Anthropological Association. I take great pleasure in acknowledging these debts, debts that have at times made this seem like a corporate effort. I thank the members of my committee, Robert J. Squier, Alfred E. Johnson, Patricia J. O'Brien, and David Frayer. I have no doubt that but for Dr. Squier's belief in me and my project, the thesis, and hence this bulletin, would never have seen the light of day. It was he who

inspired my interest in the history of archaeology and in the role of the amateur in archaeology.

In no particular order, and for a wide variety of reasons, I extend my warmest thanks to Fred W. Scott, Bill Ranney, Doris Peterson, Marjorie Knedlik, Vera Faye Rosenkranz, Lauren Ritterbush, Kenneth Canfield, Nicolette Bromberg, Nick and Lu Vaccaro, Barbara Frazier, John Peck, Donna C. Roper, Elsie Mugler, Edwin Broome, Fern Walker, Grace Valentine, Tom and Christine Buchanan, Emerson Kemp, Milo Meek, Keith Gilmore, John Reynolds, Randy Thies, Tom Witty, Marvin Kivett, John Ludwickson, Mary Adair, Daniel Moerman, Kenneth Heuer, Mr. and Mrs. Mert Schwensen, and Kathey Haney. Bill Bork was of invaluable assistance in unraveling Schultz's field methods. He also gave me a damn good opening line. Vicki Volk drew the maps and assisted with some of the figures.

Carlyle S. Smith offered not only generous comments on my thesis but also has provided a foreword for this present incarnation of it. The late Albert C. Spaulding, then of the University of California, Santa Barbara, answered both my letter and my phone call. When I first received his handwritten reply to my query, back before this was even a term paper, I was ecstatic. One recent doctorate brought me back down to earth, rather rudely I thought, when he commented: "I'm surprised that a man of his stature would even respond to a mere graduate student." I'm not surprised, however, for I believe Spaulding to have been a generous man whose interest in archaeology transcended any concern with rank. This certainly seems to have been the case in his dealings with me. Waldo R. Wedel, now retired from an extremely productive tenure at the Smithsonian, was similarly helpful at that early stage.

The staff persons of the Hastings Museum and the Thayer County Historical Society, both in Nebraska; as well as persons at the Geary County Historical Society, Junction City; the South Dakota Historical Society; the Museum of the American Indian; the University of Pennsylvania Archives; the Denver Museum of

Natural History; the Department of Anthropology, University of Alberta, Calgary, Alberta, Canada; the Canadian Museum of Civilisation, Ottawa, Canada; the Robert Peabody Foundation for Archaeology; Phillips Academy, Andover, Massachusetts; the Kansas Collection and University Archives at the University of Kansas; various staff at Kansas State University; and the Kansas State Historical Society were always most helpful and generous with their time. Nancy Holmes, of the Buchanan Public Library, Buchanan, Michigan, tracked down a picture of Adah Broceus for me.

For making this bulletin possible I would like to thank William B. Lees, Verna Detrich, Cleta Mulder, the members of the special bulletin committee, and all of the other members of the KAA who took an interest in it. Dick Keck and his wife, Cynthia invited this beast into their home and tamed it. To them I offer my most sincere appreciation.

Hopefully, I have not forgotten anyone, except those few who deserve no thanks. If I have overlooked someone, I hasten to apologize.

Of course, without my wife Amy, who knows what would have become of me by now. I owe her a debt of gratitude for so many things that I fear I will never be able to adequately express it.

Introduction

In the spring of 1948, Mr. Floyd Schultz of Clay Center, Kansas donated his archaeological collection, as well as his notes and other related material, to the Division of Anthropology, Museum of Natural History, at the University of Kansas. Comprising some 3,000 cataloged artifacts, the collection is currently housed in the Museum of Anthropology, the University of Kansas. For over three decades Mr. Schultz had been an avid collector of archaeological and ethnographic materials, including photographs of Native Americans involved in a variety of activities, mostly of a traditional nature. Beginning in the mid-1920s he conducted amateur archaeological excavations of burial mounds and earthlodges in the lower valley of the Republican River, primarily in Clay and Geary counties, Kansas.

Sometime shortly after he began his archaeological investigations, he became interested in living Native American culture, namely that of the Prairie Band of the Potawatomi. For two decades he made periodic visits to the Potawatomi Reservation in Jackson County, Kansas. On the reservation he observed and recorded notes on traditional Potawatomi activities, which he felt were rapidly being lost. Perhaps even more importantly, he filmed many of those same activities. His archaeological and ethnographic pursuits continued, in one form or another, to the end of his life.

What may have been the peak of his amateur archaeological career came in 1948. In this year he co-authored a paper entitled "A Hopewellian Burial Site in the Lower Republican River Valley, Kansas" with Albert C. Spaulding in *American Antiquity*.

This work seeks to examine the life and career of this early amateur anthropologist, to set that life in the context of the development of archaeology in the Central Plains, and to add to the ongoing discussion of the role of the amateur in anthropological research. The contents are based on a variety of disparate sources: letters to and from Mr. Schultz (he often kept copies of letters that he sent out), newspaper articles by or about him, his own archaeological and ethnographic field notes, diagrams, maps, and

the like, his 1948 *American Antiquity* article, and interviews and discussions with friends and acquaintances of the Schultz's. As Mr. Schultz died in 1951, finding persons who were familiar with the details of his activities has not always proved easy. Fortunately, a few knowledgeable individuals were found and offered valuable insights. As a result, it has been possible to piece together, if not a complete picture, then at least a picture not wholly lacking in substantive content.

The following six chapters are arranged to proceed from the specific and personal through Mr. Schultz's various pursuits to the general question of the role of the amateur in the discipline.

Chapter I presents a biographical sketch of Mr. Schultz. This chapter involved easily the greatest amount of research. Many hours were spent at the Kansas State Historical Society in Topeka viewing microfilms of old Clay Center papers for any and all information on Mr. Schultz. Additional information came from letters in the collection file, replies to inquiries by this author, and interviews with friends and acquaintances of Floyd and his second wife Marguerite.

The intent of Chapter I is to give some feeling for Mr. Schultz as a person and one who was deeply involved in the Clay Center community. It should be readily apparent that Mr. Schultz was a man of considerable talent and drive. That he managed to make contributions to the anthropology of the Plains is all the more remarkable.

Chapter II focuses specifically on his archaeological work. It is this aspect of his life that is best documented. The core of this chapter is field notes, letters, and articles and addresses written by Mr. Schultz for local consumption. Additionally, other news articles, the 1948 paper, and interviews with a man who once assisted Mr. Schultz in some excavations in 1930 and 1931 are used to reconstruct field methods. These methods are then compared to the state-of-the-art for Mr. Schultz's era. Several papers written by Schultz are reviewed, as is his reading in the field of anthropology.

As the University of Kansas Museum of Anthropology has the 3,000 artifacts he excavated or surface collected, it is hoped that this chapter will aid those who do research with the collection. While several term papers, a couple of theses, and a dissertation have been written based on analyses of some parts of the collection, it remains, in the opinion of this author, underutilized.

Chapter III concerns itself with Mr. Schultz's involvement on the Potawatomi Reservation. Sources for this aspect of his career are limited. This chapter, then, is necessarily more schematic in presentation than Chapter II. This should not be taken to mean that his ethnographic work was inferior to his archaeological efforts or that it is of less importance. Indeed, it would be highly desirable to have richer sources from which to proceed. It would be especially interesting to know in detail, for instance, how Schultz viewed his work there and how he thought it related to archaeology. Despite the paucity of documentation, however, some conjectures are made relative to those questions.

Chapter IV discusses Mr. Schultz's acquisition of ethnographic and archaeological artifacts. Unfortunately, while his archaeological collection came to the University of Kansas more or less intact, his ethnographic collection was sold *en bloc* by his wife shortly after his death. After that it was divided up and resold. Portions of it have since surfaced in museums and private collections in the United States and Canada.

One thing emerges quite clearly from this chapter: Mr. Schultz took collecting very seriously and pursued his aims tenaciously. In addition to items of material culture, Mr. Schultz collected photographs of Native Americans.

Chapter V attempts to place Mr. Schultz into the archaeological and anthropological milieu of his day. This chapter, then, is primarily a brief and somewhat spotty history of the development of archaeology in Kansas. Moreover, his relations with outside persons, such as Warren King Moorehead at the Phillips Academy in Massachusetts and A. T. Hill, George Lamb, and A. M. Brooking in Nebraska are examined. A brief history of the development of

archaeology in the Kansas State Historical Society to the mid-1930s is included. As Mr. Schultz maintained a lifetime membership in that organization and intended to donate his collection to it, some background on the institution seems warranted. The development of archaeology at the University of Kansas is treated in some detail as well.

Again, it is not the intention of this chapter to present a lengthy, detailed history of Central Plains archaeology. This chapter only views Mr. Schultz in relation to that history.

Chapter VI turns to a discussion of the amateur in anthropology and, more specifically, archaeology. This chapter is more general in nature. It attempts to put the relationship between amateurs and professionals, which is characterized as one of ambivalence, into historical context. Key in this review is professionalism. The trend to professionalism can be seen as an important force shaping modern anthropology.

The book closes with a number of appendices consisting of primary documents. Here can be found a paper written by Mr. Schultz. There are also annotated lists of his ethnographic collection done in the late 1920s and, again, sometime probably in the 1940s. A listing of published works and student papers based in whole or part on the Schultz Collection housed at the University of Kansas is included. The final appendix lists the sites located and/or excavated by Mr. Schultz and their cultural affiliation.

Finally, while I have been at pains to make this study as complete as possible, much remains unknown. In attempting to answer one question, other issues arose. Not all these are resolvable. The documentation, while amazingly complete in some respects, fails in regard to others. In part this is because people do not live neat and tidy lives. Mr. Schultz, who seems to have truly lived life, is no exception. The goals of this work are, then, more modest: a better understanding of one man's career in anthropology, perhaps a few additions to the history of Plains prehistory, and a more realistic picture of the amateur in anthropology.

Biography

Floyd B. Schultz[1] was a big man (Figure 1), acquisitive, reserved, "a man of few words; a Teutonic Cal Coolidge. His general mien and personality was that of a sore-assed Kodiak bear. He kept a low profile; flamboyance was not his forte" (Bill Bork, personal communication 1987). "To those whose privilege it was to call him 'my friend' and knew him best he . . . demonstrated his sincere devotion and loyalty . . . " (*Clay Center Times* April 19,1951). A shrewd businessman and civic leader, he was intelligent and deeply interested in history and the Native American. "Floyd had always had a keen interest in Indians from the time that he was a child and first saw them traveling back and forth through Junction City, Kansas" (Daughtrey 1976).

Floyd Schultz was born to Frederick and Henrietta M. Vanderhoof Schultz, November 21, 1881, at Fort McKavett, Texas. Floyd's father, Frederick, was born in Germany March 17, 1852, and later emigrated to America where he became a musician. As a member of the U. S. Army Sixteenth Infantry he played in that outfit's band from 1872 to 1882. Stationed in Fort Riley, Kansas, and living in adjacent Junction City, Frederick Schultz met his future wife Henrietta Vanderhoof, or Etta. The two were married March 15, 1879; shortly thereafter the Sixteenth was ordered to Fort McKavett. Mrs. Schultz accompanied her husband by train to San Antonio, then by "army wagon and ambulances, through the primitive country to the frontier fort" (*Clay Center Times* July 15, 1943). Two years later the Schultz's first child, Floyd, was born. As the result of a transfer, they moved back to Fort Riley in 1883.

---

[1]I do not know Mr. Schultz's middle name. The source for the middle initial "B" is Edgar Langsdorf, "The Centennial of the Kansas State Historical Society 1875-1975," in *Kansas Historical Quarterly,* 1975:423. No initial or indication of middle name appears in any letter, article or obituary, not even on his gravestone.

The family again took up residence in Junction City; they were joined by Mrs. Schultz's mother, Matilda Vanderhoof. The house they lived in was apparently spacious; even with Mrs. Vanderhoof and Floyd's brother, Walter H. Schultz, born October 11, 1893, they still had room for two boarders.

Life in and around the post had a profound effect on young Floyd Schultz, shaping his lifelong interest in history and Native Americans. "[A]s the son of a member of the U. S. Army, he became steeped in the history and ethnography of the Great Plains through associating with the men who knew the Indian as both a friend and as an enemy" (Smith 1951). Schultz grew up in the final years of the Indian Wars; the last major engagement was the Battle of Wounded Knee in 1890, when Floyd was but nine years old. He later maintained a lifelong interest in that particular incident. If his sense of the time depth of Native American culture was as yet undeveloped, that would come later.

Floyd Schultz received his elementary and high school education from Junction City schools. He numbered among his friends of those days Jonathon Mayhew Wainwright, "who was a member of Floyd's eighth grade graduating class--keeping in touch with him throughout the years" (*Clay Center Times* April 19, 1951). Floyd completed his formal education at the high school level, graduating in the Class of 1900.

After graduation, Floyd remained in Junction City as an employee of the Union Pacific Railroad. Railroad work took him to Omaha, Nebraska, during the winter of 1904-1905. There he was "chosen victim to become a mechanic" on a new project: the Union Pacific's "first successful gasoline railway motor car designed for passenger service" (Schultz 1935). Nearly thirty years later Mr. Schultz wrote a brief history of his railroad adventures, not to say, misadventures. This was subsequently published in the *Clay Center Times* on March 28, 1935.

On December 20, 1905, Floyd Schultz married Adah Jane Broceus. Miss Broceus, born December 22, 1883, was a native of Buchanan, Michigan (Figure 2). While on an extended visit to an aunt who lived in Junction City, she and Floyd met. They were

Figure 1. Floyd Schultz (1881 - 1951).
Courtesy of *Clay Center Times.*

married three years later in Chicago, Illinois. The Schultzes spent their early married years first in Kearney, Nebraska--1905 to1907--then from 1907 to 1911 in Grand Island, Nebraska, while Floyd continued as a machinist on Union Pacific's Motor Car No. 1.

Floyd Schultz quit the railroad and the couple moved from Grand Island to Clay Center, Kansas, settling there in August 1911. In 1916 they made the move permanent when they built a new home there. Floyd shifted gears from mechanic to businessperson. He began operation of the local movie theater, the Rex, that same year. A short while later he entered a partnership with John A. Erdman in the same business. Erdman and Schultz owned and operated the Air Dome and Rex theaters. In 1916 they also took over and ran, for a season at least, the Royal Opera House. The opera house specialized in live entertainment: plays, musicals, and was even used for meetings. Mr. Schultz bought Mr. Erdman's share of the operation in 1919. The next year he opened the Rex in a new building.

Floyd Schultz was a shrewd businessperson, "nobody's fool" (Kathy Haney, personal communication 1988). He (and Adah Jane) ran the Rex with characteristic enthusiasm. The Rex was part of the Fox Broadcasting theater franchise. Because of the Fox affiliation, Schultz was able to bring current films to Clay Center in a timely fashion. He loved to show westerns, offering them whenever possible. He was no stranger to the advertising gimmick either:

> Manager Floyd Schultz pulled a good advertising stunt Saturday. That day matinee and evening, he was showing as one of his films, the show "The Third Alarm", a picture of a fire and the workings of the old-time and modern city fire departments. During the afternoon and evening one of the city's fire trucks was stationed at the theater and with the ringing of its bells, everybody in town knew there was a fire picture being shown at the Rex [*Clay Center Times* November 19, 1923].

He then invited all of the city firefighters to attend the picture

Figure 2. Adah Jane Broceus c. 1900.
Courtesy of Buchanan, Michigan Public Library.

show as his guests. Mr. Schultz continued in the theater business until his retirement in 1929. Not long before that he had modernized by installing sound equipment in the theater. The Rex remained under his ownership but was leased and managed by others.

Life was not without its tragedies. Adah Jane Schultz died February 11, 1935, after battling illness for nine years. A striking, doll-like woman "with the whitest hair and the blackest eyes" (Bill Bork, personal communication 1987) and bearing of an eastern

college matron, Mrs. Schultz had become by the time of her death almost a recluse. Probably of a shy nature to begin with, she suffered her share of tragedies. First, her only brother drowned in 1920; a year later her mother passed away. Then, in 1923 her seventy year old father was trampled by a horse and died of his injuries six weeks later. Finally she herself became ill. From 1926 until her death she underwent repeated hospitalization and surgery. She spent so much time in the Clay Center Hospital with Floyd waiting, that he donated funds to establish a memorial library within the building. Her final illness lasted a week; she passed away in their home in Clay Center.

Mrs. Schultz had been an active partner in the operation of the Rex theater. Floyd commented once to his friend Lou Valentine, editor of the *Clay Center Times*, that "I always consult my wife before I make any business move . . . "(*Clay Center Times* January 1, 1925). In fact, Adah Jane Schultz often ran the place while Floyd wandered the Republican valley or excavated mounds or lodge sites. The extent of her interest in his archaeological and ethnographic researches is difficult to gauge. However, there is one fact that may be indicative of her interest (not to mention his devotion to her memory). When he donated his collection to the University of Kansas in 1948, he specified that it was to be known formally as "The Floyd and Adah Jane Broceus Schultz Collection."

Floyd Schultz's retirement relieved him of his business responsibilities but only increased his participation in civic and social affairs in the community. Already in 1928 he had been made vice-president of the Clay Center Country Club. Only a few months before his retirement he was elected president of the local Rotary Club chapter. The Rotary held special importance for him. He once saw fit to castigate his peers for irregular attendance of its meetings. Rotary concerns led Schultz to attend meetings around the state and occasionally out of state as well. It may have been a Rotary International meeting that gave him the opportunity to make "a visit in 1937 to old Fort McKavett, Texas, the place of his birth, where he spent an entire day roaming through the old buildings, some in good condition--others fallen in ruin. He took many pictures and obtained relics of that bygone day" (*Clay Center*

Times April 19, 1951). Local meetings served as a forum for numerous talks by Schultz on Native Americans past and present, as well as observations on the movie business and civic projects.

As a leading businessperson, Mr. Schultz held a membership on the Chamber of Commerce. He was on its board of directors and acted as its secretary before being elected president in January 1940. He also maintained memberships, albeit less active, in the Masonic Lodge, Knights Templar, Commandary, and Shrine. Participation in so many organizations seems out of character for a man so reserved, even introverted, but such activity probably counterbalanced those introverted tendencies. During his wife's protracted illness, they may have even provided refuge. In terms of archaeology, Mr. Schultz often obtained information on promising sites from fellow members.

In the 1930s Mr. Schultz played a dominant role in relief projects. Such projects as city beautification employed many stricken by the stock market crash of 1929 and resulting depression. Unemployed men were put to work cutting trees and planting new ones, among other tasks. He took a major hand in developing Clay Center's parks as part of the relief effort. He even went as far as to construct a new park in 1931:

> Mr. Schultz hopes to make this a park of native trees, shrubs and plants, though trees that are hardly native to Kansas are being set out, also. He has had a number of butternut trees set in the park; also pawpaws, redhaws, other hawthorns, wahoo, different varieties of oak, elms, sycamores and others. He has also ordered different varieties of hickory, coffe[e] bean, buckeyes, buttonwood and other trees which grow in the eastern and southern part of the state .... His plans are to make this park something of an arboretum with as many varieties of trees, shrubs, plants and such as can be made to grow here or which are found in other sections of Kansas [*Clay Center Times* March 26, 1931].

"The idea and purpose of the arboretum . . . is primary for educational purposes, secondary for beauty and recreation" (*Clay Center Dispatch* April 25, 1931). The Clay Center community

moved to name the resulting park "Schultz Park" in his honor.[2]

His organizational skills obviously were considerable; they were certainly sought after. In addition to the Central Committee of the City Beautiful, he headed the committee for the dedication of the new city hall. "He has been chairman of the ... Spookoree; the Christmas opening; originated the Christmas lighting system in Clay Center; and has been chairman of many of the big events which Clay Center has held in recent years" (*Clay Center Times* January 18, 1940). He conceived and, for a number of years in the 1930s, planned the Fall Piotique, Clay Center's annual nostalgia festival (Piotique is a hybrid of the words "pioneer" and "antique"). The festival looked to the past rather than the present or the future for its inspiration. The combustion engine was *verboten*; only horse machinery and old-time crafts and activities were allowed: Progress was shackled, if only for a while. Mr. Schultz was appointed as registrar of civil works programs for Clay County in March 1933. In October 1934 he was named county chair of the Federal Housing Administration.

All during the time Mr. Schultz was involved in a variety of civic and social organizations, not to mention managing his own business, he was involved in both archaeological and ethnographic research. From 1924 to 1935 he located scores of sites and excavated about fifty of those. The sites were primarily burial mounds and earthlodges. Nearly all were within the lower Republican River valley (Figure 3), although some were much farther afield. Simultaneously, he was involved in periodic visits to the Potawatomi Reservation in Jackson County, Kansas, where he observed and filmed traditional activities. Collecting of archaeological and ethnographic items, from his own efforts and from dealers all over the United States, continued to be of importance to him, as well.

Outside the Clay County area, Mr. Schultz became involved in

---

[2]Ordinance No. 600, endorsed by all the local newspapers and signed by 30 city officials was passed by the city council April 22, 1931. The park has since been renamed Scout Park.

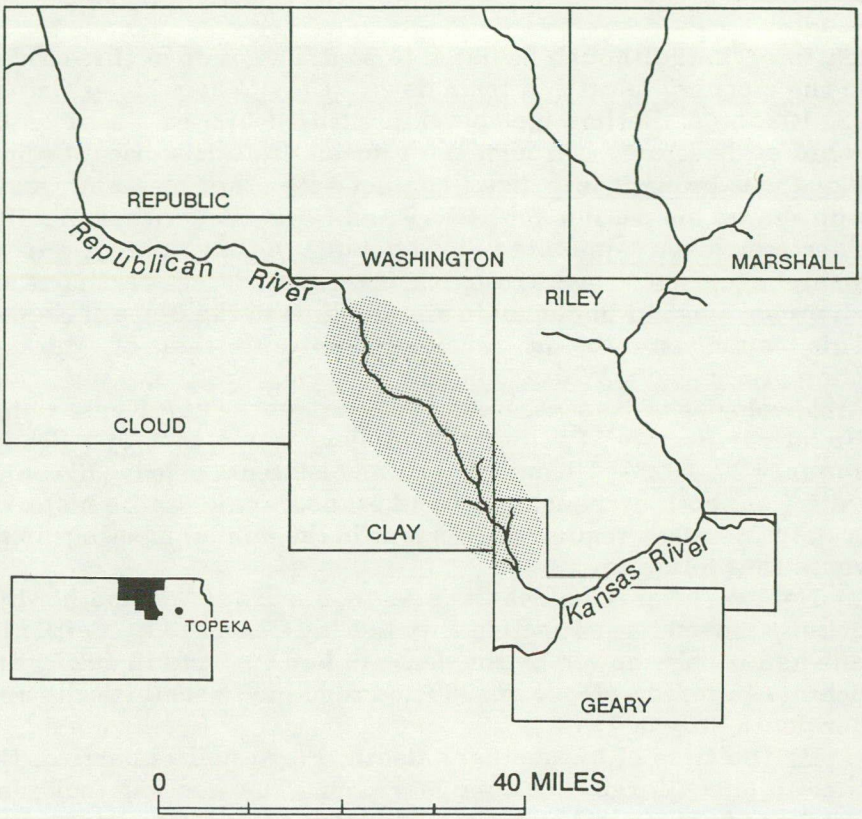


Figure 3. The lower Republican River core area investigated by Floyd Schultz.

the Kansas State Historical Society. This association began in 1923 when he was elected an annual member and visited the Historical Society in Topeka. "Floyd's hobby is historical matters, especially pertaining to prehistoric times. He loafed around in the state historical society's rooms, in the Memorial building . . . digging into old-time matters. He also visited officers and talked history with them" (*Clay Center Times* October 11, 1923). In 1925 he was voted a lifetime member and attended "the meeting of the state historical society. . . .In fact he was so interested in historical

matters, that, although he hated to do it, he got up at three o'clock in the morning to catch a train down" (*Clay Center Times* October 22, 1925). A lifetime membership entitled him to a seat on the board of directors. Through the Kansas State Historical Society, Floyd was brought into direct contact with other men and women who shared his passion for history and Native Americans. In 1928 the society even "appointed Floyd Schultz of Clay County, Kansas, an archaeologist to make research, open mounds, seek artifacts and all archaeological implements and remains in the State of Kansas. This commission being subsidiary only to that of Mark E. Zimmerman, of White Cloud, Kansas, who is the State Archaeologist of Kansas, under appointment of the Kansas State Historical Society" (William Connelley, letter to Floyd Schultz January 27, 1928). Ultimately, it was his dream to leave his entire collection, both archaeological and ethnographic, to the historical society. He was a regular participant in the annual meetings in the years that followed.

Not long after Adah Schultz's death, Floyd's elderly mother Etta Schultz moved from Junction City to Clay Center to live with him. She had been widowed by the death of her husband in 1927. Etta Schultz suffered a stroke in 1938 and remained a semi-invalid until her death July 6, 1943.

By the time of his mother's death, Floyd had remarried, this time to Miss Marguerite Jane Morrison. The wedding took place October 20, 1939, in Manhattan, Kansas. Miss Morrison, a native of Huntington, West Virginia, had taken a degree in Home Economics at Kansas State College. She taught school in Junction City and, at the time of their marriage, was on the staff at Kansas State. Vivacious, possessed of a magnetic personality, Marguerite "lived life as if it were an adventure" (Mert Schwensen, personal communication 1988). She immersed herself in the local social and civic scene. There is little doubt Marguerite was responsible for Floyd's becoming much more socially involved. If this had a disadvantage, it was that he had previously been free of many unwanted social demands; he covered a good deal of territory and uncovered quite a lot of the past. His archaeological efforts had diminished by 1935 though and in the 1940s he was in his sixties.

Trudging miles over the uplands and bottoms or digging all day in the hot sun must surely have lost its appeal.

Of an acquisitive nature as well, she and Floyd set about collecting "the many beautiful pieces of antique furniture which he reconditioned and with which [their] home is completely furnished" (*Clay Center Times* April 19, 1951). Floyd was an excellent woodworker. No matter the condition of a piece, Floyd meticulously restored it, always careful to preserve its integrity. Once restored, he added a label in some inconspicuous location relating the history of the piece.

Marguerite shared her husband's fascination with Native American history. As a library club member, she was chosen by the Women's Federated Clubs to act as district chair to the Indian Welfare committee. She accompanied Floyd on his frequent trips to the Potawatomi Reservation and was even adopted into the Potawatomi band by a tribal elder in 1947. After Floyd's death, she was helpful to other ethnographic researchers.

At the outbreak of World War II Floyd Schultz was sixty years old. Consequently, he did not serve in a military capacity. His civic responsibilities increased however; he was named head, and later, chair of the County Tire Rationing Administration. He also served as chair of the Office of Price Administration and Rationing Board for the area. It goes almost without saying that Floyd's archaeological and ethnographic pursuits declined from the mid-1930s onward. Civic and social affairs consumed an increasing amount of his time and energy. His final civic duty came in 1950, the year before his death. He had been appointed to fill a county commissioner vacancy. Following the end of that appointment he ran for that office and won by a narrow margin in November 1950.

Floyd Schultz died of a heart attack in the Clay Center Hospital following a brief illness, April 8, 1951. He was sixty nine years of age. He was interred beside Adah Jane Schultz in the Greenwood Cemetery, Clay Center, Kansas.

Archaeology

Prelude

Floyd Schultz began his archaeological excavations in 1924. He had, however, prior to his earliest excavation, accumulated a modest collection, though its contents were largely from other than Clay County. Mr. George Remsburg, an amateur archaeologist-historian from Potter, Kansas, and frequent contributor to various journals, quoted a letter from Mr. Schultz in a 1917 issue of the *Archaeological Bulletin*:

> I just came into possession of sixteen bird stones. I also have some Indian relics that come from the Battle of Wounded Knee, South Dakota. This was the last battle in which regular troops and Indians were engaged. What I have was obtained from members of 7th U. S. Cavalry from Fort Riley, Kans., who were in the fight. Have not been able to locate any Indian remains in this county. I have an axe that was found in the Republican River near here. It weighs about 18 lbs, and it's the only prehistoric Indian relic found around here to my knowledge. I think the only Indians that occupied the county were roving Buffalo hunters, as there are no signs of village sites or graves [Remsburg 1917:56-57].

His assessment of Clay County's archaeological resources was decidedly premature. Events would soon cause him to reevaluate his claim.

The first of these events occurred in the same year as the letter quoted by Remsburg when he acquired, with some difficulty, the artifacts and skeletal remains from a mound in Clay County. The burial had been accidentally opened during land leveling on the Louis Dittmar farm. The difficulty arose when the county coroner was called in to investigate the remains as those of a possible homicide victim and apparently prevented, for a time, the transfer of the material. The fact that the coroner was called in bears testimony to the rarity of such a find to that time. It became increasingly more common.

Five years later, in 1922, a second burial came to light

> ...when workmen began the excavation for the new club house out on Myers hill, for the Country Club, they dug into an old Indian cemetery, apparently for three Indian skeletons were uncovered. The new club house is to be right at the topmost part of the hill. People who have been there say the place affords one of the most beautiful views in Kansas. Evidently the Indians thought it was a fine place for a cemetery, for they no doubt used it for that purpose. It is believed more graves would have been found if the excavations had been extended further to the west. As it is three graves were uncovered. Large stones had been placed above the dead and under the stones were found the bones of the Indians, badly decomposed, arrowheads and other things indicating people had been buried there. Quite a number of people had drove out to see the bones, arrowheads and the way the graves had been arranged [*Clay Center Times* March 23, 1922].

The discovery made front page news in the *Clay Center Times*. The workers involved gave Schultz three projectile points that had been removed from the burial. Everything else was destroyed, including what remained of the decomposed skeletons.

The discovery of the two mounds forcibly changed Mr. Schultz's mind about the prehistory of the area. During the next couple of years he "walked miles over the country searching for mounds and village sites" (Schultz 1926), eventually "locating innumerable sites and carrying on excavations at more than fifty of them" (Smith 1951). By June 1926, he had discovered and investigated, by his own count, twenty-two mounds and not a few habitation sites.

Fieldwork

In 1930 the National Research Council (NRC), Division of Anthropology and Psychology, Committee on State Archaeological Surveys, issued a "Guide Leaflet for Amateur Archaeologists." The aim of the publication was "to enlist the active cooperation of all intelligent laymen in the preservation of archaeological sites. It seeks to give information which will enable the local investigator to carry on work according to the most approved methods, so that he may assist in unraveling the story of human development on the American continent." While lamenting the great destruction of America's prehistoric sites "by white settlers who have found it

necessary to level Indian mounds and earthworks in order to utilize the land for farm purposes, for city development, or to make way for roads," the NRC added:

> However, the greatest destruction has been wrought by curio hunters who have dug into the mounds in search of relics, without realizing that they were destroying valuable historical material. To open an archaeological site without knowing how to preserve the record is equal to tearing pages out of a valuable book, a book which can never be re-written.
>
> In each State there are some people who are interested only in securing specimens which they can sell for personal gain. They care nothing for history or science, and are not disturbed by the fact that their ruthless methods destroy materials of great interest to their fellow citizens [National Research Council 1930:3].

The National Research Council hoped to increase public awareness, as well as enlist the aid of "intelligent laymen." The issues they raised remain with us still.

There is nothing to suggest that Mr. Schultz read or was even aware of the NRC's "Guide Leaflet." Coming as it did, though, in the middle of his peak years, 1924 to 1935, it makes a good contemporary state-of-the-art baseline against which to assess his work. It is not expected that there will be absolute congruence between NRC recommendations and his fieldwork; there never is between an ideal and reality. Still, for comparative purposes it remains useful.

Under the heading of "How to Obtain the Record," the National Research Council leaflet offered directions on:

The survey
Surface collecting
Survey of collections
Excavation
Utensils
Preservation of material

How Schultz handled each of these aspects of his archaeological investigations is examined here. The NRC's recommendations for each topic first are summarized or, where it seems appropriate, are

quoted at length. A description of Mr. Schultz's work then follows.

* * *

The first three topics in the leaflet--survey, surface collecting, and survey of collections--can best be considered together. In practical terms, they are intertwined. For the survey, the NRC's guidelines were simple: the amateur obtained a detailed map of his area, on which he plotted all known sites, even those which had subsequently been destroyed. That accomplished, the amateur could begin to look for other sites, adding the new information to his map as he went along. To insure uniformity in the classification of sites from region to region and amateur to amateur, the NRC proposed a set of symbols. These symbols are reproduced here as Figure 4. Numbers and letters could be appended to symbols if there should be more than one mound or whatever. Furthermore, all existing sites were to be accurately mapped. Surface collections should be made from each site as well. Site data were entered into a catalog. Surface collections "should be carefully numbered and entered in the catalogue. Never depend on your memory alone for locating specimens"(NRC 1930:5-7).

Artifacts in the possession of private collectors should not be neglected. Available information on specimens, particularly the location of where they were found, should be recorded. The NRC suggested that artifacts be divided into classes based on similarities (e.g., triangular, stemmed, and triangular corner-notched points). A typical example of each class could then be outlined or photographed and the number of each appended. This applied not only to arrowheads, but to axes, hammers, etc. In addition to being either photographed or drawn, ceramic decorations and temper were to be described. Ultimately, all the information was to be sent to the NRC Committee on State Archaeological Surveys or a suitable local institution.

The core area investigated by Mr. Schultz was the lower Republican River and its tributaries in Clay and Geary counties (Figure 3). It was here that he walked so many miles in search of archaeological sites. His collection, though, was not limited to that

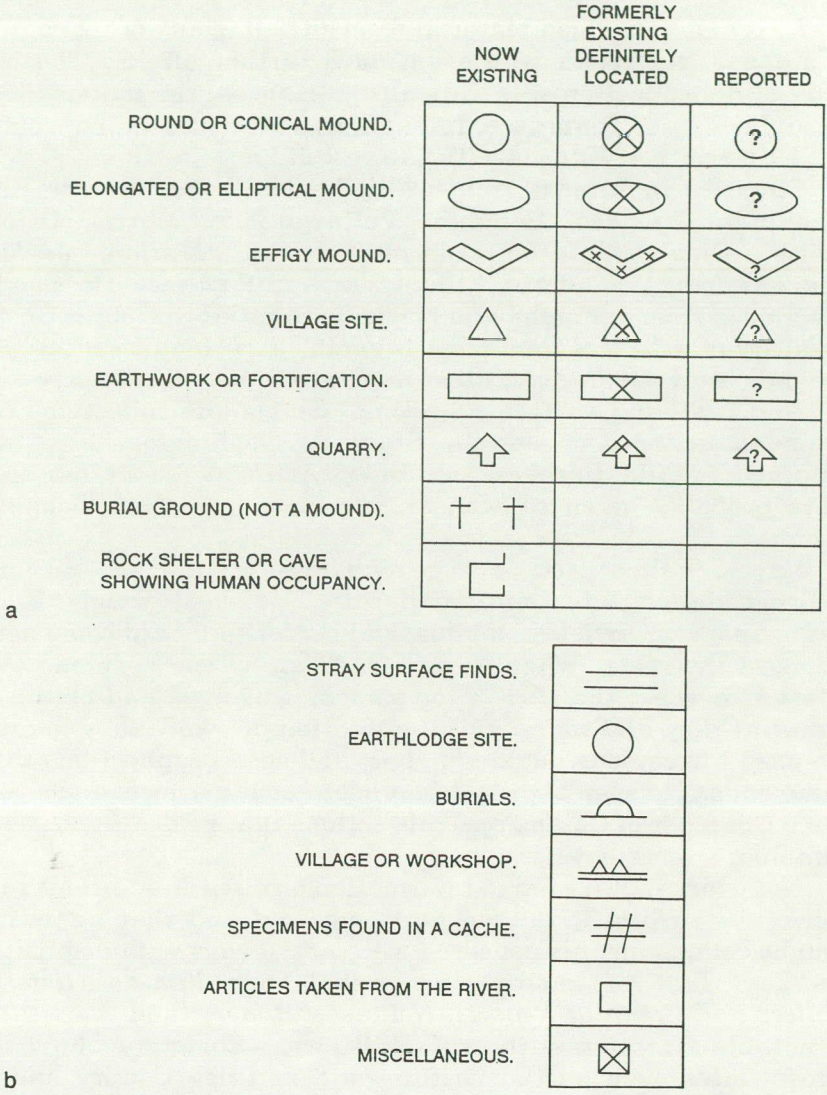


Figure 4. Symbols used by (a) NRC "Guide Leaflet for Amateur Archaeologists" and (b) Floyd Schultz.

area. It also contained material from sites in many other counties in Kansas, Nebraska, and even much further afield. The main body of his collection was drawn from Kansas; the material from Ohio, Michigan, Tennessee, Indiana, and Missouri did not come to the University of Kansas with the rest of his collection.

Counties in Kansas from which he had relics include Riley, Washington, Chase, Republic, Pottawatomie, Morris, Ottawa, Smith, Cloud, Stanton, Lincoln, Jewell, Marion, Jackson, Leavenworth, Wyandotte, Ellis, Gove, and Rawlins. He also had specimens from Jefferson and Nuckolls counties in Nebraska. The quantity of artifacts from most is small. In some instances there are only a few items. Not all of them are the result of excavations or even firsthand surface collecting. Single site collections from some counties, e.g., Jewell, Stanton, Washington, etc., were obtained as gifts, purchase, or trade. Artifacts from other states were probably given to him, or they may have been bought or traded.

Mr. Schultz used every available means of gathering information on sites and artifacts. He read widely in the newspapers for articles on sites, and occasionally did come across items of interest. When he saw such an article he made every effort to contact the person (or persons) involved and obtain the material they had found and the location of where they found it. He used his copious business, civic, and social connections to the same ends. He even attached inquiries about artifacts and sites to some Chamber of Commerce transactions that he dealt with as the Chamber's secretary.

Not every inquiry led to information on sites or additions to his collection. While it is true that some did and that he actively sought collections, his concerns were not always with acquisition. He kept lists of known sites culled from *Kansas Historical Collections, Biennial Reports, Nebraska History*, and the writings of notable amateurs such as J. V. Brower. Sometimes he visited known sites such as the Griffing site in Riley County and the Kansas Monument site in Republic County, among others, and surface collected artifacts from the peripheries of them. The lists seemed to have been kept more for his own curiosity than anything

else.

His reputation was only enhanced by the Kansas State Historical Society announcement that he had been appointed an archaeologist. Again, it was front page news:

> Floyd Schultz of Clay Center, this week [week of February 16, 1928] received a letter from William E. Connelley, secretary of the state historical society, appointing Mr. Schultz as "an archaeologist to make research, open mounds, seek artifacts and all archaeological implements and remains in the state of Kansas, this commission being subsidiary only to that of Mark E. Zimmerman, of White Cloud, who is state archaeologist of Kansas." This is a fine honor to come to Floyd. No man in Kansas knows more about Indians, how they lived, their lore, etc., than Schultz. He will certainly save everything he ever finds and may uncover some relics which will be of great value to the state [*Clay Center Times* February 16, 1928].

The local papers reported on Floyd Schultz's activities quite frequently. These newspaper articles about his interests, together with his talks in the community, fueled his notoriety. As a result, people sometimes contacted him:

> Am writing as to how I can go about to secure a state permit to dig Indian villages, camp sites, mounds & graves. I am a farm boy 24 years old & born and raised in Republic County. As a hobby I am a relic collector of anything that pertains to Indians. Am becoming more & more interested because each year as I farm I pick up a great deal of various implements used by the red man. I know where there are many old village sites & etc. Many are farmed over each year. I have been told I must secure a permit to hunt & dig up these places. If so please tell me how I may do so & also be doing the right thing at the same time.... Each year their implements of war & peace time are becoming more scarce & rare yet they are being buried deeper & being lost to persons who really wish to preserve them [Everett Howard, letter to Floyd Schultz October 21, 1935].

* * *

The sites that came to his attention or that he located himself were generally burial mounds, earthlodges, isolated cache pits, or

were identified as villages or workshops. Surface collections from them, whether purchased, traded for, or the fruits of his own labors, were all cataloged in the same manner.

Floyd Schultz's catalog recorded the type of site (e.g., earthlodge, cache pit, burial, village, workshop or surface find). Like the National Research Council's "Guide Leaflet," Schultz used a set of symbols in his catalog. These were not the same as those recommended by the NRC, nor were they as elaborate (Figure 4). The catalog continued with a brief description of each artifact, often with specific remarks about provenience, the site name (usually that of the landowner), the year, county, and legal location. There is frequently, but not always, something to show whether the collection was from an excavation, surface collection or purchase.

Schultz's descriptions of artifacts varied according to the kind of artifact, of course. For chipped stone, a description typically included some functional-descriptive term (knife, point, drill, etc.), raw material, form (ovoid, triangular, etc.), condition, and general dimensions in metric units. A pottery vessel description usually gave rim form, surface treatment, vessel height, and maximum diameter, again in metric units. Each item was assigned a catalog number and these were put on artifacts or lots of material with ink or, in the case of dark or coarse material, with ink on a white paint background. He adopted this latter practice after consulting the Smithsonian Institution (Floyd Schultz, letter to Smithsonian Institution August 28, 1926; Smithsonian Institution, letter to Floyd Schultz September 4, 1926).

Although legal locations were recorded for most sites, some of them have proved to be inaccurate. Indeed, in a few cases, some of his sites are, for all practical purposes, lost. Errors were probably simple mistakes in recording the data. Unfortunately, without Schultz there is no way to find out the correct locations. That a few of the errors were "mis-locations due to the use of older USGS maps" has been suggested (Jon D. Muller, letter to Thomas Witty July 10, 1963). It seems unlikely that this was the case; legal descriptions would not have changed from older to newer maps. The most likely source of the errors was Schultz relying too heavily

on his memory and not always immediately committing things to paper. Later, when he attempted to do so, he misidentified site locations on his maps and recorded the wrong legal locations as a consequence. Fortunately, such problems are atypical.[3]

Floyd Schultz apparently began his catalog in some form shortly after he began excavating sites in 1924, though this is not certain. In a 1926 letter to the Smithsonian, he asked how "to label coarse specimens made from granit[e], sandstone, etc." Although this is a year or two after he had begun to dig, it sounds in the letter as if he had already been keeping a catalog. After all, there is little reason to label specimens if it is not for the purposes of cataloging them. Moreover, he was not asking advice on how to label everything, just coarse and dark materials. Mr. Schultz's catalog contains errors, ambiguities, and outright mysteries. Even so, such problems are the exceptions and not the norm.

* * *

Floyd Schultz, of course, did not stop at gathering data and materials; he dug as well. The National Research Council's Committee on State Archaeological Surveys did not recommend excavation but recognized that many amateurs were going to dig. The "Guide Leaflet" stated that "every amateur who desires to carry on excavations should first of all receive instruction from a trained archaeologist." Amateurs were sternly "*urged not to excavate unless it becomes necessary to save the record of a site which is about to be destroyed*" [NRC italics] (NRC 1930:8).

Receiving instruction from a trained professional was no easy task; when he began in 1924 there quite simply was no professional community on the Plains. Indeed, Kansas had no academic archaeologist until 1937. Schultz does not seem to have consulted with the Smithsonian or any other such institution about excavation techniques. Probably he received some pointers from other amateurs such as Mark Zimmerman, Edward Parks, George

---

[3]Compare Marshall and Witty 1990 and Ritterbush and Logan 1991.

Remsburg, or Nebraska's George Lamb. How skilled any of these men were as excavators is far from clear. Lamb, an associate of A. T. Hill and the nascent professional community in Nebraska after 1926, presumably was privy to current methods. Such limited advice, if it existed at all, was probably as good as Schultz's instruction got. Doubtless he was his own counsel in these matters. This was not what the NRC wanted to see, but it is what happened.

Excavation procedures were the heart of the NRC's "Guide Leaflet". Because excavation methods were so important, they will be quoted in full. It is useful to refer to Figure 5 while reading these instructions:

> Run a line across the north and south axis of the mound, as line 0-0. Five feet to the east run another line parallel to 0-0, and continue these five-foot lines until you are well outside the mound. Now, do the same on the west side of 0-0. Then, beginning on the south, well outside the mound, run an east and west line C-D. Five feet to the north run another such line, E-F, and continue this procedure until you have gone beyond the northern limits of the mound. Now place stakes at each point of intersection of the lines, and your whole site will be divided into five-foot squares. Before starting work you should make a map of the squares, such as Figure [5]. Along the line C-D sink a trench to a depth of about 2 feet below the surface or disturbed soil. Now carry this trench forward much as you would cut a loaf of bread. Always keep a straight face to the cut, throwing the dirt behind you so as to leave an open space.
>
> As you enter the mound, you may find evidence of a prepared or hardbeaten floor, or of the undisturbed ground upon which the mound was erected. You should be constantly on the watch for fire lines or evidences that the mound was built in two or more different periods. If the primary mound stood for years, and grass and other materials accumulated on the surface, and then at a later time more earth was heaped upon it, this will probably be indicated by a dark or humus line. All evidences of this character should be carefully noted, and your record should indicate the situation for each square. Likewise, every find of a stone implement, pottery or skeleton should be accurately placed in your plan, and should receive further notice in your field notebook. By following the plan indicated in Figure [5], it is an easy matter to place every object found in its exact place on the map.
>
> Thus such a square as the one marked "I", which begins in the

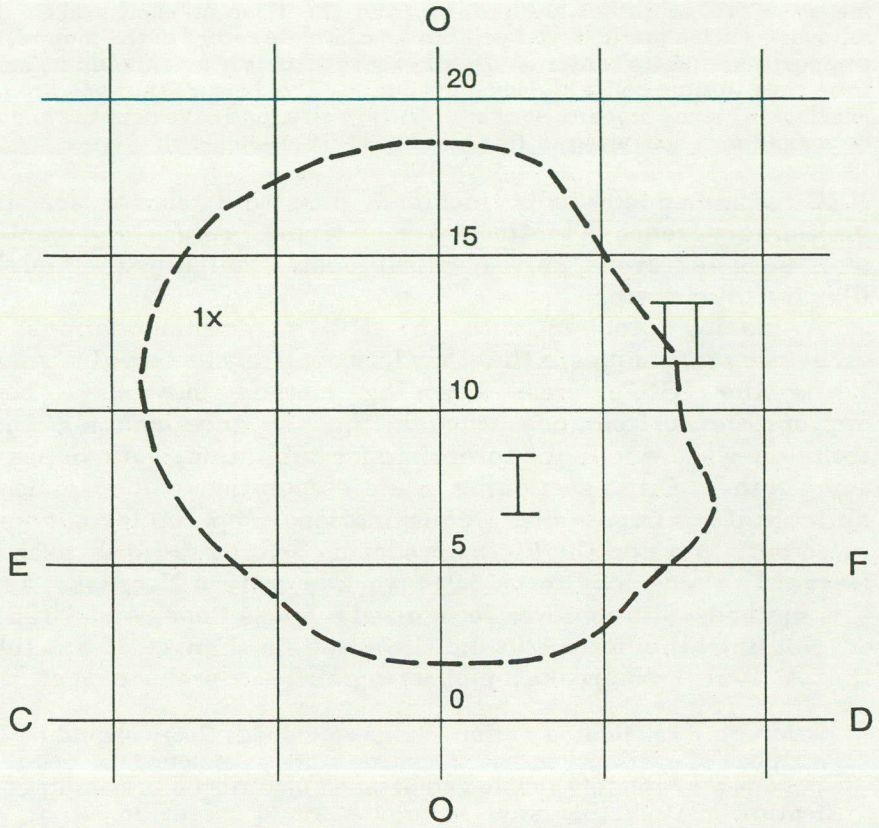


Figure 5. The NRC's "Guide Leaflet" diagram of how to lay out a grid on a site for excavation.

5-foot line E-F and lies east of the zero line 0-0, can be written: I=5E0 (i.e., it begins on the 5-foot line, east of the zero line), while square II=10E5 (i.e., it begins on the 10-foot line, 5 feet east of zero line). If an object is found at 1x, it can be written in your notebook as 12.5-W-7, which indicates that it lies 12 feet and 5 inches north of the line C-D, and 7 feet west of the line 0-0. You should also note in your book how far below the present surface and how high above the floor of the mound the object lies. Each time an east and west line is encountered, as E-F, you should

measure the height of the mound from the floor at each stake. By following such a method, you will have a complete record of the mound, its composition and its contents. In all excavations test pits should be sunk from time to time below the level of your work, to be sure that you are not overlooking some more ancient site. Village sites and cave deposits should be staked for excavation in like manner [NRC 1930:9-10].

NRC-recommended tools included pick and shovel for the preliminary trench, a mattock to clean trench profiles, and smaller tools, such as trowels, knives, whiskbrooms, small brushes, and the like, for finer work.

A glaring problem with the NRC's recommendations on excavation techniques is that they focus entirely on burial mounds. While the NRC's cross-sectioning method may have been appropriate for mounds (though that is questionable), such techniques are wholly inappropriate for habitation, workshop, and camp sites. Cross-sectioning made recognition of house floors difficult, if not impossible. Determinations of spatial lay-out were ruled out. Work on the Plains predating Schultz's efforts, such as Harvard's Frederick Sterns' 1914 work in eastern Nebraska, used this method. Sterns never recognized a house floor (Wedel 1981).

Not until the late 1920s did the situation change. It was then that A. T. Hill, Nebraska's pioneering amateur archaeologist,

> ....strongly articulated ... that Plains earthlodge floors should be stripped of overburden, not trenched or cross-sectioned, so as to provide a completely visible and detailed picture of all remaining features. Only this way, he argued, could the arrangement, dimensions, and other details of postmolds, subfloor cache pits, fireplaces, and any other particular features be properly recorded and interpreted. This basic technique has characterized house site excavation in the Plains ever since [Wedel 1982].

* * *

After a site had been located, Schultz had to obtain permission to excavate. Mostly, this was not a problem. Landowners were curious enough and Schultz was well known and well regarded. That he was able to excavate over fifty sites testifies to that. As a matter of basic courtesy he named the sites after the owners.

On one occasion, however, Schultz did encounter difficulties in getting permission. In this instance, he had found a mound on Four Mile Creek "half of which is on the military reserve and the other half on private property" (Floyd Schultz, letter to Post Adjutant, Fort Riley, KS October 3, 1930). A reserve boundary marker and fence were set on the mound itself. Outstanding citizen that he was, Schultz wrote to the post commandant, who while "sympathetic to the object of your research, permission to allow excavation and removal of the articles desired is beyond the authority of the commanding officer of a military reservation" (Brigadier General A. G. Lott, letter to Floyd Schultz October 7, 1930). Undaunted, Schultz contacted his U.S. Representative (via local postmaster Floyd Shoaf; he apparently figured that a government employee would have more clout). Representative James G. Strong took Mr. Schultz's case to the Secretary of War, Mr. Patrick Hurley. Secretary Hurley acknowledged receipt of the petition, saying that Mr. Schultz should familiarize himself with the "Uniform Rules and Regulations" and "comply with the provisions thereof" (Secretary of War Patrick Hurley, letter to The Honorable James G. Strong February 17, 1931). A copy of the "Uniform Rules and Regulations" was duly sent along. When Mr. Schultz had read the pamphlet, he could then "submit his application to the Commanding General of Fort Riley, Kansas, who will forward it, through the proper channels, to the War Department where it will receive due consideration," Secretary Hurley advised. From Schultz's point of view, such headaches must have been blessedly rare. It does demonstrate the lengths to which he was willing to go, although in the case of this particular site it is not known if he excavated it or not.

Permission secured, he could go to work. The procedure that he followed for his mound excavations, despite his keen interest in burials, is uncertain. However, his field notes and sketches suggest that he set east-west and north-south lines across the mound. There was no grid *per se*, although the plan view of the James Younkin mound, reported in Schultz and Spaulding's 1948 paper, clearly shows one (Figure 6). However, it appears that concentrations of materials were not tied into it. Rather, most of

his mound excavation notes show that he measured provenience from the E-W, N-S lines (Figure 7). The dimensions of the mound were measured in relation to these lines. He also measured from his strings to the mound surface at three-to four-foot intervals. It appears that he plotted mound dimensions by measuring out to the edges radially from the center point (Figure 8). At this point he also photographed the mounds. Few of these pictures are now known to exist (Figure 9).

His next step was to cut a trench along one axis of the mound, either E-W or N-S. Provenience within the mounds was limited to depth below surface and spatial locations of skeletons or artifacts that struck him as significant. Despite provenience ambiguities--and they do exist--Mr. Schultz did notice many details of mound construction and attempts at excavation by others. He noted the presence of artifacts--projectile points, sherds, beads, etc., as well as bone and charcoal in the fill itself. Orientation of the burials, if they were not cremations or otherwise badly decomposed, was recorded (Figure 10). Burials were usually photographed (Figure 11). As with most photographs of unexcavated mounds, those of burials no longer exist. Sometime after the excavations he redrew many of the burial sketches: mounds were drawn in plan and profile and included skeletons, artifacts, and stonework. It should be noted that his attention to detail varied and that his notes, sketches, and diagrams vary markedly in quality.

Subsequent analysis of the skeletal remains from the mounds excavated by Schultz, done by Terrell Phenice for his doctoral dissertation, revealed a number of provenience difficulties. These were cogently discussed by Dr. Phenice:

> The analysis of the skeletal material from these mounds was made difficult because most of it is extremely fragmentary, and intra-mound provenience is generally lacking. The notes and catalogue kept by Schultz made it possible to relate the different lots of skeletal material to specific mounds in almost every case where there was more than one mound at a particular site (the Hartzell and Robert Younkin mounds are exceptions), but it was not possible to differentiate individual burials within a mound. Certain lots of skeletal material bearing the same catalogue

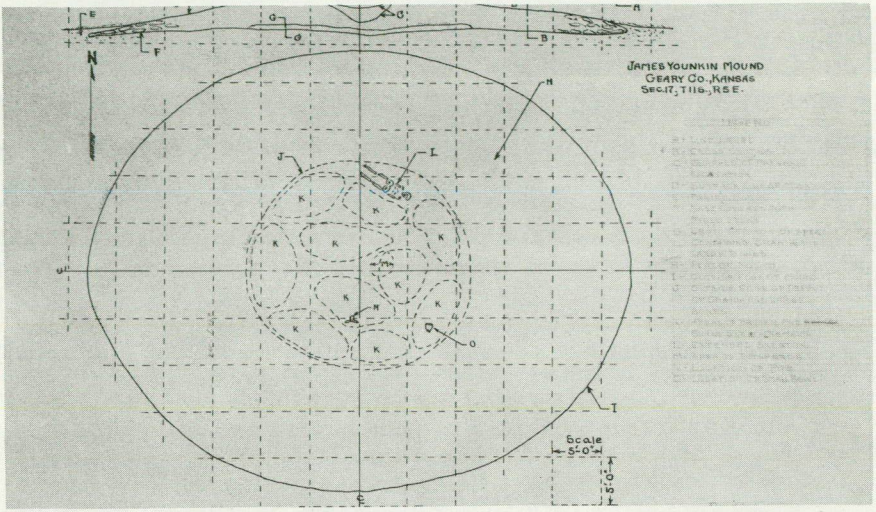


Figure 6. Redrawn plan of James Younkin Mound (14GE6) similar to the plan published in Schultz and Spaulding 1948.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

> number were found to contain the remains of several individuals, and, at times, two broken fragments with different catalogue numbers were found to fit together along the broken edge. For these reasons the following analysis of the skeletal remains can not take into account intra-mound provenience and specific cultural associations. The material from each individual mound was considered as a single unit since there was no evidence to indicate the presence of stratification within the mounds [Phenice 1969:7].

Not all of these problems are attributable to Mr. Schultz; some burials were ossuaries and, hence, some mixing probably occurred when they were buried. However, other researchers report similar problems with Schultz's material, not only with regard to the mounds but to earthlodge material as well[4].

If Dr. Phenice's comments point out weaknesses, then they also

---

[4]Compare Eyman 1966 and Ritterbush and Logan 1991.

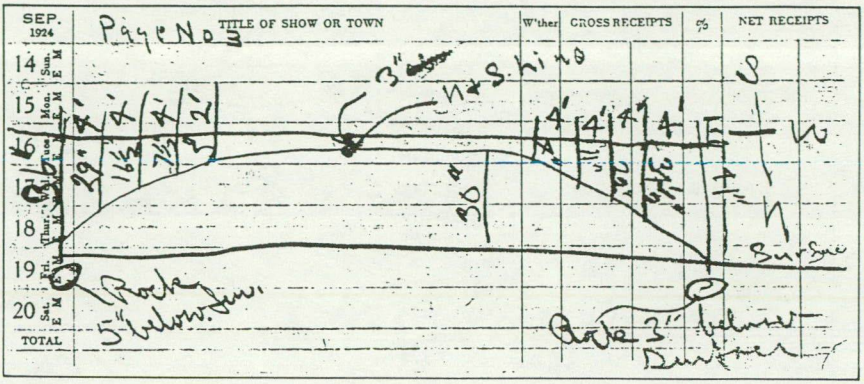
demonstrate strengths in Schultz's work not just with the burials, but for earthlodges, too. Field notes, diagrams, maps, and the catalog compensate for some of the provenience difficulties.

Knowledge of his methods for excavating earthlodges is more certain. In 1930, William Bork, then of rural Clay County, assisted Floyd Schultz in some of his fieldwork. Bork comments:

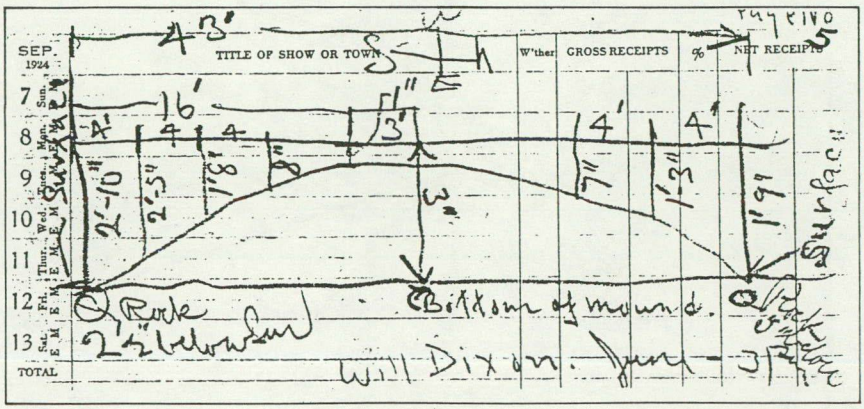
> Our association in archaeological field work came about this way: It was the summer of 1930.... Schultz surveyed, and then excavated, an earth lodge site on my uncle's farm on Five Creeks in Clay Co. just southwest of Idana. As he began the excavation, I volunteered to move dirt. I was a husky kid and damn good with a shovel, and he seemed to appreciate it. Later, he gave me some more intricate tasks, like troweling and brushing dirt from around clay pots, charred corn cobs, etc. When we finished there, he excavated another site a couple of miles downstream and I assisted him there. The next summer, Schultz excavated a site on Chapman Creek and I assisted with dirt moving on a few occasions, but my duties as a rural school teacher began to weigh more heavily and I didn't have the time. One thing should be emphasized. From my viewpoint, Floyd Schultz was not a teacher; nor was I his protege [William Bork, letter to the author November 18, 1987].

Mr. Bork, now a resident of St. Marys, Kansas, is a member of the Kansas Anthropological Association (KAA). Having participated in several KAA digs, he is in a unique position to comment on Schultz's field work from a modern perspective. He is also the only person, besides the late Howard Hartzell, who ever helped Schultz in any such capacity. His recollections provide the basis for much of what follows.

Lodge sites were located either by Mr. Schultz or others on the basis of surface finds. Once he had obtained the necessary permission to dig, he probed the major concentrations of surface material or depressions with a two-inch auger until he found a hearth. He did not follow the NRC's guidelines for excavation in his lodge investigations. Rather, he opened trenches from the hearth out to the edge of the house and down to the floor. These trenches were set perpendicular to one another such that the house was divided into quadrants. At either end of each trench Schultz drove in stakes from which he measured horizontal provenience; by



a



b

Figure 7. Schultz notes, Will Dixon mound (14GE7), showing east-west line (a), north-south line (b) and measurements made along those lines.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

tying strings across them he could measure vertical provenience as well. Measurements were taken with a cloth tape in English units. The earth was then removed from each quadrant. Because he most

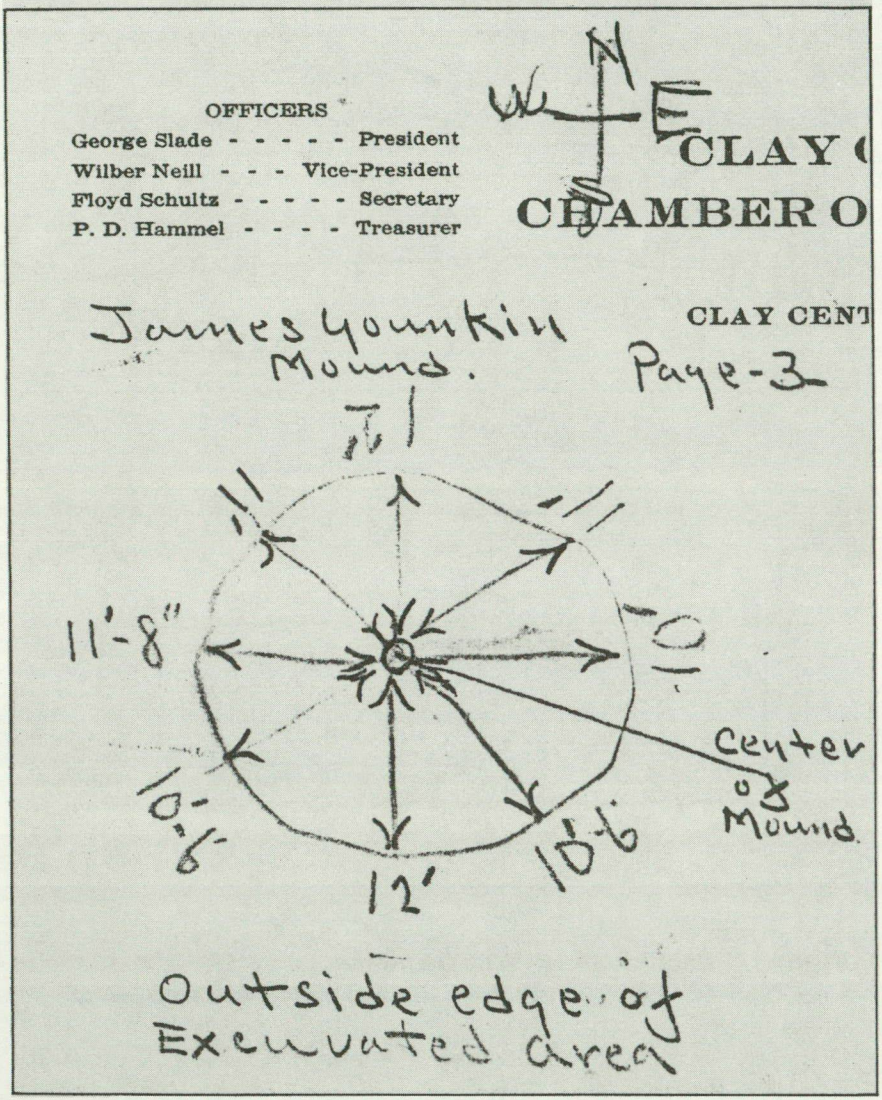


Figure 8. Schultz notes, James Younkin mound (14GE6), showing radial technique of measuring mound perimeter.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

Figure 9. Kesl mound (14RP-Sj) prior to excavation, 1933. Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

generally worked alone, Schultz backfilled behind himself.

He used shovels when moving fill. For close work around artifacts or concentrations of material, he resorted to a trowel, brushes, and ice picks. The soil from areas where he found things was screened through a three-eights inch wire mesh over wooden peach baskets. The baskets were a convenience, making it easy to return the dirt to the hole. Solid backfilling was essential, as it prevented cattle, horses, tractors, etc., from falling into holes and damaging Schultz's reputation and subsequent permission to excavate. Not all dirt was screened; for one man, or even two, it was impractical and time consuming. As it was, it generally took him two weeks or more to excavate a house floor. It is significant that Mr. Schultz screened at all: nowhere in the NRC "Guide Leaflet" was screening even mentioned. Now routine, it was at that time uncommon.

Unfortunately, Schultz's notes and sketches of earthlodge and cache pit excavations are often more cryptic and confusing, than

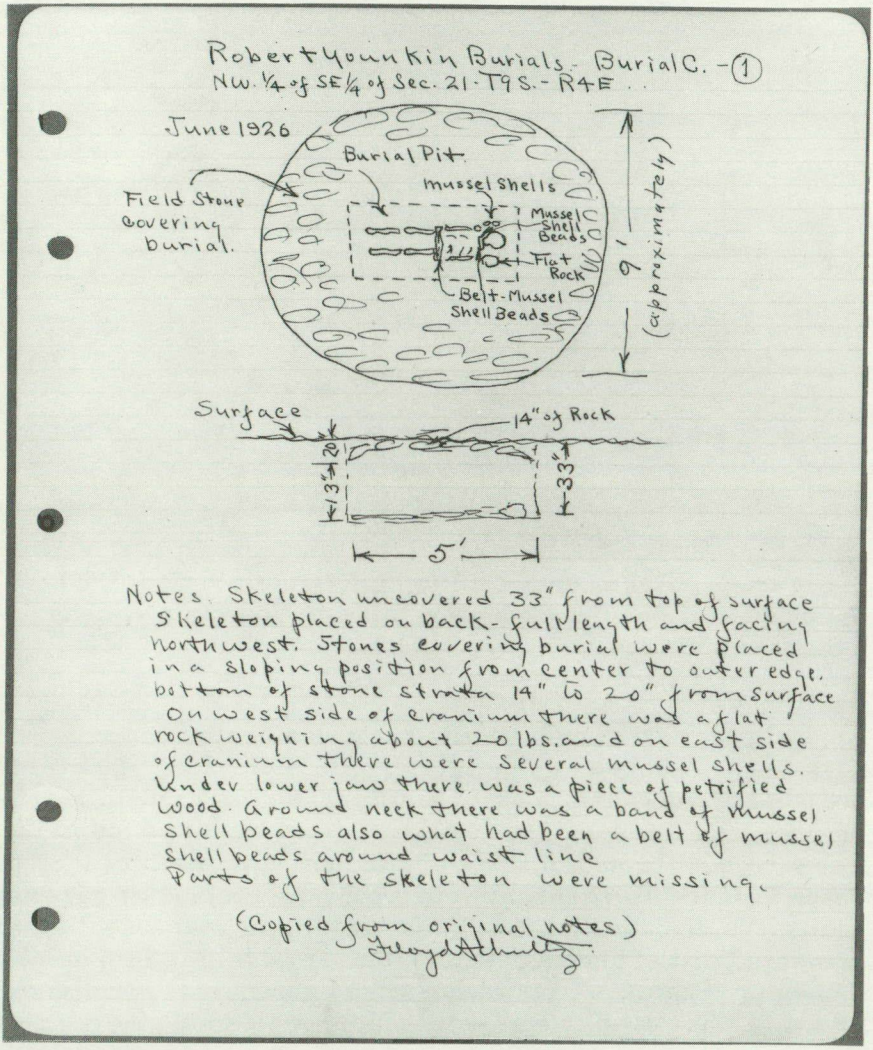


Figure 10. Page from Schultz's field notes on a mound at Robert Younkin site (14CY41). Though some notes were recopied, many were not.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

Figure 11. Exposed burial at the Robert Younkin site (14CY26), 1926.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

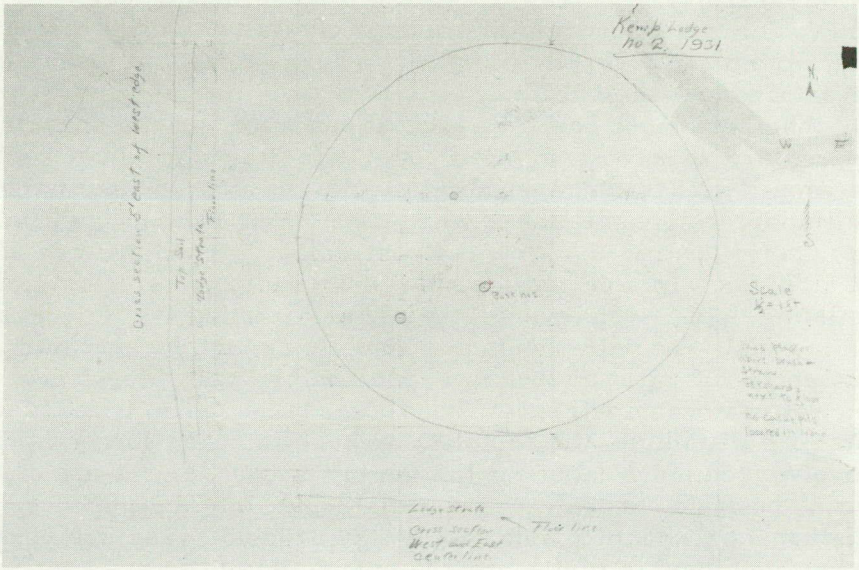


Figure 12. Kemp site lodge (14CY4) excavated by Schultz in 1931.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

helpful and enlightening (Figure 12). Much of this stems from the fact that he redrew comparatively few of his earthlodge sketches. Those floor plans that were redrawn, while incorrect in some of their details, have few precedents. As Carlyle S. Smith (1951) points out, "He was familiar with the characteristics of the Upper Republican earth lodges before any had been dug by professionals." With little to guide his work, it is not surprising that he missed important details. His excavation techniques further obscured understanding. As he never opened more than a quadrant at a time, he never saw a completely exposed lodge floor. Locations and dimensions of post molds, hearths, and storage pits were noted insofar as he was able to discern them. Schultz did not call a post mold a post mold unless there was still wood present (Smith 1992). His maps also include the location of major artifacts, such as whole tools, or complete or mostly complete vessels.

Mr. Schultz's methods of excavating both lodge and burial sites differed markedly in many ways from those proposed by the NRC. His methods more closely resembled those advocated by A. T. Hill. Whereas Hill removed the overburden from the entire floor, Schultz did so only for a quadrant at a time. Schultz's methods represent a compromise: better than the NRC's suggestions, but ultimately less efficacious than Hill's.

Whether or not Schultz's excavations were, strictly speaking, "necessary to save the record of a site which is about to be destroyed" (NRC 1930:3) is hard to say. Remember though that his initial interest came about when two burial mounds had been accidently destroyed. With the continuing encroachment on the land by new power machinery, land leveling, terracing, road building, etc., such events could only increase in frequency. Occasionally, as with the James Younkin mound, he encountered instances of site disturbance caused by "the prevalence of unsystematic amateur excavations of the larger cairns found in the area. Fortunately, the complete excavation of the larger cairns involves too much labor for the merely curious, and it has often been possible to salvage material and information despite disturbance" (Schultz and Spaulding 1948:303). (The use of the word "amateur" in that context is unfortunate.)

He frequently had to deal with site vandalism. Often while he was digging sites, the landowner's children or children of neighbors would stop by to "help." When he was away at night or on business, he had little choice but to leave sites open. People--perhaps the children returning--would open up new areas. Needless to say, they tended not to be terribly careful and, hence, provoked his contempt and frequent deprecatory muttering on the topic. He was powerless to do much about it though, as he risked upsetting landowners and not being allowed to dig at all (Bill Bork, personal communication 1987).

As annoying as such incidents were, far more serious instances of site destruction can be found. One such occurred in the 1940s. The story goes that Mr. Schultz heard about a burial mound near what is now Milford Reservoir that was being looted. The site is supposed to have contained a central burial oriented east-west with, perhaps, a dozen other skeletons arrayed around it like the petals on a flower. Skeletons, artifacts, everything were exhumed and taken to a farm house. Later, apparently after a child was found playing with a piece of skeleton, the material was taken back to the site and unceremoniously dumped. Schultz went to court to get an injunction to stop the looting but was unsuccessful (Kathy Haney, personal communication 1988).

Schultz's excavations were by far the lesser of two evils even when compared to the "merely curious." There is no comparison between him and the instance of wholesale looting just described and which he tried to stop. He was aware that sites were being damaged and destroyed and sought to salvage what he could. His methods were reasonably systematic, he kept records, and was at pains to preserve what he found. His goals were in the interest of science and preservation.

The NRC leaflet closed with a section on preservation of materials, especially in the field. Exposed friable objects should be left to dry and harden in the open air before being removed. Fragile bone should be sprayed with a shellac solution to harden it. Care was necessary when removing artifacts or bone from the soil in which they were embedded. It was important to clean away all the dirt around them beforehand. Everything encountered should be

saved, marked, wrapped, and tagged. Heavy objects should never be placed in the same boxes or with more fragile material. Although no specific mention was made of preservation of materials after they were home, the instructions were crystal clear on one point: *"Unless you are willing to give this time and care to preserving the record, you should not attempt excavation"* [NRC italics] (NRC 1930:10).

There is no indication of what preservation measures Mr. Schultz took in the field. He did leave material *in situ* while he cleaned around it. As he photographed skeletal remains, it is safe to say that, being exposed for a time, the remains dried somewhat. There is no evidence as to whether he coated the exposed bone with shellac while it remained in the ground. Not everything that he encountered was saved: chipped stone debris, daub, small sherds, and other such things were discarded at the site. He simply saw no reason to keep them. What was kept was carefully removed to small boxes, taken home, cleaned, cataloged, and marked (Bill Bork, personal communication 1987).

If his field preservation was adequate, then his concern with the preservation and restoration of both the archaeological and ethnographic material that came into his possession is remarkable. On these matters he frequently wrote to the Smithsonian Institution (and, more rarely, to the Field Museum of Natural History) for advice. The Smithsonian patiently responded to them all; its advice was the best that could be had at the time. Queries, dating from 1924 to 1940 indicate that he requested information on how to restore and/or preserve bone, antler, wood, shell, pottery, stone, and hides (Figures 13-16). All bone, animal and human, was coated with either shellac or celluloid dissolved in amyl acetate and acetone; wood, antler, and shell received the same treatment. The Smithsonian staff repeatedly recommended the use of celluloid in amyl acetate and acetone and there is no reason to believe that he used anything else. Larger pieces of bone were often repaired with plaster of paris. Pottery vessels were restored, if it was at all possible. Altogether he reconstructed nearly thirty vessels using celluloid cement and plaster of paris bridging. Although the Smithsonian painted the plaster bridging on their reconstructed

Figure 13. Large reconstructed vessel with bridging painted, Mugler site (14CY1).
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

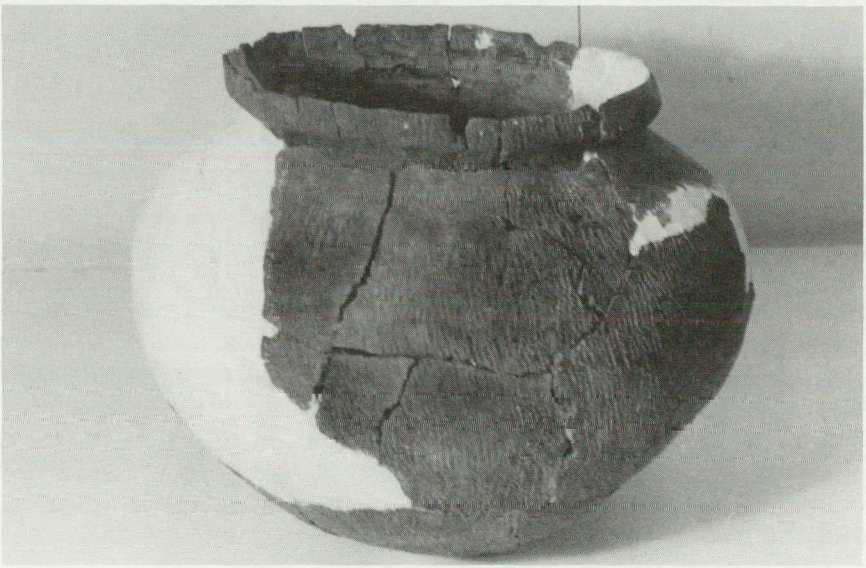


Figure 14. Reconstructed Smoky Hill vessel with plaster bridging unpainted, Griffith site (14CY3).
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

vessels, Schultz generally opted not to. See Appendix B for a selection of correspondence on preservation and restoration.

Floyd Schultz found willing audiences in the Clay Center community. Over the years he gave at least seven talks on Native Americans and local prehistory. The text of two addresses survive. One was donated along with the collection by Mr. Schultz (Appendix A); the other is from the *Clay Center Times*. The one published in the *Times*, probably his earliest on the subject of archaeology, dates to May 1926. The *Kansas City Star* also published a portion of the talk. In the address, Mr. Schultz discussed his work to that time; he had already located twenty-two mounds along the Republican River and Timber Creek. He had excavated several of these. He was able, then, to give a synopsis of how the graves had been made, the remains interred, and the mounds constructed. He recognized variation between the burials: some were cremations, some extended, others were ossuaries.

"Prehistoric Burial Methods in the Lower Republican River Valley" was the title of a lecture given to the Clay Center Library Club February 3, 1938. This lecture was longer and gives the fullest statement available by him on the subject of archaeology, not to mention his own work. Schultz stated that the archaeologist has open to him "three different mediums of deduction and assembling information that gives to us some kind of a picture of the abode, dress and the religion" of prehistoric inhabitants of the area. Surface finds give "the student a fair idea of the age of the culture, identity and geographical locations of the tribes who used them." Schultz seems to have been convinced that all of the sites he had investigated were attributable to the Republican band of the Pawnee. Given what was known at the time about Central Plains prehistory, that assumption was neither unwarranted nor unreasonable.

A second source of even richer possibilities were the lodge sites. The careful archaeologist could determine "the shape of the lodge--the material used in its construction--location of the fire place--position of supporting posts and cache pits." Additional information could be derived on their ceramics, subsistence base, and the like.

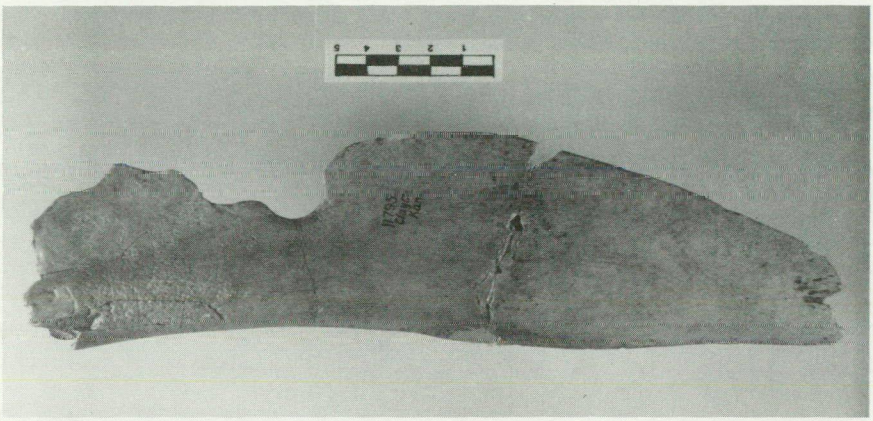


Figure 15. Bone knife, Perreault site (14CY2). It has been treated with either amyl acetate or shellac.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

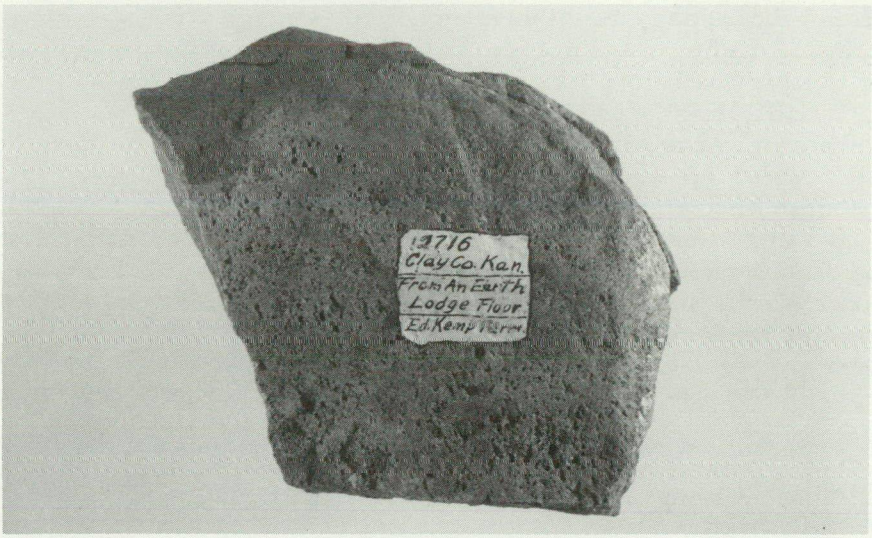


Figure 16. Grinding stone (metate) fragment clearly showing painted background for applying catalog information, Kemp site (14CY4).
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

As important and interesting as both of these sources of information were, "the most important source of knowledge, for the anthropologist and archaeologist, of the people who inhabited this section of the river valley in pre-columbian times is their burial methods" (Recall that the NRC "Guide Leaflet for Amateur Archaeologists" also focused almost exclusively on burial mounds.) From the skeleton's racial characteristics, pathologies, even knowledge of medicine ("if they practiced trepanning or [were] adept in setting fractures") could be determined. Grave goods "make very valuable additions to the knowledge of the archaeologist," thought he did not specify why.

The middle portion of "Prehistoric Burial Methods in the Lower Republican River Valley" presents not, a description of one site but, rather a synthesis of what he had observed at nearly forty sites. He identified four common types of burials: single, large communal, small communal-ceremonial, and excavated communal-ceremonial. Each type is carefully described. After presenting these data, he launched into a spirited account of how a funeral ceremony might have appeared. Though it is speculative, intended, as he said in another instance, to "give it a little interest for the parties before whom it was read" (Floyd Schultz, letter to A. T. Hill June 24, 1926), he did try to make it conform to the archaeological record. The account recapitulates how he thought the funeral process, burial, and mound construction proceeded based on his own observations.

Schultz tried to have this address published, submitting it to the *Kansas Historical Quarterly*. He sent a query to Secretary Kirke Mechem asking if he would care to see the paper. Mr. Mechem responded (letter February 10, 1938):

> I was glad to have your letter of February 1. I will be glad to see the paper and I am sure it is most interesting. I ought to say, however, that we have not found it advisable to use much material in the QUARTERLY about artifacts and also that we do not have funds for many cuts for use in the QUARTERLY.

A few days later Schultz sent the paper to Mechem and enclosed a cover letter (February 12, 1938):

> Attached is the article which I wrote to you about. It was prepared to read before the Library Club of Clay Center, and it is not in the style that archaeological reports of this nature are made. I tried to make a dull subject interesting to a layman. How well I succeeded is a question. You can readly [sic] see that a subject of this kind can be approached from a dozen different angles, and not two of them necessarily be alike.
>
> You can read it over, and I will be grateful to you for any suggestions in changes, or if the decision should be the "waste basket".
>
> If you decide you can use it, I will work out a chart giving the location of the different types of burials; [also], give the land owners credit for the courtesies extended to me etc.
>
> In regard to cuts--I might consider contributing towards the cost if you think they would be worth while.

Unfortunately, the address, in its original form, is rife with typographical and grammatical errors that may well have blinded Secretary Mechem to its virtues. Rewritten--as Schultz readily volunteered to do--and edited, the paper would have been more than "about artifacts." In all likelihood, Secretary Mechem had only a slight interest in archaeology. In the years from 1930 to 1951 in which he was at the helm, the *Kansas Historical Quarterly* published only two archaeological papers.

Schultz not only talked about his work, but often illustrated his lectures with artifacts from his collection. Now and again, he set up displays for other occasions as well:

> Through the kindness of Floyd Schultz of Clay Center... Wakefield's celebration tomorrow will have as one of its attractions the wonderful display of Indian implements of warfare, etc., which are owned by Mr. Schultz. This exhibit will occupy the east window of the A. L. Guy store, and is well worth anyone's time to view the collection. Many of these Indian arrow heads, hammers, etc., were unearthed along Timber Creek, northeast of Wakefield, on the Howard Hartzell, Ed Woods and Cornell farms.
>
> Mr. Schultz has many other articles of Indian manufacture, but it was his desire to bring down mostly articles that he had obtained in this community, rather than his general collection [*Clay Center Times* August 7, 1930].

A decade later, probably through Marguerite Schultz's

influence, he "loaned an exhibit of prehistoric and modern utensils used by Indians in preparing and serving foods to the Home Economics department" (*Clay Center Times* December 12, 1940) at Kansas State College in Manhattan. Objects displayed included a Potawatomi feast bowl and spoon, as well as artifacts from Clay County earthlodges.

* * *

Judged by the standards of his day, Schultz's performance as an archaeologist (and anthropologist) was competent, especially when it is recalled that he was entirely self-trained. No doubt Schultz received advice from various quarters and learned a great deal by trial and error. He was, as well, fairly well read in the current literature of his day. The supporting documentation on his collection contains a number of letters to various institutions requesting publications. The dozen or so of these that are still extant date from the early 1920s into the 1940s. Requests were sent to the Smithsonian Institution, Bureau of American Ethnology, the Field Museum of Natural History in Chicago, the American Museum of Natural History in New York, the Phillips Academy in Andover, Massachusetts, and to book dealers recommended by the Smithsonian staff. In some instances the actual letters confirming shipment of his orders are preserved. Of the orders for books, the greatest number had been sent to the Bureau of American Ethnology seeking Bulletins and Annual Reports.

The list of topics of volumes sought by Schultz included all branches of anthropology: ethnology, archaeology, and physical anthropology. The authors of these works reads like a Who's Who of the leading anthropologists of that era. These include two volumes on Pecos by A. V. Kidder, *The Handbook of the Indians of California* by Alfred Kroeber, a report on a site in Mexico by A. M. Tozzer, a couple of archaeological reports by Frank H. H. Roberts, volumes of ethnology and ethnography by Ruth Benedict, Truman Michelson, E. W. Gifford, Franz Boas, John Swanton, Paul Radin, Frances Densmore, and James Mooney, to name a few. The classic

Handbook of Aboriginal American Antiquities: The Lithic Industries by William Henry Holmes, plus an Annual Report by the great physical anthropologist Ales Hrdlicka were sought. He also received numerous books by Warren King Moorehead, with whom he corresponded.

In addition to the books discussed above, Schultz was familiar with more local publications such as the *Kansas Historical Collections* and its later incarnation as the *Kansas Historical Quarterly*, as well as *Nebraska History*. *Nebraska History* was notable in that it was the principal outlet for archaeological work carried out by Nebraska's community of amateurs and professionals. He also probably read magazines like the *Archaeological Bulletin* and *Hobby*. *Hobby* published articles geared toward the collector. Warren Moorehead was one frequent contributor. Late in life Schultz received the *Plains Anthropologist* newsletter and was a member of the Society for American Archaeology, which publishes *American Antiquity*.

Schultz's fieldwork in archaeology and ethnography and his writings, notes, and lectures are marked by these influences. His papers are an indicator, however limited, as to his awareness of the discipline of anthropology and, more particularly, archaeology. Moreover, in them he made some attempt to fit what he was doing into the larger scheme of things. His writings also show that his understanding was at times coarse and naive. He was reading widely but not all of it was understood.

Ethnography

Floyd Schultz did not confine his interest to the Native Americans of the past. From around 1927 into the late 1940s he made an unknown number of visits to the Potawatomi Reservation in Jackson County, Kansas. On the reservation, he made observations on traditional activities that he witnessed. Not content to limit his ethnographic work to note taking, he recorded those same activities in both still and motion pictures. Whenever possible he acquired items of Potawatomi material culture as well.

It would seem that Schultz's archaeological interests, as reflected in both his collecting and excavations, predated his activities on the reservation. Certainly he had acquired, along with the artifacts of the prehistoric past, artifacts associated with much more recent Native Americans. His collection in 1926 contained a modest amount of material from such tribes as the Sioux, Apache, Cheyenne, Chippewa, Navajo, and Crow (but little or no Potawatomi as of yet) that were of recent vintage. He had encountered Native Americans during his childhood in and around Fort Riley where he "first saw them traveling back and forth" (Daughtrey 1976) through the area and had talked with soldiers who knew them "as both a friend and as an enemy"(Smith 1951). Still, his early awareness does not seem to have yet translated itself into action. By 1925, though, he had located dozens of sites and excavated about twenty of them. Visits to the Potawatomi reservation were probably initially of a very limited nature. His ethnographic catalog indicates that he acquired a couple of Potawatomi artifacts in 1921. Quite possibly these were obtained in some other way than direct contact with the reservation.

One catalyst for the change that involved him with the Potawatomi, at least in the role of an observer, may have been a visit to Topeka in 1925. In this year Schultz became a lifetime member of the Kansas State Historical Society. As part of the society's annual meeting, Secretary William E. Connelley invited an ensemble of Potawatomi--twelve dancers, five drummers, and a small entourage--"to perform some of the historical and ceremonial

dances of the Pottawatomie" (KSHS 1927:43). The group performed for about an hour. Secretary Connelley, who had written a history of the Potawatomi in Kansas and had visited the reservation, explained the symbolism of the dances to the assembled society members. The entire exhibition was heralded as a great success. It may well have been critical in raising Schultz's awareness; while he must have had some knowledge of the Potawatomi reservation, to see this troupe dancing in their ceremonial regalia must have impressed him deeply (Figure 17).

* * *

It has not proved easy to date the ethnographic work carried out by Schultz on the Potawatomi Reservation. Dates on some of his field notes and notes accompanying film footage range from 1927 to 1941. Dates in his ethnographic catalog range from 1921 almost to the time of his death. Field notes were not always dated, however, and even when dates are given they are often ambiguous. Most likely, his first few visits to the reservation were exploratory in nature. The Historical Society meeting where he had seen the dancers occurred in October 1925. It seems reasonable to assume that he waited until spring before going to the reservation. If this was the case, his first visit would have been sometime in 1926.

Given his long time association with the Kansas State Historical Society, Schultz presumably received some advice and encouragement from Historical Society personnel, such as Secretary William Connelley, regarding his ethnographic venture. Mr. Connelley had long been interested in Native Americans, past and present. During the years before he became the Society's secretary, and while in that role from 1914 until his death in 1930, he pushed for its greater involvement with archaeology and other Native American history. In 1918, he published a long paper entitled "The Prairie Band of Pottawatomie Indians" in the *Kansas Historical Collections*. This article chronicled the history of the Prairie Band tribe from the mid 1840s to 1917. In addition to presenting a documentary, year-by-year account, Connelley also visited the Potawatomi Reservation.

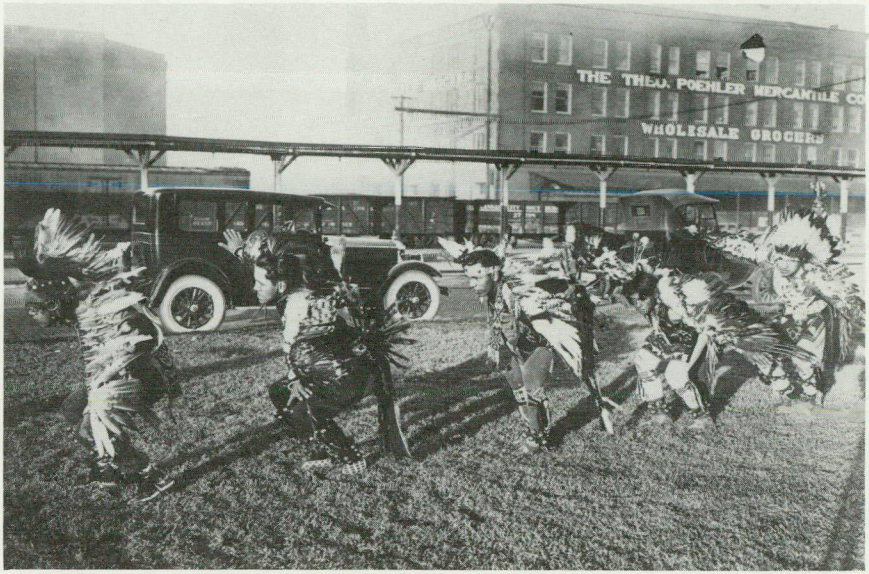


Figure 17. Potawatomi dancers in Topeka for the Historical Society's annual meeting in 1925.
Courtesy of Kansas State Historical Society.

Secretary Connelley closed his report with an eloquent rumination on the fate of the Potawatomi tribe. He praised them for their industriousness and fine character. He was moved by their traditional dances and, above all, by the beauty and spontaneity of their art. "What a calamity," he declaimed, "would befall the world in its destruction!" (Connelley 1918:554). And he saw cause to be worried about the dissolution of the Prairie Band, if not of its destruction. The dissolution of the Prairie Band, he asserted, was being promulgated by the schools, the government, the land act of 1902 which allowed reservation land to be purchased by whites, and finally by the attitudes of the larger society:

> And who cares? Who gives it a moment's thought? All of us are guilty. Savages, you say. Savages? Look on the reeking battle fields of Europe. All the cruelties perpetrated by the Indians on their despoilers through ten generations could not equal those heaped on France and Belgium in four years by a

> civilized nation. And it is a melancholy fact that the end of the Prairie band must be a local tragedy in the tragedy of the Indian race [Connelley 1918:555].

Floyd Schultz heard and shared Connelley's concern.

* * *

Floyd Schultz traveled to the Potawatomi Reservation many times over the years. While on the reservation he observed and interviewed people and duly recorded what he saw and heard in his notes. His most important ethnographic achievement, the film footage that he shot, was the result of unusual foresight. Dr. Donald Stull, Associate Professor of Anthropology, University of Kansas, who edited the Schultz footage to produce the film *Neshnabek: The People,* notes:

> It must be born in mind that during this period anthropological film making (and documentary film making in general) was in its infancy. Robert Flaherty's classic, *Nanook of the North,* had only been made in 1922, and Schultz was working in a very new area. As an example of early efforts in anthropological film, the Schultz work is both instructive and of historical import [Stull 1979:8].

The footage was donated by Marguerite Schultz to the University of Kansas, Museum of Natural History, Division of Anthropology, shortly after her husband's death in 1951. In 1966 she returned to Kansas for a visit and provided a running commentary on the footage for Carlyle S. Smith, then Curator of Anthropology. Smith brought the footage to the attention of Stull during the time when Stull was working with the Potawatomi and Kickapoo. Stull edited the original 16 mm black-and-white footage which totaled 74 minutes to produce the film *Neshnabek: The People* in 1978 and 1979. The film negative and some footage have never been found (Stull 1979).

Schultz tended to focus on practices that he perceived to be waning. Rather than trying to achieve unity of theme in his

filming, he proceeded in a topical fashion. Thus, he filmed games, a bow and arrow contest, weaving rush mats, building a bark lodge, harvesting and processing wild plant foods, and religious ceremonies. Filming religious ceremonies later came to be forbidden by the tribe and, consequently, a ban was imposed. This ban is still in effect (Stull 1979).

He also took notes on each event or activity that he filmed and on other things as well. His interests ranged across the board; there are notes on processing food, constructing the lodge which he filmed being built, native medicine, language, a funeral ceremony, and more. A selection of these field notes is presented here as Appendix C.

That Schultz chose to use the medium of film in his ethnographic work is, at first, somewhat surprising. However, having been in the theater business for a number of years, he was certainly no stranger to the medium. An additional source of inspiration may have come from his friend William Powell. Powell, a three-time Oscar nominee, best known for his roles in the *Thin Man* series of the 1930s, had an aunt in Clay Center whom he visited from time to time. Presumably while in Clay Center, Powell met Schultz and the two became friends. It is at least conceivable that Powell might have encouraged Schultz to use film. Ultimately though, it is probably unnecessary to look further than his movie business for the impetus.

What role, if any, Adah Schultz had in her husband's involvement on the reservation is unknown. As she was frequently ill from 1926 until her death in 1935, it is unlikely she participated in his work in any direct way. Floyd Schultz's second wife, Marguerite, on the other hand, exhibited her characteristic enthusiasm for his ethnographic work. Over the years of their marriage, she became an active partner in his work. She also seems to have won friends among the Potawatomi:

> In the course of time we gained the respect and confidence of the Potawatomi; so much so, that we were invited to attend many of their ceremonies including the "Green Corn" and "Thanksgiving" dances, and too, their games and especially the bow and arrow contests along with innumerable feasts, and a burial ceremony.

> During these interludes, Floyd was privileged to take motion pictures, and still pictures, depicting their way of life and livelihood, and too, assist in their various projects. For my part I got to know the women and to understand their philosophy of life and living.
>
> Out of respect and friendship for Floyd, and in memory of her departed sister, Jane Wahweatten, a tribal elder, asked if she could adopt me as her sister. This being a tribal custom....
>
> On the day of the Adoption, Floyd and I arrived with much food for the feast all of which would supplement that which the Indians would be able to provide. Well, after a long speech by the Elder of the band of Pottawattomi I was dressed in the ceremonial outfit and given the name "Towsequah", which in their language means "Far Seeing". The ceremony was followed by the Feast and the dancing, including an important dance called "The Rabbit Track".
>
> It was late that night before we departed for home having thoroughly enjoyed the entire proceedings and for myself the personal enjoyment of having been adopted into the Pottawattomi band of Indians.
>
> During the many pleasant and fruitful years of association with band[s] of Indians, Floyd always made certain that all those who participated in the recording of motion and still pictures, and too, those who provided many many artifacts and the like, were fully compensated for their contributions and efforts [Daughtrey 1976].

The adoption which she described took place in 1947 (Figure 18). As to whether Floyd Schultz was similarly made an honorary member by the Potawatomi is an open question. Certainly, Marguerite Schultz Daughtrey (1976) made no mention of it in her reminiscence.

Schultz attempted to collect items of Potawatomi material culture, too. Eventually, by either purchase, barter or as gifts, he acquired 200 to 250 items, including such things as woven bark bags, wooden bowls, copper kettles, medicine bags, clothing, needles, gaming pieces, beadwork applique patterns, etc. As with his archaeological collection, he intended to donate this part of his collection to the Kansas State Historical Society. Whatever might befall the Potawatomi, a portion of their material culture, however small that portion might be, would be preserved for future generations. Sometime after he had begun his efforts on the

Figure 18. Marguerite Schultz (far left) on the Potawatomi Reservation at the time of her adoption into the Prairie Band, 1947. Courtesy of Clay County Museum.

reservation, he had a leaflet highlighting some of his collection printed. Entitled "Floyd Schultz Collection of Trappings and Relics used by the Indian Tribes inhabiting the United States," it had been "assembled primarily for its educational value and secondarily

for the historical value" (Schultz n.d.). This text, in which several Potawatomi items appear, probably dates to about 1940 (Appendix D). His ethnographic catalog shows that he had acquired one third to one half of his Potawatomi items by 1940.

Schultz occasionally displayed ethnographic materials and talked in the community about his visits to the reservation. When he displayed archaeological material he would sometimes include ethnographic items, as was the case with the display he loaned to the Department of Home Economics at Kansas State College in 1941. The exhibit was comprised of prehistoric artifacts from lodges on the Republican River and more recent bowls and other utensils from the Potawatomi.

Schultz devoted a couple of his frequent Rotary addresses to purely ethnographic topics. In 1939, he presented a lecture on a funeral ceremony that he had witnessed in August of that year. Though the text for this talk has been lost, his field notes survive. Two years later he showed three reels of the footage he had taken on the reservation. "These pictures show the Indians preparing pumpkins for winter use, grinding corn, playing games, weaving rugs, building huts and other activities" (*Clay Center Times* January 2, 1941).

Schultz did not seem to feel that there was any real distinction between archaeology and ethnography. The line between the two was much less rigid then than now; this is reflected in his lectures. Despite the faults inherent in it, the paper reproduced in Appendix A succeeds in giving that impression. Schultz presented ethnographic and archaeological materials as part of a continuum. His archaeological discussions presented his observations and interpretations and then proceeded into the realm of ethnography, albeit perhaps in a somewhat clumsy and speculative fashion. Floyd Schultz was an anthropologist, not just an archaeologist or an ethnographer.

The great strength of anthropology is the objectivity that it instills, the ability to see with the "other eye" as it were. Schultz's interest in anthropology (and history) gave him the objectivity to make occasional startling statements far removed from cozy stereotypes. For instance, in his 1926 Helianthus Club address,

after repeating seventeenth-century Puritan nonsense about good and evil spirits (which had resulted from forcing misunderstood Native American concepts into a narrow Christian dogma [Zolla 1975]), he asserts that it was the efficacy of their religion that gave the Sioux the advantage over the U. S. Cavalry at Little Big Horn. This is exactly the position of the Sioux (Neihardt 1959).

* * *

Floyd Schultz's concern over the fate of the Potawatomi "manifested itself in an emphasis on 'salvage ethnography,' the recording of native practices and beliefs which were believed to be fast disappearing" (Stull 1979:8). He believed that in filming, note taking, and even collecting items of Potawatomi material culture, he was acting to preserve at least some of the, to his mind, rapidly vanishing culture of the Native American. His archaeological work demonstrated dramatically that even the area in which he lived had once been inhabited by a sizable indigenous population. There were no Native Americans there now. The prehistoric and historic burial mounds, lodge sites, and scattered camps of these people were being destroyed at an alarming pace. Surely it must have appeared to him, as well as to others, that the remaining native cultures, confined to reservations, would too soon follow their forebears into oblivion. So he attempted to do what he could. "Mr. Schultz expects to preserve the pictures [referring specifically to his film] as historical examples so that future generations may know of Indian activities. He found that even at Mayetta, some of these things were known only by the older members" (*Clay Center Times* January 3, 1941). Native American culture seemed fragile; it needed to be preserved.

Fortunately, Schultz's worst fears about the Potawatomi have not come to pass. More than half a century has gone by since he began his ethnographic work and the Potawatomi endure and still possess a vital culture, exhibiting no signs of dying out. Native American culture has proven itself to be unexpectedly resilient. But even though he was wrong on that score, his work remains important:

ETHNOGRAPHY

The significance of the Schultz footage extends beyond the area of anthropological history. Our knowledge of present day Kansas Indians is very limited, and visual material on Algonquin groups (of whom the Potawatomi are representative) is virtually nonexistent. This, coupled with the fact that many activities depicted in the footage could not be filmed today (either because they are no longer practiced or because they are of a sacred nature and not open to prying outsiders), makes Schultz's work of lasting anthropological and historical value. The activities captured by Schultz on film attest to the strength of Potawatomi cultural persistence in the face of intensive and prolonged acculturational pressures by the non-Indian community. The interviews that comprise the soundtrack of *Neshnabek* show the Potawatomi to be a people who have endured, often in the face of overwhelming odds. Therein may lie the major contribution of this film. Thus, *Neshnabek* ranks among a select number of ethnographic films which accurately portray traditional Native American culture [Stull 1979:8].

Collecting

Artifacts

It is apparent that collecting archaeological and ethnographic materials was important to Floyd Schultz. Collecting archaeological and ethnographic materials predated his later, more systematic, activities in both archaeology and ethnography. Later on, collecting went hand in hand with those pursuits. From his early adult years around the turn of the century until the time of his death, Schultz was relentless in his acquisition of Native American artifacts, photographs depicting Native Americans, Western memorabilia, and antiques. The focus of all this activity seems to have been to preserve both the remnants of the Native American past and present, as he might have said, for their educational and historical value.

Most professional anthropologists abhor collecting for several reasons. A major reason is that one of the key aspects of the scientific study of an item of material culture is not the thing itself so much as it is its context. Context refers to the cultural setting in which the object is found, the provenience, association with other kinds of objects, etc. Many collectors are unaware of and uninterested in such details. Moreover, collecting creates a demand for cultural objects. Demand creates a market, and when artifacts of any kind are involved in making profits, trouble ensues. Collecting has opened a Pandora's box: practiced conscientiously, collecting has salvaged and preserved objects of art and antiquity. On the other hand, with so much money to be made, thousands and thousands of sites around the world have been looted. Archaeologists and the legislation they have lobbied for have done little to stem the flow of the world's irretrievable cultural heritage into the international antiquities market.[5]

---

[5] For a lucid discussion on the subject of collecting, see *The Plundered Past* by Karl E. Meyer, Antheneum, New York, 1977.

COLLECTING

Floyd Schultz believed that he was acting in the interest of preserving at least some of the culture of the Native Americans. The living cultures appeared to be losing ground; the prehistoric and historic remains were being destroyed by agricultural, civic and industrial expansion, not to mention looting. Several mounds which Schultz had investigated had shown unmistakable signs of having been opened by others. Schultz expressed his attitude toward collecting and collectors in a passage from a letter (September 30, 1933) to Warren King Moorehead, an archaeologist at the Phillips Academy in Andover, Massachusetts, with whom he corresponded:

> I am not very well acquainted with collectors in Kansas. I know a few but . . . most of the collectors that I have come in contact with, collect and look upon their relics as "curios" and do not seem to be interested in Indian culture or the scientific value of their collections.

Clearly, Schultz felt that artifacts were important clues about life in prehistoric times. That he intended to donate his entire collection to the Kansas State Historical Society, and finally did give his archaeological collection to the University of Kansas, where it could be studied, supports this interpretation. Nevertheless, not all of his actions, however noble his goals, are equally commendable.

The standards of the era with regard to collecting were much less stringent than those of today, however. For instance, Frank Speck, the noted anthropologist and later chair of the Department of Anthropology at the University of Pennsylvania, routinely collected from the groups he studied. Later the collections were sold to finance other expeditions (Garraty and James 1974). By modern standards (which are hardly inviolable) such behavior is unconscionable. In the era before government funding, however, such things were sometimes necessary. When it comes to ethics and values, hindsight is 20/20. The debate on the rights and wrongs of collecting has gone on for quite some time and doubtless will (and should) continue.

* * *

Anthropology and collecting were inextricably bound together for Mr. Schultz. His excavations and reservation fieldwork provided the greatest percentage of his total collection. Beyond what he acquired as a result of those pursuits, he always actively sought other archaeological and ethnographic materials. He scrutinized the newspapers, both local papers and those such as the *Topeka Capital* and *Kansas City Star* with much larger circulations, for articles on archaeological collections or sites. When artifacts found by other persons came to his attention, he made every effort to obtain those materials:

> I saw an article in the *Topeka Capital* that the dust storms uncovered an Indian village on your farm.
>
> I am interested in Indian relics from Kansas. I am a collector, not a dealer. Would you kindly give me an idea what kind of relics you are finding, what you are asking for them, also if you will sell the entire lot that you have found on your farm... [Schultz, letter to James Skaggs, Johnson, KS June 24, 1935].

The Dust Bowl years coincided with the years of the Great Depression and few persons who had relics were unwilling to sell them. It is worth adding that the movie business, in which Schultz was still involved, flourished during the Depression.

As was noted in Chapter II, Schultz used his business, civic, and social connections for information on artifacts and/or sites. During his tenure as Chamber of Commerce secretary, occasionally he slyly inserted inquiries about artifacts into letters involving Chamber business. For instance, a Riley County woman wrote the Chamber about model airplanes, which she apparently had heard were made in Clay Center. As Mr. Schultz was the secretary, he responded:

> In reply to your inquirey [sic] of Nov. 21, in regard to an article published in the *Economist* some weeks ago, pertaining to the making and sale of model airplanes.
>
> I looked through the *Economist* files for Nov. and the greater part of Oct., but could not find the article you have reference to.

So the reply continued; it closed, though, with an inquiry of his own:

COLLECTING

> I am interested in flint Indian relics, if you find any on your farm and would care to sell them I would be pleased to buy same, or if your boy knows of anyone who has any I would appreciate to know about them, regardless if they wish to sell them or not [Floyd Schultz, letter to B. F. Powers November 25, 1931].

As it happened the boy referred to either had a small collection or knew of a site; Schultz was able to procure the material.

Eventually, Floyd Schultz's interest in Native Americans became widely known within the community and the area. *Times* editor, Lou Valentine, even joked about it:

> Cy Skow...was up from Wakefield Monday and had in his possession the head of an old Indian axe, which was unearthed near Wrexford, which is south of Junction City. He was admonished not to let Floyd Schultz see it if he cared to keep it, since Floyd would want to add it to his collection of Indian relics [*Clay Center Times* January 10, 1930].

Schultz did not neglect recent or living Native Americans but collected ethnographic material from all over the country. Long before he had visited the Potawatomi Reservation, he already possessed material from the Sioux, Apache, Cheyenne, Chippewa, Navajo, and Crow. Some of this material, such as that affiliated with the Sioux, he had gotten from soldiers at Fort Riley. Other things were probably purchased, or perhaps in a few cases, might have been gifts. When he began his Potawatomi ethnographic work, he began to collect material from them as well. "...those who provided many many artifacts and the like, were fully compensated for their contributions and efforts" (Daughtrey 1976). He ultimately succeeded in obtaining over 250 items of Potawatomi culture. See Appendix D for a partial list.

Concurrent with his ethnographic pursuits with the Potawatomi, Mr. Schultz continued to collect widely from other tribes. He bought material associated with the Navajo, Chippewa, Crow, Cheyenne, Potawatomi, and Kickapoo, as well as a great many other groups. The dealers, farmers, missionaries, and auction houses with whom he corresponded in his quest were as far away as California, Wisconsin, Arizona, Montana, Pennsylvania,

Illinois, and Ohio. He bought from or traded with whoever had something of interest to him and with which they were willing to part. Money was never a consideration.

Kenneth Canfield, the Santa Fe ethnographic dealer, asserts that Schultz may have communicated with and maybe even acquired ethnographic materials from W. H. Over, South Dakota's pioneering amateur archaeologist, Herbert Spinden of Harvard, Frank Speck of the University of Pennsylvania, and various field collectors of the Heye Foundation, the Museum of the American Indian (Kenneth Canfield, personal communication 1988). Attempts to verify these contacts have been unsuccessful.

* * *

The basic point of the joke that Mr. Valentine had made is well-taken: Schultz could be persistent to a fault in his never ending quest for Native American material, be it archaeological or ethnographic. To the end of obtaining items, he was constantly writing letters to farmers, dealers, in short, anyone who had material and came to his attention. If at first he did not succeed, he tried again and again. For instance, in 1924 he read a reminiscence in the *Kansas Historical Collections* about the Battle of the Arikaree by a scout, Sigmund Shlesinger, who had fought in that action. Mr. Shlesinger revealed in the article that he had "an Indian blanket and a knife sheaf that he took from the body of an Indian in a scaffold burial on the Republican river." Schultz thought that this material would be a good addition to his collection. He finally got Mr. Shlesinger's address and wrote, asking if Shlesinger would not care to sell. "I am collecting Indian material, and especially that of a historical nature. This collection I intend, sometime, to present to the Kansas Historical Society" (Floyd Schultz, letter to Sigmund Shlesinger April 15, 1924). Mr. Shlesinger adamantly declined to do so, however (Sigmund Shlesinger, letter to Floyd Schultz June 27, 1924). There the matter ended, or seemed to.

Fourteen years later Mr. Schultz wrote to Mr. Shlesinger again, hoping apparently that time had softened his position. In the

interim though, Mr. Shlesinger had passed away. Undeterred, Schultz began corresponding with Sigmund Shlesinger's family concerning the Indian material. He eventually got lucky. Sigmund Shlesinger's son had possession of the material and might be persuaded to sell. When persuasion was necessary, Schultz knew money talks.

A. W. Shlesinger was quite proud of his father's grisly trophies, especially the blanket, which "is in first class condition, the blood stains still show" (A. W. Shlesinger, letter to Floyd Schultz October 20, 1938). Schultz made his offer and the younger Shlesinger duly refused it as being too low:

> ...this blanket is the one Roman Nose the Indian chief was buried in, as my father had all his belonging[s] including Bow, arrow shaft, and Quivers for both the Bow & arrows and two pieces of leather with the hair on to carry same...[A. W. Shlesinger, letter to Floyd Schultz October 29, 1938].

Schultz, he continued, could have the whole lot but it would cost. Schultz obliged and sent a check for $100. He asked to have an affidavit relating the history of the objects written and sent as soon as possible (Floyd Schultz, letter to A. W. Shlesinger November 17, 1938).

This anecdote illustrates the almost obsessive quality of his collecting. Schultz was hoping to pull together a collection marked by both the diversity of material and cultures represented. This collection was to go one day to the Kansas Historical Society, where it could serve as a core collection that could be built upon. Although his motives were on the side of the preservation of Native American material culture, what he was willing to acquire and the spirit in which he occasionally pursued his goals sometimes overwhelmed sensitivity and, perhaps, better judgement.

* * *

All of the artifacts that he acquired were cataloged in the same manner as materials he excavated or picked up on the reservation. Each was assigned a number in either his archaeology or

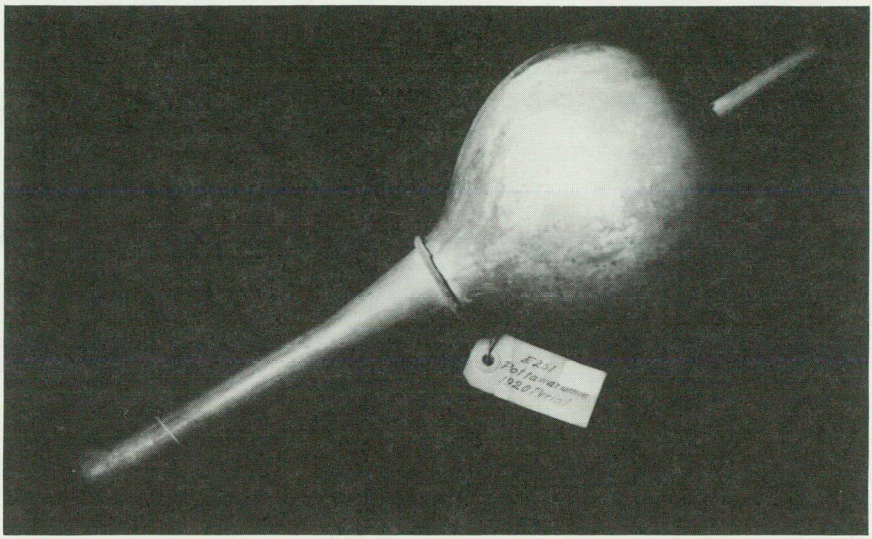


Figure 19. Potawatomi rattle, Floyd Schultz Collection. Courtesy of Lathrop B. Read Collection.

ethnography catalog. Pertinent data on each piece were recorded in the catalog. Specimens were labelled, either with ink on the object itself, as was frequently the case for the archaeological artifacts, or with a tag. The tags contained the basic information about the object, such as tribe, date collected, age, etc (Figure 19).

Schultz stored his artifacts and ethnographic items in wooden boxes and trunks in his basement along with antiques in various stages of restoration. He also had a den in the basement. It was constructed from the bars of an old jail cell. Everything in the basement was antique, ethnographic, or prehistoric. Schultz could sit in his den, surrounded by the vestiges of bygone days. One could speculate that his involvement in anthropology, his abiding interest in Western history, Piotique Days, and the like acted as a buffer against progress. Like most people his resistance to progress, however he defined it, was incomplete. He admired both the Native American *and* the pioneer. The pioneer, together with the limited technology of Piotique Days, was responsible in part for the displacement of the former. His collecting seems borne of an uneasy admiration for the present and deep longing for the past.

* * *

The Kansas State Historical Society had no anthropological staff, therefore Mr. Schultz became convinced that his collection would be better off going to the University of Kansas, a view that was fostered by Carlyle S. Smith. At that time his collection comprised some three thousand cataloged artifacts, mostly from the lower Republican valley. Not all of his archaeological collection was represented. Those artifacts from other states (except a few from Nebraska) were not among the donated artifacts. Exactly what became of these other specimens is uncertain. Schultz may have sold that portion of his collection; perhaps he realized that as most of it was without provenience, it was of little interest to archaeologists. For a while, probably in the 1940s, he does seem to have sold both archaeological and ethnographic materials. This may have represented an unwanted surplus.

His ethnographic collection was not donated to the University of Kansas. The Schultzes chose to retain that material. Then Curator of Anthropology, Carlyle S. Smith, reports that after Schultz's death, he asked Marguerite if she would not care to donate the ethnographic collection to the University of Kansas, too. Smith had never seen the ethnographic collection although he had visited the Schultzes numerous times to get loads of the archaeological material for transport back to the University of Kansas. Mrs. Schultz declined his invitation, however, saying that she preferred to give it to her *alma mater,* Kansas State Agricultural College (Smith, personal communication 1988). At that time, *circa* 1951, Kansas State Agricultural College had neither an anthropologist (or presumably other interested persons) on staff or facilities for adequate storage of the material.

The Schultz ethnographic collection did not come to reside at Kansas State University, the University of Kansas, or the Kansas State Historical Society. Rather, portions of the collection are known to be in the Denver Museum of Natural History, the National Museum of Canada in Ottawa, in the hands of private collectors in New Mexico and Kansas, and elsewhere. By and large, though, the bulk of the collection, totalling hundreds of specimens

from such diverse peoples as the Navajo, Chippewa, Sioux, Pueblo, Apache, Nez Perce, Cheyenne, Kickapoo, Crow, Pawnee, Arapaho, and Potawatomi, has been thoroughly and unendingly dispersed.

Shortly after her husband's death in 1951, Marguerite Schultz invited Lathrop B. (Pat) Read, a well-known Lawrence, Kansas, ethnographic collector/dealer, to her home to inspect the collection. She offered the entire collection for sale to him with one stipulation: the collection be purchased *en bloc*. Much of the collection was tucked away, making it difficult to assess its true size and quality. Read was impressed enough, however, that he returned home and secured a bank loan which enabled him to buy it all outright. Upon taking possession of it, Mr. Read began to cull out the pieces he did not want and sell them off to recover his outlay. Approximately thirty items were purchased by the Denver Museum, while another portion was sold to a Kansas City area dealer. This dealer, in turn, further divided the collection. One portion went to Santa Fe collector and dealer, Kenneth Canfield, who bought the Wounded Knee material. Eventually, a few artifacts made their way into collections in Europe, as a German named Speyer bought a Potawatomi prescription stick, formerly belonging to Schultz, from a dealer in Munich. It is this piece which was obtained by the National Museum of Canada in the 1970s.

The possibility remains that Marguerite Schultz did, in fact, donate a few items to Kansas State University. Mr. Read was made aware that he was purchasing the remnants of the collection (though remnants in this instance could mean the collection minus the archaeological material). Friends of Mrs. Schultz add that she did give Kansas State some material in the 1950s or 1960s. Finally, the catalog information from the Denver Museum suggests that some of the collection had once been in the possession of Kansas State. If this information is correct, then the whereabouts of the material while there remains a mystery. From the 1890s into the 1960s or very early 1970s, there was a small museum on the Kansas State campus. It seems to have housed mostly biological materials, though Albert Spaulding looked over archaeological artifacts there in 1946 (Hawley 1992b). No one

recalls ever having seen any ethnographic items, however. As Marguerite's degree from Kansas State University was in Home Economics, she may have turned over some of the collection, perhaps items such as textiles, to that department. Once again, if this was the case, no one can say.

Photographs

Floyd Schultz not only collected artifacts, but, also, photographs depicting Native Americans involved in traditional activities. Photographs came from two principal sources: his own efforts and those of others. The first source, his own efforts, refers to the many still photographs he took on his visits to the Potawatomi Reservation. Like his motion pictures, the still shots captured on film Native Americans involved in variety of specific tasks (Figures 20-22). The second source, photographs made by others, was pictures that Mr. Schultz purchased. Schultz was able to obtain, from dealers across the country, photographs taken by William H. Jackson on the Hayden Expeditions, pictures of the battlefield carnage at Wounded Knee, postcards and other assorted pictures of Potawatomi tribe members, and photographs taken by Dr. Albert B. Reagan, an amateur scientist of considerable ability.

Schultz's photograph acquisition dates from 1937 to 1942. It was in this period that he purchased the Jackson, Wounded Knee, and A. B. Reagan pictures. He had taken still pictures on the reservation and had, probably fortuitously at first, found other pictures. Merchants in some communities adjacent to the Potawatomi and Kickapoo Reservations sometimes had printed postcard series, each of which was a picture of Potawatomi, Kickapoo or other tribe member in the area. Schultz obtained many of these over the years. He picked up pictures, including some postcards, from friends on the reservation. The Jackson photographs were bought from a bookdealer in Washington, D. C. William H. Jackson had been a member of the Hayden Expeditions to the Western Country in the 1870s. Several of his photographs, such as those of Pawnee villages and earthlodges, have become classics. The Wounded Knee pictures are a series of 8 x 10

Figure 20. Marie Rice bead weaving with a heddle board.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

Figure 21. Jane Wah-we-otten parching corn.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

photographs taken the day of and the day following the 1890 massacre; they were purchased from an ethnographic dealer in California. The remaining photographs were taken by Dr. Albert B. Reagan.

* * *

Dr. Albert B. Reagan, Stanford University's first Ph.D. (taken in Geology), was born January 22, 1871, in Maxwell, Iowa. He was a man of immense curiosity and unflagging enthusiasm. His thirty years in the U. S. Indian Service in so many diverse locations enabled him to carry out "a vast amount of research in a variety of fields" (Kansas Academy of Science 1937:40). His wife, Otilla Reagan, wrote once in a letter to Schultz (April 19, 1942) that her husband's credo was "What good does one get out of what they learn if they don't let others know?" Accordingly, he published over five hundred papers. The vast majority of these were published in the Academy of Science journals of Indiana, Kansas, California, Iowa, New York, Oklahoma, Nebraska, Illinois, and Utah. He was a member of all these organizations. He wrote papers for the *Wisconsin Archaeologist* and contributed to reports of the Smithsonian Institution's Bureau of American Ethnology. One monograph, "Notes on the Indians of the Fort Apache Region," was published in the Anthropological Papers of the American Museum of Natural History in 1930. Reagan was fluent in Apache; he presumably attained proficiency in other Native American languages as well. He was the author of a book, *Don Diego,* which, according to anthropologist Clark Wissler (1930:281), "contains much valuable information on the Pueblo and Apache tribes." Paper topics suggest the range of Reagan's interests: ethnography, archaeology, paleontology, geology, astronomy, botany, meteorology, and animal diseases.

Not only was Reagan a tireless researcher and prolific author, he also was an avid photographer. During various assignments in the Indian Service, he took scores of pictures of such things as geological formations, rock art, and, of course, Native American life in the first third of this century. Schultz managed to acquire a

Figure 22. Bark lodge on reservation, south view.
Courtesy of Schultz Collection, Kansas Collection, University of Kansas Libraries.

selection of these photographs documenting life on the reservations of the United States.

Reagan and Schultz never met. In 1942, six years after Reagan's death, Schultz came into contact with Otilla A. Reagan. After her husband's death Mrs. Reagan became a life member of the Kansas Academy of Science. It was probably through this society that Schultz was made aware of Mrs. Reagan and her husband's photograph collection, which must have been vast. Mrs. Reagan and Schultz do not seem to have met either. As Schultz was not himself a member of the Academy, it is most likely that some friend of Schultz (or of his wife Marguerite) who was a member told him about Otilla Reagan. Mrs. Reagan visited her husband's sister in Salina, Kansas, from time to time and attended the Kansas Academy of Science's annual meetings. At the meetings, she gave presentations, some of which involved her husband's photographs. Thus, she would have been familiar to anyone attending the annual meetings. A likely candidate for the

intermediary is Professor F. C. Gates, a botanist at the Kansas State Agricultural College. Dr. Gates was a Kansas Academy of Science member and friend of the Schultzes. At any rate, Mrs. Reagan and Mr. Schultz corresponded in 1942 and Schultz acquired some of Dr. Reagan's photos. Mrs. Reagan, true to her husband's credo, was not interested in making a profit on the photographs. All she requested of Schultz was that he pay the developing costs. Her intent was to disperse information.

The photographs, of which Schultz bought about seventy, were taken by Reagan over a period from 1899 to about 1920. Depicted in the photographs were Apache, Navajo, Chippewa, and Quileute. Reagan had, over the course of his years in the Indian Service, worked as either an agent or teacher among these tribes. As with his own ethnographic work on the Potawatomi Reservation, Schultz tended to select pictures of traditional activities. Thus, from among Reagan's pictures, he obtained ones of Native American dwellings, the harvesting and processing of crops, making moccasins, preparing feasts, dancing, tanning hides, and irrigating gardens as well as such reservation activities as the receipt of government rations and the like among the respective tribes. Otilla Reagan provided a commentary on each of the photographs.

Schultz treated photographs in much the same fashion as he did artifacts. His collection became quite substantial, ultimately comprising 543 photographs. Each picture was assigned a catalog number. The number was written on the back of the photo. His catalog, then, recorded everything he knew about each picture. Catalog entries included, insofar as it was known, the tribe, approximate date the photograph was taken, and any description of the scene depicted he could provide. In some cases, the information he was able to provide was nothing more than the number he had assigned. In other cases, he wrote paragraph of explanation.

Sometime after Floyd Schultz's death his photograph collection came on the market. It is not known if it was transferred to Pat Read along with the ethnographic collection. At any rate, after making the rounds, it was finally acquired by the Spencer Research Library, Kansas Collection, at the University of Kansas. Unfortu-

nately, by the time the Spencer Research Library got the collection, it had been divided up. Of the original 543 photographs, the library was able to obtain only 265. The whereabouts of the remainder is unknown.

Schultz and the Development of Plains Prehistory

Despite the fact that explorations of an anthropological nature have a respectable history in the Central Plains, the prehistory of the vast Plains ecosystem was largely unknown when Floyd Schultz began his own excavations in the mid-1920s. His life would span a time when major pieces of the framework of present knowledge of that long and varied past were constructed. When Floyd Schultz began his archaeological work in 1924 there was little professional interest in the Plains, other, that is, than some explorations along the Missouri River. It remained for the amateur archaeologists --untrained but dedicated--to lay the groundwork for systematic study. At the insistence of the amateurs, the professional community of anthropologists--then quite new--turned its attention to a neglected region.

On June 6, 1926, the *Kansas City Star* published an excerpt from a lecture given by Floyd Schultz to the Helianthus Club in Clay Center, Kansas, which brought him to the attention of Mr. A. T. Hill of Hastings, Nebraska (A. T. Hill, letter to Schultz June 10, 1926). Hill, an amateur archaeologist and later Director of the Museum of Field Archaeology for the Nebraska State Historical Society, is an important figure in the development of archaeology of the Plains in general and the Central Plains in particular. He had begun his archaeological explorations two decades earlier as a direct response to the Kansas State Historical Society's declaration of a Pawnee village site in Republic County as the one visited in 1806 by Lt. Zebulon Pike. Hill was skeptical. After subsequent years of documentary searching and archaeological fieldwork, he was able to show that a site in Webster County, Nebraska, better fit the descriptions of the site on Pike's route (Sheldon 1927). He eventually bought the land to preserve the site and study it at his leisure. The site is now sometimes known as the Hill site. In the course of his investigations, Mr. Hill became the preeminent authority on the Plains with regard not only to the prehistory and ethnohistory of the Pawnee but to the archaeology of the Central

Plains as well (Wedel 1953; Strong *et al.* 1953).

The Plains had long been regarded by most scholars as having been unoccupied or, at best, sporadically inhabited before the introduction of the horse by the Europeans in the seventeenth century. Indeed, the view that significant cultural development on the Plains could not have occurred prior to the arrival of the horse has been held by prominent scholars as late as the 1950s and 1960s. The effects of that dogma linger to the present day (Roper 1989).

It should be emphasized that it took many years for the archaeological evidence to the contrary to be amassed. Despite such sites as Twelve Mile Creek, until the development of reliable "absolute" dating techniques such as C-14, assessing the age of sites and, hence by extension, the deep time span of Plains occupation with few, if any, chronological gaps, was problematical. Since the 1950s such data have been steadily accumulating. Long held beliefs disappear with glacial slowness.

Needless to say, Hill (as with many others) not only did not accept this view but had site after site which, according to the dogma of the time, should not have existed. Hill was understandably eager to get outside professionals interested in this rich, but largely unrecognized, archaeological field. Accordingly, Wedel reports:

> In the early 1920s, on one of his trips to the East, Mr. Hill made a special point of contacting an eminent anthropologist in one of largest natural history museums. Here he reported his discovery of rectangular pithouse villages, of pottery, stone, bone, and shell artifacts, and of corn, beans, and other indubitable evidences of prehistoric agriculture. He told ... of the unexpected reception he was accorded--it couldn't be true, Plains Indians lived only in tipis or in circular earthlodges, and anyway, everyone knew that no farming Indians had ever lived west of the Pawnee villages in Nance County [Nebraska]. It is pleasant to add that Mr. Hill's understandable disappointment with professional anthropologists was partially dissipated when he carried his story, pictures, and potsherds to another nearby institution, where he was welcomed and encouraged with suggestions as to how he might improve his methods and increase his knowledge [Strong *et al.* 1953:73-74].

Hill became instrumental in demonstrating the untapped potential of the Plains to the professional community, mainly through the Berkeley trained archaeologist, William Duncan Strong.

Four days after the Schultz article appeared, Hill wrote to Schultz (June 10, 1926) and asked him about his work:

> I noticed your piece in the Kansas City Star but did not see it until after the issues were all gone and I was unable to obtain a copy.
>
> I am very much interested in the history of the Pawnee and would like to have your story.
>
> I have located a very ancient Pawnee village on the Solomon River and would like to arrange with you to visit this village with me and do some exploration work there. This village is not known in the vicinity, not even to the land owner on whose property this is located.

Two weeks later (June 24, 1926) Schultz sent Hill an unabridged version of the paper he had read that had been published in the *Clay Center Times*.

> I am rather late in answering your letter of June 10; but have waited until I could obtain a *Clay Center Times,* which contained the story that the [*Star*] used a portion of in the article you referred to.
>
> I am enclosing a clipping from the *Times* which is a copy of a paper I read before a club of women, the story is colored somewhat in order to give it a little interest for the parties before whom it was read.
>
> I would be pleased to look over, with you, the village site on the Solomon, which you mentioned in your letter. Does this village site contain lodge rings?
>
> What surface indications did the Pawnee burials that you explored on your farm have? Were they single or communal burials? If they were single burials, what direction did they face? What was the topography of their location?
>
> How many lodge rings can you distinguish on the village site that the Nebraska Historical society contend to be the village that Lt. Pike visited?
>
> If you have any newspaper [clippings] or papers describing the village site and burials that you have explored, I would be pleased to see them, and I assure you that they will be returned.

Judging by the number and specificity of questions about Pawnee sites, it is evident Schultz knew of Hill's work. Apparently, it was not clear to him that Hill was the one primarily responsible for locating and contesting the location of the site visited by Pike.

Schultz's clipping piqued Hill's interest; he responded with enthusiasm, some disagreement, and at considerable length. Schultz and Hill were apparently excavating sites affiliated with the same cultural tradition. The sites in question were primarily burials, many of which contained shell beads in considerable numbers. Schultz believed that these burials were Pawnee and did not attribute great time depth to them. Hill disagreed with Schultz:

> I have been working in the village and burial sites of what we called the "Shell Bead Indians" for about three years and have found no other trace of this culture outside of the Republican River Valley from Red Cloud west to Orleans. I am satisfied, from your description, that this was the same prehistoric tribe that you had there but I hardly believe they were Pawnees, as for the last several years I have done considerable excavating in the known Pawnee Indian villages and graveyards and I never have found a mussel shell bead nor do I know of anyone who has found any [A. T. Hill, letter to Floyd Schultz June 29, 1926].

His assertion that the burials excavated by Schultz and himself were not Pawnee as Schultz believed was correct. Unknown to either, they had discovered and been excavating what later became known as Plains Woodland (A. D. 400-900) ossuaries (Wedel 1985).

Much of the letter was taken up by a detailed response to Schultz's questions about the Hill site. Of interest, too, is a brief description of one of Hill's burial excavations: "We made a trench 24 feet north and south and one 18 feet east and west across this communal burial" (A. T. Hill, letter to Floyd Schultz June 29, 1926). He was apparently digging burials in the same manner as Floyd Schultz, although earthlodges were excavated in a somewhat different manner (see Chapter 2). Hill concluded his letter with a reiteration of his invitation to visit the site on the Solomon River in Kansas.

The correspondence between the two men ends there or, at least, there are only those three letters between Hill and Schultz in the Schultz papers. From the content of the letters, there is every reason that the exchange should have continued. Hill mentioned, after all, that he was intending to send along a newspaper article describing his work at the Hill site. Whether it was ever sent is unknown. Of some interest, as well, is Hill's repeated invitation to Schultz to investigate a site with Hill. Schultz had responded positively but it is not known if this meeting took place.

In any case, Schultz did come into further contact with two other Nebraska amateurs, both associates of Hill. The first of these was A. M. Brooking, the director of the Hastings Museum, of which A. T. Hill was the curator/archaeologist. Brooking conducted occasional archaeological surveys in Nebraska and Kansas in the 1920s.

Schultz came to Brooking's notice not by way of A. T. Hill, but rather after Brooking had met George Warne, of Weber, Kansas (in Jewell County). Warne, a farmer, had surface collected artifacts from his farm for 30 or 40 years, and was a friend of Floyd Schultz. In fact, he eventually sold Schultz a portion of his collection. Warne gave Schultz's name and address to Brooking. In a subsequent letter, dated January 19, 1928, Brooking invited Schultz to the museum to view "the largest collection of Indian material in the middle west." He continued:

> I understand you find scattered remains in mounds associated with shell beads. This sounds like some of the graves we are finding on the Republican river west of here ....
>
> I do not think your culture is Pawnee from what I hear for these burials do not resemble [anything] Pawnee in this section ....

It seems unlikely that Brooking learned of the shell beads Schultz had found from Mr. Warne. He probably, therefore, received information from Hill and reiterated Hill's position that the beads were not of Pawnee origin. Regrettably, there is nothing in the exchange to indicate whether Hill and Schultz had met. On the other hand, had they met and become friends, it seems likely

that Brooking would have been aware of that fact.

The second of Hill's colleagues that Schultz met and, in this case, became friends with was George F. Lamb (Figure 23). Lamb served Hill in the capacity of field supervisor on several excavations and surveys. On his own he excavated two house sites (Smoky Hill?) on his farm in Thayer County, Nebraska, in the mid-1930s. He donated the artifacts from these sites, along with the rest of his material, to the Nebraska State Historical Society in Lincoln in 1933 (Hill 1933). He was, in addition, employed there from 1933 to 1939. His duties included the reconstruction of pottery vessels, besides, of course, assisting in fieldwork. In 1939, he left the Historical Society, apparently over some quarrel with Hill, repossessing his collection when he left.

From the single extant letter between Lamb and Schultz it is abundantly clear that they were good friends. The letter from Lamb to Schultz, dated May 5, 1933, discussed in some detail one of the lodge sites Lamb was excavating. He included a sketch map of the site as well. Both the tone and contents suggest that the two had been friends for some time. Lamb referred in passing to a site in Republic County, Kansas, known as the Harris site (which is a Smoky Hill lodge site) that he and Schultz had tested the previous winter. After mention of a visit by A. T. Hill, an exhibit Lamb was preparing, and a request to borrow some artifacts from Kansas from Schultz, Lamb closed:

> I will be mighty glad to have you come up this way Floyd, when ever it is possible. I wish that we knew of something close at hand where we could work it out together. I was sorry that I did not get to help finish the Harris site with you, but that powdermans job was part of my bread and butter during the winter.

Conceivably, George Lamb and Floyd Schultz met through the offices of A. T. Hill, but it is possible, too, that they met in some other way.

The communication between Floyd Schultz and the archaeologists in Nebraska is of considerable interest. In this period, roughly from 1920 into the 1940s, the amateurs in Kansas were not as active as their counterparts to the north, nor were

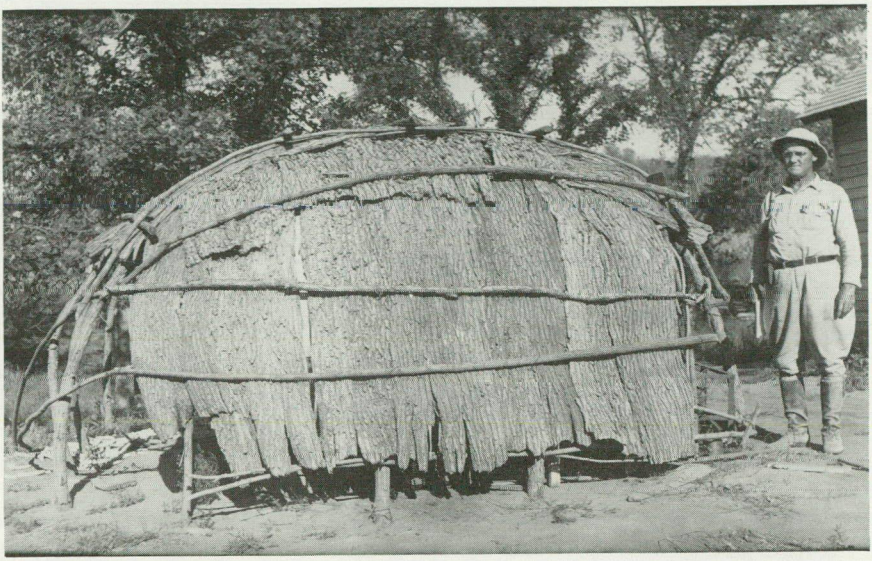


Figure 23. George F. Lamb by a bark wigwam in Thurston County Nebraska, 1938.
Courtesy of Nebraska State Historical Society.

their efforts as concerted and systematic. At the same time there was no professional community in Kansas, though one was forming in Nebraska. In a field report in *Nebraska History* (which was the principal outlet for archaeological reports at the time), Waldo R. Wedel reviewed the previous work done in Kansas by J. A. Udden, S. W. Williston and H. T. Martin, J. V. Brower, N. H. Winchell, F. G. Adams, G. H. Failyer, J. D. Parker, J. D. Mead, C. N. Gould, G. Fowke, M. E. Zimmerman, and W. K. Moorehead. Remarking that the reports of these men were in many cases vague and suggestive at best, he summed up with the damning statement, "our ignorance of Kansas prehistory is due not to the absence of aboriginal remains but to the dearth of information based upon systematic excavation. Begun so promisingly more than fifty years ago, scientific investigations in Kansas archaeology virtually ended within two decades" (Wedel 1934:213). The Nebraska State Historical Society began to conduct investigations in Kansas to remedy the situation.

Wedel's report of the Nebraska State Historical Society's foray into Kansas produced consternation. Kansas State Historical

Society secretary Kirke Mechem responded sharply:

> This summer archaeologists of Kansas were surprised to learn that a group of men, said to represent the Nebraska Historical Society, had excavated Indian village sites in Kansas and presumably taken a considerable number of artifacts from the state. The Kansas Society had no knowledge of this archaeological expedition. There are many village sites in the state which have not yet been despoiled. These should be protected until they can be scientifically explored, and when they are excavated the Kansas Society should have the opportunity to secure representative artifacts [Mechem 1935:80].

Despite the apparent outrage, that was the end of the matter. Although Mechem had called for "the formation of an archaeological group within the society" (Mechem 1934:97) the Kansas State Historical Society made no initiative of its own.

As Kansas had no active community of either amateurs or professionals, there was no one to champion the potential of Kansas prehistory. The story of archaeological investigations in the state is one of promise and failure. The archaeology that was done was done mainly by three institutions: the Kansas Academy of Science, the Museum of Natural History at the University of Kansas, and the Kansas State Historical Society. In the 1880s, 1890s, and into the first decade of this century, a number of limited explorations were conducted by members of the Kansas Academy of Science. The men responsible were not archaeologists but botanists, geologists, etc. In the course of pursuing their studies, they frequently came upon sites, which they dutifully reported. Additionally, the paleontologists S. W. Williston and H. T. Martin, of the Museum of Natural History, the University of Kansas, excavated in a systematic manner the western Kansas Paleoindian site Twelve Mile Creek (Williston 1902) and El Quartelejo, a western Kansas pueblo in the 1890s (Williston and Martin 1900; Martin 1909). As Wedel indicated though, such researches were not maintained.

The third source of archaeological work was the Kansas State Historical Society. Established in 1875, the society's objectives were:

> .... to collect, embody, arrange and preserve a library of books, maps, charts, manuscripts, papers, paintings, statuary and other materials illustrative of the history and antiquities of the State; to rescue from oblivion the memory of its early pioneers, and to obtain and preserve narratives of their exploits, perils, hardy adventures and patriotic achievements; to exhibit faithfully the past and present condition and resources of Kansas, and to take proper steps to promote the study of history by lectures and other means for the diffusion of information relative to the history and resources of the State [KSHS 1881:107].

The society's goals, as thus set out in 1877, were clear enough regarding the Euro-American settlement of Kansas, but except for brief mention of "antiquities of the State," left the prehistoric past, the Native American past, out of the picture entirely.

This ambiguity regarding the Native American past was mitigated, if not decisively, by other early statements of the Society:

> Prehistoric remains are not frequent in Kansas. But the subject of the collection and study of the works of the races existing in America previous to the aboriginal people first found here by white men, is becoming of increasing interest year by year, with a prospect that sometime the mystery hanging about the origins and departure of such races may yet be solved. It is, no doubt, an appropriate work of our Society to gather into its collections as full a representative of specimens of the works of such races as may be found within the limits of Kansas [KSHS 1881:31].

The statement shifted emphasis away from the strictly archaeological at this point:

> It is of still greater importance to bring into our collections objects illustrative of the habits and manners and customs of the Indian tribes who have been known to have lived in Kansas, and some of whom have left a history marked with the blood of our pioneer settlers....

Such aims exhibited commendable foresight but it would seem, however, that the Native Americans were of more interest for having shed "the blood of our pioneer settlers ...," than for any

intrinsic value of their own. This is hardly surprising, given the so-called Indian Wars were not yet concluded. And so, the ambiguity remained.

As a consequence, interest in the prehistoric past within the Society waxed and waned over the years. From its founding until after the turn of the century, little except mention of "antiquities donated" appeared in the biennial reports. The situation changed slightly in the early 1900s when committees on "Explorations" and "Mounds and Village Sites of the Aborigines" were created. This sparked a brief flurry of searching for mounds, villages, and the like. Surface collections and occasional excavations, generally of an unsystematic nature, were made and reported in short and, to use Wedel's term, "suggestive" fashion in the *Collections* and *Biennial Reports*. These committees failed and were resurrected, but it was not until 1914 that serious efforts were made to establish archaeology as a permanent concern of the Society.

In 1914, William E. Connelley (Figure 24) became the Society's secretary. Among his goals was a more active and sustained commitment to archaeology than the Society had hitherto known. Again, a committee was set up. Immediately, the members of the committee sought to justify the need for archaeology within the Society via lengthy appraisals of the merits of archaeology. George P. Morehouse, the chair of Connelley's archaeology group, complained, "that former secretaries of the Society had discouraged archaeological research..." (KSHS 1927:41). Of course, funding was also a priority; with underwhelming support came inadequate funding. Through the committee's efforts and the continued support of Secretary Connelley, archaeology, while if it did not flourish, at least remained viable until 1930.

Upon Connelley's death in 1930, Kirke Mechem became the secretary. Under his tenure, archaeology once again languished. On occasions, as in his denouncement of Nebraska's 1934 incursion into Kansas archaeology, he did express concerns about archaeological matters. As had happened so many times before, though, nothing happened. Never very active in terms of fieldwork, with Connelley gone efforts to reinstate archaeology failed outright.

Figure 24. William E. Connelley, Secretary of the Kansas State Historical Society 1914-1930.
Courtesy of Kansas State Historical Society.

Among the Kansas State Historical Society's members were two amateur archaeologists, George Remsburg and Mark E. Zimmerman. Both of these men came into contact, however limited, with Floyd Schultz. Though Schultz did not become a member of the Society until 1923, he had corresponded with Remsburg in 1917 (see Chapter 2). Remsburg (Figure 25) had over the years discovered and examined over one hundred Native American sites in northeastern Kansas. He contributed short papers on his findings (and some awful poetry) to the *Archaeological Bulletin*, *The Archaeologist*, and the *Kansas Historical Collections*. Whether the letter from Schultz to Remsburg was as a friend or in his capacity as editor of the *Archaeological Bulletin*, in which Schultz's letter appeared in Remsburg's column, is unknown. In either case, as Remsburg moved to California in 1917 and Schultz did not begin his fieldwork until 1924, any close association in the years in which Schultz was active is unlikely.

The connection between Schultz and Mark E. Zimmerman is compelling, if circumstantial. Zimmerman, along with his close friend and associate Edward Park, opened scores of mounds and habitation sites on the Missouri River bluffs in northeastern Kansas and southeastern Nebraska. Zimmerman was known "for the theory ... that the lost Welsh expedition which [had] come to America more than 300 years before Columbus was exterminated in the vicinity of White Cloud, Kansas ..." (*White Cloud Globe-Tribune* May 11, 1933). The results of this work were published in scores of newspaper accounts, as well as in articles in the *Kansas Historical Collections* (Zimmerman 1918; 1928). Zimmerman had also been appointed by the Kansas Historical Society as the state archaeologist (a position in no way similar to the modern state archaeologist). Hence, it would have been impossible for Schultz to have been unaware of Zimmerman's work even before he became a member of the Historical Society.

Personal contact, likely in the context of the Historical Society's annual meetings in Topeka, seems inevitable. Indeed, Zimmerman's friend Edward Park told the Santa Fe ethnographic dealer Kenneth Canfield that he [Park] knew Schultz (Kenneth

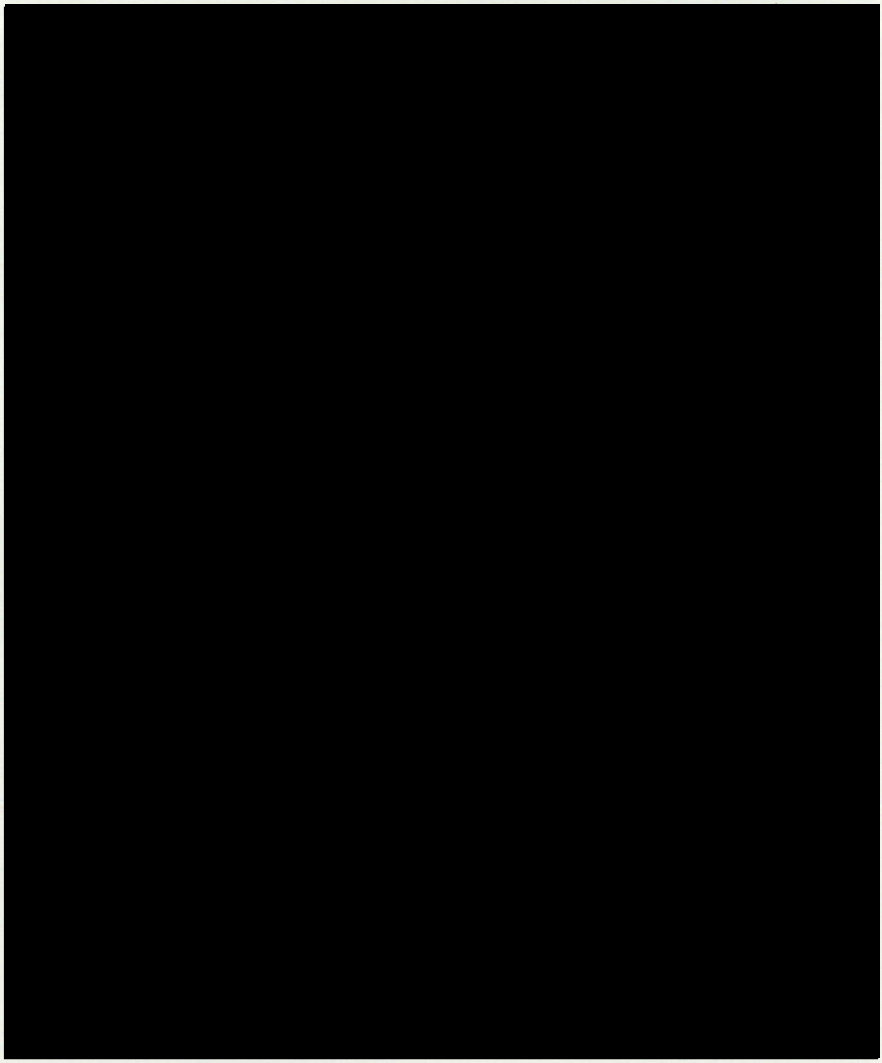


Figure 25. George Remsburg.
Courtesy of Kansas State Historical Society.

Canfield, personal communication 1988). While it does not follow that Zimmerman knew Schultz as well, it is suggestive. At any rate, Zimmerman's field techniques and procedures are unknown (although photographs in published accounts of his work suggest his techniques, such as they were, were not terribly systematic even for that era) (Figure 26). Schultz could have found better teachers.

In terms of the advancement of Plains archaeology, neither Remsburg, Zimmerman or their associates and contemporaries in Kansas played much of a role. Schultz himself had been granted permission by the Society to carry out excavations. After Zimmerman's death, his widow, Mary Zimmerman, encouraged Schultz to seek the vacant "position" (letters to Floyd Schultz August 26; September 4; October 25; December 4, 1935). He did not do so, probably for a number of reasons. Kansas needed an ardent crusader for the interests of Kansas prehistory. In Nebraska, on the other hand, A. T. Hill formed the nucleus around which an archaeological community developed at the Nebraska Historical Society and the University of Nebraska (Figure 27).

While a number of the Kansas amateurs had had contacts, however fleeting, with outside professionals, no similar community arose. The chronic lack of a clear mandate, leadership, funding, progressive thinking--KSHS reports still talked of "moundbuilders", glacial epoch habitation of Kansas, Welsh and/or Aztec expeditions or influences--conspired to prevent Kansas from following Nebraska's lead. Funding should not have been a problem. In Nebraska, Works Progress Administration (WPA) monies were used to support archaeological work during the Depression. None of the Kansas amateurs or the Historical Society solicited WPA monies for such projects, although Eiseley at the University of Kansas did late in the program's existence. One could speculate that in a conservative state monies freed by the liberal Roosevelt administration were viewed as politically tainted. However, the Historical Society did use WPA funds for a variety of tasks, chief among them the organization of its library, manuscripts, and newspaper collections (Langsdorf 1975). Schultz (and undoubtedly others) not only made use of WPA funds in their respective

Figure 26. Mark Zimmerman.
Courtesy of Kansas State Historical Society.

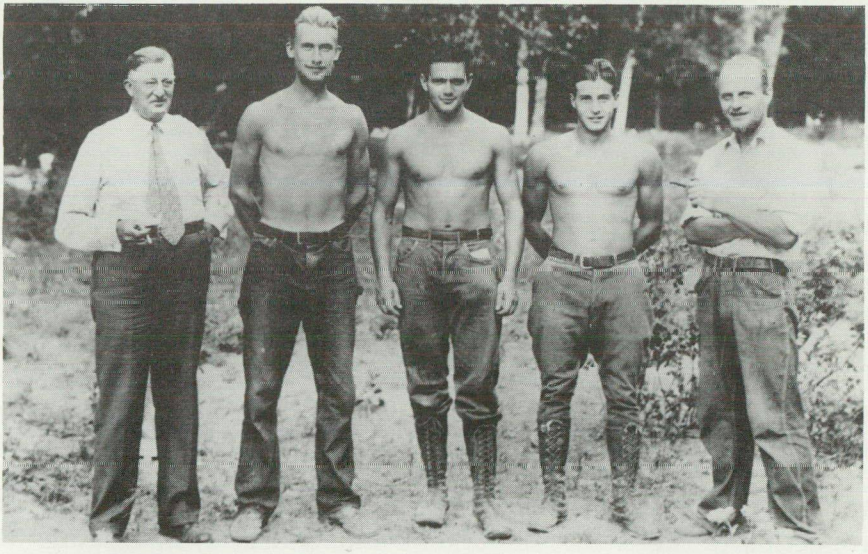


Figure 27. University of Nebraska archaeological field party, 1938. Left to right, A. T. Hill, Waldo Wedel, Mike O'Heron, Frank Morrison, William Duncan Strong.
Courtesy of Nebraska State Historical Society.

communities, but even oversaw those programs. Probably politics did occasionally enter into it, but perhaps more than anything else it came down to a lack of leadership. Schultz must have been aware that Nebraska's amateurs and professionals were securing use of such resources. In his case, he used those funds for civic projects. Administering tree cutting, clean up, and replanting (for example) was one thing, but administering crews excavating sites was quite another. Schultz's had always been a one, or at best, a two-man operation.

Thus, the opportunities opened by Schultz's contact with Nebraska's nascent community were fraught with potential. No better example could be found. Hill, Strong, Wedel, and others marshalled the funds and found an outlet for their reports in *Nebraska History*. William Duncan Strong in his monograph *An Introduction to Nebraska Archaeology*, brought that research to the attention of a wider audience. In Kansas, Schultz (and his contemporaries) stood to learn much about field methods, writing and publishing reports, even securing Works Progress Administration funds, but did not.

One reason seems to be that Schultz and Hill apparently did not get along. Perhaps they did meet but for whatever reason did not warm to one another. Carlyle S. Smith reports (personal communication 1986) that Hill and Schultz actually considered each other as rivals. The basis for this animosity is not known. It may have arisen over the "shell bead" issue, or Schultz's apparent skepticism about the Hill site being the one Pike visited, or their own quite different temperaments. The Kansas State Historical Society had been critical of Hill's claim to have found the true Pike Pawnee village. Conceivably Hill could have borne a general grudge that eventually included Schultz for his association with the KSHS. Waldo R. Wedel indicates (personal communication 1986) a vague recollection of having gone to Clay Center with Hill to visit Schultz and look at his collection. This was probably in the 1930s, though Wedel is not certain. At any rate, he reports that they found Schultz to be secretive and reluctant to show his collection to them. On the other hand, Albert C. Spaulding, who later collaborated on a paper with Schultz, found him to be cordial

and helpful. He exhibited only enthusiasm, showing Spaulding his collection (Albert C. Spaulding, personal communication 1986; 1988). Schultz's reluctance to be so forthcoming with A. T. Hill present could easily have stemmed from some animosity or rivalry. It is most unfortunate that the relationship developed as it did. At the very least, a more positive relationship with Hill could have provided for technical assistance and a possible outlet for publications. Opportunities may arise of themselves but they are just as often made. For whatever reason, Schultz neither took advantage of those that arose, nor did he create his own, as did men like Hill. While it does not diminish Schultz's work, it is fair to say that the cause of Kansas prehistory would have been advanced.

A. T. Hill found in William Duncan Strong the young, intelligent, and aggressive professional that he had sought. Strong, who came to teach at the University of Nebraska as a new Ph.D., found in Hill a mentor possessed of nearly unrivaled knowledge, capabilities, energy, and demonstrated willingness to use even his own personal income for archaeological research (Strong *et al.* 1953). Strong, through his writings, connections, and students ensured that the archaeology of the Plains could never again be ignored (Strong 1935).

Floyd Schultz also attempted to attract the attention of an outside professional, Warren King Moorehead (Figure 28). The situation necessarily developed differently than had been the case with Hill and Strong. Moorehead, a native of Ohio who grew up in the shadow of such sites as Fort Ancient and the Newark Earthworks, was an established professional affiliated with the Department of Archaeology at the Phillips Academy in Andover, Massachusetts. He had variously served on the Board of Indian Commissioners, the Committee on State Archaeological Surveys of the National Research Council, and had directed both the Cahokia and Etowah Surveys. He was the author of scores of articles, monographs, and books, among them, *The Old Stone Age in North America, The Archaeology of Maine, Primitive Man in Ohio, Explorations of Cahokia Mounds*, and *The Archaeology of the Arkansas River*. Moreover, he contributed frequently to *The*

Archaeologist and *Hobby*, a magazine devoted to collecting (Byers 1939). He had no need of a mentor and Schultz never sought to be one. Significantly, although Moorehead solicited financial contributions directly or by suggestion, Schultz never offered any such assistance. Rather, he seems never to have attempted to fill the void of much needed funds with his personal resources.

Schultz and Hill were obviously motivated to different ends when it came to their respective involvement in archaeology. Schultz was very much a product of his era with his dual goals of collecting and preserving the vestiges of a dying people. Hill in some respects had more in keeping with the generation of archaeologists to come. While he had no developed research designs, he set out explicitly to solve specific problems; the locating of the Hill site being a case in point. To these ends he devised theoretical approaches and methods that allowed him to explore the prehistoric origins and precursors of the Pawnee.

The earliest extant correspondence between Schultz and Moorehead actually dates to 1918 and is from Moorehead to Schultz. The letter was a response to one from Schultz. No doubt Schultz was familiar with Moorehead's writing through his contributions to *Hobby* and such magazines. Moorehead was sympathetic to collectors and, hence, was approachable. In the shifting generational politics of academia, Moorehead was regarded at best as bumbling and well-meaning by a new generation of archaeologists (Carlyle S. Smith, personal communication 1988). Schultz could hardly have been aware of that, however, and perhaps it did not really matter.

At the time of the early correspondence, Moorehead was in the process of arranging a survey expedition to the Arkansas River valley. He was encountering financial difficulties as a result of World War I. Clearly, he would have liked to see amateurs become involved in the project:

> ... There is a great opportunity for a man who is interested in archaeology to cooperate with me to the extent of tracing the river from the Oklahoma line about as far as Garden City .... If some middle aged or young man wished to collect and spend two or three months visiting the side streams and tributaries of the Arkansas,

Figure 28. Warren King Moorehead, circa 1930.
Courtesy of R. S. Peabody Museum of Archaeology, Phillips Academy, Andover, Massachusetts.

> I do not think it would cost him over $400.00 or $500.00 ...[W. K. Moorehead, letter to Floyd Schultz February 19, 1918].

Schultz had written to Moorehead with the intent of having him examine some artifacts in his collection, not to become involved in such an undertaking.

A month later, after Schultz had sent a box of artifacts--pottery, "bird stones" (atlatl weights), catlinite pipes, obsidian blades, and the like--Moorehead wrote back (March 16, 1918). He informed Schultz that some of the items were genuine; others he thought were fakes. Nothing was said concerning cultural affiliation; too little was known as of yet. Moorehead passed on to Schultz a piece of advice: "... collect in the region where [you] live." The collector would then know the context of an object. Moorehead's wise advice did not deter Schultz from collecting far and wide. His greatest contribution, however, is from the careful work he did in the lower Republican valley.

The peak of their correspondence occurred in 1933 and 1934. Moorehead was preparing a major revision of his *The Old Stone Age in North America* and was planning a nationwide tour to collect information. The typewritten postscript on the flier that was sent out to notify interested persons reads: "Pity times are so hard" (Moorehead n.d.). The venture was to be plagued with financial difficulties. Upon receiving word of the trip, Schultz immediately began lobbying to get Moorehead to come to Clay Center and look at his collection. Moorehead was already scheduled to visit Topeka; Schultz offered to pick him up there and drive him to Clay Center (Floyd Schultz, letter to W. K. Moorehead September 7, 1933).

Moorehead did not immediately respond to this offer. He did discuss his project's financial problems and indicated that he was trying to arrange a collaboration with the University of Chicago, which had ample funding for a similar project. He asked Schultz for the locations of major exhibits and other notable collections, collectors, and amateurs. Schultz readily supplied him with a list of collections and collectors with which he was familiar:

> In regard to large exhibits in Kansas, aside from Topeka and

> Wichita I am not able to give you positive information. I believe that the State Teachers College at Emporia have some material, but can't say how much. Mr. Mark E. Zimmerman and Mr. Edward Parks, White Cloud, Kansas, have a very good collection of relics collected from the north eastern section of the state. Mr. Zimmerman gave a large number of relics to the Kansas Historical [Society], but I am sure that it was not all of his collection. Mr. Paul A. Jones and others at Lyons, Kansas have a very good collection from that section. They claim the location of "Quivera" for Rice County, Kansas. Dr. V. N. Robb, McPherson, Kansas, has a fair size collection from McPherson, Rice and Marion counties. Mr. George T. Warne, a farmer living near Weber, Kansas, has an unusual collection [Floyd Schultz, letter to W. K. Moorehead September 30, 1933].

He continued with reference to the J. V. Brower collection in Topeka, and mentioned the names of half a dozen other collectors. As for being able to get a group of them together in one place, as Moorehead hoped he could arrange, Schultz expressed doubt. He concluded his letter with his proposal to meet Moorehead in Topeka and drive him to Clay Center.

After many delays and substantial reduction in scale, the trip finally began in December 1933. Schultz continued, against the odds, to hope that Moorehead would yet be able to visit Clay Center. While Moorehead's plans remained fluid, he was confident he would spend some amount of time in Kansas. Schultz was ecstatic. He didn't feel, though, that there was much chance of gathering many collectors in Clay Center "on account of the distance and the uncertainty of the weather at this time of year." A few interested friends and "a collector friend who lives just across the state line in Nebraska" were the best he could offer (W. K. Moorehead, letter to Floyd Schultz December 23, 1933). The friend across the state line could only be George Lamb. Moorehead also asked Schultz to "get in touch with my old friend Keys" (W. K. Moorehead, letter to Floyd Schultz December 19, 1933). Schultz was at a loss as to who Keys was. Possibly Moorehead was referring to Charles Reuben Keyes, one of Iowa's leading amateurs.

In January 1934, Schultz's hopes were dashed; Moorehead confirmed that there would be no stop in Kansas at all. Though sorely disappointed, Schultz readily offered to supply "information,

tracings, photos and etc." of artifacts in his or other collections:

> The relics found in Kansas are not as outstanding as those found in other sections of the United States; but yet if we make a proper study of the stone tools and implements of that vanquished race which inhabited this territory, we can ready (sic) visionize the early life of the aborigines that roamed up and down the valleys of this state [Floyd Schultz, letter to W. K. Moorehead January 27, 1934].

The last note from Moorehead (or rather his secretary) indicated that he had taken ill in Chicago. The middle portion of the trip, including hope of any stops in Kansas, had had to be abandoned (W. K. Moorehead, letter to Floyd Schultz January 5, 1934). Moorehead was never able to see Schultz's collection. He died in 1939, the revision of his book was never completed (Byers 1939). Schultz would have to await other opportunities.

As it happened, Floyd Schultz had to wait for nearly fifteen years. By that time, the University of Kansas had finally weighed in under the direction of Loren C. Eiseley, Albert C. Spaulding, and, especially, Carlyle S. Smith, and began to become active in archaeological research in the Plains. Though the paleontologists Williston and Martin had initiated archaeology at the University of Kansas in the 1890s, it had not lasted. The hiatus that followed lasted nearly forty years and ended when Carroll D. Clark, chair of the Department of Sociology, finally succeeded in getting the administration to hire an anthropologist. Dr. Loren C. Eiseley became the first anthropologist/archaeologist at the University of Kansas in 1937 (Figure 29) (Eiseley 1975; Christianson 1990; Hawley 1992a).

Eiseley, who had taken his undergraduate degree at the University of Nebraska under William Duncan Strong and Earl Bell, had participated in numerous paleontological and archaeological digs in the Plains. One of his first orders of business at the university was to offer a statement on the need for scientific archaeology in Kansas. The statement amounts, as well, to a not so subtle indication of the forces of institutionalization at work in the discipline. The halcyon days of the amateur were drawing to a close.

Figure 29. University of Kansas Department of Sociology, circa 1939. Back row: left to right, Marston McCluggage, Loren C. Eiseley, J. Maphens Smith, Carol D. Clark. Front row: left to right, Hilden J. Gibson, Ester Twente, Mabel Elliot, Seba Eldridge.
Courtesy of University of Kansas Archives, Spencer Research Library.

> Kansans having knowledge of Indian sites of any nature are urged ... to get in touch with the University as irreparable harm can result from unscientific digging. Attempts by untrained persons to excavate important sites often hamper the work of the archaeologist who wishes to obtain exact information concerning the diffusion and sequence of prehistoric cultures in America [*University Daily Kansan* September 15, 1937].

And,

> It is our hope eventually to supplement Dr. Wedel's researches by co-operative efforts of our own at the University of Kansas. Only on the basis of extended co-operation on the part of individual

> archaeologists and institutions of scientific standing will it be possible to establish fully the sequence of native cultures which, as has already been revealed in Nebraska, extend backwards into uncharted vistas of prehistory [News and Feature Service, University of Nebraska July 28, 1937].

Eiseley wasted no time in setting about the task of "catching up." In 1937 and 1938 he worked with geologist H. T. U. Smith on excavations in Smith County, Kansas, at the Spring Creek site, a stratified, deeply buried site. The site was reported at the meetings of the Geological Society of America by Smith and the American Anthropological Association by Eiseley and in the journal *Science* (Eiseley 1939). Additionally, it received considerable media attention, being reported in the *Kansas City Times* (October 4, 1938).

Eiseley and Clark conceived of a modest, though relatively ambitious, archaeological plan for Kansas. The plan, submitted to the University's administration in March 1940, called for the University to put up about $3,200 for the initial phase of the project. This money was to finance an extensive and intensive survey aimed at locating sites. The University would then contribute additional funds of $3,500 *per annum*. Ultimately, the goal was to secure WPA funds. Eiseley and Clark believed "the University would not be in a strategic position to sponsor a WPA project or indeed even unlikely to obtain it unless or until some preliminary survey were conducted" and it would be "highly desirable to set the project up in such a way that good results of more limited scope might be obtained even if WPA support were withdrawn" (Carroll D. Clark, letter to Chancellor Deane W. Malott; Carroll Clark, letter to Dean E. B. Stouffer March 19, 1940).

The project, so conceived and set out, won the support from familiar allies: the Smithsonian Institution's Waldo R. Wedel (letter to Loren Eiseley January 12, 1940), who was after all a native Kansan, and William Duncan Strong (letter to Carroll Clark January 13, 1940), who was by then at Columbia University. With nothing in the way of precedence for archaeological work at the University, the strong support of such recognized scholars was

essential. In late 1940, one hundred dollars was allocated for work to be done in the summer of 1941. By then WPA monies were swallowed up by national defense, however. Eiseley, who had been on sabbatical the fall and winter of 1940/41, was never able to use the money from the University. Once hostilities commenced, he was drawn into teaching anatomy (in addition to duties in Sociology) as part of the War effort at the University of Kansas. In 1944, he left to take a position with Oberlin College.

Eiseley actively sought information on sites and had contact with a few Kansas amateurs, such as the discoverers of the Spring Creek site. He maintained contact with Guy Whiteford, the amateur who had opened the large ossuary near Salina. Though he deplored the commercial exploitation of the site, he hoped to make a thorough study of the skeletal remains but never did (Hawley 1992a). He also maintained a longtime friendship with Kansas City amateur, J. Mett Shippee (Adair 1992) and possibly became acquainted with Harry Trowbridge of Bethel, Kansas. There is nothing to indicate any contact between Eiseley and Schultz. This is puzzling, especially given that Eiseley was looking for information about Kansas sites and Schultz seemed to be looking for a professional to whom he could show his collection. Schultz was surely aware of Eiseley's presence at the University of Kansas. Eiseley's work had attracted its share of media attention, and Schultz was always on the alert for such information.

One suspects that Schultz had become disillusioned after Moorehead had been unable to visit. He was closed out of, for whatever reason, the activities in Nebraska. And Schultz was becoming increasingly involved in local activities, had recently lost his first wife and remarried in the years of Eiseley's tenure at the University of Kansas. The war distracted everyone from such matters anyway.

World War II did not interrupt the University of Kansas's commitment to anthropology. Immediately after the war in the spring of 1946, Albert C. Spaulding took a half-time appointment as Assistant Curator of Anthropology in the Museum of Natural History and assistant professor in the Sociology Department (Figure 30). He established contact with Schultz in February 1947.

Spaulding does not recall how he came into contact with Schultz. He suggests that someone at the Museum knew of Schultz's work and passed his name on to him (personal communication 1986). Spaulding went to Clay Center and talked to Schultz. Schultz was delighted to show him his collection. The presence of some Hopewellian-looking ceramics and stone tools from a burial attracted Spaulding's attention. The material had been excavated in 1931 from a burial on the James Younkin farm in Geary County. A paper entitled "A Hopewellian Burial Site in the Lower Republican Valley, Kansas" co-authored with Schultz and published in *American Antiquity* (1948) resulted from the meeting between the two men. Spaulding also intended a full scale paper analyzing all of the data from the mounds excavated by Schultz.

By the time the paper was published in 1948, Spaulding had taken a position at the University of Michigan. Before leaving for Michigan, however, Spaulding, together with James D. Griffin, laid the groundwork for his friend, Carlyle S. Smith, to be his successor. Like Spaulding, Smith received his graduate training under W. D. Strong at Columbia University. Spaulding made sure that Smith was aware of Schultz.

Prior to his association with Spaulding, Schultz had fully intended to donate his collection to the Kansas State Historical Society in Topeka. Smith, though, suggested that Schultz donate his collection to the University of Kansas. The paper co-authored with Spaulding demonstrated the research potential of his collection. Schultz was, therefore, open to Smith's suggestion that the collection go to the University of Kansas where it could be studied further. As the Historical Society had no archaeological staff at that time and little apparent interest in archaeology, Schultz was persuaded. His collection was formally donated to the Division of Anthropology, Museum of Natural History in April and May of 1948. Smith made a trip a month for nearly two years, advising Schultz on cataloging the collection, and returning to Lawrence with portions of it in the back seat of his car (Carlyle S. Smith, personal communication 1986).

Smith and Schultz remained friends until Schultz's death in 1951. In 1949, when Smith was directing excavations at the

Figure 30. Albert C. Spaulding at the University of Michigan. Courtesy of Charlotte Spaulding.

Kansas Monument site, the Pawnee site in Republic County, Schultz and his wife Marguerite visited the dig. The Schultzs also visited Smith's excavations at the Talking Crow site in South Dakota during the 1950 field season. At the time of his death,

Schultz and Smith were involved in negotiating for Schultz's Wounded Knee material to be included with the Comanche exhibit in the Museum of Natural History. The material was to be dedicated to the memory of his father, Frederick Schultz (Floyd Schultz, letter to Carlyle Smith January 20, 1951; Carlyle Smith, letter to Floyd Schultz February 14, 1951).

Floyd Schultz's legacy is his collection, now housed in the Museum of Anthropology at the University of Kansas. Carlyle S. Smith was quick to realize the potential of Schultz's collection, saying in *American Antiquity* in 1948 (the same year as Schultz and Spaulding's paper), that "...it represents an important contribution to Great Plains archaeology." Since its donation to the University, Dr. Smith directed numerous studies of material in the collection (Appendix E).

Most of these studies are in the form of unpublished student papers prepared for various seminars instructed by Smith. Papers generally concern themselves with single sites, though a few are comparative in nature. Additionally, two master's theses and one dissertation have involved more elaborate analyses of materials in the collection.

The first thesis, by Maria E. Bozzoli Wille, entitled *A Comparative Study of Ceramic Traits Within the Central Plains Tradition*, was submitted in 1958 at the University of Kansas. As its title implies, it focused on ceramics from the Schultz Collection as well as materials from other Central Plains tradition sites. The second thesis, entitled *The Schultz Focus: A Plains Middle Woodland Burial Complex in Eastern Kansas* was written by Charles E. Eyman at the University of Alberta, Calgary, Alberta, Canada in 1966. Eyman had been an undergraduate at the University of Kansas in the late 1950s. While there he had written a long paper that formed the basis for his thesis. In his thesis, Eyman suggested that the artifacts associated with a number of the burials constituted an admixture of Hopewellian and Plains Middle Woodland traits and that this mixture represented a distinct cultural entity dating to between A. D. 200 and A. D. 600. The Schultz Focus, so named in honor of Floyd Schultz, was established to incorporate this culture, though Waldo Wedel has recently

questioned the validity of this cultural entity (Wedel 1985). The culture was centered in the lower Republican valley of Kansas.

The doctoral dissertation, *An Analysis of Human Skeletal Material from Burial Mounds in North Central Kansas*, by Dr. Terrell Phenice was published in monograph form in 1969. The first in the University of Kansas' Publications in Anthropology, the cost of its publication was defrayed by a donation from Marguerite Schultz Daughtrey. The monograph presents an analysis of the skeletal remains from 17 of the mounds excavated by Mr. Schultz.

More recent works based on the Schultz Collection can be found in Appendix E.

Historically, it is difficult to assess the importance of individuals such as Floyd Schultz. Possessed of intelligence and enthusiasm coupled with an unflagging curiosity about Native Americans, he accomplished a great deal, despite having no formal education above the high school level. Critics who contend that such work is of no lasting value or is otherwise without merit because it does not measure up to modern standards miss the point. Schultz, and so many others like him, labored tirelessly, often without recompense or success in obtaining the recognition for the kinds of discoveries they had made. Given the shifting landscape of any discipline, the second charge is equally spurious; future critics may well regard our best in the same harsh light. Disciplines proceed and knowledge advances in steps of varying size. That he published only a few small items on his own, several of which do not even relate to anthropology, and then locally, delayed the impact of his work. Time has partially corrected this. Waldo R. Wedel made the following observation on the history of anthropology on the Central Plains:

> Not until after the turn of the century did professional anthropologists take note of the Central Plains. The stimulus was the finding of human skeletal remains in 1902 near Lansing, Kansas, and in 1906 on Long's Hill near Omaha, Nebraska, under circumstances suggesting considerable geological antiquity. Both finds were critically investigated by geologists and anthropologists; neither is now accepted as evidence of ancient man. Probably as a result of the wide interest aroused at the time, however, important investigations were begun soon after in some mounds

and village sites with which this stretch of the Missouri abounds. Gilder, of Omaha, Sterns, of Harvard's Peabody Museum, and Fowke, of the Bureau of Ethnology were the principal figures involved; but none carried his researches more than a few miles beyond the main stem. Farther west, it remained for a few dedicated and inquiring individuals, such as Blackman and Hill in Nebraska, Schultz and Jones in Kansas--all lacking formal training and thus unhampered by the professional dogma of their time--to give the lie to the widespread misconception that there could have been no fixed Indian settlements and therefore no archaeology more than one hundred miles west of the Missouri. It is no reflection upon the character or accomplishment of professional archaeologists of the past three decades to observe that if we today see a little farther and somewhat more clearly than those who preceded us, it is in large measure because we stand with one foot on their shoulders [Wedel 1961:93].

The Role of the Amateur in Archaeology

Floyd Schultz was by no means unique. Untold numbers of dedicated amateurs have labored long and hard to uncover, record, protect and understand the past. Indeed, it has been estimated that amateur (or avocational) archaeologists outnumber their professional counterparts by about ten to one. As a group, amateurs vary widely in knowledge, skill, ability, and motivation (Frison 1984). Though sometimes lauded by the professional community, or, at least, individuals within that community, just as often the efforts of amateurs are denigrated. The relationship between the professional community and that of the amateur is probably best described as one of ambivalence. The discussion that follows seeks a clearer understanding of the sources of that ambivalence. The professional/amateur dichotomy is reviewed in historical context and some speculations regarding its future are offered.

To understand the root causes of ambivalence between professionals and amateurs it is necessary to go back to the origins of American archaeology. Arising from a centuries old base of European antiquarianism and the tradition of the gentleman scholar, in the middle of the nineteenth century American archaeology began to develop around two major questions: who constructed the large mound complexes spread across much of eastern North America? and where had the Native Americans come from and when? Idle questions these were not; they were fraught with political and social implications for an emerging nation. The Native American was an enigma, a foreign policy challenge not easily ignored (Darnell 1972; Hallowell 1976).

In early America there was "....already a *tradition* of anthropological study but not yet a *profession* of anthropology" (Darnell 1972:88). While no profession yet existed, a community of concerned amateurs did exist. An eclectic group, trained in a variety of disciplines, these amateurs found a center in the Smithsonian Institution's Bureau of American Ethnology. Founded

in 1879, the Bureau of American Ethnology provided "a new kind of institutional framework for studies which had been going on for some time already.... It is not, then in the institution of new researches, as much as in the addition of a new institutional resource for the study of anthropology" (Darnell 1972:89).

As a result of the new institutional basis of anthropology, from the 1880s to the present, the trend has been toward professionalism: from a tradition of anthropology, to anthropology and archaeology being the sole particular concern of anthropologists and archaeologists. Via academic and governmental institutions, professional archaeologists came to dominate the interpretation of the prehistoric past. The catalyst for the transformation was professionalism, which according to Regna Darnell (1972:87):

> ....involved at least the following factors: setting of disciplinary boundaries, as particular social sciences became differentiated; establishment of institutions, such that a scientist could expect to earn a living by his inquiries; emergence of a community of scholars in contact with one another; standards of membership in that community, through formal training or research results.

By the late nineteenth and early twentieth centuries the process of professionalization was well underway. Universities established new departments. As with Bureau of American Ethnology anthropologists, the academic anthropologists shared a commitment to professionalism, even while they sought to develop viable theoretical underpinnings for anthropology as a discipline. In this they were ultimately successful. Theories, methods, techniques, publications, professional organizations, etc., were quickly subsumed within the body of the emerging discipline.

The growing community of scholars in contact with one another meant that information *could* move freely. It also meant that the content of science, what is acceptable and what is not, could be controlled:

> The identification of the scientific orthodoxy is simple....It shares rational principles and tacit skills which it applies in an orderly manner to the advancement of knowledge. The

> institutional structure of science aids the avoidance of controversy and promotes research as a harmoniously run co-operative enterprise. Knowledge-seeking activity which attempted to depart from the admirable consensus could be contended irrational, conflicting with tacit scientific knowledge, and would be expected to be outside the institutionalized structure of science [Dolby 1979:12].

Of course, control is never complete; if it were, stagnation would likely result. Many deviant views, though, typically run parallel to the prevailing orthodoxy. Should suppressed or minority views or research interests prove fruitful, however, the orthodoxy may well be overturned (Dolby 1979).

The success of the new institutional foundation of the discipline led not only to the discipline of anthropology as it is understood today but had one other consequence as well. Once at the center of it all, amateurs now found themselves not only on the periphery but often in conflict with the professionals:

> Early opposition to great antiquity [of humans] on this continent was from many of the elite figures in turn-of-the-century anthropology and earth history.
>
> In contrast, most advocates of great antiquity (with a few notable exceptions) were amateurs who lacked theoretical and methodological sophistication or (what then passed as) deep preparation in science... [Meltzer 1989:478,479]

The ensuing (heated) debate over the issue of early settlement of the Americas (as with that over the Mound Builders) did much to shape the discipline. It was a scientific proving ground: methods, techniques, and arguments progressed rapidly. Sometimes characterized as struggles between national and regional archaeologies, something else of great importance occurred:

> In those days prior to radiocarbon dating and the development of more-sophisticated field techniques, and when claims of great antiquity were being made based on unverified discoveries by relic hunters or fossil collectors, critics had reason to wonder on what basis such finds were valid [Meltzer 1989:479].

Hence, the need for credentials to sort out who was qualified to make what claims came to be felt.

At any rate, amateurs were not a spent force. Far from it. Even by the time Floyd Schultz began his mound and lodge site excavations in 1924, a good deal of North American prehistory had yet to be uncovered. The outlines had not been drawn, let alone fleshed out. On the Plains and elsewhere, amateurs such as Blackman, Hill, Jones, Schultz, Over, and many others, were to play a role, leading roles in some instances, in establishing the culture history of the region.

The 1920s and 1930s were in many ways the halcyon days of the amateur. It was a period when amateurs *could* make significant contributions because so little was known. The goal of archaeology at the time was simple: establish the sequence of native cultures in the United States. And although "field operations should be conducted by trained field men with academic training" and with "well-defined aims" (Guthe 1939:528), the simple truth is that there were not enough professional archaeologists alive to accomplish such a goal for so large an area. Consequently, amateurs could and did play key roles. Their niche was clearly defined; the professional community might not always like it but options were few. This is not to suggest though that the two groups labored in isolation. Frequently amateurs and professionals did interact, often with mutual benefits (Griffin 1985).

In the Central Plains, the most notable case of collaboration is that between A. T. Hill and William Duncan Strong. Such was the rapport that eventually developed between them that their relationship has been characterized as that between a mentor (Hill) and his younger protege (Strong). Through Hill, Strong was introduced to Nebraska prehistory, sharing in Hill's singular knowledge. Through Strong, many of Hill's ideas (e.g., pre-horse sedentary occupation on the Plains), methods (e.g., the direct historical approach), and knowledge were reformulated and incorporated into the discipline. Much the same sort of relationship developed around the same time between Hill and Waldo R. Wedel.

The 1930s and 1940s saw change accelerate in the discipline. The theoretical footings were seen as increasingly in need of being revamped. Typological and taxonomic concerns occupied the attention of archaeologists as they struggled to shuffle vast amounts of data into coherence. At the same time funding sources shifted away from the private sector as federal relief programs and such projects as the Tennessee Valley Authority were enacted to keep afloat the American economy (Patterson 1986). By 1935 the Society for American Archaeology (SAA) was formed by a coalition of amateurs and professionals; the dissemination of information within any profession is critical, hence the new organization was created:

> ...to stimulate scientific research in the archaeology of the New World by: creating closer *professional* relations among archaeologists and between them and others interested in American archaeology; guiding, on request, the research work of *amateurs*; advocating the conservation of archaeological data and furthering the control or elimination of commercialization of archaeological objects; and promoting a more rational appreciation of the aims and limitations of archaeological research [emphasis added] [SAA 1935:146].

Notice that professionalism had developed to the point where the dichotomy "professional/amateur" was implicitly accepted.

Ostensibly, the SAA actively sought nonprofessional memberships "....to inform them of better methodology and the aims of archaeology, but also was economically necessary. The small number of 'professionals' meant that their dues would have had to be prohibitively high..." (Griffin 1985:265). Amateurs could become Affiliates, provided they "were willing to pay dues", but membership also required "the endorsements of at least one Fellow and one Affiliate" (Griffin 1985:263). But in 1940 only 72 out of the organization's 823 members were Fellows. Finding one to endorse an Affiliate application was not as easy as it sounded. Though they could become members, amateurs played comparatively little role in the SAA's governing and policy making (Patterson 1986).

A few years before, in 1931, the first Plains Archaeological

Conference was held in Vermillion, South Dakota. Eighteen professionals and amateurs attended, including William Duncan Strong, Carl Guthe, W. C. McKern, W. H. Over, and E. E. Blackman. Guthe and McKern would be instrumental during the next few years in the formation of the SAA. A number of amateurs were present and the conference was in part organized by amateurs. Guthe, at least, made it clear in his correspondence with the conference organizers (Over, Charles Reuben Keyes, Strong) that participation by amateurs was not necessarily welcome:

> ....Confidentially, I am not interested in having a group of amateurs around who will monopolize the conversation by talking specific specimens...[Guthe letter to Strong June 9, 1930, quoted in Wedel 1982:31].

"Amateur" had already come to mean "amateurish" and was synonymous with collector. Rooted in their local areas (which was, ironically, applauded by the NRC), amateurs were clearly not expected to be capable of seeing the larger picture, despite the fact that this perception was, in many instances, demonstrably false. At any rate, Guthe's comments produced consternation among the amateurs, especially Over and Iowa's Charles Reuben Keyes (Helgevold 1981). Strong finally managed to smooth over the crisis, however. By 1930 Strong was certainly familiar with much of Plains prehistory, but what he and the few other attending professionals would have discussed without the men, like Over, who had much of the data present was conveniently overlooked.

Eventually, from all the discussions of the 1930s and 1940s there emerged the framework of North American prehistory. Chronological concerns remained important but with the advent of so-called "absolute" dating techniques (radiocarbon or C-14) in the early 1950s, these faded into the background. By the early 1960s, accumulated dissatisfaction with the direction of American archaeology came to a head. Under the rubric of the "New Archaeology," interest in culture history and chronology was replaced by a concern with "process." Culture history was viewed as the particularistic details of individual cultures; process,

operating on a more general level, refers to underlying commonalities. The debate that ensued over the goals of the discipline peaked in the 1970s. Nonetheless, while aspects of the New Archaeology program came to be questioned, theoretical considerations as a major concern of the discipline were here to stay (Willey and Sabloff 1980; Patterson 1986).

Implicit in the New Archaeology was a commitment to professionalism. Standards of analysis, critiques of those analyses, the shift to a higher level of abstraction as the focus of research, the use of statistics and computers, philosophical concerns, and a plethora of jargon further distanced the professional from the amateur. Whereas amateurs had made significant and outstanding contributions to archaeology in the period from the 1920s into the 1950s, the years since up into the 1990s, have seen the very modes of discourse altered. Unless the amateur could keep up with the changes inside the discipline, which was increasingly difficult even for professionals, amateur roles and input in the discipline were destined to be minimal. Moreover, with the developments of the 1960s, for the theoretically inclined archaeologist at any rate, it was no longer even necessary to maintain open channels with amateurs. Of course, there were many additional details of culture history to be filled in, but these were frankly regarded by many as being of secondary importance.

American archaeology, for all the apparent divisiveness over goals in the last two decades (which continues into the 1990s), developed a new found coherence in the 1960s. In spite of the debate between the adherents of the New Archaeology, those who rejected or were critical of it, and those archaeologists who followed their own inclinations, it is noteworthy that by the early 1980s, as British archaeologist Ian Hodder (1984:26) has observed:

> .... without any ability adequately to test their reconstructions of the past, archaeologists have come to reach agreement and consensus on many issues.

New theoretical perspectives come and go but the profession and its institutional framework remain.

Major changes occurred from without, however, that have had

serious ramifications for American archaeology. Legislation passed by Congress and signed into law in 1974 shifted power away from archaeology's traditional academic and governmental base to include the private sector. In the wake of the so-called "Moss-Bennett" act--designed in part to protect the archaeological heritage of the United States, hundreds of archaeological consulting firms sprang into being to do archaeology for highways, reservoirs, pipelines, electrical transmission lines, and a whole host of other construction projects. Because these projects typically involved either federal funds or require compliance with a variety of new federal regulations, the impact to cultural (and environmental) resources had to be evaluated (McGimsey 1985; MacDonald, ed. 1976).

For the first time a significant number of archaeologists who were doing archaeology did so outside of the established structures. Universities still had a say, however: degrees--credentials, once again--were deemed a prerequisite for contract archaeology and cultural resource management. But the theoretical concerns of academia did not transplant well into new soil. Such concerns were often seen as desirable but were difficult to realize in the domain of client-based archaeology. At any rate, the discipline has adapted to the changes. Universities have, themselves, entered the realm of contract archaeology. Stature within the discipline for contract archaeologists has been slow in coming though.

For anthropology and archaeology to exist as a profession distinct from other endeavors in the social sciences requires boundaries. Boundaries can be said to define structures. Structure includes notions of the proper subject matter of a discipline, usually with some understanding of how it differs from other social sciences. Moreover, "disciplinary boundaries" do more than demarcate the particular domains of the social sciences. The boundaries establish lines of authority and legitimization, or put more simply, who is "in" and who is "out." If knowledge is power, that power could now be perceived to reside with the profession, whether formulated in academia (where most of the power lies) or elsewhere (Patterson 1986).

In academic pursuits, one way to delineate boundaries is

through the use of language. All disciplines develop with their own vocabulary, what nonprofessionals term "jargon." Consider, for example, that anthropology, sociology, psychology, political science, and history overlap and cover much of the same ground, yet each does so with its own unique goals in its own terms. Up until the advent of the New Archaeology, archaeology was relatively free of jargon. Archaeological reports, articles, books, etc., were accessible once a small number of concepts, such as stratigraphy, seriation, etc., were understood. As the discipline pursued its course along the road of professionalism, new vocabulary was added. The New Archaeology vastly expanded the lexicon of the profession. Borrowed from a dozen other disciplines, the journals quickly clotted with jargon. When no word came readily to mind to describe some perceived or conceptualized phenomenon, practitioners merely coined new ones[6].

Linguistic boundaries are effective but language must be taught. By its incorporation into the larger institutional scheme of the universities, anthropology acquired a powerful new tool: education. Membership, a key element of professionalism, could now be controlled almost despotically, as it could be restricted to those who have "paid their dues." To become a professional required moving up the rungs of a ladder, as it were: lay, undergraduate (BA), graduate (MA, Ph.D.), professional (which is similarly ranked). To be considered a professional archaeologist required the requisite degrees. Degrees, or credentials, have become the means to sort out the players. University departments instill (enculturate) the values, language, skills, and ideas of their respective disciplines. Degrees tell other players where one has been; it does not follow that they are a positive indicator of knowledge and skills, though that is implicitly assumed.

Unfortunately, linguistic boundaries take forms other than discipline specific terminology. Above and beyond their actual denotations, "professional" and "amateur" have acquired new and debilitating connotations that elicit immediate responses.

---

[6]Compare Binford 1962.

"Professional," consequently, has come to mean skilled, knowledgeable, competent while "amateur," though originally "derived from the Latin word *amare*, to love...the true amateur is one who loves an art, a craft, or a science in which he is not professionally engaged" (Wormington 1959:1),

> ....emerges from the fray as degree-less (hence information deficient), lacking in formal training (hence incompetent), and otherwise employed (hence lacking in dedication)... [Dumont 1976:13].

While both terms have been developed within this paralanguage, "amateur" has suffered the most from its largely negative connotations. No one doubts that the skills, knowledge, understanding, experience, and competency of both professionals and amateurs varies greatly, but unintended shades of meaning add layers of ambiguity to the latter. "Amateur archaeologist" to one may conjure up the names of such individuals as A. T. Hill or Floyd Schultz; just as frequently the phrase invites comments about "pothunters," looters, and collectors. While otherwise "good" amateurs might also collect, it should be clear that the terms mean too many things to too many people. Pothunters, collectors, looters, amateurs, and professionals are all individuals, but the former are often indiscriminately lumped *en bloc*.

As individuals, amateurs and professionals act upon a wide range of motivations. If we accept, for the sake of argument, that "love" of archaeology is a primary motivation of many amateurs, then while it may be true that many amateurs aspire for recognition, it is just as likely, in the final analysis, that the amateur simply might not care a whit about credentials and status. Credentials may be of interest to only those who aspire to be recognized for their knowledge and/or achievements. As Elizabeth Dumont has said (1976:13), "If 'amateur' had retained its original denotation ... it would cut the body of practicing archaeologists at radically different joints than does the current usage."

Archaeologists (if not everyone concerned about the past) currently face a crisis. As archaeologist Charles McGimsey has noted (1972:3):

> The next fifty years--some would say twenty five--are going to be the most critical in the history of American archaeology. What is recovered, what is preserved, and how these goals are accomplished during this period will largely determine *for all time* the knowledge available for subsequent generations of Americans concerning their heritage from the past....for the forces of destruction are multiplying and gaining momentum....if not in connection with land leveling, then with chisel plowing, subsoiling, strip mining, urban expansion, highway and reservoir construction.... To these "necessary" destructive agencies must be added the host of collectors who can be almost equally destructive....[emphasis in original]

The professional community has begun to make overtures to the much larger amateur community (e.g., the long overdue Crabtree Award for Avocational Archaeologists given annually now by the Society of American Archaeology, accreditation programs, etc.). That archaeologists have been issuing proclamations such as the one quoted above regularly for at least the past 50 years inspires little hope that the situation will change anytime soon.

Embedded in the larger social matrix of American society, archaeology (and anthropology) has remained, ironically enough, marginal. Theoretical trends within the discipline may have excluded the amateur but seem to have out and out alienated the public--the ultimate "consumers" of the past. This is not to say that the public has lost interest altogether; far from it. It has been my experience that people, while often ignorant of just what it is archaeologists do or confusing us with paleontologists (if we're lucky), are nonetheless often fascinated by the past. In Britain, the situation seems to be worse. According to Ian Hodder (1984:29), surveys indicate many in the British public regard archaeology as "....generally useless and a complete waste of money." Moreover, British amateurs (a group undefined by Hodder) have charged archaeologists with deliberately complicating the past to secure their own livelihood.

Certainly, it is true that in the United States and elsewhere, archaeologists would seem to have a vested interest in the prehistoric past. But, at the same time, the fact that many past societies, from Babylonia to the Upper Republican, have displayed some fascination with the past, suggests societies need a past.

Moreover, the existence of ten amateurs to every professional archaeologist, not to mention pothunters and collectors, even though an entire profession is dedicated to understanding the prehistoric past, is surely significant. How "deep" or complex a past a given society needs is another matter. A correlation between complex societies and complex pasts seems likely. That is to say, while many, if not most, societies have some notion of "a past," few have ever made specializations to do nothing but study it.

Present trends in American archaeology inspire a cautious mix of pessimism and optimism regarding amateurs and professionals. Several things seem simultaneously to be happening in the discipline. "[T]hree postprocessual archaeologies discernible at the present ... conceptually distinct but related ..." have emerged to "challenge the hegemonic processual archaeology [New Archaeology]" (Patterson 1990:191-192). While these archaeologies have raised awareness of a great many issues, such as social and ideological influences on the discipline, renewed appreciation for the subtlety and complexity of cultural phenomena, and flaws within the program of the New Archaeology, they risk the further alienation of not only amateurs and the public but many professionals. In many instances, proponents of the various archaeologies seem to be in dialogue with no one save themselves.

One possible consequence of the direction(s) being taken by these archaeologies is the possible fracturing of archaeology into at least two broad camps: those willing to pursue theory to its very frontiers and those who are not. Even while this is going on, there is another trend, this one toward hyper-specialization (e.g., zooarchaeology, archaeobotany, bioarchaeology, lithic technology, archaeoastronomy, underwater archaeology, landscape archaeology, etc.), each developing its own terms, theories, methods, and even publications. Perhaps this is a symptom of a broad based shift away from theoretical programs (Hodder 1986; Trigger 1986).

With the outlines of culture history and chronology sketched in, as well as new theoretical aims, roles for the amateurs must necessarily change. Archaeological sites are a limited, if not a dwindling, resource. Anyone, professional or amateur, may have

the opportunity to excavate sites, but unless those sites are threatened such actions become difficult to justify. Many professionals have pondered the role of the amateur in relation to this background; the emerging consensus is that the niche best suited to amateurs is one of stewardship, of monitoring and preserving sites. Few professionals and fewer (if any) amateurs are destined to make a mark on the theoretical frontiers of the 1990s. Significant contributions are perhaps to be made in the various subspecialties, as with Don Crabtree in lithic technology studies.

Against the backdrop of an ever changing discipline and the potential destruction of thousands of sites, one thing is clear: amateurs are here to stay. From a purely historical point-of-view the relationship between the far flung amateurs and the discipline of archaeology warrants a blend of pessimism and cautious optimism. Amateurs have made important contributions to North American prehistory. Although the scale of their contributions has necessarily changed from the regional to the more specific, the efforts of amateurs are still great. Professional ambivalence doubtless will always be a factor, but recent overtures toward the amateurs are inspiring. Historically speaking, it is probably best not to expect too much but there is always hope.

Appendix A

Appendix A presents a copy of an address read by Floyd Schultz to a Clay Center Library Club meeting, February 3, 1938. The paper, entitled "Prehistoric Burial Methods in the Lower Republican River Valley," was submitted to the *Kansas Historical Quarterly,* but was rejected for publication by then Kansas State Historical Society Secretary Kirke Mechem.

[EDITORS NOTE: The original for this appendix is a typewritten draft by Floyd Schultz. The few editorial changes that he had marked have been incorporated. No other changes to spelling, grammar or style have been made.]

APPENDIX A

PREHISTORIC BURIAL METHODS IN THE LOWER REPUBLICAN RIVER VALLEY

The subject of this article is, the prehistoric burial methods in the lower Republican river valley of Kansas.

The Republican river first known to the early cartographers as the Republican Fork of the Smoky Hill, took its name from a branch of the Pawnee Confederacy known as the Republican Pawnees who lived along the stream up to about 1815.

The aboriginies who inhabited this broad, beautiful and fertile valley in pre-historic times did not leave any mounds of earthwork or outstanding monuments, as are found in some sections of the United States; but they have given to us a mysterious ceremonial method of the final disposal of their dead.

We have through three different mediums of deduction and assembling information that gives to us some kind of a picture of the abode, dress and the religion of these interesting people.

First, what is commonly called surface finds which consists of such as projectile points, knives, axes, celts and mauls lost in the chase and battle, and found scattered over the surface of ancient camp sites, gives the student a fair idea of the age of the culture, the identity and geographical locations of the tribes who used them.

Second, the sites of the family abode which upon close examination enlightens us upon the domestic life of its inhabitants. By carefully working over the site of the floor we note the shape of the lodge--the material used in its construction--location of the fire place--position of supporting post and cache pits. From these we gain the information of the kind and class of pottery used, if they cultivated the maize and other products of the soil, what kind of birds and animals contributed for their clothing and subsistence. Piecing this data together we can measure the artistic culture of the women and depict the daily life of the occupants of the lodge.

The third, and the most important source of knowledge, for the anthropologist and archaeologist, of the people who inhabited this section of the river valley in pre-columbian times is their burial methods. The anthropologist, in studying the skeltal remains, found in these burials, is enabled to establish the racial features of the tribe; also if they had practiced trepanning or adept in setting fractures and if they were subject to any diseases that left its evidence in their bones. The artifacts, beads and ornaments recovered from these burials, make very valuable additions to the knowledge of the archaeologist.

The locations, examination, descriptions and conclusions of the burial methods, in this article, are based upon notes and sketches made of them at the time of exploration. Their distribution is from Cuba, in Republic County, to Junction City, at the junction of the Republican and Smoky Hill rivers.

It seemed to be a peculiarity of the aborigines, who made the final disposition of the remains of their dead in this section of the Republican valley, to perfer a uniform and picturesque locale for the location of their burials. You will find them, as a rule, located upon the crown of the higher hills that border the valley. These people seemed to sense and appreciate the scenic grandure obtained from these lofty spots. No doubt these selections had some bearing upon the marking and respect for the departed ones.

Before describing the different types of these burial modes; your attention is directed to, what will be called, the primary and seconadary method of some of the plains Indians in disposing of their dead.

It is well known that in the historic and modern times; also there is definite evidence that many of these tribes in the prehistoric period used what is known as scaffold burials. This consisted of wrapping the body in robes, and placing it in the fork branches of a tree or upon a scaffold platform several feet above the ground.

In due time scavenger birds and the elements completed the process of disintegration, scattering and bleaching the skeletal remains, while the animals and rodents of the prairie contributed their part.

The next procedure was, in all probability, at intervals of one or more years, to gather up what remained and with the proper rites and ceremonials, they would be deposited in the different types of burials as we find them today.

The transition that has taken place at the scaffold locations is of such a nature that very little is left of the personal ornaments, decorations and artifacts that were upon or deposited with the body.

In due time, what remains of the bleached bones and other articles are gathered up and carried to the spot selected for their final disposal.

Here again precedent and procedure destroys more of the precious relics that would add to our perception of the prehistoric past; also lost to the anthropologist are the means for recording valuable and scientific measurements.

The burials in this locality have many characteristics that are very similar in their structural features; but for convenience in describing them they will be divided into four separate divisions. Viz:-Single, large communal-ceremonial, small communal-ceremonial and an excavated

communal-ceremonial burial.

The word burial refers to any place where skeletal remains are found and communal will denote an interment where more or less of the remains of several individuals are deposited--or what could be called an ossuary. The term ceremonial will be used in connection with those burials where there is evidence of ceremonies having taken place during their construction.

The single burial class, designated as A-B, will include those of a single interment in an excavated depression covered with a layer of field stone, and being either a primary or secondary depository.

A primary depository is one in which the body is placed directly after death, either on a scaffold or in the ground. Secondary are those interments transferred, at interval periods of time, from the scaffold burials to their present locations.

The remains in all of the single burials that I have examined have been placed at a depth of 21 inches to 33 inches form the present surface. At the top they are covered with a layer of field stone, the course of which will vary from 6 inches to 20 inches in thickness and from 9 feet to 12 feet in diameter. A large number of these stone show contact with fire. The skeletal remains found in this method of burial, range all the way from complete skeletons to just the pelvis and the bones of the lower extremities and in two instances, just several of the larger bones deposited as a bundle. The condition in which most of these interments are found point to the fact that they are secondary burials, as more or less of the parts of the skeletons were detached from each other or lost in their transfer.

The condition in which some of these burials are found, give conclusive evidence that the interment must have been made close to the scaffold location and at a time before the remains, to any extent, could have become separated or lost. Only one or two of the single burials can be placed under the primary classification, and then with a question of some doubt.

These single burials that contain the remains in a state of their original condition are the more important in supplying the best data from which we can decide for what use and the method that they applied the mussel shell disc beads, they being the most numerous of all the types of beads recovered from the different kinds of burials.

They have been found in place as they were worn for throat bands, also as girder belts around the waist.

The arrangement of these beads show that they were first strung solid on strings and then the strings were placed in parallel rows, forming a solid mass of beadwork. The large single beads, made from the columella

of conch shell, have been found in a position denoting that they were worn one or more on a string as a necklace.

It is unfortunate that not a single burial has been located containing the tubular bone beads, made by cutting hollow bird bones into sections, that would give to us the information in what manner these beads were applied to their clothing or adorned their bodies.

The most interesting of all the single burials that I have located, consisted of four interments placed in a row from 5 feet to seven feet apart and on a northwest to southeast line, all facing upstream of the Republican river, which is to the northwest. The skeletons were all placed mostly full length and on a horizontal line, except one, where the upper part was raised several inches above the rest of the body. It was on two of these remains that the throat band and girder belts were found in their original positions. In one of these excavations the charcoal remains of a post 6 inches in diameter and 7 inches deep and placed 6 inches to the east of the cranium, was located. The purpose of this post is a matter of conjecture. The dirt excavated from these four burials, contained traces of charcoal.

The large communal-ceremonial type, designated as B-B, are the largest and most fascinating of all the different classes of interments. It is one that holds more or less the remains of a large number of individuals and whose ages will vary from the few weeks old infant up to the adults of the most advanced age. To determine the number of aborigines in one of these burials would be a very patient and enduring task to carry out, as they are represented from a few small parts of the cranium of one individual to the major portion of the skeleton of another. When one of this class of burials is located and its structure and contents carefully investigated, it can not help stimulate your imagination, because you stop and speculate--to visualize, just what took place when what you are now uncovering was assembled and left as a monument to a departed race.

What ceremonial scenes were enacted by the relatives and friends of those whose calcined and broken remains you have lying before you?

The labor expended and the plan of construction of this type of burial deserves special comment and somewhat of a detailed description. They are few in number compared with the other classes and are found on the higher hills giving a commanding view of the river. They range in size from 37 feet to 51 feet in diameter, 35 inches to 62 inches from the base at the center to the top of the crown, and there also will be from 25 inches to 33 inches of the cairn exposed above the present surface. The central area in which bones have been deposited, varies in size from 15 feet to 23 feet in diameter. The construction of this class of burials, with the few

crude tools at hand, demanded an enormous amount of hard labor on the part of the makers.

A through investigation of one of these burials shows that in all probability this is what took place: The location of the site has been selected; the top surface of the soil has been removed; the skeletal remains, of a period of one or more years, have been gathered together from a large number of scaffold burials; the necessary preparation for the proper ceremonies are being made; the cleared surface is covered with a strata of crania and the larger bones; field stones are brought from the source of supply and the outline of the mound is traced with a course of stone; the mound is gradually build up by piling on the stones, starting from the outside edge and increasing the height toward the center. At different intervals during the construction, portions of calcined and broken bones are taken from the ceremonial fire and scattered promiscuously among the rock, mostly in the center area. With these bones will be found the different kinds of bird bone and mussel shell beads, broken ornaments, bird points, projectile points, broken mussel shells, potsherds and in a rare case, an ornament or other artifact that has escaped the crushing blows of the stone maul.

By close observation it will be noticed that certain types of bird bone beads, mussel shell beads and small pendants will predominate in different small areas or pockets, which goes to show that they were gathered up with the remains of this or that individual, and conveys to us an idea what their owners taste was in regard to his personal decorations.

Most burials of this class will produce several bird points of the finest workmanship. Classifying these as bird points, in some cases, must be a misnomer. They surely must have had some use of a ceremonial nature, as they are so finely wrought, and the Indian being of a very conservative nature would not waste such fine points on shooting at birds, when any kind of a blunt arrow shaft would more than answer the purpose.

In most of the burials will be found parts of the terrapin shell, sections of the lower jaw of the dog, bird bones and the teeth of rodents, which are no doubt the remains of fetiches and medicine charms. Beads made from the columella of the conch shell and small marine shells found along the gulf coast, indicate that there was trade and barter with those far to the south. In one interment was found a flake of black obsidian from the Yellowstone in Wyoming. Contrary to what is the usual case, in other sections of North America, only one pipe has been found in all the burials examined. It is of the monitor type and of the style used in Illinois and Ohio.

The small communal-ceremonial class, designated as C-B, is in many

respects the same as the large communal burials, both in construction and purpose. They are from 15 feet to 24 feet in diameter and from 15 inches to 28 inches from the top of the crown to the bottom at the center and will be found with some having a few inches of the rock strata exposed above the surface--to others being covered with several inches of prairie sod. This kind of a burial generally contains the usual calcined and broken bones and other artifacts scattered among the rock in the same manner as in the larger mounds of this class.

In these smaller communal burials only small broken portions of the cranium are found and it is very unusual to find a complete humerus, femur or tibia intact.

There is another class of burials that for the present purpose will be called an excavated communal-ceremonial burial, and designated as D-B, which is uncommon, but occasionally found. They are those that have been excavated to a greater depth than any other class. They are found covered with the usual strata of field stone varying from 15 feet to 24 feet in diameter, but the excavating has been carried down to a depth of from 44 inches to 60 inches below the present surface. Also, the skeletal remains will be at various depths from the top to the bottom of the burial.

Then there is a structure that will be located in exploring for burials which might be termed problematical in their purpose, but no doubt to some extent, of a ceremonial nature. They are designated as A-C. Their construction is more or less the same as the small communial burials and contain various amounts of burnt rock. Some of them will not contain a trace of anything in the way of bones or artifacts, while others will produce only one or two broken projectile points, flint flakes and particles of mussel shell. They are beyond a question of Indian origin but for what purpose is enshrouded in the mystery of the past.

In working over the ground adjacent to the different burial sites, several fire places have been discovered. Their sizes range from 24 inches up to 60 inches in diameter and are located from a few to several inches below the surface. They consist of a layer of field limestone and all burnt to a brick red, denoting heavy contact with the fire. Did these fire places play an important part in the ceremonials that took place at these burials? I am satisfied that to a great extent this was their purpose.

The data and observations collected during the examination of the different classes of burials can be reviewed and stated as follows:

All burials are covered with as strata of field stone some of which have been more or less in contact with fire. The communal-ceremonial mounds all contain calcined broken bones which were broken up before placing on the fire; also a large amount of skeletal material broken into small pieces

and they all have indications of a long period of bleaching process before being carried to their present location. Most burials, single or of the other classes, have some traces of caches of mussel shells, some of these shells being shaped into forms for unknown use. The mussel shell should be considered of more than passing importance in the daily lives of these people.

Invariable most locations contained a small amount of potsherds of both sand and shell tempered pottery. These potsherds must be the remains of pottery vessels used as food containers, placed at the scaffold burials for the departed spirits. Why these vases were so thoroughly broken up and destroyed is a question to arouse your imagination. From both types of the communial-ceremonial burials were obtained bird points, the many kinds of bird bone and mussel shell beads, broken bone and shell ornaments, knives, projectile points, sections of the terrapin shell, lower jaws of the dog, bird bones and teeth of rodents. All of this material is of a personal nature and is of great help in establishing the costumes in manner of dress, also, their religious traits. The outstanding and greatest mystery of all of these burial methods is, what religious motives were the cause of the persistent procedure of breaking up the skeletal remains and their accompanying ornaments and artifacts; also, to the extent and universal use of fire.

There hasn't been any village or large number of earth lodge sites discovered in a close proximity to a burial. This being the case then, these sites must have been selected specifically for topographical reasons; also the remains have been gathered from scaffold locations scattered over an extensive territory.

The question of the age, of these interments, will naturally arise and it can safely be placed at three or more hundred years old, as there hasn't been a trace of anything of European origin found in these mounds. Also, these aborigines first direct or indirect contact with the Spaniards would not be later then the early part of the sevententh century.

Assembling and crystalizing these facts will enable us to establish the identity of the pre-historic inhabitants of the lower Republican River valley, also, help to reconstruct and paint a mental picture of how these people appeared decorated and dressed in their finest robes, in what manner the different steps were taken and what religious significance they had relative to their burial methods.

The potsherds, beads and projectile points found in these burials are identically the same as those found upon the floor and in the cache pits of the earth lodge sites located along the river valley. Archaeologists have identified these earth lodge sites as prehistoric Pawnee. This being true,

then the aboriginies whose earthly remains occupy these burials are one and the same tribe--Prehistoric Pawnee.

The most useful source of material from which the archaeologist and anthropologist have to draw upon to establish the dress, customs, religion and racial features of a vanished race is their burial methods.

These sepulchers, found along the lower Republican valley, meager as they are in monumental construction and lacking in artifacts of the finest workmanship or elaborately wrought ceremonial ornaments, regardless of this, they should be considered a veritable store house of information from which the artist can draw upon for his material to visualize and paint these aborigines in all their splendor, posing in their finest raiment decorated with beads and ornaments that only nature and their hands were able to provide.

Let us turn back the pages of time and reconstruct a picture of the most spectacular section of their spiritual lives--the rites and ceremonials enacted at the interment of the last of the earthly remains of their sacred dead.

The setting--the majestic hills overlooking the beautiful Republican valley covered with a sea of blue stem waving in the sunlight. Upon this stage is being enacted a scene that took place three hundred years or more ago.

A large number of aborigines, all dressed in ceremonial attire, are gathered on top of the loftiest hill, giving to them a commanding view up and down the valley. All the skeletal remains from a large number of scaffold burials from far and near have been collected for their final disposal and resting place. The women are removing the sod from the selected spot on the crown of the hill--the medicine men and warriors are preparing and making ready for the performance of the rites and ceremonials.

The fuel for the pyre has been gathered--the ceremonial fires are started, bones are being crushed and tossed upon the burning altar. The medicine men chant, around and around prance the dancing braves singing the ceremonial songs. The space just cleared is covered with the crania and the larger parts of other skeleta material. The women with dog drawn travois and rawhide skin sledges are searching the prairie and lime stone ledges for surface rock, as material to build the marker and covering for the last of the earthly remains of their loved ones.

All day long, throughout the night, and another day, the chanting-the singing-the weird movements of the ceremonial dance is gradually growing weaker. The women toiling and building first by covering the layer of bones with stone then stone by stone the mound takes its form; from time

to time the broken and calcined bones are scattered through the center part of this mass of field stone, the fired rock from the ceremonial fire with what remains of the personal effects of the departed ones are added to this monument thereby marking and making this a sacred spot upon hallowed ground.

The sun is setting--varried colored rays of light tint the floating clouds in the western sky--the weary women toilers--the medicine men and the warriors treke down the hill into the valley, where the Republican river flows, to their lodges where at the dawn of the morrow and all through the following years of their lives, they can gaze upon these monuments marking this consecrated ground , dedicated to their dead, who they have given into the hands of their gods--the four winds, the earth, the sun and the morning star.

Today while wandering over these hills, we come upon, and pause to meditate at these, the last resting places of the proudest, the starkest and the most interesting of the plains tribes--the noble Republican Pawnee.

[Signed] Floyd Schultz

Appendix B

Correspondence on Conservation.

Floyd Schultz took matters of artifact conservation--be they archaeological or ethnographic--very seriously. Not content to muddle through, he frequently sought and received the advice from the staff of the Smithsonian Institution. This appendix is a selection of queries by Schultz to the Smithsonian, together with the responses offered by the ever patient, ever helpful staff of that institution.

APPENDIX B

Floyd Schultz, Box 347, Clay Center, Kansas

June 23, 1924.

Bureau of American Ethnology
Smithsonian Institution
Washington, D. C.

My Dear Sir:-

I would be pleased to receive information in regard to preserving, mending and cementing bones, such as those remains found in Indian burials. I have quite a little of this material taken from mounds along the Republican river, and I wish to know the proper method of taking care and preserving same.

Please give me a list of books and authors that treat of this subject, and also of preserving Ethnological material against decay and insects.

Yours very truly,
Floyd Schultz

Smithsonian Institution
United States National Museum
Washington, D. C.

July 2, 1924.

Mr. Floyd Schultz, Clay Center, Kansas.

Dear Sir:-

Replying to your letter of June 23, to the Bureau of American Ethnology, I am forwarding to you under separate cover a pamphlet entitled, "Directions for collecting information and specimens for physical anthropology" which it is hoped will furnish the information you desire.

Unfortunately there is no list of publications such as you desire at my disposal, but if you will advise me of specific cases concerning which you desire advice the members of the Museum staff will be pleased to afford such help as may be possible.

Very respectfully yours,
(s.) W. de C. Ravenel,
Administrative Assistant
to the Secretary.

Floyd Schultz, Box 347, Clay Center, Kansas.

Aug. 28, 1926.

Smithsonian Institution
United States National Museum
Washington, D. C.

Dear Sir:-

Would you kindly give me the following information in regard to preserving and marking certain archaeological specimens:-

What do you treat antler specimens with to prevent them developing large cracks when exposed to the air?

How do you label coarse grain specimens made of granit[e], sandstone and etc?

Yours very truly,
Floyd Schultz

APPENDIX B

Smithsonian Institution
United States National Museum
Washington, D. C.

September 4, 1926.

Mr. Floyd Schultz, Box 347, Clay Center, Kansas.

Dear Sir:

Replying to your letter of August 28, I beg to say that two methods of preserving antler specimens as practiced in the National Museum are to cover them with a thin coat of white shellac or with a similar coat of paraffin. This treatment will probably prevent any deterioration that might be incident to exposure to the air. In the case of fossil bones or bones that decompose very readily in the air, they are sometimes soaked in shellac until thoroughly saturated. Any surplus shellac is then wiped off carefully with alcohol.

In labeling geological specimens such as you mention, it is our practice to paint a small spot at some inconspicuous place on the specimen on which, when thoroughly dried, the catalogue number is painted in India ink or some suitable medium of contrasting color.

Very truly yours,
(s.) A. Wetmore
Assistant Secretary.

Floyd Schultz, Box 347, Clay Center, Kansas.

Oct. 25, 1926.

Smithsonian Institution
United States National Museum
Washington, D. C.

Dear Sir:-

Please advise me what kind of cement to use in repairing and restoring prehistoric pottery, the baked clay and sand tempered kind, that is found in this vicinity.

What do you use to keep mussel shell specimens from "chalking"?

Very respectfully yours,

Floyd Schultz

Smithsonian Institution
United States National Museum
Washington, D. C.

November 4, 1926.

Mr. Floyd Schultz, Clay Center, Kansas.

Dear Sir:

In reply to your letter of October 25 I beg to say that here in the National Museum we use a celluloid cement for repairing broken pottery. This is a commercial product known as Ambroid and may be purchased from the Ambroid Company, Brooklyn, N. Y. This same substance will serve to prevent mussel shell specimens from "chalking". When it is used the ambroid should be diluted with the solvent which is put out by the same company, and the shell may then be dipped in it or it may be painted on the specimen with a brush.

Very truly yours,

(s.) A. Wetmore
Assistant Secretary.

APPENDIX B

Floyd Schultz, Box 347, Clay Center, Kansas.

March, 8, 1928.

Smithsonian Institution
United States National Museum
Washington, D. C.

Dear Sir:-

I have several large bone spatulas, and they have a tendency to crack. Would it be advisable to treat them with melted paraffin wax?

What treatment do you give large bone artifacts at the National Museum to prevent cracking?

Yours very truly,

Floyd Schultz

Smithsonian Institution
United States National Museum
Washington, D. C.

March 16, 1928.

Mr. Floyd Schultz, Box 347, Clay Center, Kansas.

Dear Mr. Schultz:

Your letter of March 8 has been referred to Mr. Neil M. Judd, Curator of American Archeology, who makes the following suggestion in response to your inquiry concerning the treatment of bone spatulas:

> "Advise paraffin wax, melted in double boiler. Into this melted wax immerse specimen keeping it submerged until it takes on same temperature as melted wax and is thoroughly permeated by it. When fine bubbles have ceased to rise, specimen may be hung to drain. Wipe off surplus wax with gasoline or benzene.
>
> Paraffin and other waxes darken specimens. Ambroid cement (purchased from Ambroid Company, Brooklyn, New York) much reduced by the solvent supplied by the same Company, binds specimens without changing color. Very thin solution can be painted on until thoroughly permeated."

Very truly yours,

(s.) A. Wetmore,
Assistant Secretary

APPENDIX B

Floyd Schultz, Box 347, Clay Center, Kansas.

April 29, 1933.

Bureau of American Ethnology
Smithsonian Institution
Washington, D. C.

Dear Sir:-

In assembling and repairing the prehistoric pottery found in this section, it becomes necessary to fill in or bridge across for the missing parts in order to retain the shape of the vessel, also to keep the original pieces from being broken off in handling.

What plaster material do you use for filling in the missing parts of pottery vessels, and do you color the plaster that you use to match the pottery that you are repairing?

I have been using plaster of paris and leaving it white where I made the repairs. Is this the correct way?

Yours very truly,

Floyd Schultz

Smithsonian Institution
United States National Museum
Washington, D. C.

May 10, 1933.

Mr. Floyd Schultz, Box 347, Clay Center, Kansas.

My dear Mr. Schultz:

Receipt is acknowledged of your letter of April 29.

In restoring pottery in the National Museum we use plaster to fill in spaces. Generally it is tinted so that the areas, although discernible, will not be obtrusive.

Very truly yours,

(s.) A. Wetmore,
Assistant Secretary.

Appendix C

Ethnographic Field Notes.

Appendix C is a selection of field notes taken by Mr. Floyd Schultz on the Potawatomi Indian Reservation in Jackson County, Kansas between the years of 1927 and 1941. Most of the notes are undated.

Potawatomi Games--Notes
Dice

To start game, dice are thrown in bowl. Anyone starts game. After first game, starts to left of winner.

If one dice flops out of bowl, as shot is made, does not count and bowl is passed to next man.

Playing game a soft cushion or padding is placed under bowl for it to strike on.

If all turn black both Turtle and Bear come white game equal 12 points.

If all turn white both turtle and bear black--game-- 12 points.

If Bear stands up--If one on dozen flops-game. If opponent hasn't any points he is skunked and pays double.

Each person has one throw unless he makes a point. Then throws until he misses. Each person has 12 beans. As he makes points, he transfers to another pile. One out of beans first wins game. Each one pays winner a specified amount. One skunked pays double what amount playing for.

If all turn black, only two round one turn up-count 2 points.

If all turn white, only two black-count 2 points.

If all turn black one round turns white counts five points.

If all turn white-one round black counts five points.

If all turn black-counts ten points.

If all turn white-counts ten points.

If Bear or Turtle turn up when rest are black or white-count 10.
7 round pieces

1-Bear; 1-turtle

Information supplied by Wm. Wapp, Mayetta, Kansas. Mr. Wapp is Sac-Fox Indian married to a Potawatomi woman.

* * *

Potawatomi Rush Mat Notes

Reeds are gathered the last of May and not later than the first part of June. When the blue stem is in full bloom, it is time to gather the reeds (Mrs. Potts).

The reeds ( ) are gathered by the women who wade into the marsh-select the medium size reeds and pull them one at a time.

By pulling on the reed they break loose from the bulb roots. They must be pulled at the proper season or they fail to let loose at the bulb. After the reeds are gathered, they are sorted and tied into bundles with the bulb ends squared up and even. The top ends are now trimmed so the reeds will all be of proper length.

Reed Mats

The small bundles are now all bound together into one bundle and carried from the marsh by the women who gathered them.

Next process:

a large brass kettle is hung over a fire, partly filled with water. The water is brought to boiling. The reeds are now taken, a small bundle at a time and placed for about 5 minutes in the boiling water. After the boiling they are taken out-the shucks at the bulb. Ends are removed-the reeds spread out--allowed to be in the sun for 2 days to dry.

After drying, they are placed in a damp cool place until ready to be woven into a mat.

Yellow Dye for Rush Mat

The proper amount of the roots of the ( ) is placed in a mortar and crushed with a pestle. This material is placed in a large kettle which contains boiling water. It is boiled for about an hour-until it sets a good color.

The reeds are now placed in small bundles which are rolled up into a coil-tied together and emersed in the dye water.

They are left in the dye until they take the required color.

Now taken out and spread in the sun to dry.

* * *

Potawatomi Skin Dressing Notes

Potawatomi Indians Dressing and Tanning Skins

The dressing and tanning of skins was one of the major occupations of the Indian women and came next to the gathering and preparation of food. In the old days the problem of clothing the family fell upon the shoulders of the mother and, if any, the elder daughters. The skins from all animals killed in the chase by the hunters to supply food for his family, were removed as soon as practical after the kill, and were started on the tedious process of their preparation for the clothing or accouterment for the warrior and medicine man.

Obtain description of the method of handling a deer hide after the hide has been removed until the woman starts the tanning process.

The following is a step-by-step description of the preparation as performed and described by Josie McKinney (Kit-tas) and the process in taking a green deer skin and curing it through to the finished product of a tanned skin ready to be converted into various articles of clothing.

The half section of a split log is made into a scraping post (Psch-ugan-na-tuck) by removing the bark and smoothing the surface. One end is chamfered off and the other is sharpened to a point so it can be driven into the earth. Under the end is placed a short section of a round timber ten inches or more in diameter which is moved back and forth to raise or lower its chamfered end making it convenient for operations of the worker. The green hide is now placed over the end of the scraping post

with hair side down. All particles of flesh are removed by using the scraper (Psch-ugan). The scraping movement in removing the flesh particles also the hair, is by pushing the scraper over the surface. The direction being from the body of the operation towards the lower end of the post. After the superfluous particles have been removed from the flesh side of the skin it is turned over with the hair side up. All hair is removed by scraping and adjusting the hide so that the part being scraped lays ... over the smooth rounded section of log. At different intervals of the scraping period the skin is removed and placed in water to prevent it from becoming too dry.

After all the hair has been removed from the hide it is now ready for first stage of the tanning process.

A solution is now prepared, for soaking and impregnating the skin, by taking four tablespoons of hog brains and cooking them in a pint of water until they cease to appear bloody. This mixture is now strained by forcing it through a cloth. It is now added to 1 1/2 gallons of warm water.

The skin is now thoroughly soaked in this solution by working it and stretching it so will absorb tanning liquid.

The impregnated hide is now flattened out and rolled into a role running the lengthwise of the skin. This roll is placed around a post, the two ends tied together and possible by placing scrapper paddle--is placed through the loop the operation tying it and twisting the hide until is practically wrung dry.

The skin is now spread out and slits cut along the sides to receive the lacing cord. After this it is stretched by lashing the lacing cord that runs around the skin, to two poles that have been placed and tied in a horizontal position about 4 1/2 feet, apart, to two trees that are standing at a convenient distance from each other.

The Indian woman now takes her position in front of the stretched skin with paddle scraper in hand, and starts working from the cuts towards the outside edges and giving the thicker sections of the hide her greater attention. It is necessary to keep adjusting the stretching cords in order to keep the skin taught during the scraping process. This procedure is kept up until the hide is thoroughly dry.

The operation will not work when the wind is blowing unless there are two persons to carry on the scraping process. The idea is not to have the hide to dry too fast as it must dry very slowly to the best results.

The skin is now removed from the stretching frame, rolled up and laid aside to await ... its final stage in tanning by being smoked.

Preparing for the smoking process is now made by placing an old can or kettle in an excavated hole over this is erected a tripod. Some dry

sumac (pa-quan) is placed in the receptacle under the tripod and fired with some live coals.

The hide is unrolled the two sides lashed together forming a tube, with a stick fastened across the end, which is suspended from the tripod. The bottom part of the skin is spread over the kettle containing the burning sumac wood and fry to the ground. The skin is allowed to remain in this position until it has acquired the proper & desired color, which is usually a light tan.

The smoke gives the tanned skin a property of not becoming stiff and hard when it is subject to effects of water.

Kit-tas claims that hide should be smoked during the early part of the day for best results.

Sumac is beaten into shreds by placing it on a block of wood and hitting it with a club.

Hair is sometimes removed by cutting it, close to the skin with a sharp knife-the hide is scraped.

Whenever the hide becomes too dry during the drying and scraping process--The hide is smoked--then resoaked in water that an egg has been added.

The hide is treated the same when it was removed from the brain water solution.

Deer skin

Tanned & smoked by Mrs. Josie McKinney, a Potawatomi woman, Nov. 1938.

* * *

Potawatomi Barklodge Notes

Mrs. Rosann Potts making the top cut in preparations of removing the bark from the tree to be used in covering a bark lodge. The axe is held so it makes a cut on a 45 degree angle. These are carried around the tree and the second operation is to make a series of cuts crossing each of the first at the center. This results in the bark being cut with a serrated edge line.

The lower cut is made in a straight line circumscribing the tree near the base. The next step is to remove a strip of bark about 3 1/2 inches in width in a vertical line from the top serrated circular cut to the straight line cut circumscribing the base.

Potts has removed a strip of bark about 3 inches wide on a vertical line

connecting the top serrated edge cut and the straight line cut at the tree's base, and is starting the removal of the bark sheet by working it loose with a wood spiral ( ).

Mrs. Rosann Potts finishing the removal of the bark sheet by wedging and prying the bark loose from the tree with the wood spiral ( ).

* * *

[The numbers beside the next entries apparently refer to specimen numbers assigned by Schultz to plants gathered on the reservation. Needless to say, the plants (and regrettably their names) are no longer extant.]

May 19, 1941

Lost Manhood

A106 Gather during summer. Dry roots; store for future use. Use with A107. Use two plant roots, with one large root of A107. Place in about a gallon of water, use hot water; boil for about 15 min. Drink about 1/2 teacup full twice or three times a day for four days. Cannot use erection until after the fourth day. If used before fourth day will be in same condition before taking medicine. Will have to start over.

107 (Same as A106)

A108 gonorrhea-gather during summer. Use four dried plants-Use about two gallons of water. Use hot water, boil for about ten min. Drink when it is luke warm. Use during day in place of other liquids. Use for four days.

A104 give luck in gambling used for all games. Gather during summer. The bulb root is cut up-dried and pulverized in a mortar. Mix with blue paint. Put a little on each palm of the hands and on both temples.

A105 Fish lure

Gather during summer. When it is to be used. Must be used fresh. Rub leaves in hand, draw fish line through hands-also rub on bait. Used for all kinds of fish.

A101 used in the bath water for new born babies when they do not appear

to be normal. Or can be used on normal babies. Gather in summer. Dry entire plant. Store for future use. Use four plants. Place plants in 1/2 gallon of hot water. Boil for about 15 min. Use about a cup full for the bath water. Bathe about three of four times a day. When baby feels better, he will go to sleep.

A101 Ear ache

Gather during summer. Dry whole plant. Hang up in storage for future use. Use about a hand full of dried leaves, place in 1 pint of hot water, boil about 5 min. Take spoon and drop 3 or 4 drops of medicine in ear. Repeat three or four times a day until ache stops.

A103 Snake bite medicine

Gather during summer. Dry the roots and store for future use. Roots are cut up into section of 3" or 4" length. Place about 4 sections of roots in 1/2 gallon of hot water. Boil for 10 minutes. Bathe portions of body where the bite is. Rub towards the wound. Bathe as soon as possible after the infection. Bathe several times a day.

A102 Love medicine.

Gather during summer. Cut roots off at base of plant and dry. When dry-pulverize roots into powder. When man see a woman he desires he places some of the powder in food also mixes powder with red paint and places some on her cheek bones. Then they are married. (old Indian way). Woman uses to keep her man-also man uses to hold his woman.

A130 Abortion

Dig up the east root of a young white elm. Take four bundles like sample-one root of gingsim. Place in half gallon hot water-when cool enough to drink. Woman drinks cup full in morning, drink same amount in evening. Keep up until miscarriage takes place. Woman should be in family way one month before medicine is effective.

* * *

Meat curing-Potawatomi

Saturday, Sept. 5, 1941

Shot scenes at Mrs. Potts skinning calf-cutting up carcass. Building drying rack. Cutting up meat and placing it on drying rack to be roasted

and smoked over fire. Meat is cut into strips ribs cut into sections - large bones with meat attached are all placed on the drying rack to be dried over a bed of coals. The meat curing depends more upon the heat drying process than the smoking. Meat is cured in four or five hours.

The Indian woman watches the meat and keeps turning it over so all sides will be exposed to the fire. The larger bones, with meat attached, are strung on spigots which are pushed into the ground so the meat will be near and over the fire. After the meat is considered cured it is removed from the rack and allowed to become dry and hard in a natural contact with the air. When the Indian woman wishes to prepare any of the dried meat for a food, it is cut up into fine pieces, placed in a mortar and pounded with a pestle until it is pulverized into a meal.

The Indian woman prefers Red Elm for fire wood to cure the meat.

Josie McKinney and Mrs. Potts--two Potawatomi women are the informants of the meat curing process.

* * *

C-100 Oak Bark

Tooth Ache Medicine. Amount like sample put in about 1 pt of water. Boil for about 1/2 hour or longer hold water in mouth. Use when it is luke warm. Keep changing water until pain quits. Take bark from root next to tree.

C-101 Yellow flock plant. Medicine for Physic for children.

Children from 1 year on-take one root boil in qt of water. Put in cold water and bring to a boil. Remove. Cup of water as a dose, when luke warm. Just one dose.

C-102 Black berry root. Medicine for eyes. When foreign substance gets into eye. Scrape root clean so the white bark shows. Scrape white bark, take amount about size of first finger. Tie into clean rag. Soak into luke warm water for a short time and squeeze water from medicine bag into eye. Keep applying until receive relief.

C-103 Cocklebur. Medicine for person that can't make water. Use burrs either green or ripe. Use double handful of burrs. Boil in 1/2 gal water. Put into water when cold bring to boil. Boil for a short time (5 min.) Drink one cup of luke warm water. Drink at intervals until get relief.

104 Itch.

Gather dry whole plant root & all. Take four plants to gallon of water. Use water when it is warm to bathe itching parts of body. Use as often as desired.

B-102 Buffalo Hunting.

Used on arrows. Take root & chew it-spit on arrow point. Give good luck so arrow will hit mark. Gather & dry for future use. Pound in mortar. Use powder in mouth-spit on arrow. Same eat powder for good luck.

* * *

Dreams

Their spirit believes that one who dies-his spirit goes all over. Appears sometime in a dream or makes his appearance by knocking on window.

If dream about a death that will be a wedding. If a wedding this will be a death.

* * *

Adoptions

When the clothes are made for the adopted one, small pieces are cut from the articles so they can be placed on the fire and sent to the spirit of the one who the adopted one is replacing.

* * *

Potawatomi Burial Notes

Funeral ceremony for Mrs. Annie Niocee, who passed away July 4, and buried Friday, July 7, 1939. Her age, at time of her decease, was about 59 years.

Following the present-Potawatomi burial customs. First: John Niocee, husband of the deceased, on Thursday evening sent tobacco to keeper of the ceremonial drum, telling him that he has been selected to take part in the burial ceremony. The drum keeper notifies the singers and other attendants that take part in ceremony where the ceremonial drum is used.

APPENDIX C

At the time tobacco is sent to the keeper of the ceremonial drum, a head speaker is also selected by presenting him tobacco. The head speaker in turn selects other speakers, as many as he wishes.

Thursday night, the drummers-singers-other drum attendants and mourners arrive at the home of the deceased. The funeral ceremony is started-The attendant, who's duty it is to warm the drum places the drum before an open fire, until the head is warm and drawn taunt so that it will emit the proper tone. A cloth is spread upon the ground. The drum placed upon the cloth and the drummers seat themselves around the drum each drummer holds a drum beater in his hand and they all beat the drum and sing in unison. They drum and sing at intervals during the entire night.

At midnight, food is served. At this time a member of the family selects the first grave digger by presenting him some tobacco-he in turn selects three other grave diggers by giving them tobacco (Note: the custom of the Potawatomi is to proceed and carry on all activities in the form or group of four, but at the present time where it is more convenient to do otherwise this practice of using four is not strictly adhered to.) At this burial, six grave diggers were used.

About 8:00 to 9:00 a morning feast was served to the assembled relatives, friends and those who participate in the ceremony.

A tent had been erected in the yard, and the casket was inside the tent. The south side of the tent was all open. To the south and in front of the tent a hollow square of seats was formed by placing planks upon blocks of wood. During the morning feast, these seats were occupied by men who had wooden bowls of various kinds and which contained their food. They partook of the food from these bowls with wooden spoons.

Some of the older women with tree branches with the leaves upon them, stood over the men and shooed the flies away.

An old woman attendant used a brush fan over the corpse.

The food was cooked outside, over an open fire, in large brass kettles, and was carried to and distributed to the assembled Indians from brass kettles of various sizes.

Every shady spot was occupied by women and children.

The women were served and ate separate from the men.

The ceremony was carried on until 11:40.

Just before it was time to start to the cemetery, a member of the family selected the pallbearers. A number of women and men were seated on the ground around the drum and drummers.

During the ceremony, an Indian passed empty tin cans around to those who chewed tobacco. Most of the older women chew tobacco.

Just before leaving for the cemetery-noticed three Indians all running

in different directions each chasing a chicken which were to be used for the noon feast.

Mrs. Niocee, the deceased, had a round bright red spot painted on each cheek. She wore an old style bead necklace, made up of long bone pipe beads and cut glass beads. She held a beaded bag in her hand.

The cemetery was several miles southwest from the home. It is situated on a hill overlooking Big Soldiers Creek, to the west.

The only service given on the grave was: an Indian speaker gave a short talk and pointed to the west. After this talk the near relatives headed by John Niocee, the husband passed by on the south side of the grave walking towards the west, and as they passed the open grave each person dropped a small amount of dirt from his hand into the grave.

At the home-in front of the tent, which covered Mrs. Annie Niocee's mortal remains, was flown an American flag from a short staff placed in the ground. This flag and staff was carried to and deposited in the grave.

Loving hands tenderly returned Annie Niocee, a true child of Nature, to the bosom of Mother's earth from whence the Indians of many tribes say they came.

Down in the valley of Big Soldier creek, a lone Bob White was whistling his song and the spirit of Annie Niocee is starting on its long peaceful flight to the happy hunting grounds.

* * *

Potawatomi Bow & Arrow Contest Notes

The Bow and Arrow contest is one of several sport engagements conducted by the Potawatomi, and it is arranged by one of the tribe who is entrusted host, acts as and has the privilege of inviting the contestants, by his performance of a meritorious deed. The deed must be performed while he is fasting.

Henry Clay Bear (Nah-gon-be) is the only one who has privilege of issuing these invitations for this particular style of bow and arrow shooting, which is the adult stage (Pem-da-kah).

The men who participate in this game are chosen from two clans--the Sch-kush clan, which are the first born males of the family and is designated as the Blue clan (wak-chup-kwack). The other, Kisch-ko clan, and they are the second born males of the family and designated as the Red Clan (Mesquak).

The contesting sides are chosen from the two clans Kish-ko and Sch-kusch invitations are sent to the members, and the date and place for

the game is announced.

At this particular game, witnessed by the writer, there were twelve men present from the Red Clan and eight from the Blue. (give names of contestants mention Clay Bear and one arm Indian) The contest was held in a pasture just south of Henry Clay Bear's house.

The targets, two piece of split corn stalk sharpened at one end and set in front of a small embankment of earth were placed 30 yards apart. The marksmen representing the Blue Clan were stationed at the east target, and those from the Red Clan were at the west target. The bowmen of one clan each shoot-arrow at the cornstalk target-then their opponents take their turn. This is kept up until a target is struck by an arrow. The clan represented by this marksman wins the contest.

The prize is dry goods material and five yards of this material is given to the winner who in turn gives the prize to an aunt or niece (this is the usual procedure). The one who receives the prize is under obligations to make a return gift at some future date. This is known as cleansing of the hands. (Describe spectators) (Feast-food or feast, etc)

Only men who have performed a meritorious deed; the deed is performed while fasting, are privileged to be a host and invite contestants to a bow & arrow contest.

The opposing contestants are chosen from the two clans-the Red and the Blue.

The Blue clan is composed of the first born males of a family and the Red-the second born males of a family. The Indian man who meets the requirement of acting as host to a bow & arrow contest decides that on a certain day, and, generally he will act as host to a contest.

It is not necessary for him to issue special invitations-the word is just passed around that in a certain day, and usually the place is at the host home, a contest is to be held.

The contest that I had the privilege to witness was given by Henry Clay Bear and was held in a pasture near his home.

There are two feasts given during the day. The first is a contest feast and is partaken of by 4 contestants-two from the Blue Clan and two from the Red Clan.

Two chickens are halved and placed in a pot with water and boiled.

Each contestant is served 1/2 chicken with broth in a wooden bowl which is his personal property and used for such occasions.

The host gives instructions in the eating contest and at the word e-ou they start eating and the one who finishes first arises and whoops. He is then given a piece of tobacco and the Clan he represents has the privilege of shooting first in the contest. At the end of this feast the host gives a

talk, calling upon the Divine Spirit to keep their children and themselves in good health, but the time is for the future health and happiness of their children.

A general feast for the spectators & contestants is now held. Food for the general feast consists of meat, which can be beef, beef-pork, or wild game such as squirrel or ducks. Indian corn is cooked with the meat to make a soup. Each guest bring food for the general feast. After the feast they all wait for the starting of the Bow & Arrow Contest.

The targets are a section of a corn stalk about 12" in length and split in two halves, each half has one end sharpened and placed upright in front of a mound of earth. The targets are 30 yards apart.

The Clan who's representative won the eating contest have the privilege of shooting first. Each member of this clan, who is ... with shoots four arrows at the target before the other clan has the privilege for their members to shoot.

The shooting is carried on until a target is hit. And the Clan which the marksman represents wins the contest and the prize.

The prize is 5 yds of dress goods furnished by the host. The winner is obliged to give the prize to an aunt or a niece, and the one who receives it must make a return gift at some future date. This is known as cleansing of the hands.

In the game that I witnessed, there were 8 contestants of the Blue Clan and 12 from the Red Clan. This particular style of Bow & Arrow shooting is adult stage.

Clayton Bear. Age 28 years.

Moccasin Game
(1936)

E243. Three moccasins used in playing the moccasin game.

The paraphernalia used in playing this game consists of: three moccasins, 1 striking stick, 6 counting sticks, and a buckskin oval object.

The least number of players that can play the game are three; two players and a singer of the game songs.

Procedure of play: One player spreads the three moccasins before him with their solesides up. He then conceals the buckskin oval object in his hand and, while the singer sings the game songs, makes movements to confuse [his opponent(s)] with his hand and places the buckskin object

under one of the three moccasins. The opposite player, who holds the striking stick, strikes the moccasin which he considers covers the buckskin object. If he strikes the right moccasin, he wins; if not, he looses.

The game continues by changing operations from one player to the other.

The two players were Joe Stem-son and John No-ciee. They are Potawattomie Indians. The singer of the game songs was William Wapp, a Saux Fox Indian who is married to a Potawattomie woman. The striking and counting sticks were prepared for this game by John No-ciee.

Hand Game

E319. Carrying bag for Hand game set. Potawatomi (Prairie Band) 1900 Period.

Set consist of carrying bag. Two feathered pointing sticks. 12 Red cedar counting sticks for men players. 12 White cedar counting sticks for women players. 2 small beaded articles.

Carrying bag is made of blue cloth, has red and yellow trimming along edge. Size: 14.5 x 81.0 cm.

Rules for playing the game:

There are not any given number of players. Always men vs. women. The host or hostess to a game of hand game decides to hold a game. There are not any invitations issued, just pass the word around. There are special invitations to the drummer, one or two singers and the score keepers. The special invitations are verbal.

When sufficient number of guests arrive, the game is started. It takes four players besides the drummers and singers to start the game. As other persons arrive they can take their places and start in the game. First, score keepers are selected; they are selected by the host. It takes two score keepers, one man, one woman. The score keepers select the "guessers", one man, one woman. They are each given a wand (a long stick with colored [?] fastened to one end with beadwork).

There isn't any basic reason for certain individuals being named by the score keepers as "guessers"--just any person who appeals to the fancy of the score keepers. The score keepers take possession of the objects (in this case two small beaded cylinder shaped objects) that the players are to conceal in their hands. The man takes one, the woman the other.

Example: The woman score keeper hides object in one of her hands, tries to confuse the man with the wand in being able to point with the wand to the hand that holds the beaded object.

The process is gone through with the man score keeper and the woman who holds the wand.

If the two "guessers" guess correctly or both of them miss, then the score keepers hide the beaded objects again and the two "guessers" make their guesses as before. This continues until only one "guesser" makes the correct guess in which hand the beaded object is concealed. The one that guesses correctly and the players that he represents...take possession of the beaded objects. If the man guesses correctly then the men players are given the objects to hide in their hands, and visa versa with the women.

Players are located in a semi-circle. The score keepers are in the center of the semi-circle, seated upon a blanket which has been spread upon the ground. There is no set order in regard to the location of the men or women group of players in respect to one group or the other being to the left or right of the score keepers.

If the man "guesser" denotes correctly the hand that holds the beaded object, then the two beaded objects are given to the first two men players sitting in a position so the play will rotate from left to right. The same procedure takes place if the woman "guesser" won, the objects are given to the women and the play proceeds as described for the men.

The drumming and singing starts when the first two are given the wands and try to locate the objects hidden in the score keepers hands.

Making a Bark Bag
(May 1936)

E263. Woven Bark Bag. (Partly completed for the purpose of showing the procedure of weaving). 1936 Period. Obtained May 1936, from Annie M. dwa che win, age 58 yrs. A photograph was taken during the weaving of the bag.

These bark bags are made from the inner bark of the Red Elm (Ulmus fulva) and are used for storing sweet corn and other dried vegetables.

Bark was cut from the Red Elm and then the inner bark is stripped from that of the outside. Then [the bark] is cooked slowly for a period of twenty-four hours, allowed to dry for a day, and then shredded or pulled apart. After this, it is sorted and cut into proper lengths. Some of the bark is dyed so as to add color to the bag.

The bark is doubled over a stick or string which is hung in some

convenient place. It is then gathered in small bunches and string woven across, securely fastening each bunch. These woven rows of string are placed about 2.5 cm apart. The bag is finished off by separating each bunch of bark into three strands. These are braided and the braided strands are braided together, forming a band around the top of the bag. Takes about 30 hrs to weave a bag. The bags vary in size.

Love Medicine Pack Story

E278. Pack consists of one woven bag, one weasel skin, two packages of medicine. Obtained from Jane Wah we otten in 1937. Bag is 9.5 cm x 13.00 cm, woven from nettle or milk weed fiber string and buffalo wool yarn [and] small amount of commercial yarn.

The story...

Small woven bag holds a weasel skin in which is wrapped a small buckskin bag containing vermillion paint powder and a small paper package containing fine powder.

The medicine pack was given to Jane Wah we otten by Kah wah yah (Jane's aunt [who was] about 100 years of age at the time of her death in 1916). Kah wah yah obtained the bundle from her cousin Kit tas mo. The medicine was presented to Kit tas mo by her mother-in-law, Ten O Quah, whose son had left Kit tas mo to live with another woman. Ten O Quah was very fond of her daughter-in-law, Kit tas mo, because the younger woman was always kind to her. So she gave the love pack to Kit tas mo [and] told her to paint her cheeks with the vermillion paint that she would find in the package within the weasel skin. After [she] painted her cheeks she was to wait four days and at the end of the fourth day she was to prepare food for herself and [her] husband who would come home at that time. She was also instructed to place some of the love powder from the medicine pack in the food that would be served to the husband.

Kit tas mo did as she was told, painted her cheeks, waited until the end of the fourth day, prepared the food, put some of the powder into the food that she prepared for the husband. The husband came to Kit tas mo's home at the end of the fourth day. She served him the food and sat by him and ate with him. While eating [he] never said a word about whether or not he was going to stay but he never again went back to the other woman. This story is the story of how Kit tas mo obtained and used the love pack.

Appendix D

The following text, written by Floyd Schultz in the mid 1940s for a privately printed leaflet, provides a representative sample of his ethnographic collection. As such, it amounts to a fraction of the many hundreds of individual specimens in his collection. Arriving at an accurate estimate of the number of items in the collection is difficult, as many specimens had numerous components. For instance, item E355, a medicine pack, contained almost twenty items, each designated by the catalog number followed by a letter, as E355A. A survey of his ethnographic catalog reveals that 25 to 30 per cent of his approximately 250 Potawatomi items were collected in 1935; 90 to 95 per cent of the total Potawatomi collection was gathered between the years 1935 and 1940.

The full catalog contains additional information omitted by Schultz from the text below (no doubt, in the interest of brevity). Such information included the date acquired, from whom items were acquired, the original owner (if different from the person from whom he obtained the specimen), age of the original owner, if known, notes on manufacture and/or use, period, tribe, sketches with annotations, etc. For the purchased, non-Potawatomi items, he included whatever information he could get from the seller about the specimen. Occasionally, he cross-referenced artifacts in the catalog with letters which supplied information about the artifacts. These were indicated with an "L" followed by a number. None of these letters are now known to be extant. Occasionally, too, if he was present to witness the manufacture or use of some item, he took photographs and cross-referenced these, as well. Of course, not all entries are as complete as others and sometimes he recorded little more than a name or brief description of the specimen.

Schultz did not specify in his catalog how he acquired things, though some were obviously commissioned (see "Bark Bag" in the ethnographic notes, Appendix C). Many items were no doubt purchased; in one instance he mentioned that he had been given a wooden bowl (E293) on November 1, 1938, his fifty seventh birthday.

The full ethnographic catalog shows every sign of having been compiled in the late 1940s or in 1950 from notes made earlier. This probably accounts for the occasional incomplete entries. The catalog went with the collection when it was purchased in 1951 by Lathrop B. (Pat) Read. It is to Mr. Read's credit that he kept the catalog as he had found it.

APPENDIX D

Floyd Schultz
Collection
of
Trappings and Relics used by
the Indian Tribes inhabiting
the United States

This Collection is Assembled Primarily for its
Educational Value and Secondarily for the
Historical Value.

E1A.B.--Sioux (Hunkpapa)--Three arrows from a quiver and bow set owned by Sergeant Weiss of K Troop 7th U. S. Cav. These arrows were picked up on the battlefield of Wounded Knee, South Dakota. This battle was the culmination of the "Ghost Dance" or messiah craze, starting with the shooting of Sitting Bull by Indian Police, Dec. 15, 1890, and ending with battle between Sioux Indians and the 7th U. S. Cavalry, Dec. 29, 1890.

E2--Sioux (Hunkpapa) War Club--From "Wounded Knee". The club head is a hand forged hammer head. See E1.

E3--Sioux (Hunkpapa) Buckskin Shirt--From Wounded Knee battlefield. This shirt is the product of some frontier tailor, and was probably the property of some pioneer before it fell into Indian hands. The bead work is Indian. See E1.

E4--Sioux (Hunkpapa) Moccasins--From "Wounded Knee". See E1.

E5--Sioux (Hunkpapa) Buckskin Game or Saddle Bag-- This type of bag is used for the purpose of storing personal effects. 1880 Period.

E7--Sioux (Hunkpapa) Elk Hide Beaded Saddle Bag-- These saddle bags were once the property of Short Bull who gained considerable attention during the Ghost Dance Craze.

E12--Apache Knife and Beaded Scabbard--The knife is of Mexican origin and is made from an old sword blade.

E15--Crow Game Bag--Buffalo skin beaded. 1870 Period.

E16--Sioux Pewter Ceremonial Pipe Tomahawk--This fine old relic was at one time the property of John Gall, noted Sioux orator, on the Pine Ridge reservation. This tomahawk, at one time, must have been owned by the Crows, as the beaded pendant is Crow work. The pewter blade was traded to the Indians in the early part of the 19th century by French fur traders.

E19--Crow Squaw Beaded Leggins--I consider these my finest bea[d]work. 1880 Period.

E20--Sioux (Ogalala) Arrow Quiver--Buffalo hide trimmed. 1890 Period.

E22--Sioux (Hunkpapa) Bow--From "Wounded Knee". See E1.

E23--Navajo Bow, Arrows and Quiver--Arrows have compound shafts, reed and wood. The points are chipped chert.

E27--Sioux (Ogalala) Muslin Shirt, Beaded--This shirt was worn by Two Horns (Henompal) during the "Ghost Dance" Craze in 1890.

E28--Cree Squaw Ceremonial Saddle--1880 Period. A fine specim[a]n of beadwork.

E29--Navajo Blanket or "Squaw Dress"--This blanket is from the collection of Elijah Coffin, F.R.G.S. 1880 Period.

E32--Chippewa Water Drum--Used in the Medicine Lodge Society ceremonials. 1850 Period. See E151.

E33-34--Chippewa Snake Skin Medicine Society Dance Sash--1890 Period.

E35--Chippewa (Mole Lake Band) Cub Bear Skin Medicine Bag--Bag contains three medicine packs. This type of medicine bag was used by the women. 1870 Period.

E36--Pawnee Sacred Pack--Contents of the pack: 2 braids of hair, 2 braids of sweet grass, 1 bear claw, 4 eagle feathers, 1 piece of bird skin, 1 piece of buffalo tallow wrapped in hair and grass, 1 small flint knife, 1 small piece of wood, 1 bundle of sweet grass and feathers wrapped with blue beads and strip of otter skin.

E37--Pawnee Indian Tanned Old Buffalo Robe--This robe was tanned in two pieces and then sewed together. Robe was used with sacred pack E36.

E38--Pawnee Grissley [sic] Bear Claw Necklace--Otter fur in between the claws. 1860 Period.

E70--Potawattomie (Wisconsin) Medicine Lodge Secret Society Otter Skin Medicine Bag--1880 Period.

E80--Potawattomie (Wisconsin) Hand Woven Yarn Bag-- The weaving is similar to that of Bark Bag E263. 1890 Period.

E81--Menomonee Hand Woven Yarn Bag--Thunder Bird design. 1880 Period.

E82--Potawattomie Hand Woven Yarn Bag--An old design. 1870 Period.

E83--Menomonee Hand Woven Yarn Bag--Older type yarn and weave.

E90--Chippewa Embroidered Ceremonial Sash--1860 Period. A fine example of Indian old handiwork.

E110--Menomonee Medicine Lodge Secret Society Mink Skin Medicine Bag--1875 Period.

E111--Potawattomie Mink Skin Medicine Bag--1875 Period.

E112--Chippewa Mink Skin Medicine Bag--1865 Period.

E113--Chippewa Medicine Lodge Secret Society Otter Skin Medicine Bag--Medicine Bag contains 9 medicine packs.

E114--Sioux Child's Beaded Buckskin Dress--This dress was made by Mrs. Spotted Tail about 1876.

E122--Navajo Squaw Dress--A very fine and rare pair of bayettas. They are 31" x 50". Bayetta is the Spanish word for baize, a kind of flannel cloth manufactured in England years ago, sold to dealers in Spain who in turn supplied Mexico, and was traded by the Mexicans to the Indians. The Bayetta was a red cloth dyed with very fast dyes. The Navajos unraveled this cloth and re-wove it into the finest blankets that this tribe ever produced. The black centers of the dress are native wool.

E123-124--Cree Moccasins--Porcupine quill work. The quill work on these moccasins is of very fine workmanship.

E125-126--Klikitat Coil Wear Baskets--These baskets are very old and water tight.

E127--White Mountain Apache Coiled Weave Basket-- 1875 Period.

E129--Sioux Indian Tanned Old Buffalo Robe--1870 Period.

E130--Rosebud Sioux Indian Tan Buckskin Beaded Dress--1915 Period. This dress was made by Mrs. Hollow Horn Bear, a daughter-in-law of the Old Chief Hollow Horn Bear, whose picture is on the 14 [cent] stamp.

E130A--Indian Tan Cowhide Squaw Leggins--Same data as E130.

E132--Menomonee Cradle Board--1895 Period. See E274.

E133--Crow Medicine Bag--Bag contains 5 medicine packs. 1900 Period.

E134--Chippewa Beaded Shoulder Bag--Used for dress and ceremonial purposes.

E135--Wine[b]ago Hand Woven Yarn Bag--With nettle weed fibre warp. An old specimen. 1850 Period.

E136--Chippewa Ring and Pin Game--1895 Period.

APPENDIX D

E145--Potawattomie (Wisconsin) Pipestone Pipe-- Obtained from the Sioux by the Potawattomie. 1860 Period.

E148--Menomonee Sacred Bundle--Bundle was obtained from John Wayke, a very old Menomonee Indian. 1860 Period.

E149--Blackfoot Decoration of Scalplocks--Once owned by Eagle Child, a Blackfoot Chief. 1860 Period.

E150--Menomonee Otter Skin Medicine Bag--Used by the Medicine Lodge Society. Bag contains nine small medicine packs. 1860 Period.

E151--Chippewa Ceremonial Water Drum--Used by the Medicine Lodge Society. The drum is partly filled with water while in use, and its sound has great carrying power. 1850 Period.

E158--Nez Perce Beaded Bag--An unusual piece of beadwork. 1914 Period.

E165--Chippewa Hand Woven Yarn Bag--An unusual design. 1860 Period.

E166--Paiute Woven Reed Water Bottle--Ready for the pitch coating to make it water proof.

E167--Sioux (Ogalala) Indian Made Rawhide Saddle-- History: Saddle used by Elsie White Horse, Ogalala Sioux woman in riding away from Custer battlefield.

E168--Nez Perce Woven Corn Husk Bag--Bag is made by twisting corn husks around cord, then weaving into shape.

E172--Blackfoot Squaw Beaded Breast Plate--The owner's medicine bag is attached to one of the strands.

E177--Winnebago Hand Woven Yarn Bag--An old design. 1860 Period.

E179--Sauk Fox Wo[v]en Fibre Bag--Bag is woven from nettle weed fibre. 1900 Period.

E180-181--Apache Woven Reed, Pitch Covered Water Bottles--1880 Period.

E182--Paiute Water Jar--The jar is woven with reeds, then given a heavy coat of pitch inside and out to make it water tight.

E184--Sioux (Ogalala) Quirt--The handle of this quirt is a human humerus. 1880 Period.

E185--Menomonee Beaded Shoulder Bag--Bead work was woven on a hand loom. 1880 Period.

E187--Chippewa Tomahawk--The blade is hand forged by a trading post blacksmith. 1860 Period.

E190--Navajo Blanket--This blanket is an old Bayetta. 1865 Period. See E122 for data on Bayetta.

E192--Sioux (Hunkpapa) Elk Horn Hide Scraper--From the "Wounded Knee" battlefield. See E1.

E193--Sioux (Hunkpapa) Pipe--From the "Wounded Knee" battlefield. See E1.

E196--Cheyenne Knife and Scabbard--The bead work is old--probably Chippewa work. 1850 Period.

E198--Potawattomie (Wisconsin) Ceremonial Club-- Handle wrapped with bear skin.

E201A--Potawattomie Bone Needles--Used in making old style rush mat houses.

E208--Potawattomie Squaw Dice Set--Set consists of nine "dice"--seven round flat dice, one truth dice and one bear dice. One "dice" bowl and a bag containing a large number of coffee beans for keeping score. This game is mostly played by the women.

E209--Potawattomie LaCrosse Rackets--Used in playing the LaCrosse game.

APPENDIX D

E224--Potawattomie Dress Skirt--Obtained from Mrs. Lizzie Mz-Nick-teno. Dress is of 1865 Period.

E229A--Potawattomie Small Wooden Ladles--Used for eating maple sugar.

E234--Potawattomie Woven Bark Bag--These bark bags are used for storing sweet corn and other dried vegetables.

E250--Potawattomie Medicine Man's Pack.

E252--Potawattomie Gourd Rattle--Used by Medicine Men; also for ceremonial purposes.

E254--Potawattomie Ceremonial Bead Sash--An old rare sash for ceremonial purposes. 1840 Period.

E263--Potawattomie Hand Woven Yarn Bag--Partly completed for the purpose of showing the procedure of weaving. The bark is cut from the Red Elm, and then the inner bark is stripped from that of the outside, then cooked slowly for a period od twenty-four hours, allowed to dry for twelve hours, then shredded and prepared for weaving the bark bag.

E265--Potawattomie Wood Bowl--Carved from a hard maple knot. 1870 Period.

E270--Potawattomie Beaded and Buckskin Fringed Cloth Ceremonial Shirt--1870 Period. Shirt contains 16 scalplock ornaments. A few of these scalplock ornaments are real sections of human scalp.

E273--Potawattomie Hand Woven Yarn Bag--1860 Period. This bag is a very fine old piece of handiwork.

E274--Potawattomie Cradle Board--The child is wrapped in the cradle until it is six months old. As the child grows older the length of the cradle is changed by lengthening the stirrup strings.

E275--Potawattomie Garters--Woven bead work. The weaving is done on a hand loom. See E279.

E276--Potawattomie Woven Bead Patterns For Bead Weaving--These patterns were used by Jane Wah-we-otten in designing her woven bead work.

E278--Potawattomie Love Medicine Pack--Pack consists of: 1 woven bag, 1 weasel skin, 2 packages of medicine. The bag is woven from nettle weed fiber string and buffalo wool yarn. (The black yarn is made from buffalo wool.) A very rare old bag. 1850 Period.

E279--Potawattomie Hand Loom--For weaving beads, with sample of garter bead work. Owned and used by Jane Wah-we-otten.

E282--Potawattomie (Wisconsin) Otter Hide Medicine Bag--Used by the Medicine Lodge Secret Society. The bag belonged to Squah-gish-go-quah, and was given to her when she joined the secret order. 1890 Period.

n.d., circa 1940

Appendix E

The following list of published papers, dissertations, theses, and student papers was originally prepared by Lauren Ritterbush in 1986. Some additional references have been added. The list includes only published papers or manuscripts.

The following references pertain to various aspects of the Floyd and Adah Jane Broceus Schultz Collection:

Eyman, Charles E.

1966 The Schultz Focus: A Plains Middle Woodland Burial Complex in Eastern Kansas. Master's thesis. University of Alberta-Calgary.

Definition of the Schultz Focus based on the analysis of artifacts from 32 burial mounds in central and eastern Kansas. This focus is Middle Woodland with Hopewellian and Plains Woodland traits.

Hawley, M. F.

1991 Floyd Schultz: A Study of the Amateur in Anthropology. Master's thesis, Department of Anthropology, University of Kansas, Lawrence, Kansas.

Study of Schultz with more extensive notes and additional appendices not included here.

Hedden, J. G.

1992 Riley Cord-roughened Ceramic Variability as Exhibited by the Assemblages from Ten Smoky Hill Sites in North-Central Kansas. Master's thesis, Department of Anthropology, University of Kansas, Lawrence, Kansas.

Marshall, James O. and Thomas A. Witty Jr.

1990 The Bogan Site, 14GE1, An Historic Pawnee Village, *Kansas Anthropologist* 11(1):21-32.

Phenice, Terrell W.

1969 An Analysis of the Human Skeletal Material from Burial Mounds in North Central Kansas. *University of Kansas, Publications in Anthropology,* No. 1.

APPENDIX E

This publication, originally prepared for a doctoral dissertation at the University of Kansas, provides description and analysis of the human skeletal remains recovered by Floyd Schultz from 17 burial mounds in Clay and Geary Counties, Kansas.

Ritterbush, Lauren W. and Brad Logan

1991 The Schultz Archaeological Project, Phase I, A Survey of Selected Prehistoric Sites in North Central Kansas. *University of Kansas, Museum of Anthropology, Project Report Series* No. 73.

1992 Analysis of Three Smoky Hill Variant Sites in North-Central Kansas: The Schultz Archaeological Project, Phase II. *University of Kansas, Museum of Anthropology, Project Report Series* No. 78.

Schultz, Floyd and Albert C. Spaulding

1948 A Hopewellian Burial Site in the Lower Republican Valley, Kansas. *American Antiquity* 13(4):306-313.

Description and analysis of archaeological materials from the James Younkin burial site in Geary County, Kansas, excavated by Floyd Schultz.

Smith, Carlyle S.

1951 Floyd Schultz, 1881-1951. *American Antiquity* 17(1):49.

Brief obituary of amateur archaeologist, Floyd Schultz, of Clay Center, Kansas.

Steinacher, T. L.

1976 The Smoky Hill Phase and Its Role in the Central Plains Tradition, Unpublished Master's thesis, Department of Anthropology, University of Kansas, Lawrence, Kansas.

Wille, Maria E. Bozzoli

1958 A Comparative Study of Ceramic Traits within the Central Plains Phase. Master's thesis. University of Kansas.

Witty, Thomas A. Jr.

1963 The Woods, Avery and Streeter Archeological Sites, Milford Reservoir, Kansas. *Kansas State Historical Society Anthropological Series,* No. 2.

APPENDIX E

The following papers were prepared by students of Carlyle S. Smith, Anta Montet-White, and Alfred E. Johnson at the University of Kansas. These papers provide descriptive analyses of various portions of the "Schultz Collection", then curated at the Museum of Natural History at the University of Kansas. The unpublished papers are now on file at the Museum of Anthropology, the University of Kansas.

Anderson, Elizabeth W.
1979 An Analysis of the Ceramic Assemblages from Eleven Smoky Hill Aspect Sites.

Davis, John R.
1959 The Perreault Site (14CY2): An Earth Lodge on the Republican River, Kansas.

Delavan, Wayne
1950 A Study of the E. U. Woods Lodge Site Collection.

Eyman, Charles E.
1958 The Schultz Focus: A Woodland Mound Complex of the Lower Republican Valley, Kansas.

Fastiggi, David
1960 The Burns Site.

Fredericksen, Demaris L.
1958 The B. F. Moore Site (14CY17).

Horr, David Agee
1957 The Kerr and Harris Sites.

Hughes, Owen L.
1954 Burns Site.

Kiehl, Mary
1952 The Mugler Site (14CY1): An Upper Republican Earth Lodge in Northeastern Kansas.

Merriam, Daniel F.
1954 The Griffiths Site, Clay County, Kansas. (An Upper Republican Earth Lodge.)

APPENDIX E

Richards, Barbara
1959 A Descriptive Analysis of Artifacts from the Harris Site, Republic County, Kansas.

Ritterbush, Lauren W.
1986 Analysis of Cache Pit Contents of the Mugler Lodge Site, North-Central Kansas.

Robinson, Thane S.
1951 The Perreault Site (14CY2), An Upper Republican Earth Lodge in Northeastern Kansas.

Root, Matthew J.
1976 A Contrastive Statement on the Upper Republican and Smoky Hill Manifestations of the Central Plains Tradition.

Sage, Jackie
n.d. Perreault Site.

Schlager, Ann
1985 Prehistory of the Land of Ah's: Smoky Hill Segment & Great Bend Segment (Perreault Site, 14CY2, and Major Site, 14RC2).

Paper gives the story line for an exhibit of Kansas prehistory, focusing on the Smoky Hill and Great Bend aspects, and featuring the Perreault site collection, made by Schultz, and the Major site, excavated by Carlyle S. Smith.

Switzer, John
1958 The Maul, Irving, and Boller Sites of Northeast Kansas.

Wille, Maria Bozzoli
1957 The E. U. Woods and the E. Kemp Sites.

Appendix F

Schultz Collection Site Numbers and Site Names and their Cultural Affiliation from Schultz Notes, Maps, Archaeological Catalog, Milford Reservoir Survey Notes and Report, and Schultz Relocation Project Phase I Report.

The Schultz Archaeological Project, conducted by Lauren Ritterbush and Brad Logan, Office of Archaeological Research, Museum of Anthropology, University of Kansas in 1990 and 1991, underscores the observation made in this bulletin concerning errors in Schultz's locational data. While many sites have been found, others, due to faulty legal locations, remain undetected. Ritterbush and Logan argue that some sites never really existed but were given to collections likely derived from several sites. A few sites may have never even been visited by Schultz, the collections being given to him by their finders.

Smithsonian System designation for Kansas is 14; county abbreviations also follow that system. Each site is then given a number; in a few cases sites here have been given additional letters instead of numbers. These were used in cases where numbers had not been assigned.

CD = Cloud	OT = Ottawa	CS = Chase
JW = Jewell	CY = Clay	RP = Republic
GE = Geary	RY = Riley	ST = Stanton
WH = Washington		

Dates following site information are the dates sites were excavated (e) or surface collected (s), if known. Purchases are noted as (p). Culture affiliations, where known, are also included.

14CD-St Towbridge or Townbridge 1935 (s?)

14CS1 Roniger Brothers 1929 (e) Early (Schultz focus); Middle Ceramic

14CY1A-C Mugler 1924 (s), 1925 (s), 1926 (e?), 1927 (e), 1928 (s), 1929 (s), 1931 (s), 1932 (s), 1944 (s), 1945 (s) Middle Ceramic (Smoky Hill variant)

14CY2 Perreault 1926 (e), 1927 (?) Middle Ceramic (Smoky Hill variant)

14CY3 Griffith 1926 (e,s), 1927 Middle Ceramic (Smoky Hill variant)

14CY4 Kemp 1929 (s), 1930 (e), 1931, 1932 Middle Ceramic (Smoky Hill Variant)

APPENDIX F

14CY5	Meek 1926 (s), 1927 (s), 1928 (s), 1930 (s), 1931 (s), 1932 (s), 1933 (s) Late Ceramic
14CY6	Anna Kerr 1933 (e) Middle Ceramic (Smoky Hill variant)
14CY8	Dittmar 1917 (p?) Early Ceramic (Schultz focus)
14CY9	Twin Mounds 1923 (s) Early and Middle Ceramic
14CY10	North and South Mounds 1926 Early Ceramic (Site lies in Cloud County rather than Clay, no new site number was apparently assigned)
14CY11	Clay Center Country Club 1922 (?)
14CY12	Dalrymple 1926, 1927 (e) Early (Schultz focus)
14CY13	Auchard 1927 (e) Early Ceramic (Schultz focus)
14CY15	J. Myers 1927 (s?), 1932 (s?)
14CY16	Ware (E. H. Swenson estate) (s?) Middle Ceramic (Smoky Hill Variant
14CY17	B. F. Moore 1933 (s), 1934 (e), 1935 Middle Ceramic (Smoky Hill variant)
14CY18	Bruenger 1926 (s)
14CY19	Petermeyer 1931 (s), 1932 (s)
14CY20	Alquist 1926
14CY21	W. Maul 1934
14CY22	H. Myers 1928 (e) Early (Schultz focus)
14CY23	Laflin 1925 Early Ceramic (Schultz focus)
14CY24	Goekler 1924 (s), 1925, Early Ceramic (Schultz focus)
14CY25	J. P. Williams 1925
14CY26	Robert Younkin Mounds 1925 (s), 1926 (e), 1927 (s), 1928 (s), 1937 (s) Early Ceramic (Schultz focus)
14CY27	Luthi Mounds 1925 (e), 1927 Early Ceramic (Schultz focus)
14CY28	Wiese 1926 (s)
14CY29	Streeter 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1940 (s)
14CY30	E. U. Woods 1925 (e), 1927, 1928, 1931 Early Ceramic (Schultz); Middle Ceramic (Smoky Hill/Steed-Kisker)
14CY31	Hartzell 1925 or 1926 Early Ceramic (Schultz focus)
14CY32	Timber Creek 1925 (e) (s), 1926 (e) Early Ceramic (Schultz focus)
14CY33	Weir 1929 (s)
14CY40	Luthi Early Ceramic (Schultz focus)
14CY41	Robert Younkin 1926 (e) Early Ceramic (Schultz focus)
14CY52	E. U. Woods Mound Early Ceramic (Schultz)
14CY64-68	Fritz 1948 (s) Archaic to Late Ceramic

14CY75	Mugler (See 14CY1A-C)
14CY-Sk	Kamphaus 1932
14CY-So	Maike 1929
14GE1	Bogan 1930 (s) (e) Historic Pawnee
14GE2	D. Younkin 1924 (e), 1926, 1928 (e), 1929 (?) Early Ceramic (Schultz focus)
14GE3	Niemoller or Neimuller 1926 (e) Early Ceramic (Schultz focus)
14GE4	A. Berry 1928, 1929 (s) Early Ceramic (Schultz focus)
14GE5	Chamberlain 1926 (e) Early Ceramic (Schultz focus)
14GE6	J. Younkin 1931 (e) Early Ceramic (Schultz focus)
14GE7	Dixon 1930 (e), 1931 Early Ceramic (Schultz focus)
14GE8	Asher 1937 (s) Archaic, Early and Middle Ceramic
14GE9A-C	R. Boller Archaic?, Middle and Late Ceramic
14GE10	F. Boller Early and/or Middle Ceramic, Late Ceramic
14GE11	Audrey Edwards Middle Ceramic
14GE35	Robert Adams 1937 (s), 1938 (s)
14GE81	F. Boller Mound Early Ceramic
14GE82	Langvardt 1925 (s), 1926 (s), 1931 (s), 1933 (s), 1934 (s), 1939 (s)
14GE303	Elliot Archaic (Munkers Creek); Early Ceramic (Schultz); Middle Ceramic (Smoky Hill)
14GE-Sc	Collins
14GE-Sn	Nace
14GE-Sw	Waters
14GE-Sx	Walters
14GE-Sr	Rudolph 1936 (s)
14JW1	Warne 1935 (p) Late Ceramic (White Rock aspect)
14OT1	Sara Smith 1933 (e)
14OT2	Burns 1932 (e) Middle Ceramic (Smoky Hill)
14OT3	Petroglyphs
14RP1	Kansas Monument 1926 (e)
14RP318	Harris 1932 (e), 1933 (s) Middle Ceramic (Schultz focus)
14RP-Sj	Kesl
14RY21	Griffing 1926
14RY2?	Irving 1931
14RY20	Mill Creek 1926
14RY23	Richter
14ST1	J. Skaggs 1935 (p)
14WH3?	Killman (s) (p?)

APPENDIX F

In addition, there are one or more artifacts from unspecified locations in Cloud, Chase, Clay, Geary, Gove, Ellis, Jackson, Lincoln, Leavenworth, Marion, Morris, Ottawa, Republic, Riley, Smith, Stanton, Washington, and Wyandotte counties in Kansas and Jefferson and Nuckolls counties in Nebraska.

Note: Some site numbers, those ending with a "?", are instances where the same number has been given to completely different sites. Hopefully, this situation will be rectified in the near future.

BIBLIOGRAPHY

Adair, Mary
1992 J. Mett Shippee: Seventy Years of Contributions in Archeological Fieldwork, Research, and Dedication. Paper presented at the 50th Plains Anthropological Conference, Lincoln, Nebraska.

Byers, Douglas S.
1939 Warren King Moorehead. *American Anthropologist* 41: 286-294.

Christianson, Gale E.
1990 *Fox at the Wood's Edge*. Henry Holt & Co., New York.

Connelley, William
1918 The Prairie Band of the Pottawatomie Indians. *Kansas Historical Collections* 24:488-570.

Darnell, Regna
1972 The professionalization of American anthropology: A case study in the sociology of knowledge. Social Science Information 10(2):83-103.

Daughtrey, Marguerite Schultz
1976 How It Came About. Unpublished ms. on file, Clay County Kansas Museum.

Dolby, R. G. A.
1979 Reflections on Deviant Science. In *On the Margins of Science: The Social Construction of Rejected Knowledge*, edited by Roy Wallis, p. 12. *Sociological Review Monograph Number 27*, University of Keele, Staffordshire, England.

Dumont Elizabeth
1976 The Role of Amateur Societies. *Southwestern Lore* 42(4):13.

Eiseley, Loren C.
1939 Evidence of a Pre-Ceramic Cultural Horizon in Smith County, Kansas. *Science* 89:221.

BIBLIOGRAPHY

Eiseley Loren C.
1975 *All the Strange Hours*. Charles Scribners Sons, New York.

Frison, George
1984 Avocational Archaeology: Its Past, Present and Future. In *Ethics and Values in Archaeology*, edited by Ernestine L. Green, pp. 184-193. The Free Press, New York.

Garraty, John A. and Edward T. James (editors)
1974 Frank Gouldsmith Speck. In *Dictionary of American Biography*, Supplement Four, 1946-1950, Charles Scribners Sons, New York.

Griffin, James B.
1985 The Formation of the Society for American Archaeology. *American Antiquity* 50:261-271.

Guthe, Carl E.
1939 The Basic Needs of American Archeology. *Science* 90(2345):528.

Hallowell, A. Irving
1976 The History of Anthropology as an Anthropological Problem. In *Contributions to Anthropology: Selected Papers of A. Irving Hallowell*. University of Chicago Press, Chicago.

Hawley, Marlin F.
1992a Loren C. , K U Years: 1937-1944. *Kansas Anthropologist* 13(1&2):5-22.

1992b Albert C. Spaulding, K U Years: 1946-1947. *Kansas Anthropologist* 13(1&2):23-57.

Helgevold, Mary Keepers
1981 *A History of South Dakota Archaeology*. Special Publications of the South Dakota Archaeological Society, No. 3, University of South Dakota.

Hill, A. T.
1933 The Lamb Collection of Prehistoric Pottery, Flint, Stone and Bone. *Nebraska History* 14(3):177-178.

Hodder, Ian
1984 Archaeology in 1984, *Antiquity* 58:26.

1986 *Symbols in Action*. Cambridge University Press, Cambridge.

Kansas Academy of Science
1937 Albert B. Reagan 1871-1936. *Transactions of the Kansas Academy of Science* 40:40.

Kansas State Historical Society
1881 Transactions of the Kansas State Historical Society, First and Second Biennial Report.

1927 Twenty Fifth Biennial Report.

Langsdorf, Edgar
1975 The Centennial of the Kansas State Historical Society 1875-1975. *Kansas Historical Quarterly* :423.

MacDonald, William K. (editor)
1976 *Digging For Gold: Papers on Archaeology for Profit*. Museum of Anthropology, The University of Michigan, Technical Reports, No. 5, Research Reports in Archaeology, Contribution 2, Ann Arbor.

Martin, Handel T.
1909 Further Notes on the Pueblo Ruins of Scott County. *University of Kansas Science Bulletin* 5(2):11-22.

McGimsey, Charles R. III
1972 *Public Archaeology*. Seminar Press, New York.

1985 'This Too, Will Pass': Moss-Bennett in Perspective. *American Antiquity*, 50:326-331.

Mechem, Kirke
1934 *Kansas Historical Quarterly* 3(1):97.

1935 *Kansas Historical Quarterly* 4(1):80.

BIBLIOGRAPHY

Meltzer, David J.
1989 Why Don't We Know When the First People Came to North America? *American Antiquity* 54:478-479.

Moorehead, Warren King
n.d. Report of Progress Upon the Revised Stone Age.

National Research Council
1930 Guide Leaflet for Amateur Archaeologists. Reprint and Circular Series of the National Research Council.

Neihardt, John G.
1959 *Black Elk Speaks*. Washington Square Press, New York.

Patterson, Thomas C.
1986 The Last Sixty Years: Toward a Social History of Americanist Archeology in the United States. *American Anthropologist* 88(1):7-26.

1990 Some Theoretical Tensions within and between the Prosessual and Postprocessual Archaeologies. *Journal of Anthropological Archaeology* 9:192.

Phenice, Terrell W.
1969 *An Analysis of the Human Skeletal Material from Burial Mounds in North Central Kansas*. University of Kansas, Publications in Anthropology, No. 1:7.

Remsburg, George
1917 *The Archaeological Bulletin*, 8(3):56.

Roper, Donna C.
1989 And Kroeber Said ... And It Was So: Perceptions of the Role of the Horse in Plains Indian Culture. Paper presented at the 44th Annual Plains Conference, Denver, Colorado.

Society for American Archaeology
1935 The Society for American Archaeology Organizational Meeting. *American Antiquity* 1:146.

Schultz, Floyd
n.d. Floyd Schultz Collection of Trappings and Relics used by the Indian Tribes inhabiting the United States. Ms. on file, Museum of Anthropology, University of Kansas.

1926 Indian History. *Clay Center Times* May 27, 1926:4.

1935 A Far Engineering Cry. *Clay Center Times* March 28, 1935:7-8.

Schultz, Floyd and Albert C. Spaulding
1948 A Hopewellian Burial Site in the Lower Republican Valley, Kansas. *American Antiquity* 13:303-313.

Sheldon, Addison E. (editor)
1927 The War Between Nebraska and Kansas. *Nebraska History* 10(3).

Smith, Carlyle S.
1948 News and Notes. *American Antiquity* 14(1):74.

1951 Floyd Schultz 1881-1951. *American Antiquity* 17(1):49.

1992 Carlyle S. Smith, K U Years: 1947-1980. *Kansas Anthropologist* 13(1&2):58-72.

Strong, William Duncan
1935 *An Introduction to Nebraska Archaeology*. Smithsonian Miscellaneous Publications 93 No. 10, Smithsonian Institution, Washington, D. C.

Strong, William Duncan, et al.
1953 Asa T. Hill. *Nebraska History* 34(2):67-89.

Stull, Donald (with James Divney)
1979 A Discussion Leader's Guide to "Neshnabek: The People."

Trigger, Bruce G.
1986 Prospects for a World Archaeology. *World Archaeology* 18(1):1-20.

BIBLIOGRAPHY

Wedel, Waldo R.
1934 Minneapolis 1. *Nebraska History* 15(3):210-237.

1953 A. T. Hill. *American Antiquity*, 19(2):163-165.

1961 *Prehistoric Man on the Great Plains*. University of Oklahoma Press, Norman.

1981 Toward a History of Plains Archeology. *Great Plains Quarterly* 1(1).

1982 *Essays in the History of Plains Archeology*. J & L Reprint Company, Lincoln, Nebraska.

1985 *Central Plains Prehistory*. University of Nebraska Press, Lincoln.

Willey, Gordon R. and Jeremy A. Sabloff
1980 *A History of American Archaeology*. 2nd ed. W. H. Freeman and Co., San Francisco.

Williston, Samuel W.
1902 An Arrowhead Found with Bones of Bison occidentalis Lucas, in Western Kansas. *American Geologist* 30:313-315.

Williston, Samuel W. and Handel T. Martin
1900 Some Pueblo Ruins in Scott County, Kansas. *Kansas Historical Collections* 6:124-130.

Wissler, Clark (editor)
1930 Editor's Note in *Notes on the Indians of the Fort Apache Region*, by Albert B. Reagan, pp. 281-345. Anthropological Papers of the American Museum of Natural History, 31, Part 5, New York.

Wormington, H. M.
1959 The Amateur Archaeologist. *Southwestern Lore* 25(1):1.

Zimmerman, Mark E.
1918 The Ground-House Indians and Stone Cist Grave Builders of Kansas and Nebraska. *Kansas Historical Collections*, 14:471-488.

1928 Circular Shrines in Quivera, and the Jehovah of the Ohio Mound Builders. *Kansas Historical Collections* 17:547-557.

Zolla, Elemire
1975 *The Writer and the Shaman*. Translated by Raymond Rosenthal. Harcourt Brace and Jovanovich, New York.

Index