

ANTHROPOLOGY

Chairman: GEORG K. NEUMANN, Indiana University
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ABSTRACTS

Population Statistics Bearing on a Fort Ancient-Shawnee Linkage.
GEORG K. NEUMANN, Indiana University.—As early as 1920, E. A. Hooton and C. C. Willoughby identified the Fort Ancient culture as Algonquian. Later, in 1943, James B. Griffin reaffirmed an Algonquian identification, but expressed his doubts that any specific historic tribe or tribes could be associated with the Fort Ancient manifestation as an Aspect.

A careful comparison of (1) Griffin's historic reconstruction of outside influences on his various archaeological foci within this aspect with (2) the evidence from skeletal material, and (3) with historical data on the movements of the Shawnee bands, lends strong support to the assumption that the Fort Ancient Aspect can be linked with the Shawnee as a tribal entity with a reasonable degree of certainty. This is strengthened by relating the Clover Focus sites in the Monongahela area to Fort Ancient and possibly Shawnee. In each of the three areas—southwestern Ohio, northern Kentucky, and southwestern Pennsylvania—which Shawnees are known to have occupied, historic trade goods have been found in association with artifacts of this culture.

Finally, a population estimate from the number of sites, the number of individuals found in associated cemeteries, and an estimate of the span of time these particular sites were occupied, come very close to the population figures given for the historic Shawnee tribe.

The Racial Significance of an Anomaly Occurring on the Atlas.
LOUANNA PETTAY, Indiana University.—A fairly common, non-pathological anomaly occurring on the first cervical vertebrae is the formation of a bar of bone on the posterior arch of the vertebrae. This bony bar bridges the groove for the vertebral artery converting the groove into a foramen. An examination of American Indian skeletal material revealed that in a sample of 111 individuals partial bridging occurred in 18 cases and complete bridging in 20 cases. A comparison of these findings with the results of similar studies conducted on Caucasoid and Negroid material showed no statistically significant differences in the frequency of occurrence of this trait. Consequently, it is assumed that the frequency with which this variation occurs is not influenced by racial affiliation.

Notes on Ceramic Material from Turpin Site, Hamilton Co., Ohio.
EDWARD V. McMICHAEL, Indiana University.—From 1946 through 1949, the Cincinnati Museum of Natural History excavated Turpin Site,

located on the Little Miami River near its mouth, just east of Cincinnati. The present study is based on an examination of 15,000 potsherds now stored at Angel Mounds State Memorial.

Two discrete components are represented at the site. The earlier one is late Middle Woodland and the more recent is Fort Ancient. The former is the type site of the Newtown Focus, while the latter is included in the Madisonville Focus.

Ceramically, two major wares, Newtown and Madisonville, are present, representing each component. The Newtown ware is distinguished by crushed rock (including limestone) aplastic, angular shoulders, lack of decoration, and unmodified flat lips. The great majority of sherds have cord-marked surfaces, and the remainder are smoothed over cord-marked. The Fort Ancient, Madisonville ware is crushed shell-tempered, dominantly of smooth surface, though cord-marking occurs in considerable quantities, and often decorated on the smooth neck area of vessels. Decoration, which is restricted to the neck and rim area, consists of trailing and punctuation, with the dominant motif being the curvilinear guilloche. The lips of vessels are usually rounded and have folded over rim strips.

Ceramic seriation of the two wares tends to indicate a development from Newtown to Fort Ancient, but other evidence points to a discontinuity between them. Probably the Newtown people left Turpin Site, and modified by Mississippian influence, later returned to the site to contribute the Fort Ancient component.

Music and Values in Some North American Indian Cultures. GEORGE HERZOG, Indiana University.—A connection between the music and the values of a society cannot be traced too easily. In a cultivated, art-music tradition like that of the Western world, very much music is instrumental; it has not text connected with it. It is "abstract" as a rule and does not communicate simply and directly, as does language. In so-called preliterate groups, also in folk societies, the bulk of music is usually vocal; there is text, but its relation to the music and also to cultural background is subtle and intricate—often submerged below an ostensibly simple set of references to cultural factors. Moreover, a preliterate society is rarely articulate in terms of music theory, including esthetic matters; it rarely separates consciously esthetic and "functional" features in music or art; and it does not tend to have an articulated or well-systematized theory of society and its values either.

Nevertheless it is possible to sketch some interesting phenomena in this area; examples are chosen from some North American Indian cultures, with demonstration of music recordings.