"This must be the Black Warrior River," Miss Annie guessed. They were floating on a rather large river next to steep bluffs.

"Black Warrior River, Moundville, 1906" was on the large screen.

"That sternwheeler looks a lot like our Traveler!" Javonda pointed out.

"Incredible! The bow has 'The Gopher' painted on it," T.J. exclaimed, looking through his binoculars at the sternwheeler.

"The Gopher!" They looked at each other, startled. "Isn't that . . . ?"

"This is when archaeologist Clarence B. Moore and his crew were excavating Moundville," the professor fussied, returning to his seat.

"Were the Mississippiansthe ancient people from Mississippi?" Lekendrick wondered aloud.

". . . And did they just live along the Mississippi River?" Josh added.

"No, they weren't the same as people we think of as Mississippians from the State of Mississippi, or the Mississippi River, today," Miss Annie replied.

The professor peeked at the class over the thick rims of his glasses. "The prehistoric Mississippians included most of the people who lived in the American Southeast, and along the Mississippi River and Ohio River basins. That includes Alabama. There are two major Southeastern sites located in Alabama—Moundville and Bottle Creek. The Mississippian was the last
prehistoric stage in Alabama before the arrival of the European explorers.”

“The Moundville site was an exciting discovery for Mr. Moore,” the professor said. “But during the next 20 years, people vandalized, looted, and farmed the site. Some of the site was partially washed away by nature.”

“How tragic!” Miss Annie exclaimed. “You know, Class, once the clues and artifacts are gone, they're lost forever! It's lucky Mr. Moore is recording so carefully so there are records for later.”

“I don't understand! Why didn’t people protect the site better?” Sally asked sadly.

“By the 1930s, they did,” the professor told them. “People began to care about preserving the site and its history. Even when people take care of a site, clues are lost. Because of the humid Southeastern climate, many materials rarely survive over the centuries. That's true for most wood, plant, and animal products.”

“Why did they build their ceremonial center here, Professor?” Chips asked.

“This made a natural spot for a village, with rich fields and surrounding forests,” the professor explained. “There were more game, such as QUAIL, wild plants, fish, and other natural resources available here than in many other places. People could hunt a great variety of game animals. They could find natural foods and have rich soils for their crops and cane. They grew CORN, squash, beans, sunflowers, PUMPKINS, and other crops. The river provided fish and shellfish.”

“Moundville is easy to reach from the river, so it would help with trade,” Josh added.

“The Mississippian's did trade across large areas,” the professor agreed.

“In our time the mounds and surrounding area are a public park. The University of Alabama takes care of it and sees to its upkeep,” Miss Annie said. “There's a museum, archaeological research laboratories, restored areas, campgrounds, and wooded trails open to the public.”
"Are those the mounds?" Kee pointed.

They could see many large cropped pyramids or mounds rising above the bluffs, covered with grass.

"There are about 20 flat-topped mounds and a large central plaza," the professor explained. "We think this may have been a planned community. There were specific places for homes, public buildings, and crafts or work areas. There were also courts built for games and what we think was a sweat house. A wooden palisade secured the three sides of the city not protected by these steep river bluffs. Interestingly, there were also four human-made ponds, stocked with fish."

"How many people lived here?" Lekendrick asked.

"We think only favored people and their families lived in this large ceremonial center or place where people gathered together for religious observances," the professor said. "Some archaeologists have guessed there were about 3,000 people, including nobles, priests, craftspeople, and commoners. It was probably more of a gathering place for the thousands of people living in the surrounding villages and farms. Those people have links to Moundville through politics, family, marriages, and religion."

A ceremonial stone ax
"What did the craftspeople do?" Felicia asked.

"Mississippian craftspeople were very skilled with stone chipping, grinding, carving, and weaving," the professor replied. "They hammered metals, like copper, into ornaments or ceremonial objects. They also made shell beads and wove cane mats and baskets. The craftspeople used stone, plant products (wood, cane, and fibers), shells (freshwater and ocean), bone, clay, and other materials."

"They developed some very special ceramics with creative and detailed designs," the professor said. "The Mississippian made two kinds of pottery, one for daily use, cooking, and storage and the other for ceremonies. They made bowls and jars into human or animal forms. These forms included birds, bats, mussels, pumpkins, or gourd shapes, too. Paint was sometimes used for decoration, but most of the pottery found at Moundville was black fired from the firing, or simply plain. The Moundville people traded for red and white painted ceramics made in the Mississippi River Valley."

"How did they get all that dirt piled up like that, anyway?" Chips asked looking at a large mound. "They didn't have bulldozers or trucks like we use for construction."

"People carried the soil in baskets on their backs," the professor replied, smiling when several of the students groaned, thinking of the hard work. "The Mississap..."
Mississippian moved more than 50 million cubic feet (1.4 million cubic meters) of dirt to construct the mounds using only baskets. They would stomp on the dirt and pack it down. The sides of the mounds were so steep that it was difficult for a person to climb them. This is why they built a gently sloping earthen ramp up to the face of a mound to give easy access to the top. The ramps had log steps placed cross-wise and were from fifteen to twenty feet (about five meters) wide. The Mississippian built mud, timber, and thatch buildings on top of the mounds. These were usually temples, chiefs’ houses, and other important buildings.

"I bet there were holes all over the place where they removed all of that dirt!" Lekendrick guessed.

“That’s true, Lekendrick,” the professor acknowledged. “The digging left large holes, called borrow pits, which you can still see in our time. Another interesting note is that Hernando De Soto, the Spanish Explorer, actually led his men on horseback up the ramps of some Mississippian mounds.

“Those mounds look like they’re different sizes,” Javonda pointed out, though we could only see the tops of them from the boat.

“The mounds ranged from three to 60 feet (about 1–18 meters) high. Most of the mounds were about 12 to 15 feet (3.6–4.6 meters) high. The main mound at the end of the courtyard here is the highest, at 60 feet (18 meters). The Mississippian made their mounds entirely of earth,” the professor told them. “Not all Mississippian mounds were cropped and flat-topped. Some were round, or long and ridge-shaped. People continued to build, add to, and repair most mounds over many years. They worked continually on some mounds for as many as 300 years. Each generation kept the work going.”

“Is the biggest mound at Moundville, the largest mound ever found?” Lekendrick asked curiously.

“No, Lekendrick. The largest discovered Mississippian mound is Monk’s Mound at Cahokia in Illinois,” the professor said. “Monk’s Mound is over 100 feet high (30.5
meters) and covers more than 16 acres (6.5 hectares). It is thought that Cahokia was the largest Mississippian site in its time."

"Now, students, please return to your seats," the professor requested. "We'll go back in time to where I meant to go in the first place. Let's take the Traveler to around A.D. 1300, or about 700 years ago!"

They hurried into their seats and soon were again watching the fog cover them; anxious to see the Mississippian ceremonial center they had just learned so much about.

Word List

borrowpits—holes created by the removal of dirt and rocks needed to build something, like a mound or to be used as man-made ponds.

Bottle Creek—the largest mississippian site along the Gulf coast. It has 18 mounds, with the largest standing 45 feet high. It is found near Mobile in the delta.

Cahokia—largest prehistoric city in the U.S., it is located on the Mississippi River in southwestern Illinois.

ceremonial center—the location, usually the central plaza in the town, where rituals and special occasions were celebrated.

Mississippian Indian—A Native American culture group that was dominant in the area east of the Mississippi River from around 900 A.D. to 1550 A.D. Best known for their large ceremonial centers with earthen mound groups.

Moundville—a large Mississippian city found on the Black Warrior River near Tuscaloosa. It was occupied from 1000 A.D. to around 1450 A.D. as one of the largest ceremonial and political centers in Alabama.
Chiefdoms and The Moundbuilders

The Mississippian (1,000–460 Years Ago or A.D. 1000–A.D. 1540)

"How did the ways of the Woodland people change so much? Why did people start living in places like Moundville?" Javonda wondered, as the class hurried to the windows. They appeared to be in the central courtyard of ancient Moundville, right next to the game courts. Most of the mounds had ramps up their sides.

"Let's be patient, and learn as we go," Miss Annie suggested, smiling at Javonda. "Also remember that Mississippian lifeways were not the same everywhere. Some of the mounds existed in population centers, others in ceremonial centers, or both. Moundville is both a population center and ceremonial center."

"Okay," Javonda shrugged. She pointed when she noticed the new date showing up on the computer screen. It was A.D. 1450 or 550 Years Ago.

The Traveler sat near the edge of the bluffs. They could see the Black Warrior River below.

They could see the palisades, or stockades, surrounding the other three sides of the city. The MISSISSIPPIAN HOUSES were square or rectangular, and about 10-30 feet (3-10 meters) long, and had thatched roofs. Their walls were plastered wattle and daub.

The students looked around. Hundreds of people of all ages were all around. All were working or busy with activities. Some people climbed up or down the stairs on the mounds. Food, crafts, and trade goods were set out. Women carried babies in cradleboards on their backs. They tied the babies' heads to the board with what looked like strips of soft deer hide. Most people
seemed to have a flattened forehead. Some women had blackened teeth.

"I think those women need to see a dentist," Lekendrick joked.

"They blacken their teeth on purpose," the professor said. "They rub them with ash to make themselves attractive."

"Yuck!" Lekendrick said, "Attractive? No, I don’t think so!"

"Remember that we shouldn’t judge them by our own standards," cautioned Miss Annie. "If we do we are being ethnocentric and can’t get a true understanding of their culture."

"Check out the tattoos! That’s something that some people in our culture do," Javonda said, changing the subject. "Maybe the tattoos show who is more powerful or rich or something."

There were some tattoos on people’s noses and faces that looked like the sun, snakes, war clubs, and other patterns. Some tattoos looked very colorful or painted.

"I like the jewelry," Sally pointed out.

Both men and women wore large copper or shell earrings. Some wore shell gorgets, PENDANTS, and beads. Men and women had different hairstyles. The men and boys wore their hair long, shaved on one side, or cut evenly. The women and girls wore braids, and some had hair ornaments holding the braids together.

They dressed differently, too. Adult women wore knee-length skirts. Older boys and men wore breechclouts, that looked like shorts made from a wrapped cloth, and a few wore decorated shirts. The men’s clothing and ornaments were much more colorful and detailed than those of the women. Young children wore no clothing at all.

“We think the Late Woodland Indians and Early Mississippian organized themselves into much larger groups than earlier people had,” the professor told them. “These larger groups were their government organizations, or chiefdoms.”
"Chiefdoms?" Josh repeated, obviously interested.
"Yes, the chiefdoms often included thousands of people," the professor said, looking out over Moundville.
"A chiefdom probably included small hamlets and villages, several larger villages, and a ceremonial center. Some people lived in small hamlets of a few huts near their farms, like the Late Woodland Indians. Usually all of these locations had rich soils nearby and a long, moist growing season for crops."
"The chief must have been like a president, then?"
Felicia asked.
"Or a king!" T.J. suggested.
"T.J. is closer to the truth," the professor answered.
"The chief was more like a king. He was the most important figure in Mississippian society. He not only had political duties, but also religious ones for all of the people at the ceremonial center and the outlying villages, hamlets, and farms. People had to give the chief part of their crops or free labor as a sort of tax, called a tribute. They didn't use money as we do. Instead, they traded with their produce and their labor."
"Was this chief like the chiefs of historic Indian tribes?" T.J. wondered.
"We think the Mississippian chiefs may have been more powerful than those of later peoples," the professor responded. "The Mississippian chief's life affected everyone in the chiefdom. This was different from the Woodland Indians, where each settlement and village had their own leaders and rules."
“Can you give us some examples about how a chief was powerful, Professor?” Miss Annie asked.

“A chiefdom observed major rituals, or ceremonies, for the births, marriages, or deaths of the chief or his family,” the professor said. “A death meant a period of public mourning. This sometimes involved burning the temple and homes of the elite, then covering them with new layers of earth. When a chief died, his kin and servants often died too. As part of the ceremony for burying a priest, they either killed or sacrificed the kin and servants, or the kin killed themselves.”

“How did you become the chief, or an elite person, in a Mississippian chiefdom?” Javonda wondered.

“ Probably by being born an elite person. Your status or rank in their society, called social status, depended on your family and kin,” the professor explained. “When a Mississippian was born, their rank in Mississippian society depended on how closely related they were to the chief. Close relatives of the chief were the nobles. Most of the people, though, were the commoners. The commoners were not close relations or kin of the chief.”

“Where did the Mississippians bury their dead?” Kee asked.

“Archaeologists found burials beneath house floors,” the professor replied. “They built their houses in scattered locations around the edges of the plaza and mounds.
Some burials of those we think had a higher social status were in the mounds. Archaeologists identified nearly 3,000 burials at Moundville. These graves gave us the best clues to the Mississippian’s social status. Those with higher status had more artifacts with them in their graves. Large copper items and finely-made black ENGRAVED, or cut, POTTERY were in their graves. The commoners and slaves had fewer artifacts. Their burials were not in the mounds, but under their house floors.”

“You mean Mississippian people only had high status if they were the chief’s kin?” Javonda said.

“If a person had special skills or was highly talented, such as in art, hunting, warfare, or rituals, they could gain some status,” the professor said. “Besides the chief and nobles, there were also warriors, priests, and shamans or religious leaders, who had higher status and were among the elite.”

“Everyone looks very busy,” Sally pointed out.

“Yes, for most Mississipians, life centers around farming,” the professor said. “This is a ceremonial center, and rituals and ceremonies are very important. The Mississippian Indians were a very spiritual or religious people. Complex rituals and ceremonies involving priests were a very important part of their lives. They believed the ceremonies helped to make sure the harvests were successful.”

“What was their religion like?” Felicia asked.

“They believed in many supernatural beings, Felicia,” the professor responded. “Their religion involved many rules and ceremonies. They even had a yearly schedule for these ceremonies and religious events. People from surrounding towns came to Moundville to participate and feast. They would dance and compete in games. Drummers, flutists, and rattlers played their major musical instruments for these activities.”

“How do you know so much more about these people?” Lekendrick asked curiously.

“Well,” the professor said, “because we have several sources. We know much about the Mississippian
sites. We also have written accounts from European explorers. For instance, Hernando De Soto met some Mississippian people on his journeys, though we’re not sure of his exact route. We also learned a lot of information from the early historic Indian tribes. Many tribes carried on much of the Mississippian’s culture.”

“Professor, can you describe a typical day for us for people living here?” Sally asked.

“I’m delighted to try, Sally,” the professor smiled. “The Mississippian’s day probably began at dawn and ended at dark. Their breakfast possibly included a soupy corn meal cereal or a venison stew. Venison is deer meat. After breakfast, the women and children tended the crops in the fields, or gathered firewood or plants in the forests. The men and older boys often hunted or fished. Everyone worked to clear new fields or harvest the crops. Near sunset, everyone stopped to eat supper. The evening meal usually simmered all day over a fire.”

“Night fires were lit to keep insects away,” the professor continued. “At dark, most people likely went to bed. They probably followed this daily schedule unless there were holidays or rituals.”

“I think they must be having a holiday today, because so many people are here!” Josh observed.

“I agree, Josh, about the holiday,” the professor said.
“Though, it’s hard to tell what holiday it may be today.”
“Why does everyone seem so short?” Chips asked.
“I was thinking about that, too!” Sally said.
Javonda nodded. “They do! Professor, why does everyone seem shorter than people in our time?”
“The average Mississippian was about the same height as Europeans were about 500 years ago—about 5-5.5 feet tall (1.3-1.7 meters),” Professor Flintsides answered. “Not only were they shorter than people are in our time, but their lives were shorter. Most people living around the world at this time also died much younger than we do, at around 35 to 40 years old. We’ve gotten taller and live much longer over the last 500 or more years. Can you think why that is?”
“I think we have more food and maybe better diets!” Josh answered.
“I bet it’s because of modern medicine and antibiotics,” Kee added.
“We don’t have to be too cold, or too warm. We have clothes and heat and can live inside most of the time,” Sally said.
“All of those answers are probably part of it,” the professor agreed. “We grow larger and we do live longer today, and that’s true for most cultures around the world.”
“Why was that high wall built around the city?” Felicia asked, changing the subject.
“Those high walls are the PALISADES or fences made from posts set very close together,” Chips declared, checking his notes.
“Correct, Chips. The Mississipians probably built
the palisades for defense,” the professor said. “We think some chiefdoms battled each other for land and slaves. Slaves worked in the fields, as servants for the high status people.”

“What about those platforms along the fence?” Josh asked. “What are those for?”

“You mean the lookout platforms? Those are called BASTIONS,” the professor said. “There are also DRY MOATS, and EARTH WALLS outside of the palisade for protection.

“There’s no big gates like in the stockades around colonial and western forts,” Tyler pointed out.

“That’s true, Tyler,” the professor agreed. “Instead of having wide gates like the later colonial stockades, you can see this palisade has overlapping wall sections. That creates a narrow and winding corridor, so only one person can enter at the village or ceremonial center at a time.”

“That entrance is a great idea!” Lekendrick said enthusiastically.

“Yes, and the corridor slows the person down,” Sally added. “I think it would be hard to attack.”
“It would be easier to defend the entrance,” Kee nodded.

“We think attackers conquered towns and took captives for slaves. The victorious group adopted the women and children,” the professor said.

“I keep wondering what the Mississippian did on those game courts?” T.J. pointed.

“Besides their hard work in the fields and their religious ceremonies, people had festivals and recreation,” the professor added. “They had races, swim meets, and archery contests. One team sport was **STICKBALL**. It was like our lacrosse or soccer, using racquets and a small ball. The teams played with two racquets. Their ball was tightly packed deerskin stuffed with animal hide. The two teams would try to catch the ball in their sticks and throw it to hit the goal posts.”

“Who played on the teams?” Josh asked.

“Sometimes several hundred Mississippian men played on the two teams,” the professor explained. “Men of status, warriors, and nobles often dressed in fancy costumes to play. The game often began early in the morning.
and didn’t finish until dark. The sport is very rough, though, and many players were hurt—maybe even killed! We don’t think any women or girls played stick ball.”

“What crops did they plant?” Felicia changed the subject.

“They planted beans, squashes or gourds, and a new type of corn that spread throughout the Southeast around A.D. 1200,” the professor replied. “This newer, improved variety of corn is eastern flint corn. It grew well in moist soil.

“Were their hoes just like the ones we use in our time?” Kee asked.

“No, they used a short-handled, flat hoe made from either chipped flint or the shoulder bones of a large mammal like deer or bear,” the professor said.

“If they were farming, did they still hunt and collect wild foods?” Lekendrick asked.

“Yes, Lekendrick, hunting and gathering still made up a major part of their diet,” the professor confirmed. “In fact, acorns, hickory nuts, and walnuts were especially important. These things stored easily and the nuts provided protein and fats. The oil from hickory nuts and walnuts made good cooking oil or a lotion for their hair and skin. Cultivation or caring for natural and wild plants declined during this time. We think they stopped cultivating sunflowers, sumpweed, and other wild plants that the Woodland Indians cared for.”

“What about hunting?” Lekendrick repeated.

“The Mississippian Indians learned to hunt for the game animals available during different seasons, especially deer and TURKEY,” the professor continued. “They fished often. Remember they even have those fish ponds they made here within the Ceremonial Center? In the summers, they hunted small game, like turtles and rabbits. In the winter, they’d hunt deer, wild turkey, beaver, ducks, and other waterfowl.”

“What were their houses like, inside?” Felicia wondered.
"They were very basic," the professor responded. "Their houses were single-roomed, though they might have hung up woven cane mats for privacy. Their fire pits were in the center. Most of the cooking was done outside, but kitchen sheds provided a place for cooking when it rained. There was little furniture and they probably sat on woven cane mats. Their wooden benches and sleeping platforms were along the inside walls."

"Were the Mississippians still around when the Europeans came to Alabama?" Chips asked.

"Now that's another adventure!" The professor winked. "Miss Annie tells me your study of Alabama's history will come at another time. I'll be glad to take you on a tour later on."

"Class, tomorrow Professor Flintsides will take us to visit the home of a modern Native American," Miss Annie declared. The fog grew around them as they left the Mississippian's Ceremonial Center at Moundville to its past.

**Word List**

- **bastion**—a strengthened part of a wall or fort, usually a tower or raised walkway.

- **chief**—A person of the highest authority; a leader.

- **commoners**—The average people that lived in the society, those that were not kin to the nobles.

- **cradleboard**—cradle made of wood and buckskin used by Indian mothers to keep their babies secure. The cradleboards were usually made by a grandmother or aunt.

- **cultivation**—The process of preparing the land and caring for growing crops.

- **dry moats**—A deep, wide ditch.
Hernando De Soto—(1500–1540) Spaniard who explored the southeast in search of riches. His expedition produced written records of life among the Indians of Alabama in 1540 that archaeologists still study today.

**noble**—a person of high rank or status, usually based on being born into a group.

**palisade**—a high wall built around a town to protect it from attack or wild animals.

**rituals**—acting according to social custom, regarding ceremony.

**shaman**—A member of some tribal societies who uses magic to heal the sick, to learn hidden things, and to control natural events.

**social status**—social importance.

**spiritual**—being concerned with the non physical or super natural, related to religious matters.

**status**—a position or rank in relation to other people.

**stickball**—a game played with sticks and deerhide balls, similar to Lacrosse, also known as the "little brother of war" because of how dangerous it was to play.

**tribute**—a tilth or tax on the people to be paid to the chief or his priests.
“Professor, we’ve sure had a lot of fun with your time machine!” Lekendrick exclaimed as once again the class buckled into their seats for another journey.

“Yes, we’ve learned a lot about Alabama’s first peoples!” Javonda agreed enthusiastically.

“Ahem! I’m afraid we only have enough time to take one more trip,” the professor said, wiping his eyeglasses with a handkerchief. “Soon I’ll be unveiling the Flintsides Traveler at a university far away from our town. You’ve all helped me quite a bit while you’ve been learning all about Alabama’s prehistory, history, and archaeology! I’ve been able to work all of the bugs out of my invention!”

“Ohhh, nooo!” the entire class responded glumly. They were all unhappy to learn that their adventures were coming to an end. They enjoyed being away from their regular classroom.

Just then, the professor announced, “And away we go!”

No sooner were the words out of his mouth, than the sternwheeler began floating down the river to the steady sound of the turning paddle wheel. Professor Flintsides typed more commands into the computer, but the screen remained blank! Nothing lit up. Since nobody was sure what was going on, everybody began giggling and murmuring.

“Do you suppose he forgot to hit the ‘engage’ button?” Tyler whispered to Chips over the noise from the engine and paddlewheel.
Chips just shrugged. "We'll know soon enough, Tyler." Always before, their trips began in a fog. Not on this one! The sun was bright and the light reflecting off the river made them squint. In addition, it was hot!

"If you have a hat, you had better put it on, too," Miss Annie suggested.

So far, everything about this trip was different. Today's adventure promised to be a special one. "Let's ask Professor Flintsides what's going on!" Javonda urged.

Chips shook his head. "No, not now! He's busy guiding the boat around a sand bar. We shouldn't disturb him!"

Sure enough, just outside the window they saw a big sandbar. The sternwheeler moved closer to the shore. Suddenly, the paddle wheel began to slow down.

"Look! The boat is pulling up alongside a boat dock!" T.J. called.

The boat hit the bank with a jolting thud. Down went the gangplank. The professor beckoned the class to follow him ashore. "Single file and watch your step!" he called, as they all walked across the gangplank.

Wait a minute! What kind of adventure was this? They were standing in a paved parking lot! It was full of cars, trucks, and even boat trailers! A road wound its way up a small hill. At the top, they saw a modern red brick house.

"Professor Flintsides, do you think you miscalculated again?" Javonda asked hopefully.

The professor smiled. "No, not this time. We're in the right place!" Then he glanced at his watch. "Imagine that! We're right on time... Almost lunchtime!"

"We are? We're supposed to be in a parking lot?" Felicia asked.

"But Professor, we wanted to learn some more about Indians," Tyler told him.

"That's right!" the professor said. "Today you will learn a very important lesson about Alabama's Indians. Let's climb this hill and visit that brick house."
Without waiting for further questions, the professor headed up the road on the hill. Feeling bewildered, the rest followed.

"Who lives in that house?" they asked Miss Annie.

Miss Annie just shrugged. "I don't know any more about this than you do!"

"If I tell you now, it will spoil the surprise." The professor continued up the road. The only way to solve the mystery was to follow him.

"It's not far!" Professor Flintsides said over his shoulder. The class turned into the driveway. Sally had been walking along side Professor Flintsides and stepped up onto the front porch. The professor bent down to whisper something into Sally's ear. They were all quiet, trying to hear.

Sally stepped forward, cleared her throat, and announced: "I'm an American Indian, and this is my house."

"You are not!" Chips denied. He wasn't always very polite. "Look at you! You don't look anything like an Indian."
They all studied Sally, from her curly brown hair to her bright green eyes. Before she could reply, the screen door opened, and an old woman stepped out onto the porch. The woman was dark skinned and had very deep, dark, brown eyes that were almost black. Her long, coarse, gray hair must have been black years ago. Her hair was pulled back from her wrinkled face and high cheekbones.

She must have been listening at the door, because she looked directly at Chips and said, “And what do you think an Indian should look like?”

Chips lowered his head and stared at his feet. “Um, er... well, I guess they should look like you, ma’am.” He scuffed at some rocks and sheepishly glanced up at the woman. They wondered what would happen next!

Chips was studying the features of her face. “Yes,” he said more surely, “I think you look like an Indian.”

Sally joined the woman, hugged her waist and called her, “Grandmother.” The old woman patted Sally’s head, smiling, and said to the others, “Children, please try to remember that if you are an American Indian, you are an Indian by birth—not by the way you look! Now, come on in, why don’t you? I’d like to show all of you something!”

They hurried into the cool of the house, excited at what they might find! After a quick look around, they
decided that Sally’s home was very much like everyone else’s.

"These are pictures of my children and grandchildren — Sally’s parents, aunts, uncles, brothers, sisters, and cousins," Sally’s grandmother said. She pointed to the large number of framed pictures on the dining room wall. They looked at them all. They all looked so different, how could they all be Indians?

Sally’s grandmother took a mirror off the wall. She held it up so they could see themselves in its reflection. "Look! See how very different you all are? Don’t you think Indian peoples can be just as different as each one of you?"

"Well, sure!" Chips agreed first.

Now she pointed to two very large paintings of people on the wall. These were not photographs. These pictures were obviously painted a very long time ago.

"The people in these paintings are my great-grandparents," the woman told us. The class noticed the woman in the painting looked like a younger version of Sally’s grandmother. The man had curly brown hair and green eyes like Sally’s. His white shirt and black jacket both had high collars. His bow tie looked like one you might find on a Christmas present and he wore a plaid vest.

"The man’s holding a Bible close to his heart," Kee pointed out.

Sally’s grandmother nodded. “He was a missionary. Sally got her looks from him, her great-great-great-grandfather. He was from Scotland. This Scot came to Alabama when our state was only a few years old. He fell in love with Sally’s great-great-great-grandmother. They married and he chose to live with her tribe. All of their children, and their children’s children, on down to Sally, were raised as members of the Scot’s wife’s tribe.”

"Way back in the 1830s, the U.S. Government tried to force all Indian people to leave Alabama and move west," Sally’s grandmother told us. “Soldiers were sent out to round up all the Indians and to march them to a new home. First, the Choctaw and Chickasaw were forced to move to the Indian Territory in what is now Oklahoma. Then the Muskogees, and finally, the Cherokee had to
move. Thousands died of starvation and exposure before the end of their journey. The Cherokee called their forced walk to the West, "nono-da-ut-sun'y" or 'the trail where they cried'. We now know it as the TRAIL OF TEARS."

"Did your family go on that journey, the Trail of Tears?" Felicia asked curiously.

"I was told by my grandmother that the plaid-vested Scot refused to have his wife and children taken from him," Sally's grandmother said. "To stay with him, they had to pretend to be white and were claimed as white. Many members of his wife's tribe loved Alabama and did not want to leave."

"Couldn't they hide?" Lekendrick asked.

"Yes, some hid, or slipped away from the soldiers on the trail," the woman replied. "They were forced to lie about who they were. They had to deny their true identity as American Indians. They had to stop speaking their own language. As hard as it was, many tribal members were able to continue living in Alabama."

"Are you still hiding?" Javonda asked. We were all wondering that.

"Of course, today we no longer have to hide," Sally's grandmother said. "Today we struggle to recreate the parts of our culture that were lost to us. We live very much like the rest of Alabama's citizens. Sally's mother is a schoolteacher. Her father works at a nearby factory. Her older brother is in the U.S. Navy. We go to church, vote, and shop at the local mall — but we also try to reclaim and honor our Indian traditions."

While her grandmother was talking, Sally went to the closet and returned with a beautiful dress. It looked old-fashioned, but was very colorful. Ribbons and ruffles were sewn to the calico cloth on the dress's long skirt and blouse. Another hanger held a long, white-ruffled apron. "This is a crown," Sally said, holding up a crown decorated with dozens of tiny glass beads. "And a fan," she held up a beautiful fan made of turkey feathers. It had a leather handle.
"Is that your grandmother’s Indian costume?" Felicia wanted to know.

"Oh, no, this is her TRIBAL DRESS," Sally explained. "If you or another non-Indian wear it, then it's a 'costume.' When we wear it, it's called tribal dress or tribal regalia."

"That means it's a traditional outfit," Kee said, obviously fascinated. Kee had once brought the silk kimono to school that her grandmother wore. It was much different from this tribal dress.

Sally laid the dress down on the back of the sofa. Then she held out her arm so the others could see what was draped across it. It was a beautiful shawl to wear around her shoulders. It was a piece of cloth with long, long fringe. "Look at this!" she said. "When grandmother does the slow, traditional dances, this long fringe swings in time with her steps." She moved her arm back and forth to show us. The fringe swayed softly. Everyone wanted to touch the shawl and run his or her fingers through the long, long fringe.

Chips tapped Sally's grandmother on the arm. "When do you wear your tribal dress?"

"Well, mostly I save it for special occasions, like our annual POW WOW," Sally's grandmother explained. "A pow wow is like an annual homecoming for the tribal communities. Tribal members that have moved away come home for a few days. Everyone celebrates with traditional dancing, feasting, contests, story telling, arts and crafts, and demonstrations. Pow wows are where many young people learn about the 'old ways'."

Professor Flintsides had been quiet while Sally and her grandmother talked with us. Now he spoke up. "Most pow wows are open to the public. So while I'm gone, you can learn more about modern American Indians living in your state by visiting a pow wow. Different tribes hold their pow-wows at different times of the year, so you will have many chances to visit and learn."

"And you can dance!" Sally added mischievously.

"Listen! What's that loud growling noise!?" Tyler asked.
Indian Fry Bread

- ½ cup dry milk
- 7 cups flour
- ½ cup salt
- ½ cup baking powder
- ¾ cups water
- cooking oil

Fill frying pan with oil 1½ inches deep. Sprinkle in a little salt to keep oil from burning. Combine dry ingredients in a large bowl. Gradually add in enough water to make a dough. Pull off pieces of dough, roll them in flour, and flatten them slightly. Fry the pieces in the hot oil, browning them on both sides. Drain on paper towels. Eat soon after frying. Honey or powdered sugar can be sprinkled on top.

"Er, I believe that is..." the professor hemmed and hawed as his face grew increasingly red, "my... stomach!" The professor finally admitted, making everyone laugh. "After all, it is lunch time!"

Just then, Sally's mother stepped out of the kitchen and asked if they were ready for lunch.

"Yes ma'am!" They answered in unison, and then began laughing again. After they took turns washing hands, they gathered around the big dining room table.

"Is everyone ready to try INDIAN FRY BREAD?" Sally's mother said, holding a platter full of puffy looking fried dough.

"Wow, this is great!" Josh and Chips both said at the same time after they tried a bite.

"How do you make this?" Felicia wanted to know.

"Mom makes a soft dough with flour, then places it into hot grease and fries it until it's brown," Sally explained, helping herself. "It's sort of like a taco with a thick, soft crust." She showed how to top the fry bread with meat, beans, and other good things.

When they were ready for dessert, Sally's mother brought in another platter of the Indian fry bread.

"This time, Mom has fried the dough crisp and put honey and confectioner's sugar on it. Yum!" Sally said, smiling when the full platter disappeared in a wink! Professor Flintsides even had powdered sugar around his mouth like a milk mustache!

"It tastes like the funnel cakes you can buy at the fair!" T.J. exclaimed.

"Fry bread is a traditional Indian food. Many tribes all across America eat fry bread. Fry bread's often served at pow wows." Sally's grandmother tells the class.

"I have to go to one of these pow wows! Definitely!" Lekendrick said, eating yet another fry bread.

Sally's grandmother nodded. "But you know, fry bread is made from the best of the New and Old Worlds, like our family. Before the Europeans came to this continent, American Indians had bread. However, that
bread was made of corn, nut, or wild seed meal. Fry bread is made from wheat flour. Wheat did not grow in the New World until the Europeans brought it here. Do any of your families have traditional foods that you eat on special occasions?"

Chips spoke up immediately. "My grandmother is from Italy. She makes really good lasagna! It has tomato sauce in it. She told me that tomatoes weren't always grown in Italy, that tomatoes are from the New World."

"Hey, I didn't know that! I thought tomatoes were Italian!" Lekendrick said quickly.

"That's right, young man," Sally's grandmother nodded at Chips. "Do any of you eat pumpkin pie, mashed potatoes, sweet potatoes, squash, corn, beans, or turkey?"

"Yes! Of course! Especially on holidays!" everyone answered at once.

"Then you eat foods that Europeans, Africans, and Asians had never heard of before contact with the American Indians," Sally's grandmother announced.

"Oh dear, how time flies when we're having fun!" Professor Flintsides fretted, glancing from his watch to a clock on the wall. "It's almost time to start back to the boat. I have to return Miss Annie and her students to her classroom before the end of the school day."
Everyone chorused their thanks to Sally's mom and grandmother. Chips was the last to leave. The rest all turned around to hear what he had to say. Remember? He had been caught doubting Sally was American Indian when they first arrived!

When Chips reached Sally's grandmother, he said, "You have lots of good stuff. Thank you for showing us your tribal dress and your pictures. I really liked the old paintings. I was wondering if you had any other old Indian things? Do you have an arrowhead collection?"

"No, Chips, I don't." Sally's grandmother replied, then shook her head. "In fact, having an arrowhead collection in my house would bother me very much."

"It would? Why?" Chips wondered, amazed, staring at Sally's grandmother.

"Well, I've had many long talks with Professor Flintsides about his archaeological work. Now I guess I understand the value of some scientific excavation of old Indian villages," she said. "Through this work, we learn about the accomplishments of my ancestors. But for me, personally, I have always believed in the continuity of life. There is a time and place for everything. I believe that we come from the earth and return to it. When artifacts are returned to Mother Earth, they should remain there. They don't belong in the house with the living members of my family."

"I never thought of it that way," Chips admitted.

"Today, professional archaeologists work with Indian people to enforce new laws that protect these sites, our heritage," she continued. "They work to insure that the remains of our ancestors are treated with respect. The professor and I both agree that no one should dig up old sites just to have a collection for their home. Besides, do you know where the most beautiful old pots, beads, spear points and arrowheads come from?"

"No," Javonda said.

"They are from old graves!" Sally's grandmother exclaimed. "How would you feel if someone dug up your grandmother's grave and stole her wedding ring? Just to add it to their 'jewelry collection'?"
"No way! My grandmother's buried in Italy, and I would hate that!" Chips winced.

Sally’s grandmother smiled at Chips. “Anyway, that’s my point-of-view, the way I think about it,” she concluded, and patted him on the shoulder. “You, my young friend, will have to think it all over and form your own opinion.”

Everyone, including Chips, was quiet when we walked back down the road to the steamboat. Everyone was thinking about Sally’s grandmother’s words.

**Conclusion**

Back in the *Traveler*, Professor Flintsides talked about Indian Removal as the steamboat made its slow upstream trip.

*Indian Removal* happened a very long time ago, way back in the 1830s,” the professor said. “Trying to force Alabama’s Indians out of the state was wrong — we all agree about that today. It was a shameful thing. It was opposite the very values on which our ancestors built our nation: democracy, freedom, and equality. Because of Indian Removal, most descendants of Alabama’s first people live in Oklahoma on tribal or allotted land, which is land that was given to individuals, rather than to the whole tribe.”

He continued. “Over 165,000 people living throughout Alabama claim to be descended from native people. Plus our state officially recognizes seven tribes, or bands, which still live in Alabama.”

He typed on the computer keyboard and said: “Over 24,000 American Indian families are active members of these in-state tribes.” The class took out their journals to take notes. This appeared on the big COMPUTER SCREEN:

- **The Cherokees of Northeast Alabama**—Members of this group live primarily in Jackson, DeKalb, Cherokee, Etowah, Marshall, Madison and Jefferson counties.
• The Cherokees of Southeast Alabama — Members of this group reside primarily in Houston, Dale and Geneva counties.

• The Echota Cherokee Tribe of Alabama — Echota Cherokees live all over the state, but the majority reside in the northern counties.

• The Star Clan of Muskogee Creeks — Most of the Star Clan members live in Pike and Crenshaw Counties.

• The MaChis Lower Creek Indian Tribe — Members of this group live primarily in Coffee, Dale and Crenshaw Counties. Most of their membership lives close to together in one community.

• The MOWA Band of Choctaw Indians — The MOWA Choctaw also live as a community. Their homes are in Mobile and Washington Counties. They used the first two letters of each county to create their name “MO-WA” Choctaws.

• The Poarch Band of Creek Indians — The Poarch Band of Creek Indians are the only tribe recognized by the U.S. government in the State of Alabama. Most of its members live in Baldwin, Monroe, and Escambia Counties in Alabama and in Escambia County, Florida.

“Many of you mentioned you wanted to learn more about Alabama’s early peoples,” the professor recalled. “Pow wow’s are one way you can continue to learn about modern American Indians. You can also learn more about Alabama’s first people by visiting the wonderful museums and archaeological parks located throughout our state. Don’t forget Miss Annie!”

“Miss Annie?” They asked, puzzled.

“Of course!” the professor chuckled. “Miss Annie and your other teachers can tell you about books to read and videos to watch. In fact, if you have access to a computer, you can even learn about archaeology on the internet.”

“Goodbye Professor Flintsides,” said Tyler when they got back to the dock outside the school. “We’re going to miss our travels with you.”
“Oh dear, my boy, I’m going to miss our trips too. I hope you learned something about the people of Alabama’s Past,” Professor Flintsides responded.

“We sure have,” said Chips. “It was great to find out about the past peoples and then to visit Sally’s house. We learned that the culture of American Indians continues today.”

“Yeah,” said Lekendrick. “Now instead of thinking of an Indian wearing a war bonnet in the past I’ll think of Sally and her family living today!”

“OK, class. Let’s give Professor Flintsides a big round of applause before we go inside,” said Miss Annie as the students began to clap and whistle. They wished all their classes could be so much fun. They watched the Professor go back on board the Flintside Traveler.

The engine started up, the paddle wheel turned, and the boat moved up the river. It seemed to steam into the sunset, disappearing right before their eyes! They stood for a moment, stunned, then suddenly everyone began waving their hands and shouting, ‘Goodbye, Goodbye!’

It would be a long, long time before the class saw the professor again, but they knew they had just had some of the most interesting school times they would ever have.

Drummers at a pow-wow.
Word List

allocated—to assign a share or portion of land.

computer screen—the visual part of a computer.

heritage—Something handed down from earlier generations to later generations; a tradition.

Indian fry bread—a traditional food staple found in historic times and still popular today.

point-of-view—an opinion. How you see or believe something.

pow wow—A council or meeting with or of Native Americans. A ceremony conducted by a shaman, as in the performance of healing or hunting rituals.

removal—the process of moving a group of people from one place to another against their will.

shawl—A large piece of cloth worn around the shoulders, head, or neck.

Trail of Tears—the terrible trip that the Indians were forced to make in the 1830s from their homeland to the Indian Territory in what is now Oklahoma.

tribal regalia—traditional clothing worn to special occasions. Some of the items are very old or sacred and are very important to the families that own them.
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Resource Guide

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How To Use This Resource Guide

The Alabama Archaeology Resource Guide was produced to provide a source of information about Alabama's rich archaeological resources for K-12 Educators. The Guide provides contacts in your area that are excited about sharing archaeology with Alabama's children. It will also give you information about places to go, books to read, videos to share and things to learn about archaeology and Alabama's past. The Guide was produced in conjunction with the Department of the Interior Bureau of Land Management Project Archaeology Program.

This guide lists resources that will be useful to teachers who want to augment their Project Archaeology lessons. It is not a comprehensive list. Feel free to contact the Alabama Historical Commission, Old Cahawba, (334) 875-2529, for additional information. Resources that provide an education program are noted as follows: *EDUCATION RESOURCE*. This list does not represent endorsement of any resource by Project Archaeology in Alabama.

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Places to Visit in North Alabama

1. **Indian Mound and Museum**  
   South Court, Florence, AL  
   (256) 760-6427  
   Open Tuesday through Saturday 10:00 A.M. to 4:00 P.M. Admission charged.

   One of the largest Indian Mounds on the Tennessee River. The Museum contains exhibits on mound construction and houses a large artifact collection covering the material culture of the Tennessee Valley over the last 10,000 years.

2. **Russell Cave National Monument**  
   County Road 75, Bridgeport, AL  
   (256) 495-2672  
   Open Daily 8:00 A.M. to 5:00 P.M. except holidays. Free Admission.

   This cave shelter records more than 8,000 years of human occupation. Exhibits, films and other resources help explain the history and research.  
   *EDUCATION RESOURCE*

3. **Scottsboro Heritage Center**  
   S. Houston St., Scottsboro, AL  
   (256) 259-2122  
   Open Tuesday through Friday 1:00 P.M. to 4:00 P.M. Admission charge.

   1880s House Museum is the location of a living history village (Sagetown) program that covers the archaeology and history of the north Alabama area.

4. **Constitution Village and Early Works Museum**  
   301 Madison, Huntsville, AL  
   (800) 678-1819  
   Open Monday through Saturday 9:00 A.M. to 5:00 P.M. Admission charged.

   Special programs provided that focus on skills used in archaeology. Living history exhibits and interpreters bring to life the recreated village of 1819. Several archaeological exhibits are being planned for the new museum space.  
   *EDUCATION RESOURCE*

5. **Burritt Museum and Park**  
   3101 Burritt Dr., Huntsville, AL  
   (256) 536-2882  
   Open Monday through Friday 8:30 A.M. to 5:00 P.M., Saturday 12:00 P.M. to 5:00 P.M. Admission charged.

   Archaeology and Native American Culture programs offered. Focus on the 19th century farm life in Alabama with hands-on programs and special summer schools.
6. Oakville Indian Mound Park
Danville, AL
(256) 905-2494

Open Monday through Friday 8:00 A.M. to 4:30 P.M., Weekends 1:00 P.M. to 5:00 P.M.
General Admission free. School Tours available.

The site features the largest Woodland Indian Mound in Alabama as well as other features on the property. The Museum is housed in a Cherokee Council House.

7. Anniston Museum of Natural History
4301 McClellan Blvd. Anniston, AL
(256) 237-6766

Open Tuesday through Friday 9:00 A.M. to 5:00 P.M. Weekends 10:00 A.M. to 5:00 P.M.
Admission charged.

Educational opportunities abound and the museum’s new Native American Indian Program will offer a reconstructed village and hands-on activities.

*EDUCATION RESOURCE*

8. McWane Center
Birmingham, AL
(205) 558-2000

Open 9:00 A.M. to 1:00 P.M., Monday through Friday, 10:00 A.M. to 4:00 P.M. Saturday.

Alabama’s exciting new science museum. See the geological sequence of Alabama and learn about stratigraphy. An IMAX dome Theater, exhibit hall and hands-on museum are available.

Places to Visit in Central Alabama

9. Alabama Museum of Natural History
Tuscaloosa, AL
(205) 348-9473

Open 8:00 A.M. to 5:00 P.M. Monday through Friday. Free Admission.

Serves the entire state through its programs, collections and exhibits and tours. Expedition programs available.

*EDUCATION RESOURCE*

10. Capitol Park
Tuscaloosa, AL
(205) 758-6138

Open every day from Daylight to Dusk. Free Admission.

Location of Alabama’s State Capitol circa 1830. The ruins of the site have been excavated and stabilized and tours are available.
11. Moundville Archaeological Park  
Hwy 69, Moundville, AL  
(205) 371-2572  

Open daily 9:00 A.M. to 5:00 P.M., Admission charged.

Largest Mississippian mound complex in Alabama. Also has nature trails, museum, reconstructed village and on-going excavations by University students.  
*EDUCATION RESOURCE *

12. Brairfield Ironworks Park  
Brairfield, AL  
(205) 665-1856  

Open 8:00 A.M. to 5:00 P.M. daily. Admission Charge. 
University of Alabama in Birmingham Industrial Archaeology Field School held here.

13. Old Cahawba Archaeological Park  
Near Selma, AL  
(334) 875-2529  

Open daily 8:00 A.M. to 5:00 P.M.  
Free General Admission. Group tours available.

Site of Alabama’s first state capitol and antebellum town as well as a 16th century fortified village site. An Alabama Historical Commission Property. Education Center on site.  
*EDUCATION RESOURCE *

14. Department of Archives and History  
Montgomery, AL  
(334) 242-4363  

Open daily 8:00 A.M. to 5:00 P.M. and Saturday 9:00 A.M. to 5:00 P.M. No admission.

Oldest State Archives in the nation. Houses museum, genealogical research facilities, exhibits on Alabama history. Call ahead for guided tours.  
*EDUCATION RESOURCE *

15. Fort Toulouse/Jackson Park  
Hwy. 231, Wetumpka, AL  
(334) 567-3002  

Open daily 6 A.M. to 5 P.M., Admission charged. Camping available.

Alabama Historical Commission Property offers partial reconstructions of two historic forts, an Indian mound and village area. Costumed tours available by appointment.
16. **Horseshoe Bend National Park**
Alabama Hwy. 49, Davidson, AL
(205) 234-7111

Open daily 9:00 A.M. to 5:00 P.M. Free Admission.

- Site of famous battle of the Creek War of 1813-1814, interpretation includes artifact displays and information on the archaeology of this battlefield. “Teaching with Historic Places” lesson plan also is available for this site.

### Places To Visit In South Alabama

17. **Fort Conde**
150 South Royal St., Mobile, AL
(334) 208-6003

Open daily 8:00 A.M. to 5:00 P.M. as the City Welcome Center. Free Admission.

- Partially reconstructed French fort circa 1724-35. Has displays from 18th and 19th century sites in the Mobile area as well as videos and exhibits on Mobile History.

18. **Mobile Exploreum**
350 Government St., Mobile.
(334) 208 - 7658.

Open daily. Admission charged.

- Hands on Science Museum. Archaeological exhibits from site development.

19. **Fort Gaines Historic Site on Dauphin Island**
(334) 861-6992

Open daily 9:00 A.M. to 5:00 P.M. Admission charged.

- Fort circa 1812 to 1946. Ongoing living history program.

20. **Fort Morgan Historic Park**
Hwy 180 West, Gulf Shores, AL
(334) 540-7125

Open daily 9:00 A.M. to 5:00 P.M. Admission. Group rates available.

- Fort was built in 1819 and was active in the Civil war and later. Museum houses exhibits and artifacts which chronicle the site from Prehistory through World War II. An Alabama Historical Commission Park.
21. Orange Beach Indian and Sea Museum
Orange Beach, AL
(334) 981-2013

Open 8:00 A.M. to 4:00 P.M., Monday through Friday. Free admission.

Housed in a 1910 Schoolhouse, this unique museum showcases the lives of the Gulf Coast Native Americans as well as the lifestyles that followed. Education programs.

22. Historic Blakely Park
Hwy. 225, near Spanish Fort, AL
(334) 626-0798

Open 9:30 A.M. till dusk. Admission charged.

Site of one of the last major battle of the Civil War in Alabama. Earthen works remain; A museum with local history exhibits is available as well as many annual events.

Archaeological Resources for Education in Alabama

Moundville Archaeological Park
Box 870340
Tuscaloosa, AL 35487-0340
(205) 371-2234
FAX: (205) 371-4180

Park is open 8:00 A.M. to 8:00 P.M. The Museum is open 9:00 A.M. to 5:00 P.M. Handi-capped accessible. Admission charge. Special Program costs may vary. Education targets age 5 – adult.

Program: Moundville is a 320 acre archaeological park featuring a museum, nature trails, picnic areas, reconstructed Indian village and over 26 Mississippian Indian mounds. One of the finest preserved sites in the nation, Moundville provides a unique opportunity to foster an understanding of prehistoric Native Americans. Educational programming includes guided tours, a traveling trunk series on Native American culture and on archaeology, teacher workshops, summer programs for youth and an annual Native American Festival.

Availability: Please contact for resource availability and booking.

University of Alabama Museums
Smith Hall, University of Alabama
Box 8700340, Tuscaloosa, AL 35487-0340
(205) 348-9742
(205) 348-2136

Open Monday through Friday 8:00 A.M. to 4:30 P.M. Free Admission. Special programs vary in cost and age. Kindergarten through adult educational programming is available.
Program: Summer Field Expeditions in Archaeology for Teachers and Students. Weeklong field programs for ages fourteen to adult. Day field trip programs also available in summer. Other opportunities offered on request. Archaeological collection in Museum.

Availability: Please contact for Expedition program cost and dates.

Old Cahawba Archaeological Park
719 Tremont St.
Selma, AL 36701
(334) 875-2529/(334) 872-8058

Open 9:00 A.M. to 5:00 P.M. daily. Handicapped accessible. No general admission. Cost of programs vary. Group reservations required. Programs for ages 6 and up.

Program: A pre-visit slide presentation is available for general tours. Off site educational opportunities for 3rd through 6th graders are best served through the “First Encounters” Traveling Trunk. Archaeological tours of the park are currently available by reservation for 4th grade and up. All programs will stress hands-on activity. Call for the tours packet for more detailed information.

Availability: Indoor space is limited to 30 students. Reservations required.

Alabama Department of Archives and History
624 Washington Ave.
Montgomery, AL 36130
(334) 242-4363

Open Monday-Friday 8:00 A.M. - 5:00 P.M. Saturday 9:00 A.M. - 5:00 P.M. Handicapped accessible. Free general Admission. Educational programs target 4th through 12th grades.

Program: The oldest state archive in the country, ADAH is the major repository for Alabama history in the state. Hands-on activities using Native Alabama artifacts are available. Age appropriate programs are available for investigating artifacts from Alabama’s past. Each program encourages independent study of the topics addressed in the tour. Other programming is available.

Availability: Reservations are required for school/tour groups.

Alabama’s Constitution Village and Early Works Museum Complex
404 Madison Street
Huntsville, AL 35801
(800) 678-1819

Monday–Friday, 9:00 A.M. to 5:00 P.M. Handicapped accessible. Admission cost varies with program. Reservations required.

Early Works Museum focuses on Alabama history with hands on exhibits.

Availability: Group reservations are required.

Museum of Natural History
800 Museum Drive, P.O. Box 1587
Anniston, AL 36202
(256) 237-6766
Discovering Archaeology in Alabama

Open 10:00 A.M. to 5:00 P.M. Tuesday through Friday, 10:00 A.M. to 5:00 P.M. on Saturdays Free admission; some programs may have a fee.

Program: Educational opportunities include a Traveling Trunk program which provides reproduced artifacts, books and activity sheets for students in grades kindergarten through twelve.

Availability: Group reservations are required.

Russell Cave National Monument
3729 Co. Road 98, Bridgeport, AL 35740
(205) 495-2672

Open daily 8:00 A.M. to 5:00 P.M. Cave not handicapped accessible but a video of the cave is available for handicapped visitors. Free Admission. Educational experiences for all ages.

Program: Russell Cave National Monument was created to preserve the record of over 9,000 years of habitation at the cave. Special programs include group tours by appointment, tool and weapons demonstrations, audiovisual programs, nature and hiking activities and an annual Indian Day event on the first full weekend in May. The goal of the program is to promote the archaeological importance of Russell Cave.

Availability: Please contact for booking and special events.

Little River National Preserve
1207 E. Gault Ave. N., Fort Payne, AL 35967
(205) 845-9605
FAX (205) 997-9153

Open Dusk to Dawn.

Program: Little River Canyon and its surrounding environment is a designated National Preserve. Cultural resource identification and monitoring is currently being done. A pop-up exhibit, brochures and general information are available. Curriculum development is underway. Also offers Conservation and Water Quality programs. Call for special workshops and tours.

Availability: Please contact for program development schedule.

Recommended Reading For Teachers

The Archaeological Institute of America
Archaeology in the Classroom; A Resource Guide for Teachers and Parents.

Badger, Reid and Lawrence A. Clayton, Editors
Alabama and the Borderlands. University of AL Press, Tuscaloosa, AL.
1985.

Resource Guide-8
Bense, Judith A.  

Blitz, John H.  

Bush, B. Jane  
**Video and Teacher’s Guide Available.**

Coe, Michael, Dean Snow and Elizabeth Benson  

Davis, David D.  

Deagan, Kathleen and Darcie MacMahon,  

Deetz, James  

Dor-Ner, Zvi  
Columbus and the Age of Discovery. PBS Educational Foundation, 1991.

Fagan, Brian M.  

Falk, Lisa  

Fundaburk, Emma Lila, ed.  

Fundaburk, Emma Lila and Mary Douglas Foreman, Editors  

Green, Ernestine, ed.  
Harris, W. Stuart

Hawkins, Nancy W.

Henson, Bart and John Martz

Holm, Karen Ann and Patricia J. Higgins
*Archaeology and Education: A Successful Combination for Precollegiate Students.* Anthropology Curriculum Project, University of Georgia, Athens, GA, n.d.

Hudson, Charles

Hutt, Sherry, Edward W. Jones and Martin E. McAllister

Jenkins, Ned J. and Richard A. Krause

Knight, Vernon J., Jr. (ed.)

Kopper, Philip

Krebs, W. Philip

Lyon, Edwin A.
*A New Deal for Southeastern Archaeology,* University of Alabama Press, Tuscaloosa, AL, 1996.

Maculay, David

Mason, Bernard S.
Milanich, Jerald and Susan Milbreath

Pickett, Albert J.
History of Alabama and Incidentally of Georgia and Mississippi, from the Earliest Period, 1851.

Reid, William A.

Smith, George S. and John E. Ehrenhard, Editors

Swanton, John R.

Walthall, John A.

Prehistoric Indians of the Southeast; Archaeology of Alabama and the Middle South. University of Alabama Press, Tuscaloosa, AL, 1982.

Weitzman, David

Zscomler, Kristen M. and Ian W. Brown

Recommended Reading For Students

Brown, Virginia Pounds

Brown, Virginia Pounds and Laurella Owens

Bulla, Clyde Robert and Michael Syson.
Cook, Barbara and Sturan Ried

James, Carolyn
*Digging up the Past; the Story of an Archaeological Adventure*, Franklin Watts, New York, NY, 1990. *Upper elementary grades.*

Laubenstien, Karen J.

McKee, Jesse O. and Frank W. Porter III

Pickering, Robert B.

Place, Robin

Samford, Patricia and David L. Ribblett

Searcy, Margaret Zehmer


Time Life Books

Wimberly, C. A.

Yolen, Jane

Audio Visuals

*Films specifically made for Alabama.*
Resources

Videos (V) and Computer Programs (CP)

Features of the program include an “electronic dig”, tutorials, online assistance and easy to use browser. The University of North Carolina Press, P. O. Box 2288, Chapel Hill, NC 27515

V - Assault on Time
Available for purchase: National Audiovisual Center, 8700 Edgeworth Drive, Capitol Heights, MD 20743

Designed to inform federal law enforcement groups of the great need to protect our cultural resources, this film discusses ethics and ways to protect the resource as well as vividly portraying the devastating results of looting, 1990. Grades 9 and up.

V - The Death March of DeSoto
Available for purchase: (800) 257-5126

Archaeologists discovering a darker side to the DeSoto story in the southeast. Information is uncovered that Native Americans he encountered were victims of brutality and disease. 1992. 23 minutes long.

CP - Dig 2
Available: Interact, P. O. Box 9975291, Lakeside, CA 92040 St. #5030

A computer based unit that instructs students in simulating different cultures. This also works well without the computer. 1982. Grades 6 through 9.

V - Digging for Slaves
Available for rent or purchase: Films for the Humanities and Sciences. (800) 257-5126

Archaeologists, as they dig up American slave sites, are discovering the contributions of enslaved peoples to American society. Sites discussed include Williamsburg and Monticello. 1989. 50 minutes long. Grades 5 and up.

V - Indians of the Southeast
Available for loan: APLS Video Library (334) 277-7330
Or purchase: (800) 257-5126

This film presents an excellent overview of the southeastern cultural heritage. Part of the "Native Americans" Series, 1987. 20 minutes long. Grades 3 and up.

V - Legacy of the Moundbuilders
Available for purchase: Moundville Giftshop. (205) 371-2572

The story of lost civilizations born in the heartland of America some 2000 years ago. The film discusses the Hopewell and Adena cultures and their influence in the Southeast. Part of the "Ancient America" Series, 1994. 17 minutes long. 5th grade and up.
V - *Life in the Woodlands before the White Men Came*
Available for Loan: APLS Video Library. (334) 277-7330

This film is somewhat dated but it presents a great deal of well done experimental archaeology. Graphic reconstructions of activities such as making projectile points, pottery and clothing are worth showing. Part of the “Had you Lived Then” Series. 12 minutes long. *Grades 4 and up.*

V - *Lost in Time* *
Available for loan: APLS Video Library (334) 277-7330
or for purchase: Moundville Giftshop (205) 371-2572 for $59.00.

Excellent film of Alabama’s prehistoric past. The entire prehistoric cultural sequence is discussed while educating the audience in the basics of archaeology. The photography is beautifully done. An Auburn University Production, 1985. *30-minute version for grades 4 and up.*

V - *More than Bows and Arrows*
Available for loan: APLS Video Library. (334) 277-7330

This film documents the many contributions of the American Indians to the development of today’s culture. Narrated by N. Scott Momaday, Pulitzer Prize winning Indian Author, the film has received numerous awards for excellence, 1992. 1 hour long. *Grades 7 and up.*

V - *Moundville, Journey through Time* *
Available for purchase: Moundville Giftshop for $59.00. (205) 371-2572

A new film that traces the journey of Native Americans from their arrival in the new world to the great Mississippian culture that is evident at Moundville, Alabama, 1996.

V - *Mystery of the Cliffs*
Available: BLM Heritage Education Program, Anasazi Heritage Center, P.O. Box 758, Dolores, CO 81323 (970) 882-4811

The Teenage Mutant Ninja Turtles introduce children to the concept of good stewardship of our nation’s cultural resources. Teacher workbooks are provided, 1992. 20 minutes. *Grades kindergarten through 4.*

V - *A Native American’s View of Columbus and European Settlement.*
Available for loan: APLS Video Library (334) 277-7330

This film presents an informal question and answer panel of children asking frequently raised questions about Native Americans. The children’s questions are answered by Helen Mererra Anderson, an Apache Indian. Eight minutes long. *Elementary grades.*

V - *Other Peoples Garbage*
Available for loan: Arkansas Humanities Resource Center (501) 221-0093.
Historical archaeologists from three sites, including a St. Simon's Island Plantation, introduce viewers to the day to day lives from history that can only be discovered in the archaeological record. PBS Odyssey Series, 1980. 1 hour long. Grades 9 and up.

V- Search for the First Americans
Available for loan: APLS Video Library. (334) 277-7330
Or purchase: (800) 257-5126

Scientists search for the earliest evidence of people in the Americas. Several theories are discussed, including DNA tracing. Several archaeological sites are presented. This film is very good for advanced students. A NOVA Film, 1991. 1 hour long. Grades 9 and up.

V- Search for the Merrimack
Available for purchase: (800) 257-5126

The continuing story of the Ironclad Merrimack, pride of the Confederate Navy. Today, archaeologists search for her remains along the coast of Virginia. 1993. 28 minutes long. Grades 9 and up.

CP - Second Voyage of the Mimi
Available: Sunburst Communications, 1600 Green Hills Road, Scotts Valley, CA 95066

A computer-based interactive unit that incorporates archaeology, ecology, geography and other sciences. Video portions of this unit have been shown on PBS.

V- Unearthing the Slave Trade
Available for rent or purchase: Films for the Humanities and Sciences. (800) 257-5126

Archaeological excavations from sites on both sides of the Atlantic bring to light aspects of the slave trade in New York City. 1993. The film is 28 minutes long. Grades 5 and up.

Other Sources

Archaeology Film Series
Available: Films for the Humanities and Sciences, P. O. Box 2053, Princeton, NJ 08543-2053. (800) 257-5126

This series, shown on the Learning Channel, covers recent discoveries, current debates and controversies in archaeology. 1992 to present.

Archaeology on Film
Available for purchase: Archaeological Institute of America, Boston MA 02215 or Kendall-Hunt Publishing, (800) 228-0810

A comprehensive list of videos about archaeology. Published by the American Institute for Archaeology, reviews of the videos are often included in the popular Archaeology magazine. 1996.
Educational Images Limited
For catalogue: P.O. Box 3453, Westside Station, Elmira, NY 14905 (607) 732-1090
Audiovisuals and software for creative teaching.

Nova Film Series
Available: Coronet/MTI Film and Video, 108 Wilmot Road, Deerfield, IL 60015 (800) 328-7271
A successful series of science programs which regularly includes features on archaeology.

Odyssey Film Series
Available: PBS Video, 1320 Braddock Place, Alexandria, VA 22314-1698. (800) 328-7271
This series was shown on PBS during the early 1980s. The segments of archaeology are first rate. 1980–1986.

Pictures of Record
Available: 119 Kettle Creek Road, Weston, CT 06883. (203) 227-3387
Free catalogue on archaeological slide sets of major pre-Columbian sites and artifacts.

Magazines, Journals and Newsletters

American Archaeology Magazine
Published quarterly by the Archaeological Conservancy: for subscription call: (505) 266-1540

Archaeology
To subscribe: Archaeology, Subscription Service, P.O. Box 50260, Boulder, CO 80321
Written for the lay person, this bi-monthly magazine includes articles about recent research around the world. It lists current archaeological exhibits, books and videos as well as providing a bi-annual guide to ongoing excavations in both the Old and New Worlds.

Archaeology's DIG
Written for archaeologists age 6–14, this new magazine combines fun and knowledge of the past in a unique way. The quality is consistent with its parent magazine Archaeology. Published bi-monthly by the Archaeological Institute of America. Subscription Services, P. O. Box 469076, Escondido, CA. 92046-9076

AnthroNotes
To subscribe: Anthropology Outreach Office, NHB 363 MRC 112, Smithsonian Institution, Washington, D.C. 20560. Also available on the Smithsonian web site: http://educate.si.edu/intro.html
AnthroNotes offers in-depth articles on current anthropological research, teaching activities, reviews of resources and an annual article on summer fieldwork op-
opportunities. Published free of charge three times a year. Teacher’s packets are available.

**Cobblestone**
Available from: Cobblestone Publishing Inc., P.O. Box 4156, Manchester, NH 03108.
A monthly publication dedicated to bringing history to young people. Excellent source for activities, articles and classroom ideas.

**Expedition: The Magazine of Archaeology-Anthropology**
To subscribe: University of Pennsylvania, 33rd and Spruce St., Philadelphia, PA 19104
This quarterly magazine has beautifully illustrated articles on recent archaeological and anthropological research.

**Journal of Alabama Archaeology***
For memberships: AAS Editor, Division of Archaeology, 13075 Moundville Archaeological Park, Moundville, AL 35474
Published by the Alabama Archaeological Society, (AAS), this bi-annual journal features recent Alabama archaeological investigations. The AAS is an organization for anyone interested in Alabama Archaeology and has special rates for students. Includes bi-monthly newsletter.

**National Geographic**
For subscriptions: National Geographic Society, P.O. Box 2895, Washington, D.C. 20013
A classic for anyone interested in anthropology, it frequently includes articles on current archaeological research. Published monthly.

**National Geographic World**
For subscriptions: National Geographic Society, P.O. Box 2895, Washington, D.C. 20013
A version of National Geographic for children, especially upper elementary ages. Published monthly.

**Favorite Internet Addresses For Archaeology**

**Alabama Archaeological Society**
http://www.gulfmart.com/org/aas.htm

**Alabama Historical Commission**
http://www.preserveala.org/

**Alabama State Archives**
http://www.archives.state.al.us/index.html

**Archnet: Virtual Library For Archaeology:**
http://archnet.uconn.edu/

**Anthropology Info Guide, Educational Resources Center**
http://as.keric.org/
Discovering Archaeology in Alabama

Archaeology & Dig Magazines (Popular)
http://www.archaeology.org

Discover Archaeology (Popular)
http://discoveringarchaeology.com

Links To The Past, National Park Service
http://www.cr.nps.gov

Native American Sites
http://www.pitt.edu/~lmitten/general.html

Project Archaeology
http://www.co.blm.gov/ahc/projarc.htm

Smithsonian Institute, Education Resources
http://educate.si.edu/

Society For American Archaeology
http://www.saa.org/

Archaeological Fieldwork For Volunteers

Alabama Museum of Natural History Expedition Program
University of Alabama Museums, Box 870340, Tuscaloosa, AL 35487-0340
(205) 348-2040

Learn about Alabama archaeology first hand. Designed for students and teachers.

Archaeological Fieldwork Opportunities Program
Archaeological Institute of America, Dept. AFOB, 675 Commonwealth Ave.,
Boston, MA (617) 353-9361

Center of American Archaeology
P.O. Box 366, Kampsville, IL 62053 (618) 653-4316

Crow Canyon Archaeological Center
23390 County Road K, Cortez, CO 81321 (800) 422-8975

Earthwatch
680 Mt. Auburn Street, P.O. Box 403, Watertown, MA 02172
(617) 926-8200

Smithsonian Associates Research Expeditions

State Agencies

Alabama Historical Commission

Resource Guide-18
State Historic Preservation Office, Dr. Lee H. Warner, Director  
468 South Perry Street, Montgomery, AL 36130-0900  
(334) 242-3184

Information on various archaeological programs, including Project Archaeology, being conducted throughout the state of Alabama. The Alabama Historical Commission owns many archaeological and historical properties throughout the state, most of which are open to the public for tours.

To get archaeology education information, contact Alabama’s Society for American Archaeology Education Coordinator, Linda Derry, Old Cahawba Park. (334) 875-2529

**Alabama Department of Archives and History**  
State Archives, Dr. Edwin Bridges, Director.  
624 Washington Ave., P.O. Box 300100, Montgomery, AL 36130-0100  
(334) 242-4363.

Founded in 1901, America’s oldest state archives offers many programs, resources and experiences for its visitors. Educational tours, as well as many other educational programs, are available for school children. Contact the Public Services Division for tours or look them up on the Internet.

**Alabama Museum of Natural History**  
University of Alabama Museums  
Box 870340, Tuscaloosa, AL 35487-0340  
(205) 348-2040

The Museum offers a variety of scientific collections, including archaeology, at Smith Hall on the University of Alabama campus. They also sponsor numerous educational programs such as the annual Expedition Program. Members of the Alabama Natural History Society receive a subscription to *Nature South* magazine as well as discounted fees for programs, along with other benefits.

**Alabama Indian Affairs Commission**  
Darla Graves, Executive Director  
One Court Square, Suite 106, Montgomery, AL 36104  
(334) 242-2831

The Indian Affairs Commission represents more than 24,000 American Indians who are residents of Alabama and works as a liaison between them and other governmental agencies.

**Federal Agencies**

**Bureau of Land Management, Cultural Heritage Education Program,**  
Anasazi Heritage Center  
P.O. Box 758, Dolores, Co. 81323  
(970) 882-4811

BLM is committed to providing excellence in education by using the vast historic and archaeological resources available to strengthen children’s sense of responsibility.
Discovering Archaeology in Alabama

ity toward America's cultural heritage. **Project Archaeology** is one of the many successful programs designed to accomplish these goals. This program is offered in Alabama through the Alabama Historical Commission at Old Cahawba.

**USDA Forest Service, Alabama Office**
2946 Chestnut Street, Montgomery, AL 36107

Alabama offices are located in several of the forest preserves in the state. For information on educational programs offered in Alabama, contact the Montgomery Office.

They also offer archaeology programs on a national level. For information, write to: **Passport in Time Clearing House, c/o CEHP Inc., P.O. Box 18364, Washington, D.C. 20036**

This program offers families and individuals opportunities to work with archaeologists on national forest projects across the country.

**National Park Service, Southeast Archaeological Center**
2035 East Paul Dirac Drive, Box 7, Tallahassee, FL 32310

Publications about southeastern archaeology projects, federal guidelines and public outreach programs are just a few of the things they can assist you with. One publication offered is **LEAP: Listing of Education in Archaeology Programs. Available from the LEAP Coordinator, DCA/ADD National Park Service, P.O. Box 37127, Washington, D.C. 20013-7127.**

**National Museum of Natural History**
Smithsonian Institution, Anthropology Outreach
NHB 363 MRC 112, Washington, D.C. 20560

A variety of programs are available for teaching anthropology and archaeology as well as publications, brochures and exhibits.

**Archaeological Organizations**

**Alabama Archaeological Society (AAS)**
For membership: **AAS Membership, 13075 Moundville Archaeological Park, Division of Archaeology, Moundville, AL 35474 (205) 371-2266**

Alabama's only state organization dedicated to promoting an informed interest in the study of the historic and prehistoric people of Alabama. Membership benefits include a monthly newsletter, a semi-annual journal on Alabama archaeological research, field trips, meetings, local chapters and scholarship opportunities.

**Archaeological Conservancy**
For membership: **Southeastern Regional Office, 5997 Cedar Crest Road, Acworth, GA 30101 (770) 975-4344**

This national organization was formed to preserve significant archaeological
sites in the U.S. for future research and interpretation. Members receive a beautiful magazine as well as other materials.

**Society of American Archaeology** - (SAA)
Memberships are available for educators at a reduced cost. Write to: SAA, 900 2nd St. NE, #12, Washington, D.C. 20002-3557
*(202) 638-6079*
To contact Alabama's Education Coordinator, write: SAA, Old Cahawba Park, 719 Tremont Street, Selma, AL 36701

International organization dedicated to the research and preservation of the cultural resources of the Americas. The SAA has an active Public Education Committee that produces many education resources.

**Society of Historical Archaeology** - (SHA)
*(202) 357-2058*

International organization focused on historical archaeology around the world. The SHA has an Education Committee dedicated to informing teachers about historical archaeology.

**Southeastern Archaeology Conference** - (SEAC)
For membership: SEAC, David H. Dye, Memphis State University, Department of Anthropology, Memphis, TN 38152

Organization dedicated to the research and understanding of southeastern archaeology. Membership in the Conference includes a semi-annual journal on recent research, a newsletter and an annual meeting of the membership.

**Colleges and Universities Anthropology Programs**

**Auburn University**
Department of Sociology and Anthropology
6090 Haley Center, Auburn, AL 36849-5209
*(334) 844-2835*

**Auburn University in Montgomery**
Department of Sociology and Anthropology
Montgomery, AL 36117
*(334) 244-3765*

**Jacksonville State University**
Department of Sociology
Jacksonville, AL 36265
*(205) 782-5656*

**Troy State University**
Archaeology Research Center
40 Eldridge Hall, Troy, AL 36082
*(334) 670-3638*
University of Alabama
Department of Anthropology
P. O. Box 870210, Tuscaloosa, AL 35487-0210
(205) 348-2026

University of Alabama in Birmingham
Department of Anthropology
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Tribes Recognized by the State of Alabama

Poarch Band of Creek Indians (Federally recognized)
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5811 Jack Springs Road
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Echota Cherokee Tribe of Alabama
Wayne Rasco, Chief
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Cherokee Tribe of Northeast Alabama
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Machis Lower Creek Indian Tribe
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Star Clan of Muscogee Creeks
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Cherokees of Southeast Alabama
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MOWA Band of Choctaw Indians
Wilford Taylor, Chief
1080 Red Fox Road
Mount Vernon, AL 36560
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