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THE
WISCONSIN
ARCHEOLOGIST

VOLUME 14

1915



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WISCONSIN ARCHEOLOGICAL SOCIETY
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Vol. 14

April, 1915

No. 1

THE WISCONSIN ARCHEOLOGIST

Fond du Lac County Antiquities
Wisconsin Indian Medals



PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and
preservation of Wisconsin antiquities.

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Washington Indian Medal
Jos. Ringeisen Collection

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society

Vol. 14

MADISON, WIS., APRIL, 1915

No. 1

FOND DU LAC COUNTY ANTIQUITIES

William A. Titus

In offering this report for publication the writer desires it to be understood that it is not in any sense a complete survey of the aboriginal remains in Fond du Lac county, but a description of the groups of Indian earthworks and sites which he was able to map and describe within the limited time given to the work during the season of 1914. He hopes later to be able to describe additional Fond du Lac county antiquities in a final report.

Previous contributions to the record of the location and character of the Indian remains in this county were made by Dr. Alphonse Gerend, of Cato; Mr. George M. Brugger, of Fond du Lac; Rev. Leopold E. Drexel, of Fox Lake; Mr. Charles E. Brown, of Madison, and Mr. B. W. Davis, of Waupun. To these and to several other gentlemen, who have furnished information of a helpful nature, full credit is given in the following pages.

Because of its location around the southern end of Lake Winnebago, the present Fond du Lac county was a field of great activity among the prehistoric tribes of Wisconsin. The lake together with the Upper and Lower Fox rivers and numerous smaller streams, opened up to primitive navigation and commerce a vast area, all of which was occupied by the aborigines at one time or another, and by different tribes at different periods.

In historic time the principal Indian villages in the county were at Calumet, Taycheedah, and Fond du Lac. The Menominee village at Calumet is mentioned by Samuel A. Storrow, who with Tomah, the noted Menominee chief as a guide, visited it on September 25, 1817. It was called Calumet and was "situated on the edge of a prairie" bordering on Lake Winnebago. Its inhabitants numbered about 150. On the prairie about the village were evidences of the former cultivation of the soil, probably of plots of corn hills and garden beds. Storrow distributed a quantity of tobacco, vermilion, salt, thread and needles among the Indians. Before taking his departure he smoked the pipe with some of the principal men in one of the wigwams and partook of a part of a large kettle of wild rice. He was not favorably impressed with the Indians because of their lack of industry and the filthy condition of the village. (W. H. Colls., v. 6, pp. 170-173.) Samuel Stambaugh mentions that Little Wave was in 1831 the chief of the large Menominee village at Calumet. He states that this chief was one of the signers of the treaty made at Washington, in that year. (W. H. Colls., v. 15, p. 420.)

By Augustin Grignon we are informed that the chief of the Winnebago village located at Taycheedah, was Sar-ro-chau, whom he praises as "one of the best of Indians." The village bore his name. Sar-ro-chau was with Colonel McKay in the British attack on Prairie du Chien, in 1814. After his death his son, The Smoker, became the chief of the village (W. H. Colls., v. 3, p. 251). The Smoker, or Tahnicksieka, served as a guide under Pierre Paquette, the Portage trader, in the Black Hawk war in 1832. (W. H. Colls., v. 13, p. 453.)

The Winnebagos appear to have had two villages at Fond du Lac in the days of the traders, one on the East branch of the Fond du Lac river, near where the malt house now stands, and one on the West branch, just below where Forest avenue now crosses that stream. Vague mention is made of a third Indian village on the high bank of the West branch between what is now Superior street and the river, and near the west end of Tompkins street. It is known that at some remote period there was an Indian cemetery on the present Grove street, near the city limits,

and bones as well as implements of stone and copper, are frequently brought to the surface in the cultivating of the land.

While on their way to the Four Lakes region in 1829, Morgan L. Martin, James D. Doty, Alex Grignon and Wistweaw, their Menominee guide, passed over the present site of Fond du Lac, where they found a Winnebago village. Martin says of it: "we crossed the river without visiting the savages, for whose company we were not over anxious. Wistweaw, however, was sent back there to engage a guide to pilot us to the Four Lake country." (W. H. Colls., v. 11, p. 400.)

Augustin Grignon states that in 1788, a trader named Ace, had a trading post "about a mile and a half up Fond du Lac river." He was murdered by some Winnebago Indians of White Dog's Rock river band. His wife and children were rescued by friendly chiefs of the neighboring Indian village, at Taycheedah. (W. H. Colls., v. 3, pp. 263-264.)

The aboriginal inhabitants of Fond du Lac county were skilled in the art of making implements of stone and copper. Specimens of these collected from the graves, mounds and village sites are preserved in the State Historical Museum, at Madison; in the Milwaukee Public Museum and in the Logan Museum, at Beloit. In the American Museum of Natural History, in New York, there are a small number of copper needles, spearpoints, knives and chisels, a brass bracelet and stone pipe, collected chiefly at Eden, Dundee and Rush lake. The best local collection is that of Mr. George M. Brugger, of Fond du Lac, which contains many specimens of unique interest. Some of his specimens are illustrated in this publication, and others have been figured in previous numbers of the Wisconsin Archeologist. Dr. Alphonse Gerend, of Cato, has in his cabinet some interesting materials collected by himself in this county. An interesting collection formerly owned by Mr. L. M. Wyatt, of Fond du Lac, was destroyed by fire.

Pottery fragments are plentiful in the vicinity of old village sites, and their hardness and decoration would indicate that the natives had acquired a fair degree of skill in the potter's art. But few specimens of pottery have been found in an unbroken condition in this locality. Wooden

implements were undoubtedly most frequently employed for agricultural purposes. These have long since decayed and disappeared.

Passing from the minor to the major antiquities, we find numerous groups of mounds as well as village sites and garden beds. These are usually found along well defined routes of travel, either trails, waterways, or portages between the waterways. One such aboriginal highway led from Goutermout's bay in the town of Taycheedah to the headwaters of the Sheboygan river. The largest group of mounds and garden beds along this old trail is located just west of the village of St. Cloud, in the town of Marshfield, on the banks of the Sheboygan river. This group will be described in detail later. Another Indian waterway was up the East Branch of the Fond du Lac river, across a portage of about two miles in the town of Lamartine, and thence down the Rock river. Indian remains are also found along the several branches of the Milwaukee river, in the southeastern part of Fond du Lac county.

The mounds or earthworks found in the Lake Winnebago region are of three kinds; effigy, linear and circular or oval burial mounds. A fourth class, possibly, are the composite "dumb-bell" shaped mounds, examples of which were found by the writer in a group in Taycheedah township, in August, 1914. These mounds, which have not been previously reported, will be described in detail.

The effigy mounds were seldom if ever used for burial purposes. They are now generally believed to have been totems or monuments to mark the rallying places of the different tribes, or more likely of the different clans of a tribe. Thus constructed of earth, we find the effigy of the bear, of the panther, of the turtle, and many other animals, including birds. It is quite common to find effigy and burial mounds in the same group. This is as we might expect. When the members of a certain clan died, it was natural for them to be buried near their clan effigy.

The theory of the construction of the circular or oblong burial mound, that the first and oldest burial was in a comparatively low and small mound and that the later burials were intrusive, that is they were successively placed on top of the former ones and new layers of earth added, is substantiated to some degree by cultivation of the mounds of

the Long lake and Round lake groups, in the township of Osceola, in the eastern part of the county. The earlier plowings brought up bones from near the surface which were fairly well preserved. As the mounds were gradually lowered by cultivation other skeletal remains were brought to the surface, but in a poorer state of preservation. Even now, with these mounds almost leveled, fragments of bones are occasionally turned up by the plow. This theory of mound construction has been conclusively proven in other localities by careful excavations of large mounds, these showing the successive burials and layers of earth in section.

We will now consider the various groups of mounds that have come under the observation of the writer during the season's work. In most cases, he was accompanied in his investigations by Donald Scheib, a senior student of the Fond du Lac High School, who rendered valuable assistance.

The town of Taycheedah lying northeast of Fond du Lac, on the shores of Lake Winnebago, easily leads all the other townships of the county in the number and extent of its aboriginal earthworks, and it was here that we began our investigations. Extending from the present village of Taycheedah northward along the lake shore are a succession of village sites, evidenced by the presence of hearth stones, pottery fragments, flint arrow points and flakes and other remains. On some of these Indian sites, villages continued to exist down to early historic times. Most of this land is now under cultivation and evidences of corn fields and garden beds where such existed have long since been effaced. The numerous groups of burial mounds are found some distance back from the lake shore and on higher ground, where they commanded a view that gave to the man of the forest the protection of a wide outlook and a beauty of landscape unsurpassed in the Northwest. To these worshippers of Nature, this latter was of no small consideration.

EARTHWORKS AND SITES IN TAYCHEEDAH TOWNSHIP

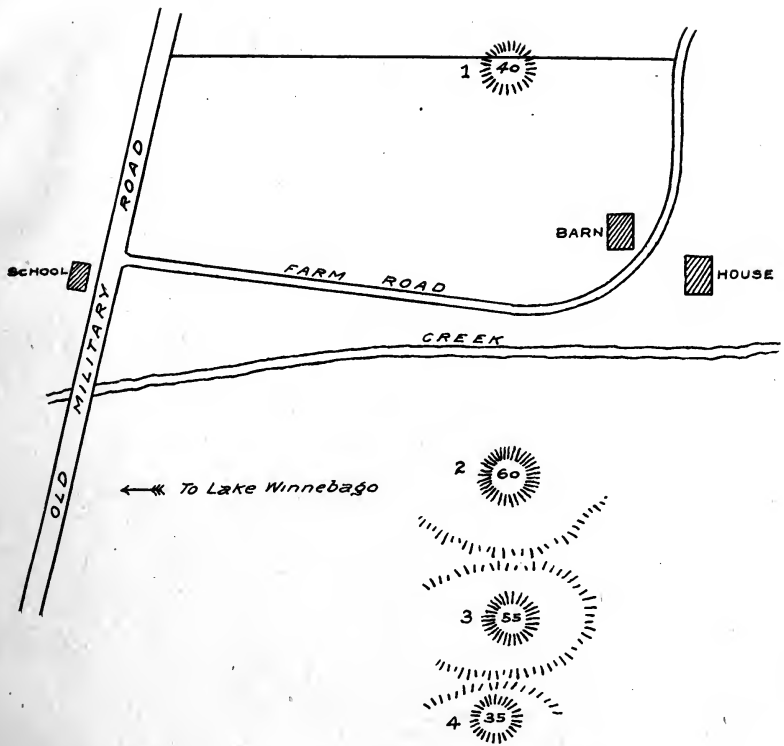
ZIMMERMAN GROUP

Plate 1

This group of mounds is located in an orchard on the old Ballou farm now owned by C. Zimmerman, in the N.E. quarter of Section of 20, and consists at the present time of three conical mounds. Neighborhood tradition says that formerly there were more mounds in this group. If so, the others have been leveled by cultivation for no trace of them now remains. The large mounds, No. 2 and No. 3, are located on the tops of natural hillocks, and have been badly mutilated by relic hunters. No. 4 is a much smaller mound and is located in a sloping field below the other two mounds. A human skeleton was removed from this mound a few years ago. The largest mound is 60 feet, the next 55 feet, and the smallest, 35 feet in diameter. Mounds 2, 3 and 4 lie in a straight line approximately parallel to and about 325 feet distant from the old Military road.

Between the mounds and the Zimmerman house is a creek which flows in a general westward direction to Lake Winnebago.

This group of mounds was visited and reported on to the Wisconsin Archeological Society by Charles E. Brown and Rev. Leopold E. Drexel, on November 23, 1907. A short distance northwest of the barn on the Zimmerman place they found another conical mound measuring 40 feet in diameter. It was situated on the edge of a field and was crossed by an east and west farm fence.



Zimmerman Group
Plate 1

BRIGGS GROUP

Fig. 1

This group of conical mounds of which three are dimly visible, is situated in a cultivated field on the J. W. Briggs farm in the S. E. quarter of Section 17. Its existence was reported to the Society by Mr. George M. Brugger, on Nov-

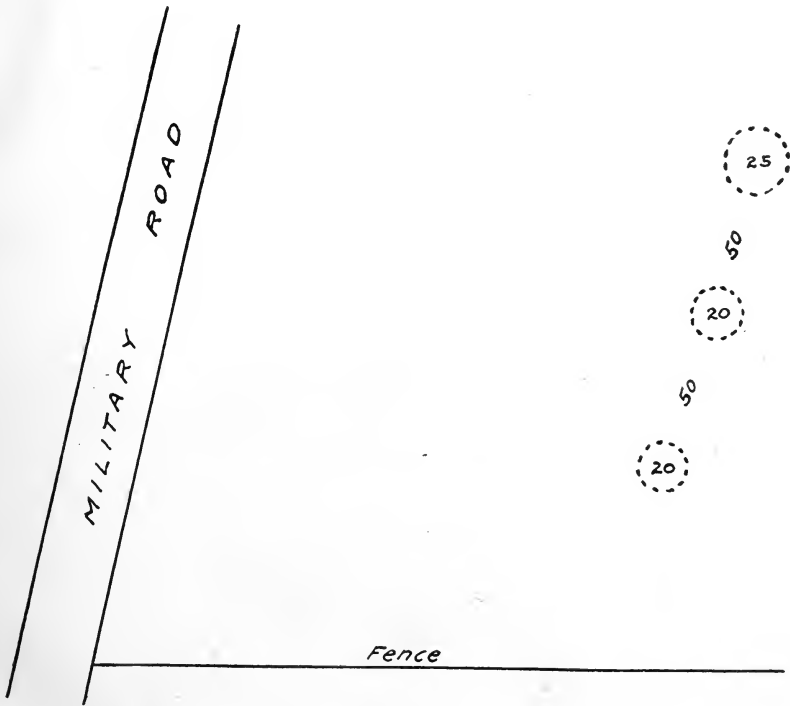


Fig. 1

ember 24, 1907. These mounds are all so nearly effaced by long cultivation of the land that it is now impossible to obtain accurate measurements of them. The largest mound appears to have been about 25 and the others each about 20 feet in diameter. The three mounds are separated from each other by distances of about 50 feet.

FISCHER GROUP

Fig. 2

A group of four conical mounds, also nearly obliterated by cultivation, is located on the farm of Ed. Fischer, in the S. E. quarter of Section 9. Because of their condition no accurate measurements of these mounds could be taken. The

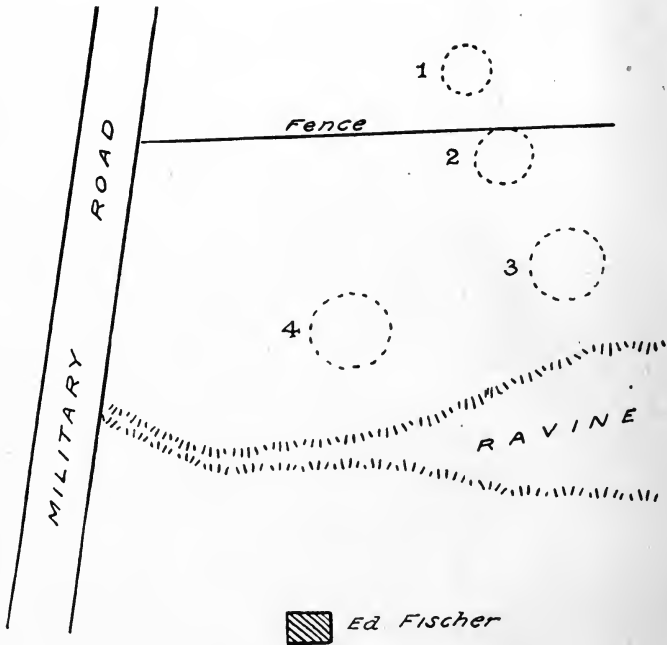


Fig. 2

mounds are located a short distance north of the Fischer house, on the north side of a ravine and are quite closely grouped. Mr. Fischer states that No. 3 yielded a necklace of copper beads and some other relics when explored a number of years ago.

CLAPHAM GROUP

Fig. 3

On the old Clapham farm, in the N. W. quarter of Section 29, is a mound group which consists of one well preserved oval mound cut in two parts by the fence along the Military road, and two almost obliterated conical mounds in the adjacent cultivated field. The mound by the roadside is a fine example

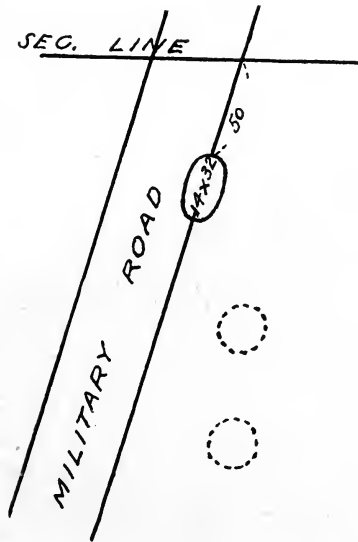


Fig. 3

of the oval mound, and is rather high as compared with its lateral dimensions. Its diameters are 14 and 32 feet. It is 4 feet high. This mound has not been mulilated by relic hunters, and favorably situated as it is by the roadside, it could easily be cleared of the grapevine and weeds and a descriptive marker placed on it. It is situated within 50 feet of the east and west section line. The two conical mounds lie a few feet south of it.

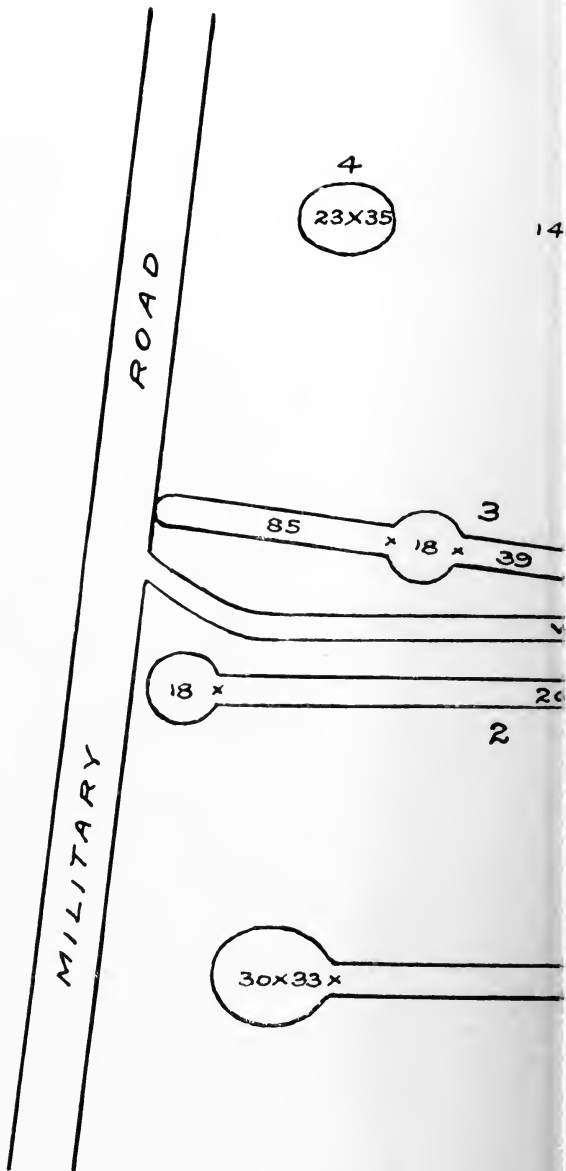
"DUMB-BELL" GROUP

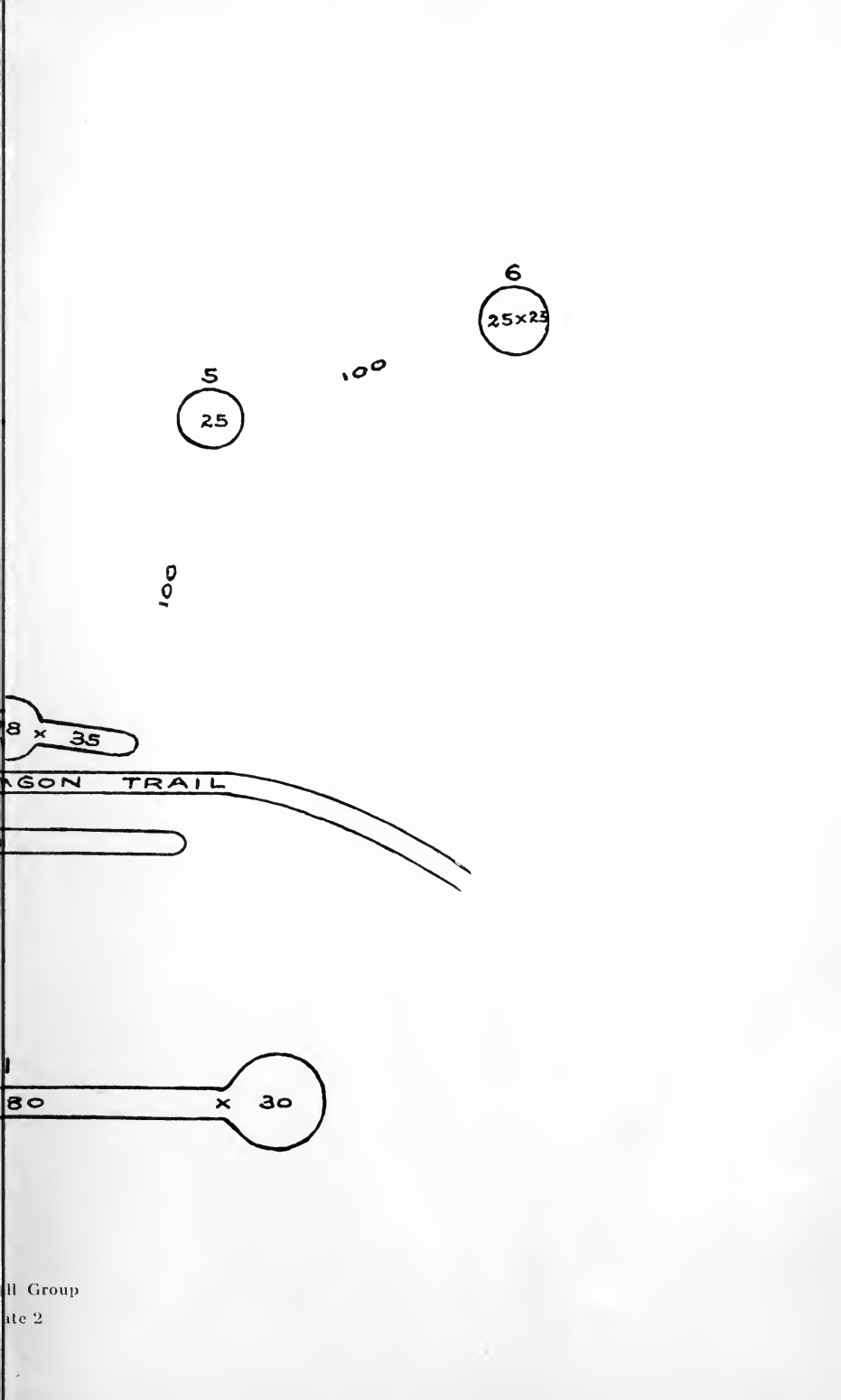
Plate 2

By far the most unique and interesting group of mounds observed by the writer in the town of Taycheedah is located in a thickly wooded area on land recently purchased by E. Roeder, in the N. W. quarter of Section 16. It was quite by accident that we located these interesting earthworks, and so far as can be learned, their presence has never before been reported to the state society. They are easily accessible to visitors as the three "dumb-bell" shaped mounds reach to within a few feet of the Military road. Reference to the accompanying plate will show that the group consists of examples of two distinct classes of earthworks, three of the mounds being ordinary conical burial mounds, while the other three are composite mounds, one in particular resembling in outline the ordinary dumb-bell.

No. 1, which is farthest south, begins with an oval mound near the Military road, which is 30 x 33 feet and 3 feet high. Connected with this and extending from it due eastward, is an embankment 180 feet long, 8 feet wide and $2\frac{1}{2}$ feet high, and joined to the extreme eastern end of which connecting ridge is a circular mound 30 feet in diameter and 3 feet high. Dr. W. G. McLachlan has reported a linear mound of this type from the Lake Waubesa region, in Dane county (Wis. Archeo., v. 12, No. 4), and A. B. Stout and H. L. Skavlem have located a number of examples at Lake Koshkonong (Wis. Archeo., v. 7, No. 2). It also occurs in a few other localities in the state.

Ninety feet due north of the last mentioned earthwork and parallel to it, is a similar aboriginal monument, No. 2. Again we have a mound, this time circular, near the Military road, with an embankment 6 feet wide and $2\frac{1}{2}$ feet high, connected with it, and extending due east 200 feet, but without any oblong or circular mound at its eastern terminus. The mound at the west extremity of this embankment is 18 feet in diameter and $2\frac{1}{2}$ feet high. Dr. Lapham found this type of mound at Racine (Antiquities of Wisconsin), and Stout and Skavlem have found several examples at Lake Koshkonong.





6
25x25

5
25

100

100

8 x 35

DRAGON TRAIL

80 x 30

Just north of earthwork No. 2, a wagon trail cuts through the brush in an easterly direction. Along the north side of this trail is earthwork No. 3. The west end of this structure reaches the Military road. It is possible that a mound or enlargement formerly existed at the west end of this embankment, but if so, it was leveled to make way for the road when the country was first settled. At the present time, beginning at the roadside, an embankment 8 feet wide and $2\frac{1}{2}$ feet high extends E. S. E. 85 feet where it connects with a circular mound 18 feet in diameter and 3 feet high. From the opposite side of this circular mound, the embankment continues in the same direction for 39 feet where it joins another circular mound of exactly the same dimensions as the last. Again from the opposite side of this mound the embankment continues in the same direction for 35 feet, gradually becoming lower until it disappears. Lapham has described this type of mound from Horicon and from the Wisconsin river region, in Sauk county (Antiquities of Wisconsin). A. B. Stout and H. L. Skavlem have found it at Lake Koshkonong. It occurs also in a few other localities in Wisconsin.

About 25 feet east of the Military road and 90 feet north of earthwork No. 3, is an oblong burial mound with diameters of 23 x 35 feet and $2\frac{1}{2}$ feet, high designated in the plate as No. 4. Due east from this mound 140 feet, is a circular burial mound, No. 5, 25 feet in diameter and $2\frac{1}{2}$ feet high. One hundred feet E. N. E. from No. 5 is still another circular mound, No. 6. This last mound is also 25 feet in diameter and $2\frac{1}{2}$ feet high.

This group of earthworks is decidedly unique and it is a matter of regret to the author that Mr. Roeder intends to clear this tract of land during the coming winter and plow it in the spring of 1915, which will forever obliterate these interesting ancient Indian memorials. Two acres of land or less reserved from cultivation would preserve these three very uncommon mound types, and their accessibility to the public would make the reservation the more valuable.

PEEBLES GROUP

Plate 3

On November 23, 1907, Mr. Charles E. Brown and Rev. Leopold E. Drexel located and platted a group of mounds located near Peebles, on the ledge just above the stone crushing plant and quarry belonging to the C. & N. W. Ry. Co. Reference to Mr. Brown's plat of that time shows one panther effigy and two short linear or oblong mounds in the group. Diligent search for these mounds by the writer and his assistant on three different occasions in 1914, failed to discover them. Much work has been done in this quarry since 1907, when the mounds were first seen by Messrs. Brown and Drexel, and the earth strippings from the top have been hauled back and deposited, making it very probable that the mounds are now buried under this waste.

According to Mr. Brown's plat the panther effigy measured 90 feet in length. The two linear mounds, located within a short distance of the effigy, were each 60 feet long and 25 feet wide. All of the mounds were about 2 feet high at their highest portions. All were within a short distance of the quarry edge. In their rear was a strip of woodland.

GRAVEL PIT BURIALS

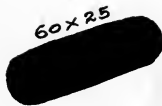
In the summer of 1914, Donald Scheib uncovered a skeleton in a gravel pit on the farm of Math. Michels, in Section 20, Taycheedah township. Only a small portion of the skull showed in the perpendicular side of the pit, nine feet below the surface. By digging carefully around the skeleton before attempting to remove it, the position of the remains was easily and accurately determined. The body had been laid on its side and flexed when buried, that is the knees had been drawn up against the body and the lower part of the legs drawn back against the thighs. Just above the skeleton was a layer of clay four inches thick which seemed to have been burned until it was almost as hard as brick. The larger bones all crumbled at the touch, only the teeth and the phalanges of the fingers and toes remaining in good condition. No implements of any kind were found with this burial. It is unique to find a skeleton nine feet below the surface, but this apparently deep burial may be explained



Top of Quarry Ledge

Pebbles Group

Plate 3





by a possibility that strippings from the gravel pit were deposited above the grave in the early days of the settlement.

In the collection of Mr. George M. Brugger, at Fond du Lac, are several large sea shells which were obtained from burial sites in this township. One was found in August 1909 in the digging of the basement of a house on the Math. Michels place. It lay near the remains of some twelve Indian skeletons. These were buried at a depth of about $2\frac{1}{2}$ feet "and laid in every direction, some face up, and others face down, and in one place there must have been at least four in one hole, and the skeletons laid as if they had been doubled up when buried."

This shell, a specimen of the helmet shell (*Cassis sp.*) measures $11\frac{3}{4}$ inches in length. Its width across its widest portion is 9 inches.

The other shell, a specimen of *Fulgur perversus* was found in 1909 on the Landolff farm, in section 20, at a distance of about one half mile southwest of the Michels place. It was found on the surface of a knoll from which it was probably heaved by the frost. An oval hole has been cut through the side of this shell.

Mr. Brugger is also the owner of an engraved shell gorget, which was found near the school house, in the N. W. quarter of the N. E. quarter of Section 20. It is made from a portion cut from the side of a large sea shell. Its length is $2\frac{1}{4}$ inches and its greatest width $5\frac{1}{4}$ inches. Near its upper edge are two small perforations. All of these specimens are described and figured in the Wisconsin Archeologist (v. 12, No. 2). Mr. Brugger states that another large shell was found on land owned by a Mrs. Brush, in the southern part of Section 29, or on Section 32. It was found in a crevice in the limestone rock at a depth of about 4 feet beneath the surface of the soil.

MISCELLANEOUS ANTIQUITIES

An Indian camp and workshop site was reported by Mr. Charles E. Brown, in 1907, as existing on the Wm. Waldschmidt farm in Section 3, about a mile west of Eggersville in the town of Taycheedah. Fragments of pottery and flint flakes and fragments left by the Redmen are plentiful at this place.

Conical mounds were reported to Messrs. Brown and Drexel, in 1907, as located on the White and Duffy farms, in the N. E. quarter of the S. W. quarter of Section 29, the line fence between the two farms cutting one mound in two. The writer has not seen this group.

In 1901, indications of a village site and traces of an old portage which extended over the ledge from the lake by a winding trail to the headwaters of the Sheboygan river were said to be visible at Goutermouts bay on what is now the Michels farm. This was reported by Dr. Alphonse Gerend, in 1901. Shell and refuse heaps are said to have formerly existed here, on the lake shore.

EMPIRE TOWNSHIP.

ACADEMY HILL MOUND

On the Zoellner farm in the N. W. quarter of the S. W. quarter of Section 8, beside the Division street road, near the top of the high hill at St. Mary's Springs Academy, is a single panther effigy. The tail of the figuré has been cut away in making excavations for the roadway, but the remaining portion (the body) is 65 feet long and 25 feet wide at its widest part. This location is picturesque beyond description. Lake Winnebago, like an immense sheet of silver, spreads away to the right, while the city of Fond du Lac, three miles distant and hundreds of feet below, with the fertile prairies surrounding it on every side, can be seen in detail. Except for the city, the fenced fields and the roads, it is not probable that the scene to-day differs greatly from that which greeted the eye of the savage a century or more ago. Beautiful now, it must have been even more enchanting then, when the wild flowers covered the prairies like a many-hued carpet.



Grooved Stone Axes
C. M. Brugger Collection
Plate 4

LEONARD MILL GROUP

Fig. 4

This group of three mounds is on the Leonard farm, in the N. E. quarter of the N. E. quarter of Section 18. The mounds lie 700 feet east and slightly north of the mill pond, and were so badly mutilated by relic hunters years ago, that it is now difficult to determine their exact character. The

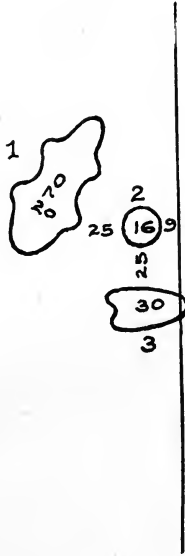


Fig. 4

larger mound (No. 1) is 70 feet long and has the appearance of an effigy, but where the projections occur on each side, a large hole has been dug in the middle between each pair of arms, and it is possible that these arms or projections are formed by the dirt that was thrown out of the excavations years ago, and has now become sodded over so that it has the same appearance as the rest of the mound.

No. 2 is circular in form, 16 feet in diameter and about 2 feet high. Mound No. 3 is somewhat heart-shaped and notched on the west end, but this mound was also excavated years ago, and its outlines may have been considerably altered at that time.

DE NEVEU MOUNDS

On the DeNeveu farm, in the N. E. quarter of Section 31, and due east from DeNeveu lake, there were formerly nine circular mounds, but they have now entirely disappeared. They were located on top of the ledge between the DeNeveu homestead and the school-house. Miss Emily DeNeveu pointed out to the writer, the site of their location, but no evidence of them now remains.

MARSHFIELD TOWNSHIP

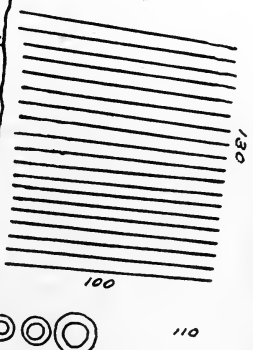
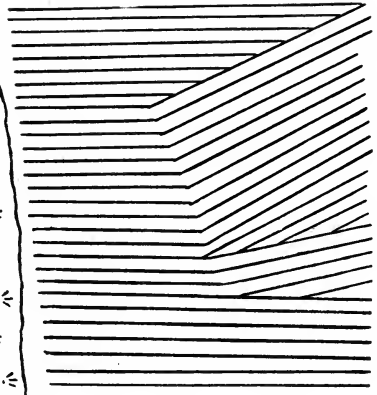
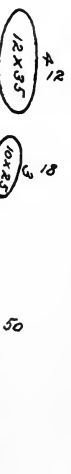
ST. CLOUD GROUP

Plate 5

Just west of the village of St. Cloud on the banks of the Sheboygan river, is an interesting group of Indian antiquities consisting of mounds, garden beds and cache pits. These cover a considerable area of land that has never been disturbed by cultivation, but has been used for years as a picnic ground. Dr. A. Gerend, who located this group in 1906, reports that he found evidence of a village site on the opposite side of the river, on the John Klinzing place, in the S. E. quarter of Section 26. This was not visited by the writer. There are in this group, six oval mounds and one effigy, three cache pits and two large garden bed areas, the sodded rows in the latter being as distinct as if they had been abandoned only a few years ago. Several of the mounds have been opened and a human skeleton is reported to have been taken from one of them. As a whole, the earthworks of this group are well preserved. This site is located on the convex and northern side of a sharp bend in the Sheboygan river. A narrow strip of low marshy land lies between the bank of the river and the higher land on which the earthworks are built.

The six oval burial mounds of this group are ordinary examples of their class and do not demand special description. Their dimensions are shown in Plate 5. No. 5 is an effigy of the familiar turtle form but lacking the long caudal appendage common to many examples. The three cache pits are located in the southeast corner of the area just above

LANE



Fence





high water level and differ considerably in size, the smallest one being nearest to the river.

The most striking feature of this group of evidences of aboriginal occupation is the large garden bed area, which is divided into two unequal patches or fields. The ridges or rows average about seven feet apart and are from 100 feet in length in the smaller field, to 150 feet in the larger area. In the smaller field, the rows are straight, while in the larger, they are for the most part broken. The Sheboygan river at this place was probably a much wider stream a century or more ago than it is at present and the marshy strip that now borders it was probably a part of the river bed at that time.

This group of earthworks is easily accessible to visitors, being only a few minutes walk from the St. Cloud station. There seems to be no immediate danger that these interesting early Indian memorials will be destroyed by cultivation. The site is in a wooded pasture.

OSCEOLA TOWNSHIP

LONG LAKE GROUP

Fig. 5

The existence of this group of mounds was first mentioned in the Western Historical Co's. History of Fond du Lac County, published in 1880. It is located in the S. E. quarter of Section 12. The writer uses the words "is located" rather guardedly, as very little evidence of these antiquities remains at the present time. The plow has leveled them year after year, and large quantities of bones have been brought to the surface. The mounds have now so nearly disappeared that no measurements of them can be given.

ROUND LAKE MOUND

Fig. 6

On the isthmus over which the wagon road passes between Round and Mud lakes, in the N. W. quarter of Section 27,

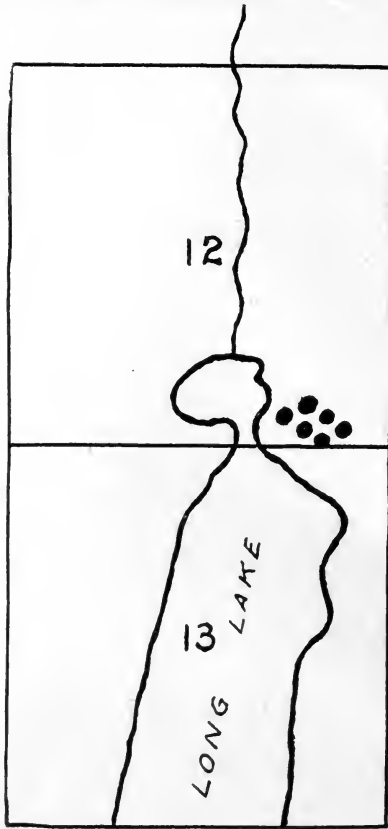


Fig. 5

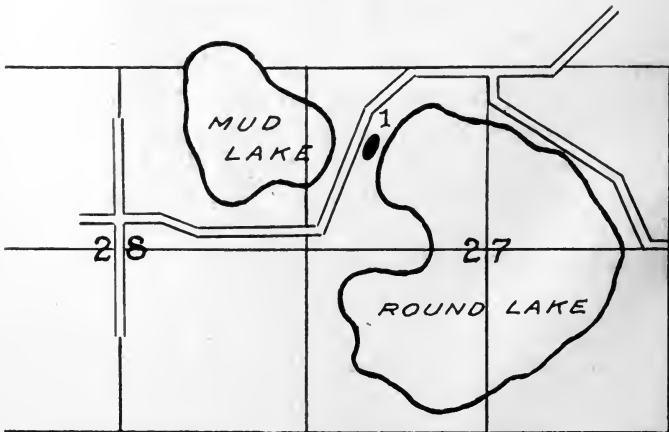


Fig. 6

there is a single large burial mound which was formerly four



Sheboygan River near St. Cloud

Mounds and Garden Beds are Located Among the Trees

Plate 6



feet high, but is now almost leveled by cultivation. Bones are still occasionally brought to the surface as the narrow strip is plowed and replowed. About one mile west of this mound, at the first cross-roads, is a gravel pit from which a human skeleton was recovered in the spring of 1914. Round lake is one of the strikingly beautiful lakes of which the eastern part of Fond du Lac county boasts, and it was probably a favorite camping place for the aborigines.

BYRON TOWNSHIP

BYRON GROUP

Plate 8

This group of six mounds, probably the most striking within the confines of Fond du Lac county, is located on land now owned by Louis Luedtke, in the S. E. quarter of the N. E. quarter of Section 36, in the extreme southeast corner of the town of Byron, and adjoining a much traveled public highway. Four of these mounds are in a pasture that has never been plowed, while the other two are in an adjoining cultivated field and have been more or less mutilated by the tilling of the soil.

This group was visited by the Messrs. Charles E. Brown and Rev. Leopold E. Drexel, under the guidance of Mr. George M. Brugger, of Fond du Lac, on November 24, 1907, and afterward reported by them to the Wisconsin Archeological Society. The illustration shown in Plate 8, is from the plat of the mounds prepared by these gentlemen. The property was then known as the F. Nye place.

The mounds are located but a short distance north of the source of the west branch of the Milwaukée river. Of the earthworks one is a conical burial mound, two are bird effigies, two panther effigies and one a tapering linear earthwork. One of the bird-shaped mounds is peculiar in possessing a broad fan-shaped tail and comparatively short wings. Bird effigies of similar form have been located in other southern Wisconsin groups. The other bird is of the ordinary form. The two panther effigies are peculiar among the great number of effigies of this form found in this state in having the paws of the animal distinctly outlined. The

larger of the two has a tail having the quite remarkable length of about 225 feet. The mounds in this group are separated from each other by only short distances.

Doubtless evidences of an aboriginal village site are to be found in the vicinity of this group. The Byron group is one of those significant evidences of the prehistoric Indian occupation of Wisconsin for the permanent preservation of which in the interest of history and education the state should make proper provision.

LAMARTINE TOWNSHIP

SEVEN MILE CREEK EFFIGY

This panther effigy is located on the farm of Fred. W. Smith, in the S. W. quarter of Section 26. It is solitary. If other mounds formerly existed in the adjoining cultivated field, they have been obliterated by long years of plowing and harrowing. The tail of this effigy formerly extended into the cultivated field, and this portion of it has thus been entirely leveled. The portion of the body and tail still remaining measures 60 feet in length. It is on high land sloping gently to a pond of considerable size that always contains water, while still lower and farther away, Seven Mile creek can be seen meandering through the valley.

CALUMET TOWNSHIP

BURIAL PLACES

Plate 9

According to information secured for the Wisconsin Archaeological Society by Dr. Gerend, a large number of Indian skeletons have been disinterred from the gravel hills south of Calumet Harbor and at Calumetville. With these burials a large number of stone and copper implements and a number of pottery vessels were found. The burial places at Calumetville he describes as shallow pits from 2 to 4 feet in diameter and depth. They are exposed by workmen digging in the gravel pits. When so exposed they are found to be



Long Lake
Plate 7

filled with black top soil in which are fragments of charcoal, ashes and human bones. In Plate 9, an illustration is given of one of these burial pits. The graves are indicated by the dark areas. These pits are frequently only a few feet apart.

A few years ago, 36 skeletons were unearthed within three days in a gravel pit belonging to Miss Barker. One skeleton had a copper necklace scattered around the bones of the neck. This is now in the collection of George Burg, together with a copper spear, a pottery pipe, a stone pipe, several pottery vessels, and other relics.

The above all accompanied pit burials. A small round hole or well two or three feet in diameter and from three to seven feet deep was dug and in this the flexed body was placed in a sitting posture. There was some evidence that fire had been used in these pits.

In Dr. Gerend's collection there is a pottery vessel which was obtained from a gravel pit on the Philip Ebling place, about one mile south of Calumet Harbor. It was broken when obtained but has been restored. This vessel is described in the Wisconsin Archeologist (v. 4, No. 1, p. 20). It has a "body of a globular shape, with a polished surface and undulate expanding rim. It is made of a black shell-tempered material, and is ornamented at the shoulder with a zigzag pattern of incised lines. It is 4 inches in height." The extreme diameter of the body is 6 inches. Another vessel from this same pit, in the Rudolph Kuehne collection, at Sheboygan, is described as of "lenticular, flask-like shape, surmounted by the head of an effigy, probably intended to represent a turtle. The opening of this vessel is circular, about 1½ inches in diameter, and is situated back of the head. There are incised ornamental lines along the border. The material is shell-tempered. The measurements are: height, 3 inches; diameter, 4¼ inches." (See Plate 10). Several pottery pipes and copper ornaments were found with burials in this pit.

Other gravel banks that have yielded skeletal remains and relics are those on the Seibert and the Peter Weinreis places.

LOEHR MOUNDS

On the Edward Loehr farm, in the S. W. quarter of the S. E. quarter of Section 26, just south of Calumet Harbor or Pipe Village, are two large conical burial mounds. Dr. Gerend gives their diameters as 40 and 53 feet. They are from 3 to 4 feet high. One is figured in the Wisconsin Archeologist (v. 8, No. 4, Pl. 1). In an adjacent field he reports an earthwork in the shape of a large semi-circle. He states that its walls are very distinct on the west and south sides, where they measure 12 feet across. The east side of the wall is less distinct. The space enclosed by this semi-circle is about 250 feet in diameter.

KALT MOUNDS

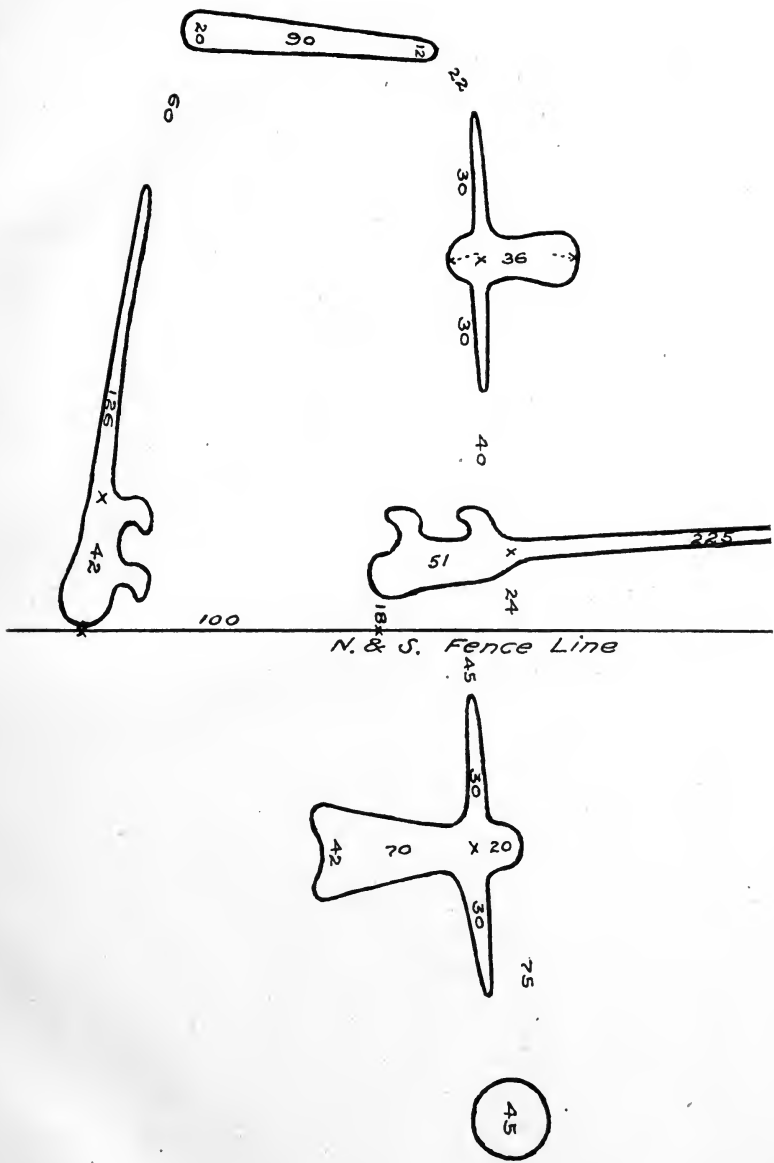
About one mile south of Calumet Harbor, on the property of Anton Kalt, and on the property of his neighbor on the opposite side of the lake shore road, Dr. Gerend located a series of seven circular mounds measuring from 18 to 48 feet in diameter and from $1\frac{1}{2}$ to 4 feet in height.

FOND DU LAC TOWNSHIP

There were formerly a number of mound groups in this township, but most of the land has been so long under cultivation that practically all of these have disappeared.

SPALDING MOUND

A circular burial mound was formerly located several hundred feet south of the west branch of the Fond du Lac river and about the same distance east of the Wisconsin Central Ry. tracks, in the block at the northwest corner of Superior and Tompkins streets. Its existence was reported to the state society by Edmund M. Spalding, a civil engineer, in 1905. This vicinity was occupied by a considerable Indian village a hundred years ago when the fur traders were spending the winters at the trading post in Fond du Lac.



Byron Group
Plate 8



DE NEVEU CREEK MOUND

A conical burial mound was reported by G. M. Brugger, in 1907, to exist on the west side of DeNeveu Creek, just east of the city limits of Fond du Lac, in the west half of Section 13. He states that there were indications of an Indian camp and workshop site at the same place.

FOND DU LAC VILLAGE

In 1829, there was a large Winnebago Indian village in the city of Fond du Lac, just below the Forest avenue bridge, on the west branch of the Fond du Lac river. It is mentioned by Morgan L. Martin, who passed by it on his way to Prairie du Chien (W. H. Colls., v. 11, p. 400).

Just when the Indians finally deserted this village is not definitely known, but in 1834, the government surveyors found it abandoned.

FOND DU LAC CACHE

On July 28, 1913, a cache or hoard of 21 copper implements was found by workmen engaged in excavating for a residence at the northeast corner of Hickory and Poplar streets, in the western part of the city of Fond du Lac. Sixteen spear-points and one awl were found together at a depth of $2\frac{1}{2}$ feet below the surface. About 8 inches below this deposit were found three copper pikes and a copper socket. The three pikes measure 11, $13\frac{1}{2}$ and $14\frac{3}{8}$ inches in length.

This remarkable hoard of copper implements was secured for the State Historical Museum, at Madison, by the writer. A full description of it written by himself, was printed in a recent issue of the Wisconsin Archeologist (v. 13, No. 2, Pl. 3).

FRIENDSHIP TOWNSHIP

CAMP SITES

An Indian camp or village site is located on both banks of a small creek which empties into Lake Winnebago on Lot 2, Section 16. From this site, which was reported on to the Society by Mr. George M. Brugger, in 1912, he has collected a number of stone celts, fragments of stone ornaments and ceremonials, potsherds, hammerstones and flint implements.

A similar site is reported by him as located on the A. Gensmer farm, on the shore of Lake Winnebago, in about the center of Section 28. A small stream known as "Anderson's" creek enters the lake at this place. Net weights, celts and flint implements have been collected here. The stones from old fireplaces and flint chips and fragments are scattered over this site.

In the next section to the south (33) there is a creek known as "Mosher's" creek. On both sides of its mouth evidences of a camp site have been found by Mr. Brugger. From this site he has collected a stone chisel, an axe and a number of flint arrow and spearpoints. The ground is covered in places with flint chips and potsherds.

WAUPUN TOWNSHIP

WEIR EFFIGY

Mr. B. W. Davis, of Waupun prepared for the Wisconsin Archeological Society (1914) a detail plat of a panther effigy which is located on the farm of James Weir, on the north bank of the Rock river, in Section 34.

This specimen, which is of the common form with a long straight tail, measures 144 feet in length. The width of the body at its front limb is 31 feet and at its rear limb, $32\frac{1}{2}$ feet. Its direction is south 29 degrees west.



Burials in Gravel Pit at Calumetville
Graves are Indicated by the Dark Areas

LOCATIONS NOT INVESTIGATED

The following mound groups and village sites have been reported by others as existing in Fond du Lac county, but have not as yet been mapped or fully described. The writer regrets that he was unable, for lack of time, to visit all these locations, as most if not all of them are worthy of careful study. It is hoped that this may be done in the near future.

Mounds on the east branch of the Milwaukee river, in Section 26, of the town of Auburn, near New Fane village.

Mounds on the Martin Van Dorstan farm, in the S. E. quarter of Section 10, town of Forest. Reported by Dr. A. Gerend, 1906.

Mounds on the bank of Wolf lake, adjoining the old hotel site in S. E. quarter of Section 10, town of Marshfield. Reported by Dr. A. Gerend, 1906.

Effigy mound and some smaller mounds on the road from St. Cloud to Calvary, located in the N. E. quarter of Section 34, town of Marshfield. Reported by Dr. A. Gerend, 1906.

Garden beds on the V. Brenner farm, in the S. E. quarter of Section 31, town of Marshfield. Reported by Dr. A. Gerend, in 1906.

Gravel pit burials in the S. E. quarter of Section 36, town of Marshfield. A large skeleton and a cache of large chipped flint spear heads were found in this gravel pit according to Dr. A. Gerend (1906).

In July, 1908, a skeleton was uncovered in the Huber gravel pit on the Division street road, about two miles east of Fond du Lac and just below the ledge. The workmen reported the skeleton as having been buried in a "sitting position" which probably means that the body was flexed and then placed in an upright position in a pit grave.

A group of mounds was reported by Dr. J. R. Barnett, in 1906, to exist east of Eldorado Mills. Some were effigies and some burial mounds, which were excavated. They were well known to the early settlers, but are now obliterated. One of the old Green Bay and Portage trails passed near this group of mounds.

The following sites of prehistoric activity are reported from the township of Ripon, in the northwestern part of Fond du Lac county:

Camp or village site near Silver creek, on the Clapp (West) farm, east of Ripon.

In the northern part of Ripon township, near Rush lake, there are a number of effigy mounds. These are mentioned in the Western Historical Co's. History of Fond du Lac County, published in 1880.

Group of burial mounds reported as located in Section 17, near the old village of Ceresco, in the town of Ripon. According to information obtained by Rev. S. T. Kidder for the Wisconsin Archeological Society, these have been obliterated. They were located a short distance north of the C. & N. W. Ry. track, on the line from Ripon to Dartford, northeast of the Ripon city limits.

A group of effigy mounds is reported to exist in Section 26, just west of Brandon in the township of Metomen. These are briefly described and figured by Rev. S. D. Peet (*Prehis. America*, v. 2, pp. 274-275).

REMARKS

Exhaustive archeological surface surveys of but a few Wisconsin counties have been made. In others where systematic field-work has been undertaken the existence of unrecorded mound groups, of camp and village sites, planting grounds and of other prehistoric or historic Indian remains, are constantly being reported. These have never been known beyond the confines of the agricultural communities in which they occur. Persons having a knowledge of the present or former location of such remains in parts of Fond du Lac county, which the author has not yet been able to reach, are requested to communicate such information as they may possess to the author, at Fond du Lac, or to the Secretary of the Wisconsin Archeological Society, at Madison.

Archeological studies should claim the interest of many of the youth now growing into manhood. There is no more inviting field for research open to intelligent young men than that which endeavors by means of careful investigation of surface and buried indications, to reconstruct the life history of primitive man.



Pottery Vessels from Gravel Pit near Calumet Harbor

Plate 10

Residents of Fond du Lac county, who have it in their power to assist, owe it to their fellow citizens to preserve and to protect some of the fine Indian earthworks and other ancient Indian monuments which occur within its boundaries. In other counties in the state this is now being done; individual owners, local organizations and communities co-operating in saving and marking such remains for the good of the present and future citizens of the commonwealth.

WISCONSIN INDIAN MEDALS

Charles E. Brown

The Spanish, French, British and American governments all coined medals for presentation to the Indians. These were given to the chiefs and leading warriors for the purpose of rewarding their service and securing or retaining their allegiance. They served to gratify the love of the savages for white man's finery and appealed to them as emblems of fealty or chieftainship. They appear to have been greatly valued by their Indian owners.

In the Handbook of American Indians, in Beauchamp's Metallic Ornaments of the New York Indians, and in a number of other works, descriptions and illustrations of numerous Indian medals are given.

The earlier Indian medals are for various reasons now quite rare. Chief among the causes for their disappearance there is mentioned the successive governments under which the Indians were then living. Each government caused a search to be made for and replaced with its own the medals issued by its predecessor. Undoubtedly not a few medals were purchased by the early silversmiths who converted the metal into other ornaments.

Elizabeth T. Baird in her Reminiscences of Early Days on Mackinac Island, mentions the silver ornaments worn by the Indian chiefs and says: "The Indians in their usual improvident manner, would, on their long journey to Canada, get out of provisions and gladly offer the silver ornaments received the previous year, in exchange for bread and potatoes; they never cared for meat. Purchasers of this silver were plentiful, and much of it afterwards found its way into the white man's melting pot." (W. H. Colls., XIV, pp. 18-19).

It is also certain that many medals were buried with their owners. In Wisconsin very few of these have yet been recovered.

Cardinal Richelieu is reported to have caused a medal to be struck for presentation to Canadian Indians in 1631. Mention is made of a French medal which was in the possession of a Caughnawaga chief, in 1670. In 1693, a medal was issued by the French in commemoration of the then reigning king of France. This proved so acceptable to the Indians that others bearing the busts of Louis XIV and Louis XV were afterwards coined. The first medals presented to the natives by the American colonies were issued under the Laws of Virginia, of March, 1661. These bore the bust of Charles XI of England. Medals bearing the busts of other British sovereigns were afterwards made both in England and the colonies. The first Indian medal struck by the United States was issued in 1780. One of the most interesting of the early United States medals is said to be that presented by Washington to the celebrated Seneca chief, Red Jacket, in 1792.

A pewter medal bearing a likeness of Washington was presented by the Government to the Indians participating in the treaty held at Fort Harmar, in Ohio, in 1789. Peace medals bearing likenesses of all of the succeeding presidents were afterwards issued and continue to be issued up to the present time.

The early missionaries and fur trading companies also issued medals to the Indians. Examples of these have been found in Indian graves and on Indian village sites.

WISCONSIN REFERENCES

The following are some of the references occurring in Wisconsin historical records of the presentation and wearing of medals by the Indians of the Old Northwest.

At a council held at Quebec, in 1742, with representatives of the Sioux, Sauk, Fox, Winnebago, Chippewa and Menominee tribes, the Marquis de Beauharnois, Governor General of New France, presented medals to the chiefs Pemoussa and Patchipac, and promised others to the Winnebago chiefs, Serotchon and Chelaouis. To the latter Indians he said:

"I am very sorry I have no more medals. Had I any I would have conferred that token of honor upon you because I am pleased with you. It will be done next year." In

Papers from the Canadian Archives, 1767-1814, mention of Indian medals is made.

In a letter addressed to Captain De Peyster, October 6, 1776, there occurs a mention of the sending of "two medals and a Gorget for chiefs." In a statement of an outfit commonly given to Indians the following occurs:

"To a Chief from the upper Country

1 pair of Arm bands

1 Medal with $2\frac{1}{2}$ yds. ribbon, if he has none

1 Gorget, with $2\frac{1}{2}$ yds. ribbon, if he has none

1 Chiefs Gun or Rifle, if they are in want of it, or ask it

$3\frac{1}{2}$ yds. fine cloth for a blanket, leggings and lap

$2\frac{1}{2}$ yds. linen for a shirt

1 knife

4 flints

1 gun worm

1 pair shoes

1 blanket of 3 points

1 laced hat

2 lbs. gunpowder

8 lbs. ball and shot

1 tomahawk

18 yds. ribbon

$\frac{1}{2}$ lb. vermilion

12 pair ear bobs

300 brooches

1 brass or tin kettle."

Elsewhere, under the heading of "Instructions for Distributing Indian Presents" mention is made of "a canoe which has been detained for the conveyance of medals, silverworks and flags." These were from Montreal and were intended for the Indians at Green Bay and the Mississippi. (W. H. Colls., XII, pp. 40, 102, 118, 120, and 123.)

In an account of the life of Robert Dickson, the British trader, in the same volume (p. 140) mention is made of "flags, one dozen large medals, with gorgets, and a few small ones" to be sent to St. Josephs. This bears the date of June 18, 1812. In November of that year, he was appointed agent to the Indians west of the Mississippi, being provided at Montreal with "six silk flags and five large medals with gorgets, to be given to the principal chief of each nation." (p. 143).

Gen. Cass mentions the dress of a Chippewa chief whom he saw at St. Marie, in 1820, as consisting of an "eagle's feather, bears grease, vermillion and indigo, red British military coat, with two enormous epaulettes, a large British silver medal, breech clout, leggings and moccasins." (W. H. Colls., v.)

Thomas L. McKenney, in his *Sketches of a Tour to the Lakes, 1827*, mentions an Indian as wearing a British medal (p. 313). Albert G. Ellis, in an account of the treaty at *Butte des Morts, in 1827*, says:

"It was at this treaty, that Oshkosh, the present head Chief of the Menominees, was first recognized. After the Council was open, Gov. Cass said: "We have observed for some time the Menominees to be in a bad situation as to their chiefs. There is no one we can talk to as the head of the nation. If anything should happen, we want some man, who has authority in the nation, that we can look to. You appear like a flock of geese, without a leader, some fly one way and some another. Tomorrow, at the opening of the Council, we shall appoint a principal chief of the Menominees. We shall make inquiry this afternoon, and try to select the proper man. We shall give him the medal, and expect the Menominees to respect him." (W. H. Colls., II, p. 430.)

Bishop Jackson Kemper speaks of Old Wing, an old chief, whom he saw at Mackinac, in 1834, as wearing a "round hat with a silver band, a large medal on his breast, etc." Big Wave, a Menominee chief, from Sturgeon Bay, whom he met at Green Bay, wore a "regimental coat and a large medal of Washington." (W. H. Colls., XIV, pp. 411-424.)

A portrait of Souigny, a prominent Menominee chief, in the State Historical Museum, painted by Samuel M. Brookes, shows this chief wearing two large silver medals.

In T. P. Wentworth's *Early Life Among the Indians*, an illustration is given of the Wisconsin Chippewa delegation which visited President Lincoln, in 1862. A number of the chiefs are shown wearing large silver medals.

MEDALS IN WISCONSIN COLLECTIONS

SPANISH MEDALS

1. This specimen was found at Prairie du Chien in an Indian grave, in 1864, and is now in the collection of the State Historical Museum, at Madison. According to the record accompanying it this interesting medal is "supposed to have been given to Huisconsin, a Sauk and Fox chief." It is said to be an example of the regular "service medals" awarded by Spain to members of her army.

Obverse, bust of king to left; legend, *Carolus III Rey de Espana e de las Indias*. Reverse, within a cactus wreath, *Por Merito*. Silver, size, $2\frac{1}{8}$ inches, with perforation for suspension. Weight, about 2 ounces.

This medal is much worn having the appearance of long use. The legend "Por Merito" is very indistinct.

BRITISH MEDALS

2. A British medal in the State Historical Museum, comes from Ontario county, New York. It was presented by the late Byron Andrews, of Evansville, Wisconsin.

1714. Brass. Obverse, bust of king to right, laureated, with flowing hair, in armor, draped; legend, *George, King of Great Britian*. Reverse, an Indian at right drawing his bow on a deer, standing at left on a hill, sun above, to right above tree one star, to left above Indian three stars. Size, $1\frac{9}{16}$ inches, with loop for suspension (broken). Weight, $\frac{1}{2}$ ounce.

Medals of this pattern are said to have been issued during the reigns of George I, and George II, in brass and copper, in sizes of $1\frac{1}{2}$ and $1\frac{7}{8}$ inches.

3. Another British medal was presented to the State Historical Museum by W. R. Durfee. It is said to have been presented to a Wisconsin chief by the British government.

1775. Silver. Obverse, bust of the king, to left, with hair curled, in armor, wearing ribbon of the Garter; legend, *Georgius III Dei Gratia*. Reverse, the royal arms with supporters; surmounted by crown and ribbon of the Garter; below ribbon with motto, *Dieu et Mon Droit*. Size, 3 inches, with small perforation for suspension. Weight, 4 ounces.

This style of Indian medal, it is stated, was presented to chiefs for meritorious service, possibly until replaced by those of 1814. (Handbook of Am. Indians, Pt. 1, p. 833).

4. An equally fine specimen of the foregoing medal is owned by a Madison lady. It was obtained from a Wisconsin Indian by her grandfather, Mr. F. A. Wright, of Oshkosh, who traded with the Indians in the region between his home and Lake Superior. It is of the same size as the other specimen. The silver loop for suspension is present. Weight, 3 ounces.

5. A second George III medal in the State Museum differs from the foregoing in being made of two disks of sheet silver placed back to back and bound along the edge with a narrow rim of the same metal. Size, 3 inches. Weight, $2\frac{1}{2}$ ounces. The designs on the obverse and reverse are the same as those on the other medal.

This medal has the following interesting history. During the Civil War, when it was thought that England might side with the Confederacy, our Indian agents were ordered to search for foreign medals among the tribes, demand their surrender and give American medals in their stead. This medal is one of several then obtained among the Wisconsin Menominee by Indian agent M. M. Davis. This particular medal is the one presented by Governor Frederick Haldimand, of Canada, to the Menominee chief, Chawanon (Shawano). It was presented to him at a general council held at Montreal, August 17, 1778, at which representatives of the Sioux, Sauk, Fox, Menominee, Winnebago, Ottawa, Pottawatomi and Chippewa tribes, were present. It is generally supposed that at this time the presentation of medals took place in consideration of the assistance rendered to the British by these tribes in the campaigns in Kentucky and Illinois and during the War of the Revolution. Governor Haldimand, commander in chief of the British forces in Canada, also gave a certificate with each medal conferred. The certificate of Chawanon, as Grand Chief of the Menominee, is preserved in the manuscript collections of the State Historical Society of Wisconsin. It is figured in Volume XVIII of the Wisconsin Historical Collections and also in the Fourteenth Annual Report of the American Bureau of Ethnology. This declaration appears in both English and French on the certificate:

“To Chawanon Grand Chief of the Folles Avoines:

In consideration of the fidelity, zeal and attachment, testified by *Chawanon, Grand Chief of the Folles Avoines* to

the King's Government, and by virtue of the power and authority in me vested, I do hereby confirm the said *Chawanon Grand Chief of the Folles Avoines* aforesaid having bestowed upon him the *Great Medal*, willing all and singular the Indians, Inhabitants thereof, to obey him as *Grand Chief*, and all Officers and others in his Majesty's Service to treat him accordingly. Given under my hand and Seal at Arms, at Montreal this *Seventeenth Day of August*, One thousand seven hundred and seventy *Eight* in the *Eighteenth Year* of the Reign of our Sovereign Lord George the Third, by the Grace of God of Great Britian, France and Ireland, King, Defender of the Faith and so Forth."

Fred Haldimand,

By his Excellency's command.

E. Foy.

This chief, whose name is also given as Chakachokama, "was known to the Creoles of Green Bay as 'The Old King'." Dr. W. J. Hoffman gives his Indian name as Tsheka tshake mau or Sheka itshokwe mau. According to Dr. R. G. Thwaites, his village was located "on the west side of the Fox river, just above Fort Howard," at Green Bay. "The name given in his certificate is the French form of Shawnee." He was the grandfather of the Chief Oshkosh. He died in 1821 while on a visit to Prairie du Chien. He was highly esteemed by the members of his tribe. (See W. H. Colls., III, p. 226; XVIII, p. 369-370; 14 Rep. Bu. Am. Ethno. p. 45; Handbook Am. Ind., p. 833.)

6. Another George III silver medal was presented to the state museum by the late Horace Beach, of Prairie du Chien. He purchased it from a Wisconsin Indian, in 1882. It is probable that it was buried in an Indian grave or elsewhere. Its surface is so badly corroded that only the general outline of the designs on its face can be distinguished. The design on its reverse differs from the two medals described in showing a central shield, crowned, instead of the British coat of arms. The encircling ribbon of the Garter is absent. Size, 27 inches. Weight, 2½ ounces.

AMERICAN MEDALS

7. At the treaty at Fort Harmar in Ohio, in 1789, the American government presented a medal to the Indians present. The tribes represented at this treaty were the Ottawa, Delaware, Huron, Sauk, Pottawattomie, and Chipewewa.

1789. Pewter. Obverse, bust of Washington, with full face, legend, *George Washington the Father of Our Country*. Reverse, at top, *Friendship*, with six stars on each side, at bottom, *The Pipe of Peace*; in inner circle, wreath enclosing clasped hands, 1789, and crossed wands. Size, $2\frac{7}{16}$ inches, milled edge. Weight, $2\frac{1}{2}$ ounces.

This specimen, now in the State Historical Museum, was obtained by Thomas R. Roddy from Fish Tail Lincoln, a Wisconsin Winnebago Indian ninety years of age, residing on the Winnebago reservation, in Nebraska. It became the property of the museum in 1911.

8. In the collection of Mr. Joseph Ringeisen, Jr., the well-known Milwaukee collector, there is a specimen of the Washington medal which was found by a Mr. Edward Jennings, at a place about three miles north of Aurora, Lawrence county, Missouri. An illustration of this medal appears as the frontispiece of this publication.

9. A John Quincy Adams medal in the State Historical Museum, was formerly in the N. H. Terens collection, at Mishicott, Wisconsin. It was obtained from an Indian grave in Charlton township, Kewaunee county.

1825. Silver. Obverse, bust of John Quincy Adams to right; legend, *John Quincy Adams President of the United States 1825*. Reverse, crossed calumet and tomahawk, clasped hands of white and Indian; legend, *Peace and Friendship*. Size, $2\frac{1}{2}$ inches. Weight, 3 ounces.

Medals of this style are said to have been coined for presentation to Indian chiefs during the administration of all of the presidents from Jefferson to until the administration of Millard Fillmore, in 1880, when the design on the reverse was entirely changed.

10. In the Milwaukee Public Museum there is a specimen of the Millard Fillmore Indian medal. It bears the date 1850. It is of the same metal, design, and size as the John

Quincy Adams medal, except that the design on the reverse side is different.

Reverse. An Indian in war costume and a pioneer in foreground, the latter leaning on a plow; to right a hill, in center background, a river and a sailing boat; to left, two cows beyond a farmhouse; American flag back of the figures; legend, *Labor, Virtue, Honor*; in exergue, J. Wilson.

This specimen was presented to the museum by Mr. Charles L. Mann of Milwaukee, in 1910.

Undoubtedly other Indian medals exist in collections and in private hands in Wisconsin. Members and friends of the state society are requested to inform the writer of such specimens in order that they may be examined and descriptions of them obtained.

ARCHEOLOGICAL NOTES

The annual meeting of the Wisconsin Archeological Society was held in the lecture room of the Milwaukee Public Museum, on Monday evening, March 15. Vice-president Dr. Orrin Thompson conducted the meeting. There were thirty members and a number of visitors in attendance. The annual reports of Treasurer Whitney, of Secretary Brown and of the State Survey Committee were received. Officers for the ensuing year were chosen. Their names appear at the beginning of this issue of the bulletin. A vote of thanks was extended to the retiring president and vice-presidents.

The program of the evening consisted of a talk on the subject of Indian corn by Mr. M. L. Wilson, of the University of Montana; a paper on "Wisconsin Indian Medals," by Secretary Brown, and a paper by Mr. H. P. Hamilton on "Copper Implements," read by Mr. Whitney. Mr. G. A. West exhibited a collection of potsherds from Cherokee village sites, near Tryon, North Carolina and explained their character and ornamentation. Mr. Skavlem gave an account of his experiences in conducting researches at Lake Ripley, Rock lake and elsewhere. At the close of the meeting, Mr. W. A. Phillips exhibited an interesting series of copper implements recently acquired by himself.

At a meeting of the Executive Board held earlier in the day, resolutions on the death of Rt. Rev. J. J. Fox, of Green Bay, a charter member of the Society, were adopted. Mr. Ben F. Faast, of Eau Claire, was elected to membership.

Annual members of the Society, recently elected by the Executive Board, are Mr. H. F. Franke, Milwaukee; Mr. Ben F. Faast, Eau Claire; Mr. Robert McFarlane, Waupun; Mr. A. M. May, Waukon, Iowa, and Mr. Ray S. Owen, Mr. Whitney N. Seymour, and Mr. Stewart Turneure, Madison.

The death at Chicago, on March 14, of Bishop J. J. Fox, of Green Bay, removes from the rolls of the Wisconsin Archeological Society one of its most devoted friends. Having been one of its charter members the good Bishop was personally acquainted with many of its members. He was well acquainted with many of the old Indian sites on the shores of Green Bay. Although at all times a very busy man, Bishop Fox never lost his active interest in the work of the state society.

The 1915 meeting of the American Association of Museums will be held at San Francisco, on July 6-8. The meetings will be held in rotation among the museums of that city, formal visits being made to Oakland, Berkeley, and other places. Information concerning this meeting may be obtained from Mr. Paul M. Rea, Secretary, Charleston, S. C.

Prof. F. G. Mueller, a member of the Society, conducts a summer camp for boys, which is located at Indianola, on the northwest shore of Lake Mendota, at Madison. This camp was established by its director nine seasons ago. Its location is charming and healthful and every facility is offered for an enjoyable and profitable summer's outing. There are five attractive and well furnished buildings, an athletic field, tennis courts, a fleet of launches, canoes and row boats and a fine bathing beach. The camp farm, which is located on the site of an early Winnebago village, comprises several hundred acres of woodland, pasture and cultivated fields. Special features on the camp program include a number of hikes, field instruction in local history and archeology, and trips to Devils lake and the Dells of the Wisconsin. The camp continues from June to October. The attractive 1915 camp catalogue has just appeared. Copies may be obtained by addressing the director at Camp Indianola, at Madison.

Mr. Ben F. Faast, of Eau Claire, is assisting the Society in its work by providing for the permanent preservation of a group of Indian mounds located on lands in which he is interested, on the shore of Potato lake, in Rusk county. With the help of other friends he is also endeavoring to create an interest in the preservation of a fine group of similar earthworks situated on the shore of Prairie lake, near Chetek, in Barron county. Mr. John S. Baker has promised the protection of several burial mounds located on his property on Bear lake, in the same county.

Mr. William H. Ellsworth, of Milwaukee, vice-president of the Wisconsin Archeological Society, has been honored by his appointment as a member of the board of trustees of the Milwaukee Public Museum.

The annual Joint Meeting of Wisconsin scientific societies was held in the Biology building of the University of Wisconsin, on April 1 and 2.

The participating organizations were the Wisconsin Academy of Sciences, Arts and Letters, the Wisconsin Archeological Society, Wisconsin Audubon Society, Wisconsin Mycological Society, Madison Mycological Society, and Wisconsin Natural History Society. For the Wisconsin Archeological Society papers were presented by Prof. L. B. Wolfenson, Dr. Louise Phelps Kellogg, Miss Ethel Rockwell, Mr. Charles E. Brown, Mr. W. A. Titus, and Mr. Ira M. Buell. The annual dinner was given at the University Club, on the evening of April 1. On this occasion, Prof. D. C. Munro, president of the Academy, delivered an address.

The January-February issue of the Archeological Bulletin contains articles on "Ancient Life in Southeastern Nebraska," by Samuel P. Hughes; "Waconda Spring," by G. J. Remsburg, and "Chipped Implements are Most Numerous," by J. N. McCue. Mr. W. L. Griffin of Somerset, Kentucky, is the present secretary-editor of the International Society of Archeologists.

Dr. Fred H. Sterns, of the Department of Anthropology, of the Peabody Museum, at Cambridge, Massachusetts, has published in the January-March issue of the American Anthropologist, a paper on "A Stratification

of Cultures in Eastern Nebraska. In this paper, which is illustrated with several figures, the author gives a description of some of the results of his last summer's investigations of rectangular lodge sites in that state. Among the materials found during their excavation were potsherds, animal bones, charred corn and gourd or squash seeds. Traces of contact with white people are entirely absent.

The report of the Anthropological Division of Canada for the year 1913 contains a brief account of the researches conducted by Dr. Paul Radin among the Chippewa Indians residing near La Pointe and Odanah, Wisconsin, and at Red Lake, Minnesota. As a result of this field work the conclusion has been reached that: "The Ojibwa of Wisconsin and Minnesota probably represent two separate invasions. Those Ojibwa who entered Wisconsin did so either by way of Mackinaw or by the more circuitous route of the entire peninsula of Michigan. The Minnesota Ojibwa probably entered in two ways, either by way of Mackinaw and the northern shore of Lake Superior or by way of the Rainy river region."

"The language differs from that spoken in southeastern Ontario in few details. Initial vowels never disappear. The slurring of vowels so common in Sarnia is very rare, and as a consequence many of the secondary consonantal clusters found in Sarnia are not met with here."

Very little mythology was collected owing to the large number of collections in existence. No new details were added to the information obtained last year on the subject of the social organization of the Ojibwa. A few clan names were added and about one hundred personal names obtained. No clan myths were obtained, and it seems doubtful if they really exist.

"There seems to be no difference in religious beliefs between this and the Ontario division of the tribe, except, of course, the beliefs and their systematic presentation connected with the midewiwin."

Reports are also given of the work of A. A. Goldenweiser among the Canadian Iroquois, W. H. Mechling among the Malecite and Micmac, and by J. A. Mason among the Northern Athabaskan tribes. Mr. Harlan I. Smith conducted archeological researches in New Brunswick and Alberta; Mr. W. J. Wintemberg in New Brunswick, Nova Scotia and on Prince Edward island, and Mr. W. B. Nickerson in southwestern Manitoba.

The October-December, 1914, issue of the Quarterly Journal of the Society of American Indians, which has just appeared, contains a number of very interesting articles by Arthur C. Parker, William J. Kershaw, Prof. F. A. McKenzie, Dr. Carlos Montezuma, Gawasa Wanneb, Hon. Peleg Sprague, Hon. W. S. Washburn, and Charles W. Chickeney. Dr. Parker gives an account of the memorial presented to President Wilson, at Washington, on December 10, by a delegation of its active officers, associate officers and members of its advisory board. This memorial was the outcome of the conference held by the society at the University of Wisconsin, on October 6-11, 1914. The memorial was read to the President by Dennison Wheelock, an Oneida, of West Depere, Wisconsin. After its presentation, Mr. W. J. Kershaw, of Milwaukee, delivered an eloquent and profoundly impressive address. President Wilson expressed

his great pleasure in receiving the delegation and promised to give the memorial his most earnest consideration.

The Fifth Annual Conference of the Society will be held at the University of Kansas, at Lawrence, September 28, to October 6, 1915.

Museum Bulletin No. 6 of the Geological Survey, Canada Department of Mines, is devoted to an exceptionally interesting paper by V. Stefansson, on the "Prehistoric and Present Commerce Among the Arctic Coast Eskimo." It is accompanied by a map showing Eskimo trade routes. Among the important articles of trade among the different tribes are stone lamps and pots, native copper and implements made of this metal, wood and articles made of wood, furs and skins, ivory, horn, pyrites, oil and Siberian goods.

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THE WISCONSIN ARCHEOLOGIST

THE LAC COURT OREILLES REGION



PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities.

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SESSIONS

These are held in the Lecture Room in the Library-Museum Building, in Milwaukee, on the third Monday of each month, at 8 P. M.

During the months of July to October no meetings will be held.

MEMBERSHIP FEES

Life Members, \$25.00 Sustaining Members, \$5.00
Annual Members, \$2.00

All communications in regard to the Wisconsin Archeological Society or to the "Wisconsin Archeologist" should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin.

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Spanish Indian Medal
State Historical Museum

THE WISCONSIN ARCHEOLOGIST

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No. 2

THE LAC COURT OREILLES REGION

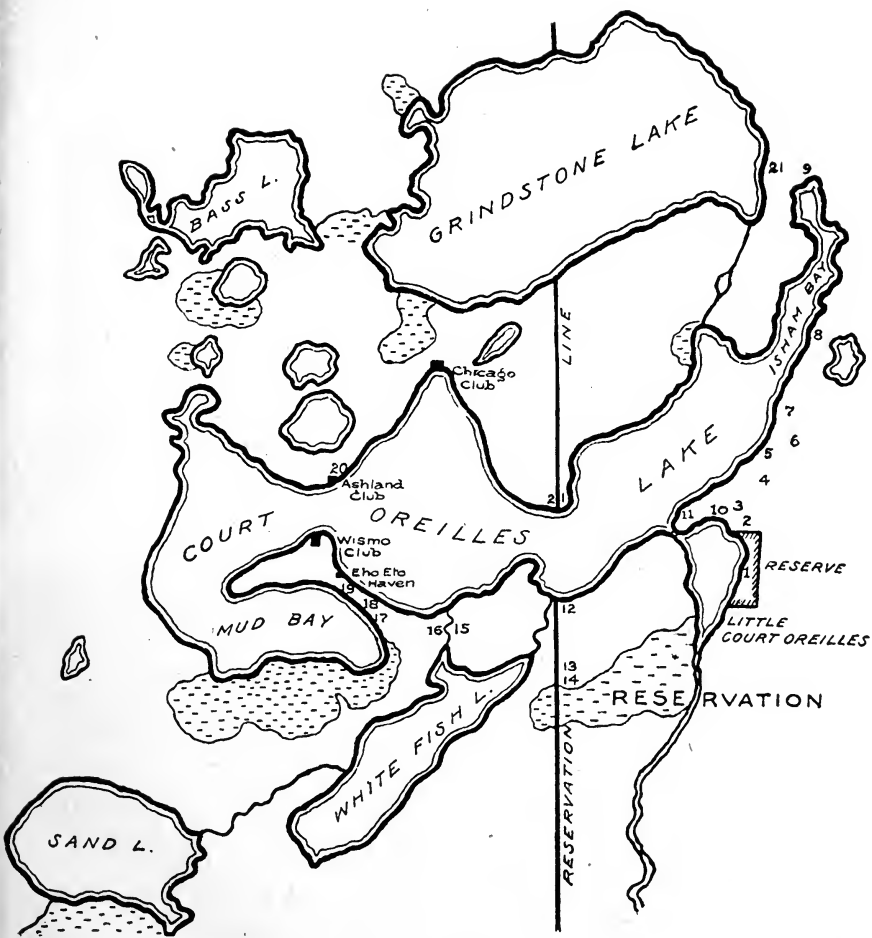
Charles E. Brown

The La Court Oreilles region is located in the western part of Sawyer county, in northwestern Wisconsin. The principal physiographical feature of the region is its system of beautiful lakes the most important of which are Court Oreilles, Little Court Oreilles, Grindstone, White Fish, Sand and Bass. These are drained by the Court Oreilles river, which is itself a tributary of the Chippewa. Of the lakes mentioned only Little Court Oreilles, and a portion of Court Oreilles and Grindstone lakes are included within the boundaries of the Lac Court Oreilles Indian reservation.

Little Court Oreilles, according to the maps of the region, is only about one mile in length and about one-half mile in width at its widest part. Its east and a large part of its west shores are high and sandy, and are quite generally denuded of trees. Some parts of both shores are under cultivation. At the south end of the lake near the outlet, there is an area of low swampy land. Court Oreilles is one of the largest lakes in northwestern Wisconsin. From extreme end to end its length is about six and one-half miles, its greatest width (from Aiken bay to the Chicago club) being about two and one-half miles. It is very irregular in outline and has a number of beautiful bays along both its north and south shores. A thoroughfare connects this large lake with Little Court Oreilles. Its banks were once thickly wooded with pine and deciduous trees which forests have been largely removed by logging operations. These cut-over lands are now overgrown with young trees and

brush. The east shore has high banks and the land, where not under cultivation in small gardens of the Indian residents is covered with brush and occasional small groves of trees. Near Ishams bay, at the northeast extremity of the lake, the land along the shore is lower with an occasional ravine and small swampy area. A short distance east of the lake there is a ridge of quartzite. The south shore of the lake is generally high with fine sandy beaches. Huss point, on this shore, has been cleared and is partly under cultivation. The remainder of the shore line from this point to the Eho Eto Haven summer resort, is low and level and where not occupied by the cottages of summer residents, is a picturesque jungle of young trees and shrubs. The beach is particularly fine along this stretch of shore. The head of the curiously shaped peninsula is very high with steep banks and is still quite heavily wooded with a mixed forest. Its highest and most beautiful point is occupied by the club house of the Wismo club. The shore of Mud bay, along the neck of the peninsula, is low with a large tamarack swamp and marshes on its south shore. The bay is quite shallow with a mud bottom. The north shore of the lake has high rocky or gravelly shores except at the thoroughfare connecting this lake with Grindstone lake, where there is a small area of swampy land. Forests of second growth timber and brush lands occupy this shore. The Ottie farm across the bay to the east from the Chicago club house is the only cultivated land on this side of the lake. The fine club house and other buildings of this club occupy a tract of low, gently sloping land at the head of a fine bay on this side. From this point to opposite the head of the peninsula, the west shore, which is elevated only a few feet above the water, is quite heavily wooded. Below this point some of the land is under cultivation.

Grindstone lake is about three and one-third miles long and about two miles wide at its widest part. It also is a beautiful body of water with both high and low and swampy shore lines. There are several summer resorts and summer homes on its north and east shores. White Fish lake is about two and one-half miles long and two-thirds of a mile wide. Sand and Bass lakes are of smaller size. The Court Oreilles lakes being spring fed, the water is fresh and clear.



Map of the Lac Court Oreilles Region, the numbers refer to the text



The fishing in these lakes is of an excellent character. Bass, pike and muskalonge are abundant.

The Lac Court Oreille reservation is 69,136 acres in extent. This tract of land was set apart for the use of the Lac Court Oreille band of Chippewa in 1854, its selection being approved by the Secretary of the Interior, in 1873.

About 1,200 Chippewa now reside within its limits. They are scattered over its acres living on farms and allotments. The principal settlements are at Reserve, Whitefish, Trading Post, Barbertown, Billy Boys (or Signor) Dam, Chief Lake and Round Lake.

The first permanent settlement of the Chippewa in this region is said to have been made in about the year 1754. From this point new villages were from time to time established on the shores of the lakes and streams in the adjoining districts to the south and east. In 1852 the Court Oreilles Chippewa formed a part of the division of the Chippewa tribe known as the "Belenukeengainubejig." In 1905 their number was officially reported as 1,214.

The Court Oreilles take their name from the region. "The proper name of the lake (Court Oreille) is Ottawa, from a band of Ottawa, found there by the first (French) traders who visited the region. These Ottawas cut the rims of their ears in such a way as to make them appear short; and the traders to avoid the suspicions of the Indians when conversing together about them, called them and their like Courtoreille, or Short Ears." (W. H. C., IV, 229.)

With the Messrs. A. O. Barton and E. R. McIntyre as companions, the writer visited the Lac Court Oreille region in August, 1914, for the purpose of conducting an archeological reconnaissance. Arriving at Reserve the party went into camp near the summer cottage of Judge E. C. Higbee, on the west shore of Lac Court Oreilles, and conducted its investigations from that base until the return of the Messrs. Barton and McIntyre, one week later, when the writer removed to the Kuhl resort, at Eho Eto Haven, on the south-shore of the lake, and continued his researches from that point. The difficulties to be overcome in conducting a surface survey of the lake lands were considerable. The uncultivated lands, especially on the north shore of Court Oreilles, are overgrown in places with an almost impassable

tangle of brush and even the trails which in many places follow the banks and extend in various directions into the back lands were often hidden in the brush or very obscure through disuse. But few of the lands along the lake being farmed there was but little opportunity to locate traces of stone age village sites except along the lake banks. These, although carefully examined in many places, yielded but little information of archeological interest. The frequent showers, which occurred almost daily, greatly interfered with out field work. Both the Indian and white inhabitants of the region cheerfully aided us with such data as they possessed. We are especially indebted to Judge and Mrs. E. C. Higbee, Mr. Charles LaRush, Rev. Mr. C. L. Merriam, Mrs. Geo. M. Huss, Mr. J. C. Kuhl, Miss Mamie Setter and Miss Anna Wolf for courtesies extended to our party.

The Indian mounds located about the Court Oreilles lakes should be protected by their present owners against further senseless mutilation. Why Government officers have permitted the exploration by relic hunters of those on the Reservation it is difficult to understand. The loss of, or injury to, these very interesting monuments of prehistoric time will some day be greatly regretted.

THE REPORT

1. Reserve Village

The east shore of Little Lac Court Oreilles, where the present Chippewa Indian village of Reserve is now located, is said to have been long the site of an Indian village. This land is said to have been originally the allotment of a former head chief, Akewinze. In about the year 1883 there were but three or four houses here, one of these being occupied by the Government blacksmith, whose duty it was to keep the guns of the Indians in repair and to make iron axes, hoes, and other implements for their use. Graves were then located along the top of the lake bank a short distance south of where the village pump now stands, and also in the rear of the present Lorange general store. Some were disturbed in preparing the road, human bones being then disclosed. Some iron and a few stone celts and flint arrowpoints have

been picked up, it is reported, in the road and in the gardens of the village. The writer was not able to see any of these. A search along the lake bank and in the village failed to disclose any evidence of stone age workshops or wigwam hearths.

John Corbine, a Frenchman and the father of Mr. Louis Corbine, of Reserve, is said to have been the first actual settler. He was a trader, his log cabin being situated in a field on the east side of the Reserve to Hayward road, adjoining the present dwelling of the latter. He died about fifty years ago, being then nearly one hundred years old.

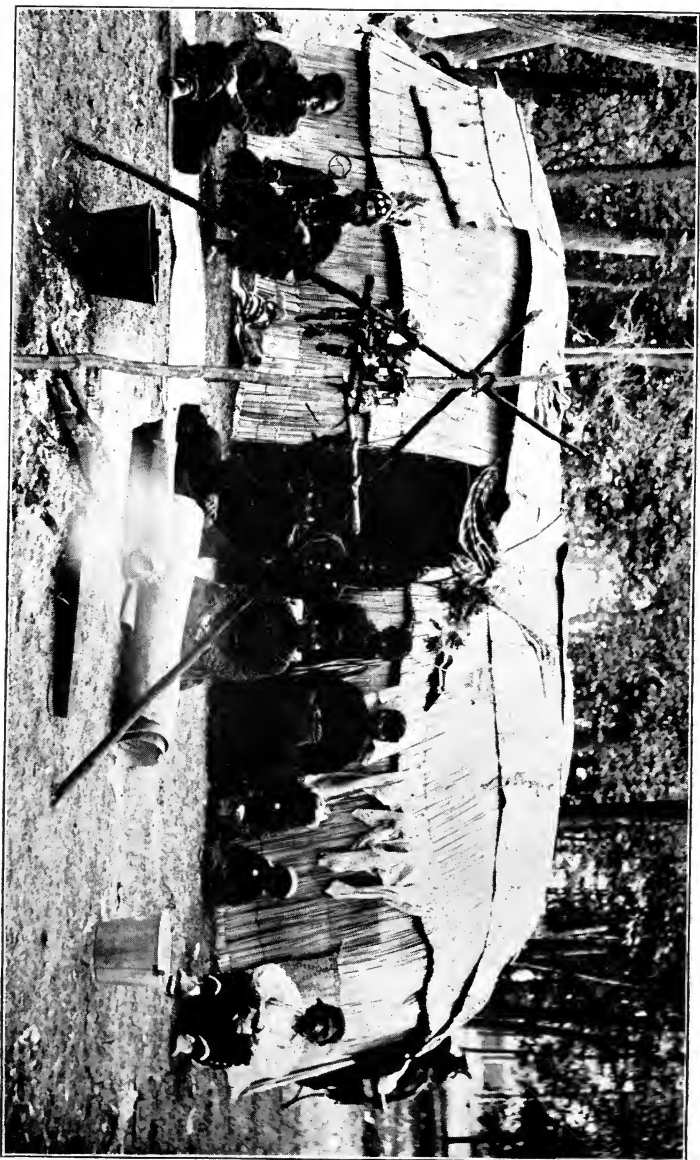
Reserve consists of some fifty or more frame, and part log and frame houses. It occupies the entire east shore of the lake, quite a few of the houses fronting on the road. The others are scattered over the lands in the rear. Each house has its small garden patch. There is a general store and a small country hotel. At the north end of the village, at the northeast corner of the lake, is the Catholic church, parsonage and cemetery.

2. "Pagan" Cemetery

About one-eighth of a mile north of the Catholic cemetery and about five hundred feet north of the Hayward road is the burying ground of the non-Christian Indians of the reservation. It is located on slightly elevated land, in a clump of young pine trees. There are fifty-five graves here, all but two of which are covered with board shelters. Nine are the graves of children. The graves are closely grouped in six parallel rows the aisles between them being from three to four feet in width. The graves in each row are separated from each other by from about two to three feet. Sweet fern, wild rose and hazel bushes grow among them. The wooden shelters placed over the graves are nearly all of the familiar dog-kennel pattern. The largest measured 8 feet 2 inches in length and 5 feet in width. One is triangular in shape. One of the shelters has a shingled roof. One is painted a bright blue and another a dark red color, the remainder being unpainted. All of the shelters have small openings cut in one end beneath which are nailed narrow pieces of wood. On these shelves food is placed for some

days after the burial. This is said to be intended to assist the spirits of the dead during the time which they require to reach the spirit world. Several of the shelters have two shelves one above the other. In one instance the shelf was nailed inside of the opening. The openings in this cemetery are all at the north end of the shelters. They are sawed into the board fronts and differ considerably in shape. Some are square with a pointed or notched top, rectangular, lozenge shaped, roughly circular and of other shapes, it being the evident intention of the relatives of the dead to make them as ornamental as possible. One shelter has two of these openings placed side by side. About one opening are a series of auger holes forming an arch which is surmounted by a cross made in the same manner. In another case six auger holes arranged in two lines of three holes each are bored into the wood on the left side of the opening. Auger holes arranged in a triangle partly surround another opening. A wooden cross is nailed across the opening of one shelter. Nailed above the opening of another is a small piece of board bearing a pencil drawing. The upper half of this board is cross-hatched with pencil lines below which is the rudely drawn figure of an animal, head downward. This figure is also cross-hatched. It is probably intended to represent a bear, this animal being probably the totem of the deceased. On the shelf beneath the opening was an offering of a small heap of tobacco. In front of one grave house were set two stakes of about the same height as the shelter, one being blunt and the other sharpened to a point.

There are both old and new graves in the cemetery. Several of the wooden shelters have collapsed and several others are beginning to fall apart. Two graves are without shelters. One of these is a new grave, that of Sam Buck, an Indian who recently died of tuberculosis. At the time of our first visit to the cemetery the earthen mound of this grave had been covered with a piece of rush matting upon which pieces of sod and logs had been piled. In front of the grave was a piece of board containing a rude pencil drawing of an animal probably intended to represent a wolf. On a subsequent visit we found that odds and ends of lumber had been hauled to this grave with the intention of building a shelter. We learned that a "feast" had just been held at the grave by relatives of the dead.



Lac Court Oreille Chippewa
Plate I

The cemetery is reached by a path or trail winding through the trees and brush from the Hayward road.

A short distance from the cemetery, on the west side of the road, is the home of George Sheff, a chief of the Court Oreilles band, who died about five years ago. His one story frame house stands in a pretty grove of young Norway pines and is surrounded by a neat wire fence, and wooden gate with an arch above.

On the west shore of Little Court Oreilles is the home of Kakake, a prominent member of the local Indian band. The house is located on elevated ground overlooking the lake. About 100 feet north of it is the family cemetery. Here are buried John, aged 16; George, 18; Alex, 14; and Wequay Kakake, 2. All of the graves are covered with wooden shelter houses. In front of the first grave is a wooden stake upon which is drawn with a pencil a human figure having the tail of a fish, head downward. The second grave shelter has a toy wooden windmill fastened to its roof. A modern granite gravestone, placed in front of the graves, gives the names and ages of the dead.

3. Trail Cemetery

On the north side of a trail or path leading east through the brush from the main Court Oreilles trail is a neglected cemetery of seven graves. These are about one thousand feet or more east of the house of Mr. Ed. Corbine, near the northeast shore of Lac Court Oreilles.

The wooden shelters are in a state of disrepair. They are closely grouped being from three to fifteen feet apart. The largest measures eight feet in length. The roof is twenty-six and the box fourteen inches high. A child's grave shelter is four feet and two inches in length and one and one-half feet high. The graves are hidden in the brush.

4. Dance Circle

An abandoned Chippewa dance circle is located at the intersection of "Main" street with the east boundary line of the Reserve Townsite plat. It is a short distance north of the frame building in use by the inhabitants of the reservation as a town hall, and about 500 feet east of the Ed.

Corbine house. This ring is plainly visible in the grass. It is circular in form and from 85 to 89 feet in diameter. The earthen ridge outlining it is from 3 to $3\frac{1}{2}$ feet wide and from a few inches to a foot or more in height. It is surrounded by a growth of hazel and other brush. The center of the circle is free from brush being kept so by the grazing of the cattle of the Indians. Three young poplar trees stand at the eastern edge of the circle. The writer was informed by one Indian that dances were held here as recently as fifteen years ago.

5. Linear Mound

On the bank of Lac Court Oreilles and about 250 feet in the rear of the Corbine house already mentioned is what appears to be a tapering linear mound. This earthen ridge is about 2 feet high at its highest part, 125 feet in length and from 6 to 9 feet in width at its broadest extremity. One extremity lies within 3 and the other within 19 feet of the top of the lake bank, which is here about 30 feet high. Wild shrubs grow on the earthwork near its narrowest extremity.

6. Sugar Camp

According to information obtained from Mr. Charles La Rush, the land lying along the lake shore between the Corbine place and his own home was at one time the site of a grove of large maple trees, which the Chippewa in early days tapped to obtain sap for the making of maple sugar. These trees had been cut away when he acquired the land, which is now overgrown with young Norway pine and other trees, and hazel brush.

7. La Rush Garden Beds

In the rear of a summer resort cottage belonging to Mr. La Rush, and separated by but a short distance from his own home, is a series of Indian garden beds. These indications of former cultivation begin at the cottage and extend back into a grove of young pine trees, for a distance of 130 feet. The general direction of the beds is from ten to forty degrees east of north. The beds are from 18 inches to $3\frac{1}{2}$

feet wide and of irregular lengths, from about 70 to 112 feet. They are from 6 to 8 inches high. The paths between the beds are from 1 to 2½ feet wide. The beds are very plainly marked on the soil. Being in a rather thick grove of young trees it was only with considerable difficulty that their dimensions could be secured.

8. Camp Site

The land along the shore of Lac Court Oreilles between the La Rush place and Ishams bay, at the head of the lake, is in a wild state being for the most part thickly overgrown with trees and bushes. Although a trail follows the shore for a considerable distance it appears to be used but little and at the time of our visits was almost impassable, being entirely obscured in places.

At one place about half way between these two points the burned stones of a fireplace were seen protruding from the top of the sandy lake bank. This was uncovered by digging and charcoal and ashes found in its middle. The circle of stones was about 2 feet in diameter. At other places along the bank quartz chips and fragments were found. When this land is cleared and brought under cultivation additional evidences of old Indian camp sites will undoubtedly be disclosed.

9. Barbertown Graves

At the small Indian settlement known as Barbertown, at the head of Ishams bay, Messrs. Barton and McIntyre found a small modern Indian burying ground. The graves were at a distance of about 30 feet from the shore. Five were those of adult Indians and three those of children. They were covered with wooden shelters, and with rush matting and strips of birchbark.

10. Reserve Townsite, Village Site and Mounds

Plate 2

The peninsula separating Little Court Oreilles and Court Oreilles was at one time occupied by a Chippewa village. This is said to have been from twenty to twenty-five years

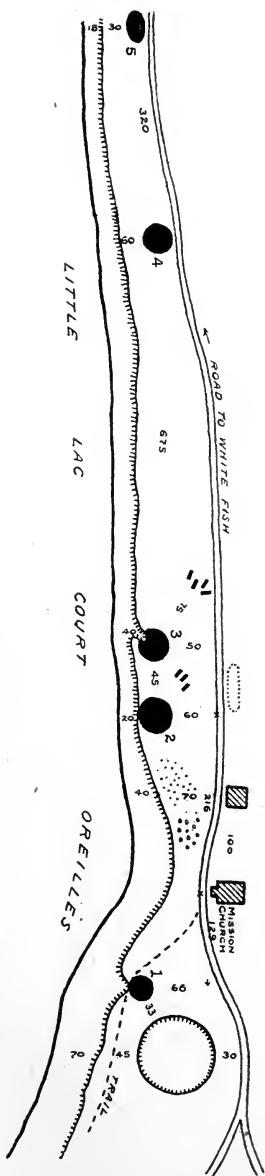
ago. The peninsula, which was platted several years ago for summer resort purposes, is now partly under cultivation and in use as a pasture. The remainder is covered with woods.

A group of five burial mounds is located along the top of the high lake bank south of the road which runs along the southern shore of the peninsula.

The first of these, an oval mound measuring 24 by 27 feet, is located on the top of the lake bank and at a distance of 150 or more feet southeast of the Presbyterian mission church. It lies about 66 feet south of the road from Reserve to White Fish settlement and from which it is separated by a ticket of sumach. A trail running along the lake bank from the direction of Reserve passes between the mound and the bank and then turns toward the church, where it connects with the road. Between this mound and the next, and directly in front of the church and parsonage, was formerly located a small patch of Indian corn hills. In the parsonage flower garden adjoining this site a small flint workshop site is indicated. Flint chips were scattered over the surface of the soil. On the edge of the lake bank just beyond this garden is the second mound. It is oval in form having dimensions of 37 by 40 feet, and is about 4 feet high at its middle. A depression on its top shows that it has been explored by relic hunters. The lake bank opposite this mound is about 30 feet high and steep. The road is 60 feet north of it. In a thicket between this mound and the road are several neglected Indian graves each being covered with a wooden shelter.

Mound No. 3 lies 45 feet beyond the last. Its edge touches the top of the bank. The road is 50 feet from it. It is circular in outline, 34 feet in diameter and $3\frac{1}{2}$ feet high. It also has been excavated. Within a few feet of it is another cluster of four neglected graves.

Mound No. 4 is separated from No. 3 by a distance of about 675 feet. It is 38 feet in diameter and about 3 feet high. It also is located on the edge of the lake bank, which is at this point about 60 feet high. The road passes directly by this mound. A distance of 320 feet beyond No. 5 is the last mound of the series. It is situated on the edge of the top of the lake bank, which is at this place about 25 feet high. The mound is 32 by 35 feet in size and of about



Reserve Townsite Mounds
Plate 2

the same height as the former mound. The road passes within a few feet of both of these last two mounds, which are hidden from sight by bushes.

Local Indian tradition says that these mounds were not constructed by their people but by the Dakota who occupied this region until driven away by the Chippewa. At a distance of about 33 feet northeast of the first mound described is a pothole 25 feet or more in depth and about 100 feet in diameter at its top. Growing in it at the present time are brakes and tall poplar saplings. According to Rev. Mr. C. L. Merriam, who is in charge of the Presbyterian mission, the Chippewa state that this cavity was employed by them as a hiding place for their women and children when attacked by their enemies, the Dakota.

11. Moshier Mounds

At the head of the Reserve townsite peninsula are two burial mounds. The first of these is located on the edge of the lake bank, at a distance of about 100 feet northeast of the summer residence of Mr. W. L. Moshier. It is 37 feet in diameter and about 5 feet high.

Twenty-eight feet east of this mound and within 35 feet of the summer cottage of Mrs. Laura Bunce, is a second mound. This is 37 feet in diameter and from $4\frac{1}{2}$ to 5 feet high. The lake bank upon which the mounds lie is from 28 to 30 feet high and very steep. Both mounds have been excavated by the very careless and unsatisfactory method of digging holes into their tops. It is said that this was done in 1892 by parties seeking relics for exhibition at the Chicago World's Columbian exposition.

Mr. Moshier informed us that several years ago Indian grave houses were to be seen at a number of places on the peninsula not far from his cottage.

12. Huss Bay Dance Ground

This dance ground is located on the shore of Huss bay, on the south shore of Lac Court Oreilles, in the northwest corner of Section 7.

It is on a level piece of land a short distance from the lake and is surrounded by a few pine and other trees. It is in use for the dancing of the squaw dance, a dance in which both men and women participate. The circle in which the dances take place is about 25 feet in diameter and is outlined by a well worn track cut into the sod by the feet of the participants.

A short distance south of the dance ground is a north and south road which forms the western boundary of the Lac Court Oreilles reservation. Several hundred feet up this road is an unoccupied Indian house. A few feet north of the house, among the high grass and weeds, is the family cemetery of its former occupants. There are three graves each covered with a wooden shelter. In front of one is a tall pole having at its top a strip of white cloth.

Beyond this house, and several hundred feet north of the intersection of the reservation road with the road leading to Reserve, is a large one-story red-painted frame building, which, we were informed, was formerly in use as a reservation school. It has five windows on each side and a door in the front and rear. On its roof are the iron mountings of a former school bell. Indian children now attend the government school at Hayward. Many of the young men and women on the reservation have attended school at Haskell, Tomah or elsewhere.

13. Dance Ground

One hundred or more feet south of the intersection of the roads already mentioned is the principal dance ground of the reservation. A grove of young pines stands between it and the road to Reserve. The space in which the dances are held is about 60 feet square and is surrounded by a neat wooden and woven wire fence, the woodwork of which is painted a bright blue color. At the middle of the east and west sides of the enclosure are wooden gates. Tall flag poles, also painted blue, are located opposite each entrance and also on the north and south sides. A broad seat, secured to the fence, extends around the inside of the enclosure.

A dance was in progress at the time of our visit, on the afternoon of August 30. This we afterwards learned was a portion of the so-called "dream dance" which is described in the Wisconsin Archeologist (V. 10, No. 1), from notes obtained by Dr. S. A. Barrett, an officer of the Archeological Society. About thirty-five old and young men were taking part in the ceremony, most of these being seated around the sides of the enclosure. On the ground, a short distance from its southwest corner was a large drum handsomely ornamented with bright red cloth and beadwork. This was beaten with drumsticks by nine drummers seated about it on the ground and who chanted as they drummed. From time to time some of the dancers rose in their places and danced in place by slowly lifting their feet and bending their knees.

The following notes concerning the dance and other ceremonies are extracted from those obtained on this occasion by Mr. Albert O. Barton:

"The drum hung about two inches from the ground, from four brightly colored sticks. These projected about two feet above the drum the ends being curved and ornamented with pendant ribbons. The drum must never touch the ground or table upon which it rests. The supporting sticks are said to typify or represent the four wind gods.

"The drummers are said to 'belong to the drum' and the distinction is said to be hereditary. There were two 'masters' or 'keepers' of the drum, Steve Grover and John Quarters, who appeared to be the masters of ceremonies and who made all announcements. Steve Grover is one of the four chiefs of the Lac Courte Oreilles band and owns the drum which is now kept at his house. The drum must have a special table, and someone must always sleep in the same room with it at night. Offerings of tobacco are expected to be made to it. There are four so-called 'head' drummers, each of whom has his own song. While this is being chanted he leaves the drum, dances and gives a present to someone. The drummer puts particular individuality into his own song and dancing. Sometimes every drummer has his own song.

"The dance is a barbaric performance and resembles simply 'marking time,' as the dancers remain practically in the same position to the end of the dance. Among the participants were a number of very picturesque old full-bloods garbed largely in real Indian fashion. These characters seemed more appropriate in the ceremony than the others, particularly the light-colored half-breeds.

"While this dance, unlike the squaw dance, is considered a purely man's dance, the women sometimes open the last dance unaccompanied by the drum until the men join in. In this dance the women give away presents. At the close of the dance the masters announce how many more dances will be given in the future and when.

"An interesting feature of the afternoon's ceremony was the stripping of the weeds of mourning from an Indian couple. These dances are the occasion for the leaving off of mourning for such deaths as have occurred since the last dance. Widows and widowers must wear their weeds for a year, but other mourners have no fixed period. In this instance a mother and step-father were relieved of mourning for the woman's son, one Sam Buck, an Indian of some prominence, who had died recently.

"After the drum beating, shouting and dancing had been in progress for some time, a number of women and children entered the enclosure and sat on the ground behind the drummers. Four of these women were said to 'belong to the drum.' Among their duties is that of cooking and serving the feast which is spread outside the gate and to which all are invited. With them came Sam Buck's mother and step-father, who took seats on rugs spread for them. While the song was in progress the other Indian women washed her hands and face and combed her hair, a like service being done her husband by the men present. A new blue waist was also put on the woman and then both were adorned with beaded finery of various kinds. The Indians present came forward and presented them with various gifts, blankets, belts, beads, etc., a large and valuable heap being piled up between them. As the woman rose in her finery she puffed vigorously at her pipe.

"Then followed more songs interspersed with eloquent speeches by the various drummers, addressed to the couple to whom the distinguished attentions had been shown.

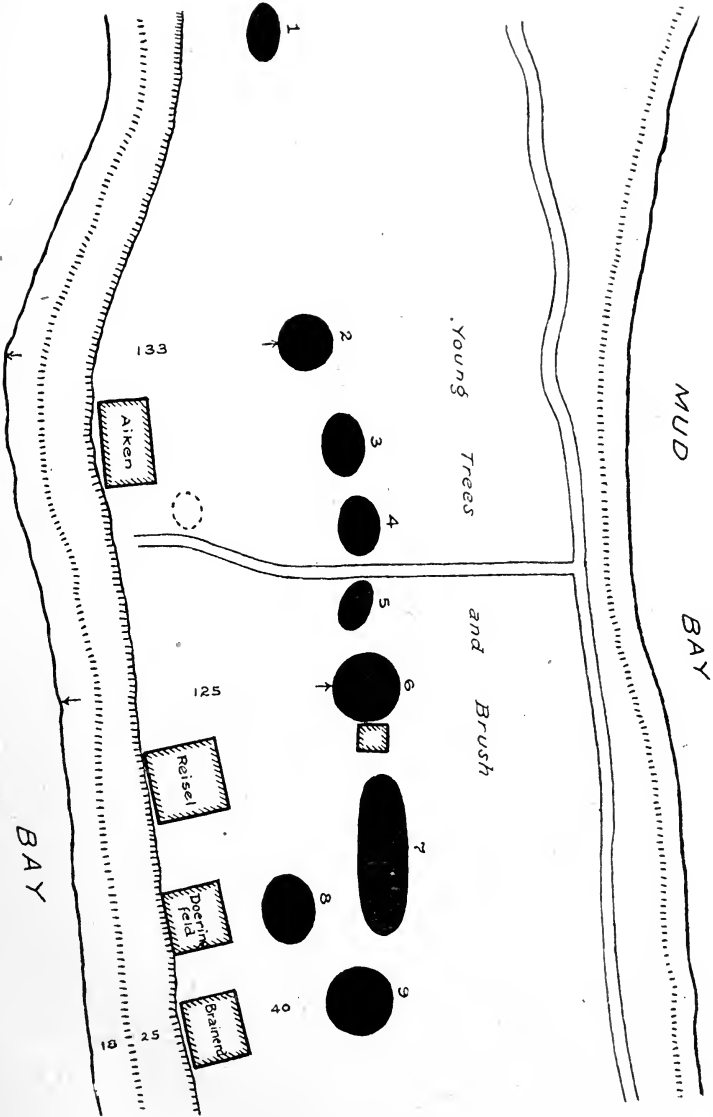
"The speechmaking was opened by John Quarters, a 'grade' Indian, who keeps a country store at Whitefish and whose father was a logger and a founder of the city of Barron. In substance he said:—

"'With this taking off of your marks of mourning you are now free to wear any color you wish; but if the gifts before you were piled as high as your heads, you should not entirely put away your sorrow. However, while remembering your loss you should not be bowed down, but should lift up your heads again and be hopeful.'

"The next speaker was Steve Grover, the owner and so-called 'priest of the drum.' Grover is credited with some unusual views and practices. At his log cabin home near the dance ground he is said to have set up a cross upon which he asks visitors to place offerings of tobacco. He is also said to possess a vest with a red ribbon cross embroidered on the back, and is said to have declared that he was crucified like Jesus and ascends to heaven whenever he desires. He is said to have been questioned by his sceptical brethren as to the appearance of heaven and why he did not stay once he was safely within it.

"'I am too young to give you older people advice,' said Grover to the couple, 'but I would like to tell you something about the meaning of the drum. It was God in heaven who gave us the drum and put his wind into it. This fact we should never forget. Every time we see or think of the drum we should think of God. This will make us good and happy. We should also be good to our neighbors, and if we are, they will be good to us.'

"According to one legend the drum was given to the Indians in one of their wars. While the war continued one of the women had a dream



Aiken Bay Group

in which an apparition appeared and commanded the tribe to 'follow that which follows me.' When the apparition appeared the next night it was followed by a drum. As the objects which the Indians see in their dreams are believed to have the virtues of protecting dieties, the drum has since been a sacred emblem in the tribe. It is an ancient belief that animals seen in dreams, particularly following feasts, have peculiarly benign attributes and protect those who behold them.

"The next drummer to speak said in part. 'God put the Indians down here upon the earth that they should know their future by their dreams. But many Indians are forgetting this old teaching and the old customs. We should remember that we cannot do anything without God's will. God appoints everything we do and when we find things going against us it is because we have done something wrong to the drum.'

"Other speeches in a similar vein were made. At the close John Quarters announced that the dance would continue in the forenoon of the morrow and that the women would have to bake bread and bring other food for a feast at the noon hour."

An educated Christianized Indian girl, a daughter of one of the chiefs, assisted Mr. Barton with interpretations of the ceremonies and speeches. Several hundred Indians and whites witnessed the ceremonies from the grove partly surrounding the dance enclosure.

A short distance south of the dance ground is the framework of the medicine lodge. This was about one hundred feet in length. The arches were still standing but the customary covering of matting or sheets of bark had been removed. The writer was informed that meetings of the medicine lodge are also held at Round lake, Chief lake and at the Post (Pah quauh wong), on the Chippewa river.

14. White Fish Cemetery

Plate 4

Beyond the Medicine lodge is the cemetery of the White Fish Indian settlement which is located near at hand, about the head of the lake of the same name. This cemetery fronts on the reservation line road and lies in a grove of young pine trees. Twenty-one graves were counted in the lot nearest the road, all being provided with weather-beaten wooden shelter houses. About 90 feet directly in the rear of these is another lot of fifty-four graves. They are approached by a narrow lane through the trees and are in a small clearing. The graves are arranged in five irregular north and south lines

and face toward the west. The largest shelter measures 10 feet 3 inches by 3 feet 8 inches in size. It is 3 feet high. Two of the graves in this portion of the cemetery are covered with a structure made of unbarked pine logs, each log being about 6 feet in length and 4 inches in thickness. The logs are laid side by side and are built up three logs high. Running crosswise between each layer of logs are shorter logs of the same diameter to which the long ones are spiked. This style of grave covering is more substantial than the board shelter house and probably perpetuates an earlier method of protecting Indian burials. One shelter house is of a curious construction being octagonal in form. The sides of this octagonal house measure 2 feet 10 inches in width. The height of the bottom board is 14 inches and the slope of the pointed roof measures $3\frac{1}{2}$ feet.

One grave shelter is curious in that it has two small square openings cut into its front. The thought suggested itself that this probably sheltered the bones of two persons instead of only one. Several of the shelter houses have flat roofs. One, covering a child's grave, has a shingled roof. A number of the shelter houses have fallen apart, the boards lying on the mounds of the graves. The openings in the fronts of the shelters in this cemetery are all square or oblong in shape. Some have narrow shelves tacked beneath the openings. A glance at the graves through these openings shows that some are covered with strips of birchbark and others with Indian matting. Small rolls of birchbark and whittled sticks with the shavings attached lay on several of the graves. The significance of these offerings we were not able to learn. Thirteen children's graves occur in this cemetery.

The houses of the White Fish settlement begin near the dance ground and occur at intervals along the road beyond the cemetery and westward toward the lake. These are one-story frame structures. Near some of these dwellings are wigwams constructed by covering a light framework of bent poles with pieces of birchbark sewed together in strips, or with squares of rush matting, which are tied to the framework with basswood cord or strips. One was covered with squares of elm bark, which was weighted down on the top and sides with small logs. These wigwams were being used as sleeping quarters by members of the families to whom



Cemetery at White Fish
Burial Mound at Eho Eto Haven
Plate 4

they belonged. Near these and other homes on the reservation we occasionally encountered interesting home-made farm appliances of other days, such as log water troughs, a shingle-shaving horse and a grindstone mounted in a log trough.

15. Creek Village Site

Chips and fragments of white quartz, the refuse of the aboriginal arrowmaker, a pebble hand hammer and scattered burned and broken stones from wigwam fireplaces were found among the stubble in a grain field on the east side of a creek or thoroughfare connecting Lac Court Oreilles and White Fish lake. This land is the property of Ex-Senator White and lies on the north side of the so-called White Fish road, leading from Reserve to Sand lake. The presence of the stubble and of the brush which covered other portions of this land prevented the making of a more careful search for evidences of aboriginal occupation and of learning more of the extent of this site. This field is elevated in places from 20 to 30 feet above the thoroughfare. The owner of the property informed the writer that a number of stone celts flint arrow and spearpoints had been collected from the cultivated portions of this land. According to local Indian traditions this place is said to have been the site of an early fight between the Dakota and the Chippewa. Whether or not this story has any foundation in fact cannot be determined. Doubtless the finding of stone implements on this village site is responsible for this belief.

Chippewa Indians are said to have formerly camped on Huss point, a short distance northeast of this site, on the Lac Court Oreilles shore.

16. White Mound

On the west side of the thoroughfare directly in the rear of a cottage occupied by Mr. Mortenson, the foreman of the White farm, is an oval mound. This measures 18 by 21 feet in size and $2\frac{1}{2}$ feet high. It is about 35 feet from the cottage and about 30 feet from the barn beyond. It is about 300 feet north of the bank of White Fish lake. An Indian trail is said to have formerly crossed the thoroughfare near the

cottage and proceeded over the wooded portion of the White property lying to the west of the Mortenson house.

17. Mud Bay Mounds

On the narrow neck of a peninsula stretching into Lac Court Oreilles are several groups of mounds. The first of these is located on the shore of Mud bay, on the south side of the peninsula, and a short distance south of the road which leads to the Eho Eto Haven resort and Wismo club. An old logging road, which connects with the road already mentioned, passes by the mounds. The mound located farthest toward the east is 15 feet in diameter and about 2 feet high. It is situated about 35 feet back from the Mud bay shore. Twenty-five feet beyond it is a second mound which is 18 feet in diameter and of about the same height. Thirty-five feet beyond this is the third mound, which is 20 feet in diameter, and about 3 feet high. This mound lies about 65 feet from the shore of the bay. The mounds are partly hidden by young trees and brush. The place where they are located is commonly spoken of as the "Indian camping ground." Two wigwam frames were located in the brush east of the mounds at the time of the writer's visit. An Indian family whose members had been cutting marsh grass from a small pond near the mounds had packed up its belongings and was preparing to leave the place. The bay shore opposite the mounds is low. The bay itself is shallow with a mud bottom. Some wild rice in the bay had been sown during the winter by John Quarters, a local Indian. It is said to have been sown when the ice was thin and trampled down. At the eastern side of the bay not far from the mounds is a cranberry marsh.

18. Aiken Bay Group.

Plate 3

Northwest of the mounds just described, on the shore of Aiken bay, is a group of nine mounds. Eight of these are located in the rear of a group of summer cottages. Five of the nine mounds are oval in form, one is a linear mound and

three are conical in form. A plat of this group is shown in Plate 3. The dimensions of these mounds are:

- No. 1. 21 x 24 feet, 3 feet high.
- No. 2. 26 feet in diameter, 3 feet high.
- No. 3. 24 x 25 feet, 3 feet high.
- No. 4. 20 x 27 feet, $2\frac{3}{4}$ feet high.
- No. 5. 18 x 20 feet, 1 foot high.
- No. 6. 36 feet in diameter, 7 feet high.
- No. 7. 21 x 75 feet, $1\frac{1}{2}$ feet high.
- No. 8. 26 x 34 feet, $1\frac{1}{2}$ feet high.
- No. 9. 30 feet in diameter, $1\frac{1}{2}$ feet high.

Mound No. 1 is located on property belonging to S. Greenhagen at a distance of about 50 feet from the lake shore. Two oak trees 8 and 10 inches in diameter are growing on this mound. A distance of about 160 feet separates this mound from No. 2. This last mound has been dug into and the pit in its top was being used by the residents of the nearby cottage as a receptacle for tin cans and other rubbish, a sad spectacle. At one extremity of Mound No. 3 is a pine stump 2 feet in diameter. Mound No. 4 has been dug into in several places by relic hunters. A road leads between this mound and the next. The site of this road is said to have been formerly used by the Indians in portaging their canoes across the peninsula.

Mound No. 7 has the distinction of being the highest mound in the Lac Court Oreilles region. This fine aboriginal monument has been mutilated by the digging of a deep hole into its top. Its rather steep sides were overgrown with brush and tall weeds. On its northern side was an oak stump measuring 21 inches in diameter. Touching the base of this mound is a small frame building used for the storage of ice. Mound No. 9 has also been dug into. Near the Aiken cottages is a small oval heap of earth measuring 15 by 12 feet which may once have been a mound. The writer was unable to obtain any certain information in regard to it.

The land upon which the mounds are located is level and is elevated but a few feet above the waters of the bay. The location of the mounds is such that there is no need of their being removed. They are a decided attraction to this place and the cottage owners should unite in protecting them against further digging by relic hunters. Their present neglected condition is a disgrace.

19. Eho Eto Haven Mounds and Village Site.

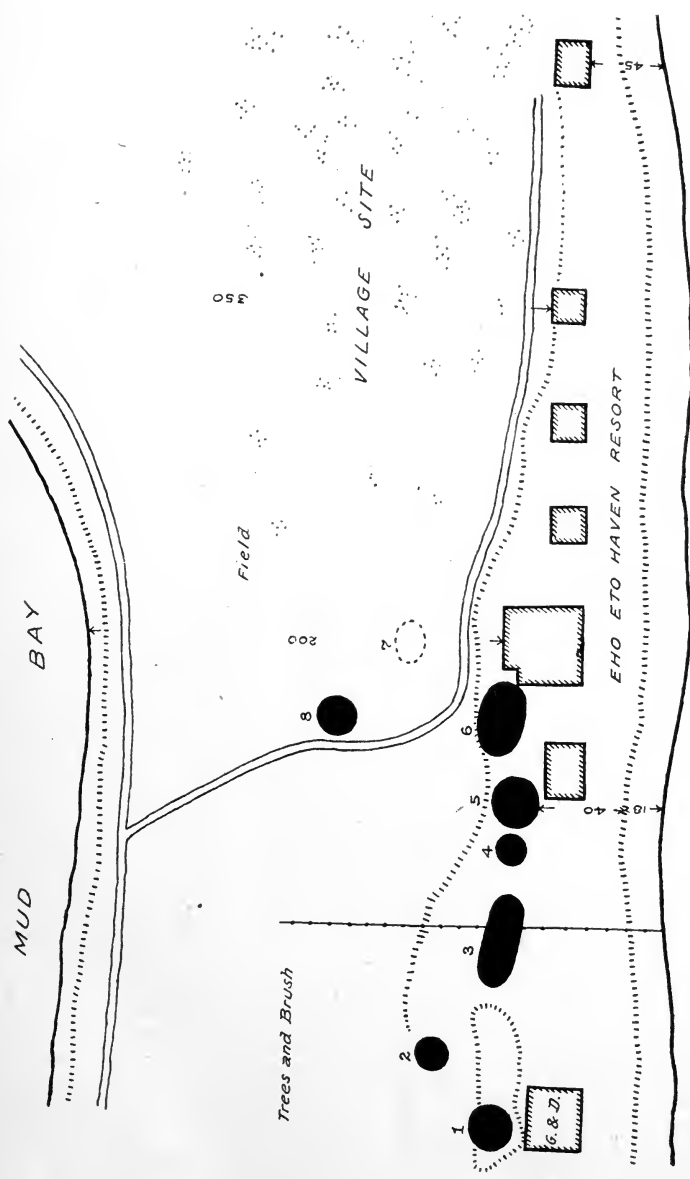
Plate 5

Some 400 or more feet beyond Mound No. 9 of the mound group just described, in the rear of the W. E. Gilbert and E. B. Dawes cottage is the first of another group of Indian earthworks. Two and a large portion of a third of these mounds are located near this cottage and the remainder are on the property of Mr. J. H. Kuhl's charming summer resort, to which he has given the name Eho Eto Haven. There were originally eight mounds in the group, (See Plate 5), five of which were oval in form. One mound formerly located about fifty feet in the rear of the dining hall on the Eho Eto Haven grounds, was removed by Mr. Kuhl in 1913, he being then unaware of its value and interest. This mound he states was 8 feet or more in height. Its base outline is still quite clearly marked in the grassy field. Had it been spared it would no doubt have proven a great attraction to summer visitors.

The mounds of the Eho Eto Haven group have the following dimensions:

- No. 1. 21 feet in diameter, about 1 foot high.
- No. 2. 17 feet in diameter, about 1 foot high.
- No. 3. 19 x 51 feet, $3\frac{1}{2}$ feet high.
- No. 4. 16 feet in diameter, $1\frac{1}{2}$ feet high.
- No. 5. 24 x 27 feet, 4 feet high.
- No. 6. 24 x 38 feet, $3\frac{1}{2}$ feet high.
- No. 7. 15 x 21 feet, reported as formerly, 8 feet high.
- No. 8. 18 feet in diameter, 1 foot high.

Mounds No. 1, 2, 4 and 5 have all been dug into by relic hunters, who judging from the character of their digging, got but little for their pains. Eho Eto Haven occupies the narrowest point of the peninsula measuring in places not more than 300 or 350 feet across. A large portion of the neck of the peninsula is said to have been once overgrown with pine trees. A few fine examples of these are preserved on the grounds of this summer resort. Opposite the cottages the beach of Lac Court Oreilles is sandy, the lake bank in its rear rising to a height of from $3\frac{1}{2}$ to 4 feet above the water. In the rear of the cottages the land slopes to a lower, level area.



OREILLES

COURT

Eho Eto Haven Group

Plate 5



The tree and brush fringed bank of the Mud bay shore at this place is low. A short distance from the shore are scattered beds of wild rice. Beyond the cottages the land rises to a considerable height, this high land, covered largely with a fine forest of mixed woods, occupying the entire head of the peninsula. The top of the steep bank along the Court Oreilles shore is at a considerable height above the water. The Wismo club-house is located on the northern shore and near the end of the promontory.

From its character it is evident that in early days the Indians would choose this peninsula as the location for a village. The excellence of the fishing in the lake on both sides, an abundance of small game, the wild rice in Mud bay, the maple trees on the point convenient for sugar making and other edible vegetable products which the woodlands afforded all combined to make this an ideal spot for the location of a village. Even now flocks of wild ducks fly from the lake across the narrow neck to Mud bay and could at times be easily brought down with an arrow. Blueberries grow in abundance on the bank. The beaches afforded good landing places for canoes.

The presence of three groups of burial mounds are in themselves an indication that such a village existed on the peninsula in stone age times. When the land on the neck, now largely overgrown with brush and young trees, is brought under cultivation additional evidences of this early occupation will be revealed. An examination of the garden and potato field in the rear of the cottage at Eho Eto Haven, nearest the edge of the elevated land resulted in the finding of numerous fireplace stones and of numbers of flint and quartz chips and fragments. A few flint chips were also found in a corn field on the higher land near the Wismo club.

20. Sugar Bush Trading Post.

A trader's cabin is reported to have been once located where the club-house of the Sugar Bush club now stands. Mr. Corbine, of Reserve, informed the writer that his father had a cabin trading post here before locating at Reserve. This spot is a very attractive one. Tall maples and a few oak trees grow about the log and frame club-house. In its

rear are thick woods. The lake bank at this place is from 4 to 8 feet above the water.

In a small garden patch near the club-house, and in the rear of the boat-house, a few flint chips and a number of scattered hearthstones were found during an examination of the ground. Mr. Charles La Rush informed me that about fifteen years ago there was a log cabin where the club-house now stands. While on a visit to the place at that time he found the rusted barrel and lock of a flintlock gun in the garden nearby. Other specimens such as iron arrowpoints, iron axes and hoes, and gunflints are said to have been found here by others.

21. Winters Point Graves

On this point, on the north shore of the lake, according to the statement of Mr. Henry La Rush, is a small neglected Indian cemetery of ten or more graves covered with the customary shelter houses.

GRINDSTONE LAKE

22. Grindstone Lake Mounds.

This group, having only part of a day at my disposal and being unable at the time to obtain any definite clues as to their exact location, I was unable to locate. Since that time Mr. Frank O. Setter, of Hayward, has informed me that they are situated about $1\frac{1}{2}$ miles east of Mr. George Post's summer cottage, this cottage being located just on the east side of the reservation line. He states that there are a series of mounds here, all being conical or oval in form. Some were excavated in about the year 1893. When examining the bank of Grindstone lake a considerable amount of quartz chips and fragments were found in the trough of a small washout located along the low wooded shore at a point about one-eighth of a mile east of the reservation line. These are traces of a workshop site.

White Fish and Sand Lakes

Only a small part of the west (or north) shore of White Fish lake is under cultivation, the remainder being in a wild state. Some of the fields along the road to Sand lake were examined but no traces of early aboriginal life were encountered. This small lake has some cultivated fields on its north shore which were examined but without success. The immediate shoreline is elevated from a few to 12 or more feet above the water. A large portion of the south shore is occupied by a tamarack swamp. Mr. Walter Larson of Sand lake has a circular catlinite disk-shaped ornament with a perforation through the center which, he states, was found at the "Four Lake" ranch, at the southeast corner of the lake. This is about one inch in diameter and less than one-fourth inch thick. A stone celt and other articles were also found there. The Chippewa are said to gather wild rice in Flat and Slim lakes, south of Sand lake. Pipestone is said to be obtained by them on Pipestone creek in the eastern part of the reservation.

OUR INDEBTEDNESS TO THE AMERICAN INDIAN

LEO J. FRACHTENBERG.

U. S. Smithsonian Institution

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Civilization and culture are the result of an extensive co-operative system to which every individual inhabiting our globe contributed and still contributes his share. No achievement, be it literary, economic, or scientific, has ever been accomplished by a single man or group of people without the aid that has resulted from the efforts of those who had previously directed their energies toward the attainment of a certain goal. Our present philosophical systems owe their origin to the studies of human mind and nature made by ancient and medieval scholars. Our writers draw their inspiration from the works of their predecessors, and our great scientific inventions have been facilitated by the former endeavors of the savants of all nations. Thus, our present civilization consists of an infinite number of elements contributed by every people, every nation, and every race of this universe. American culture, for instance, has been effected by the combined efforts of the Egyptians, Greeks, Romans, Teutons, Slavs, Semites, Mongols and others, each of these groups contributing its particular, typical portion.

It should not, however, be supposed that only the higher and more advanced types of nations participate in the creation of a certain given civilization. In this respect everybody's co-operation is invited and welcomed, and no services, even those of a most primitive character, are rejected. We Americans, especially, who are probably the most civilized and advanced people in the world, owe a great portion of our progress and success to primitive races, above all to the American Indian. How many of us, will, in blissful ignorance, underestimate and even ridicule the intellec-

tual prowess of the red man, and boast of the superior attainments of the white race? And yet, many of our accomplishments may be traced directly to the assistance received from the "red skin." An examination of our culture reveals to us the fact that the influence of the Indian on our civilization has been far-reaching and comprises every phase of our intellectual, political, social, agricultural and industrial life.

A few years ago the late Dr. Chamberlain, of Clark University, tabulated a list of the contributions made by the Indian race to our civilization. To that list the present writer has added further material, a mere glance at which will convince us of the fact that we owe a great deal to the Indians of North and South America.

Of the fifty States and Territories that form this great Union of Stars and Stripes, twenty-five derive their names from native Indian words; while the number of cities, mountains, lakes, streams, and bays that owe their appellation to Indian descriptive terms is legion. Our daily speech abounds in terms and expressions that have been taken from the various Indian tongues. It is estimated that over 300 words of our present vocabulary have been borrowed from such sources. One only has to think of expressions like buccaneer, canoe, cannibal, chocolate, coyote, hammock, hurricane, hickory, mahogany, maize, moccasin, pampas, potato, quinine, raccoon, skunk, squaw, tobacco, toboggan, totem, tomato, tuxedo, wigwam and others, to get an idea of the extent of this system of borrowing.

But the red man did not confine his contributions to our vocabulary to single words only. There are a number of phrases in our language which owe their origin to the Indian mode of speech. How many Americans to-day use expressions like fire-water, squaw-man, pale-face, medicine-man, happy-hunting-grounds, to bury the hatchet, to smoke the pipe of peace, to go on the war-path, etc., without knowing that these are phrases taken from the Indian languages? In some instances we have received from the Indian words and ideas that have become powerful factors in our daily life. I shall mention only caucus, chautauqua, mugwump, and Tammany. Can anyone imagine American politics without "caucus?" Can anyone think of the city of New York without its "Tammany?"

Let us now turn our attention to the field of literature. What a wealth of material has been offered by the Indian to our writers past and present! Indian life and traditions have been an inexhaustible source of inspiration to English-speaking novelists, poets, and dramatic writers. Bryant's "Prairies," Longfellow's "Hiawatha" and "Burial of the Minnesink," Whittier's "Mogg Muggone," Lowell's "Chippewa Legend," Cooper's "The Last of the Mohicans," Dryden's "Indian Queen," Campbell's "Gertrude of Wyoming," and many others, are literary products that were inspired by the red man. The literary fame of men like Defoe, Kingsley, Lew Wallace, Bandelier, King, Haggard, and Robertson is due mainly to their narratives of Indian life. And if we add that during the last decade our painters, sculptors and musicians have become gradually attracted by Indian subjects, we shall have a complete picture of the great debt which we owe to the Indian of North and South America in the field of literature and art. Furthermore, our history, so resplendent with brilliant characters, has been embellished,—thanks to the red man,—by a number of heroes who could easily adorn the history of any nation. Pocahontas, Pontiac, Tecumseh, Brant and others have won for themselves a place in the annals of mankind and have contributed their share to the glorious past of our Nation.

But the bulk of the Indian's contribution to our civilization and culture does not lie in our intellectual and literary attainments. It is our material life that owes him an everlasting debt and upon which he bestowed benefaction after benefaction, gift after gift. Take our commercial life, for instance, of which we are so justly proud. Who thinks to-day of the fact that our railways and railroads follow exactly the paths, made, trodden, and kept up at an enormous sacrifice, by the ancient, pre-Columbian Indian? As the late Dr. Chamberlain says, "It was not an empty boast when, in 1847, an Iroquois chief appealed to the white man for help upon the following grounds:"

"The Empire State, as you love to call it, was once laced by our trails from Albany to Buffalo; trails that we had trodden for centuries; trails worn so deep by the feet of the Iroquois *that they became your roads of travel*, as your possessions gradually

ate into those of my people. Your roads still traverse the same lines of commerce which bound one part of the Long-House to the other. Have we, the early possessors of this land, no share in your history?"

Our industry, stupendous as it is, has been enriched by a number of substantial devices which we learned from our red neighbor. Every grocer knows and appreciates the value of arnotto, the famous dye for staining cheese and butter, but he is not aware of the fact that it has been given to us by the Indian. In like manner we received from the red man the cochineal, a red tinge for animal fibers and for coloring certain foods, and also a score of other dyes. Ornamental timbers and dye-woods we owe to the previous knowledge and experimentation of the Indian; and the various uses to which we apply mahogany and logwood to-day are the results of his early, though primitive, enterprises. Llama wool, alpaca, hemsps and fibers are other industrial articles imparted to us by the Indian with a generous hand. But above all, by showing us the usefulness of caoutchuc (India rubber), which we employ nowadays so extensively in mending old things and forming new ones, the American native has won the right to claim the everlasting gratitude of our manufacturers. And these items by no means exhaust the long list of contributions made by the Indian to our industrial progress.

Our agriculture, too, has been touched by the beneficial influence emanating from the Indian, for he has taught our farmers the use of fish manure, the burning over of fields as a preparation for planting, the planting of corn in hills, and many other important methods. One need not necessarily be a farmer to appreciate the value of these agricultural innovations. The fisherman to to-day in following his occupation, still resorts to a number of devices that originated with the Indian. Thus, he is indebted to him, among other things, for the use of the fish weir, for the method of catching fish by means of narcotic poisons, and for the practice of catching eels and salmon by torch-light. In like manner, the hunter received his share from the primitive American, learning from him the application of the blow-gun, so as not injure the skin of the animal, and the method of trailing and capturing larger animals and wild beasts.

It has been remarked that we Americans could not live without recreations. Has it ever occurred to us how much we owe to the Indian in this particular respect? We love to go "canoeing" in the summer; we devote ourselves to "tobogganing" and "snow-shoeing" when our streets and hills are covered with snow; our sons in college bend their energies upon winning a "lacrosse championship" for their alma mater; our South American neighbors spend a great deal of their time in playing raquette, but few of us know that these pastimes have been handed down to us by the Indian. Even our comforts and luxuries are not free from this all-comprising influence. Panama hats, Navajo blankets, hammocks, moss bags, mocassins, snow-goggles, dog-sleds, micmac grass, all these are gifts of the aborigines. And tobacco, this curse and blessing of our civilization, does it not come from the Indian? Even if we have to admit that tobacco is doing an enormous damage to our communities, are we to blame the Indian for it? The fact remains that its cultivation has become the basis of prosperity in a number of our States and other countries.

If the above-mentioned gifts have entitled the Indian to our everlasting gratitude, his contributions to our supply of food have made him the real benefactor not only of our own country, but also of the whole world as well. By teaching the early settler the planting of potato and maize, he has changed, as if by a magic touch, hitherto bare and uncultivated regions into thrifty, prosperous States. Suffice it to say that without the cultivation of potatoes and corn, Ireland, northern Germany, Roumania, and a number of our wealthiest States would be nothing but wild, unoccupied regions. And the generosity of the Indian did not stop here. There is a vast amount of items in our daily food that we received through the direct or indirect mediation of the Indian. Tomatoes, squash, hominy, pumpkin, Lima Beans, pineapple, custard apple, persimmon, cacao, vanilla, manioc, agave, guava, artichokes, quinoa, pemmican, chewing gum, peanuts and maple sugar are only some of the articles obtained from the red man. And we must not forget that drinks like mate, labrador tea, chocolate, cocoa, pulque and chicha are of Indian origin.

The last, but not least, contribution made by the Indian has been in the field of medicine. Aside from the fact that

our forefathers resorted very often to the medical treatment of Indian doctors like Joe Pye in New England, and that even to-day we hear so much about Indian cures and Indian remedies, our great medical and surgical progress has been greatly facilitated by the Indian. Can any one conceive of the present state of surgery and medicine without cocaine, quinine, yerba santa, cascara sagrada, jalap, jaborandi leaves and curari? And these drugs and antidotes for which we are indebted to the previous knowledge and experimentation of the Indian.

Such has been the contribution of the "red skin" to our civilization and culture! And how was "Poor Lo" rewarded for his services by the "superior" race? If we should constitute ourselves into a public court and judge honestly our actions toward the Indian and those of the Indian toward us, the verdict would decidedly not be in our favor. We have robbed the Indian of his soil, we have broken his spirit, we have debauched his mind, we have undermined his health, and doomed him to destruction. The valiant "Wild Son of Yesterday" is no more. His life belongs to the past, and he is slowly dragging his weary feet to the grave, which we, his "brave conquerors," have dug for him. But while leaving this world for the unknown fields, where he expects to be united with his ancestors in eternal beatitude, the Indian takes with him the proud knowledge that his aboriginal life here has not been useless, that he has contributed his share to the civilization and culture of mankind, and that this name will never be forgotten. To use Dr. Chamberlain's words, "He bequeaths to posterity manifestations of a useful existence that are more lasting than monuments of stone or marble . . ." for in the words of one of our poets—

"The memory of the Red Man,
How can it pass away,
While his names of music linger
On each mount, and stream and bay?"

ARCHEOLOGICAL NOTES

A very attractive and useful folder has just been issued by the Chetek State Bank, of Chetek, Wisconsin. This folder gives a brief account of the Indian history of northern Wisconsin, and especially of the upper Chippewa valley and the region about the Chetek lakes, and is illustrated with a number of fine half-tone pictures of modern Chippewa Indians and of the charming scenery of the region. Its most valuable feature is an excellent map of the Chetek and Chain o' Lake region in Barron, Rusk and Chippewa counties. On this map there are indicated in red the auto touring roads, summer hotels, Indian mound groups, cemeteries, battlefields, village and camp sites, planting grounds and trading post sites, and other features of special interest to the summer visitor. Great credit is due to Mr. Ben F. Faast, of Eau Claire, for suggesting and carrying out this plan of attracting the attention of tourists and settlers to the history, scenic beauties and agricultural and other possibilities of this part of Wisconsin. Other Wisconsin communities and development companies might do well to follow the example set by the Chetek State Bank in providing the public with much desired information concerning their attractions.

Mr. Lee R. Whitney of Milwaukee has entered upon his twelfth year of service as treasurer of the Wisconsin Archeological Society. During the entire years of the Society's corporate existence it has had no more faithful or interested officer. He is one of only four or five men whose names still appear on its rolls, who, as long ago as the year 1899 conceived and nurtured the idea of a strong state organization. Mr. Whitney's friendship is cherished by brother archaeologists in every part of Wisconsin and in many states of the Union.

The Secretary has received several very pleasant letters from Dr. Frederick W. Putnam, of Cambridge, Mass., the distinguished American archaeologist. Although now over eighty years of age Dr. Putnam has not lost his early interest in Wisconsin's interesting aboriginal earthworks and other remains. The Society has always been proud to carry on its rolls the names of such men as Dr. Putnam, Dr. Frederick Starr and Prof. Warren K. Moorehead.

In the May issue of "Rod and Gun in Canada," a magazine for sportsmen, published at Woodstock, Ontario, there appears an interesting short article by Col. G. E. Laidlaw on "Primitive Fishhooks," in which the bone and copper fishhooks of the aborigines are described largely by means of quotations from the publications of American archaeologists.

There have been elected to membership in the Wisconsin Archeological Society since the last issue of the Wisconsin Archeologist, Hon. W. G. Bissell, Miss Eleanor Sauer, Miss Rose Blankenhorn, Miss Viola Friedman,

Miss Katherine Burns, Mr. Carl Baur, Miss Emma M. Vollmer, Mr. J. B. Huenink, Miss Margaret R. Brewster, Mr. Harold W. Connell, Miss Clara L. Phillips, Miss Bertha M. Ferch, and Mr. M. H. Wengler, of Milwaukee; Mr. B. J. Dockendorff, La Crosse; Mr. A. M. May, Waukon Ia.; Mr. R. S. Owen and Mr. Stewart Turneure, Madison; and Mr. Robert McFarlane, Waupun.

Members of the Society are urged to read Professor Warren K. Moorehead's new book, "The American Indian in the United States." This work is devoted to a consideration of "the present condition of the Indian, his political history and other topics." It covers a period from 1850 to 1914. Among its many chapters several of the most interesting treat of "The White Earth Scandal" and "The Sioux and the Messiah Craze." In March 1909 Professor Moorehead was appointed a special agent by the Board of Indian Commissioners and was sent to investigate conditions on the White Earth reservation.

The book is illustrated with a large number of fine plates some of which are reproductions of the fine photographs of Rodman Wanamaker.

The Spanish Indian medal illustrated in the frontispiece of this issue of the Wisconsin Archeologist was found in an Indian grave at Prairie du Chien, Wisconsin, in 1864. It is supposed to have been presented by the Spanish government to Huisconsin, a Sauk and Fox chief. A full description of this medal, which is in the State Historical Museum, was given in the last issue of the Wisconsin Archeologist (Vol. 14, No. 1.)

Mr. O. L. Obermaier of Milwaukee has in his collection several of the interesting socketted copper spearpoints with ornamented blades. He is the owner of a quite large number of fine flint implements from Wisconsin and Missouri.

We regret to announce the death during the month of March, of Mr. E. C. Perkins, of Prairie du Sac, one of the older members of this Society. Mr. Perkins was one of Sauk County's wealthiest men. His death calls to mind the fact that some of our members, who can well afford to make such provision, are losing an opportunity to perpetuate their interest in the work of the Wisconsin Archeological Society and the cause of future archeological investigation in Wisconsin, by bequeathing to the Society small or large funds to be used by our successors in advancing this important work. Members and friends may if they desire designate that gifts are made such for particular purposes such as conducting researches in their home counties and publishing the results, for securing the preservation by purchase of notable examples of aboriginal monuments, for acquiring archeological specimens and collections, and for providing for the education of young men for future service in the field of American archeological science.

We are informed that Mr. Frank G. Logan, a member of the Society, has increased to the sum of \$30,000 his fund for the maintenance of the Logan museum of Beloit College. The collections of this museum are of an

archeological and ethnological character. This generous gift will make it possible to further increase their already great value to students of American archeology.

Secretary Brown desires members and others who have such specimens in their collections favor him with descriptions, outlines and photographs of the old Indian silver breeches. It is desired to soon publish an article descriptive of these.

The Wisconsin Archeological Society has always carried on its membership roll the names of a considerable number of lady members. Of their support of an devotion to its work it has been and is justly proud. It has thirty-eight lady members at the present time. Mrs. Charles Catlin, Mrs. Mary R. Merrill and Mrs. A. K. Hamilton, of Milwaukee, and Mrs. Caroline E. Kehl, of Oconomowoc, are life members. Miss Alice E. Chapman and Miss Minna M. Kuncell, of Milwaukee; Mrs. Mary R. Mann, of Woodruff, and Mrs. Mary J. Wilmarth, of Chicago, have been members since the inception of the work in this state. Mrs. Jessie R. Skinner, of Madison, has always been very active in the work of encouraging the preservation and marking of prehistoric Indian monuments and sites of historic interest. She has twice served as chairman of the Landmarks Committee of the Wisconsin Federation of Women's Clubs. Her achievements have deserved the appreciation of the citizens of the commonwealth. Her successor, Mrs. Edwin H. Van Ostrand, of Madison, is a lady of recognized ability and enthusiasm for this important task. She also has been twice reappointed to the head of this important division of the work of the Clubs.

Other ladies who have in one way and another shown themselves to be devoted friends of our cause are Miss Mary E. Stewart, Miss Elizabeth Bradford, Mrs. Sophie Miller, Miss Ida Fernekes and Mrs. Emilie Reumelin, of Milwaukee; Mrs. E. C. Wiswall, Mrs. John G. Woolley and Mrs. Amy D. Winship, of Madison; Miss Emma Richmond, Lodi; Miss Jennie Baker, Prairie du Sac; Miss Althea R. Sherman, Mc Gregor; and Miss Julia A. Lunn, Beloit. Nearly all of the ladies mentioned have at one time or another served on one or more of the Society's standing committees. Some have never failed to attend the state field meetings held during the past nine years.

Mr. C. V. Fuller of Grand Ledge, Michigan, a well-known collector of Indian materials, calls our attention to the fact that he has in his collection a fine example, found near his home, of the flint ceremonial knives described in the January, 1915, issue of the Wisconsin Archeologist. It is made of blue hornstone, is 9 inches in length, and its blade 2 inches wide at its widest part. Mr. Joseph Ringeisen, of Milwaukee, has in his collection another specimen from that state made of like material. Col. Geo. E. Laidlaw informs the editor of the finding of two specimens in Ontario. Dr. H. M. Whelpley states that he has a very fine specimen measuring $12\frac{1}{2}$ inches in length. He has long endeavored to locate the quarry from which the material used in making such knives was obtained. He surmises that most of the Wisconsin specimens migrated from Missouri.

Mr. Ira M. Buell, curator of the Logan museum, at Beloit, has returned from a trip to Florida. While there he explored several shell mounds in the vicinity of Palm Beach and was successful in securing a large number of interesting specimens of shell implements, pottery and other articles.

Wau-Bun Chapter, Daughters of the American Revolution, at Portage, are causing to be placed in the old Fort Winnebago cemetery, at that city, a huge boulder, properly inscribed, in memory of the pioneers of the old fort days as well as some of the soldiers of the seven wars, who lie buried within the enclosure, namely: the Revolutionary war, War of 1812, the Seminole war, Mexican war, Black Hawk war, War of the Rebellion and the Spanish-American war.

The Portage Daughters, since their organization, have been very prominently identified with this work of marking places of historic interest, as witness the monument to Marquette and Joliet, the site of the first church in central Wisconsin, and the spot made historic by the surrender of the Winnebago Indian, Red Bird. It is hoped by the society to make the marking of the site of the old fort its next pretentious undertaking.

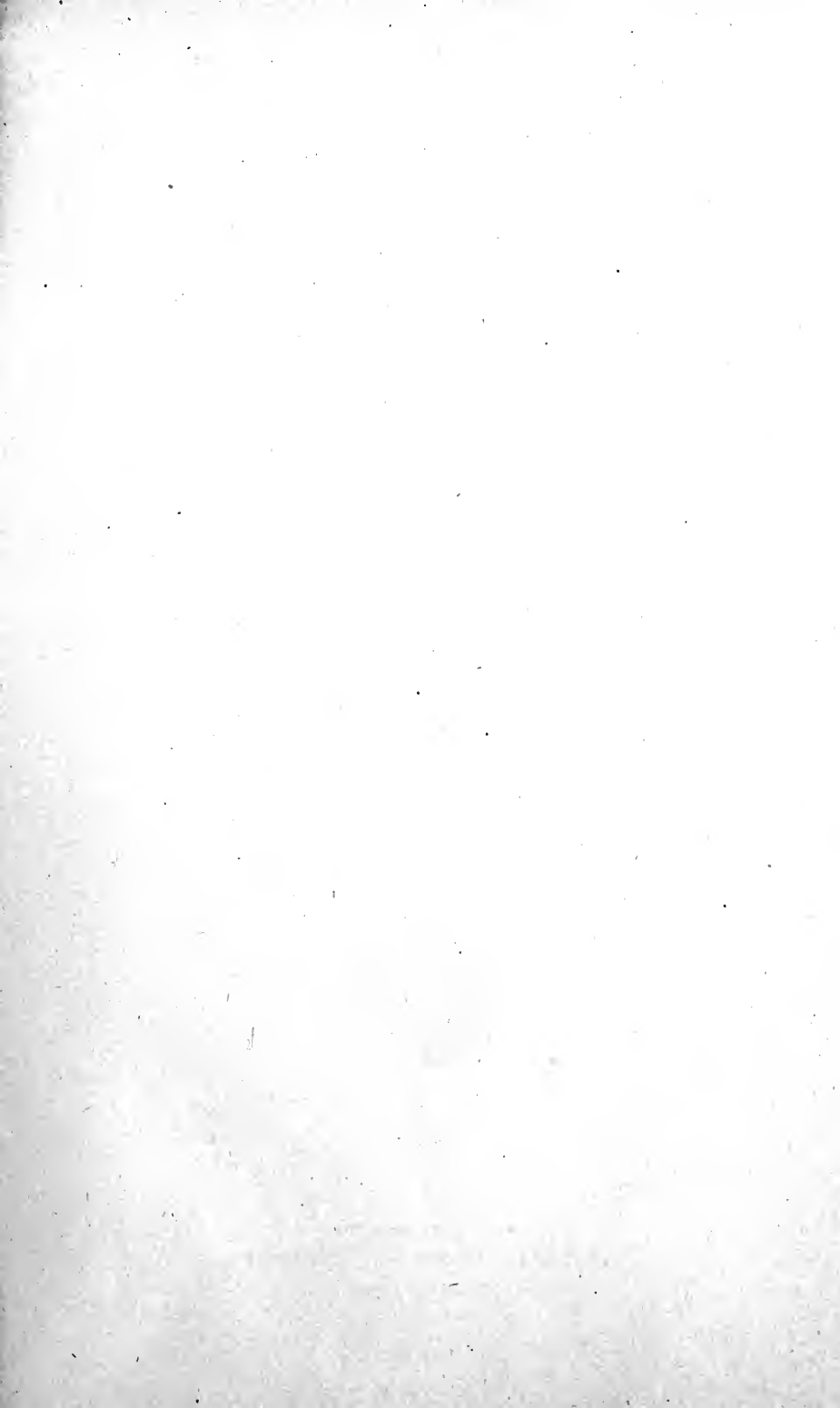
The Annual Archeological Report, 1914, of the Ontario Provincial Museum, is of an exceptionally interesting character. Dr. Roland B. Orr, is the director of this museum. It contains interesting illustrated articles on "The Petuns or Tobacco Nation," on "Lacrosse," both unsigned, but presumably contributed by the director; on "The Pre-Christian Cross," by Very Rev. W. R. Harris, and on "Ontario Effigy Pipes in Stone," (Third Paper), by Col. Geo. E. Laidlaw. The early home of the Petuns is shown to have been in Ontario (1616). Here in 1649, the Huron confederacy, of which they formed an integral part, was attacked by the warlike Iroquois and their villages destroyed.

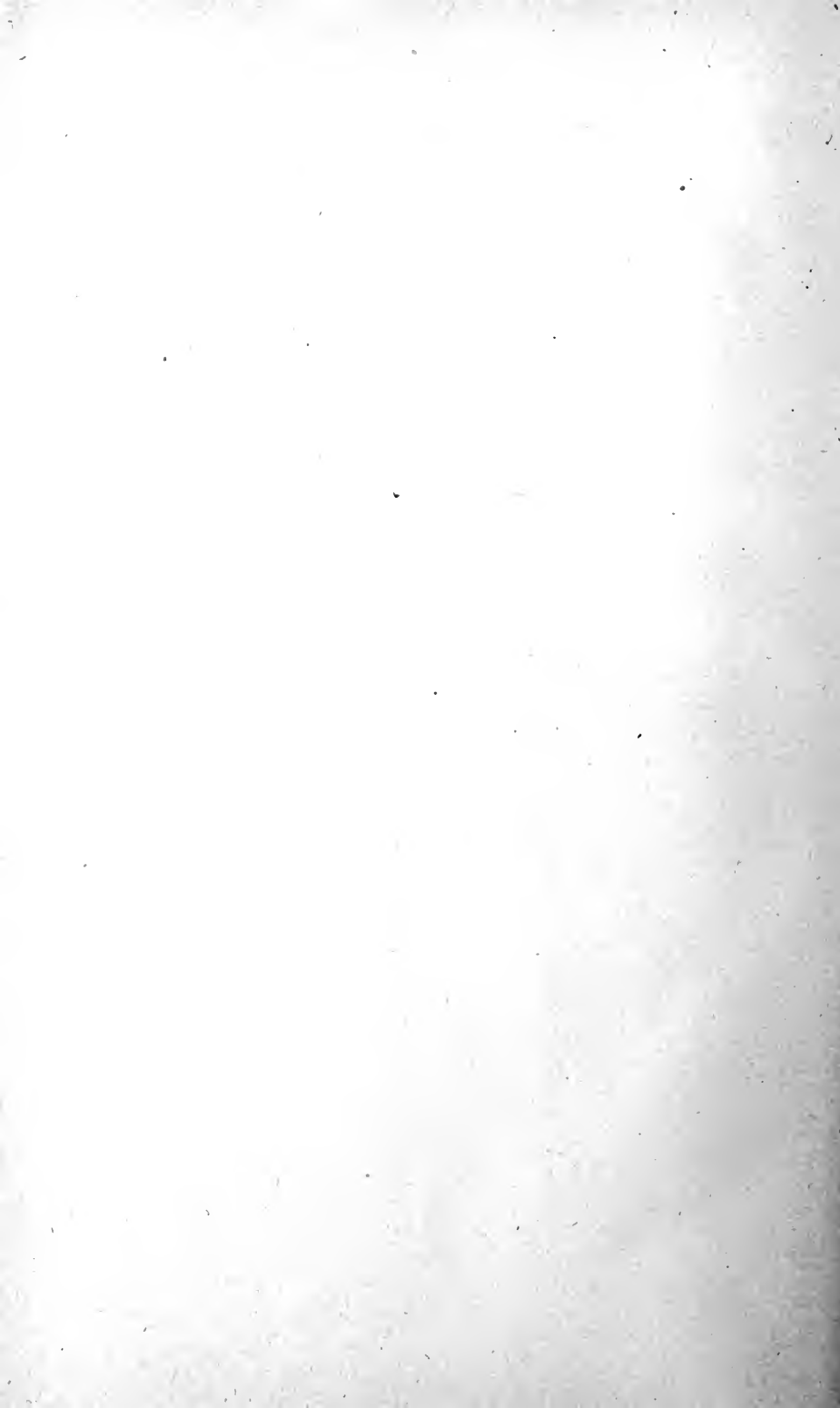
"For the next fifty years their history is a pitiful record of intense suffering, of defeats, of famine and flight from pursuing enemies. Joined by a remnant of Hurons, who fled to them for refuge, the Petuns abandoned their country and by weary wandering over land and water at last found shelter (1652) at Mackinaw. The Iroquois with the scent and pertinacity of hounds followed them and forced them to take refuge on Noquet Island near Green Bay, Wisconsin. In 1653 they were with the Algonquins and wintered at Teantonrai, an Algonquin village seventy or eighty miles south of Sault Sainte Marie. Here they were joined by a band of Neutrals and formed an alliance with the Ottawas. With the Ottawas the Petuns now roamed into the territory of the Dakotahs; driven from here after a stubborn fight they retreated to the headwaters of the Mississippi. Driven from here they found shelter at Chegoimegan, Wis. In time the main body returned to Mackinaw. Leaving Mackinaw they descended to Detroit; then they are found in scattered bands at Niagara, Sandwich and other places. The tribe as a body now settled at Sandusky (1751), from which place they were removed by the United States Government to Kansas (1842, and finally to Indian Territory, now the state of Oklahoma (1891)."

Col. Laidlaw's paper on effigy pipes is very interesting and well illustrated. In the course of his investigations he has found a distinct class of

these pipes in the St. Lawrence Basin which come down into the historic period and which are probably of Huron-Iroquois origin. Wisconsin students should secure and read his paper.

Members of the Society are urged to purchase back issues of The Wisconsin Archeologist. They may be had at 50 cents a number. Some issues will soon be exhausted.





Vol. 14

September, 1915

No. 3

THE
WISCONSIN
ARCHEOLOGIST

LAKE WINGRA



PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and
preservation of Wisconsin antiquities.

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SESSIONS

These are held in the Lecture Room in the Library-Museum Building, in Milwaukee, on the third Monday of each month, at 8 P. M.

During the months of July to October no meetings will be held.

MEMBERSHIP FEES

Life Members, \$25.00 Sustaining Members, \$5.00
Annual Members \$2.00

All communications in regard to the Wisconsin Archeological Society or to the "Wisconsin Archeologist" should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin.

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Bad Thunder, Winnebago Chief

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society

Vol. 14

MADISON, WIS., SEPTEMBER, 1915

No. 3

LAKE WINGRA

Charles E. Brown

Secretary and Curator, Wisconsin Archeological Society

Introduction

Lake Wingra is the smallest of the three beautiful lakes between which Madison, the capital city of Wisconsin, is situated. Its greatest length is one and one-fourth miles and its greatest width one-half mile. Its maximum depth is fourteen feet and its average depth ten feet. Its elevation above sea level is 849 feet. The lake has a marl bottom, this mud being from fifteen to thirty feet in depth.

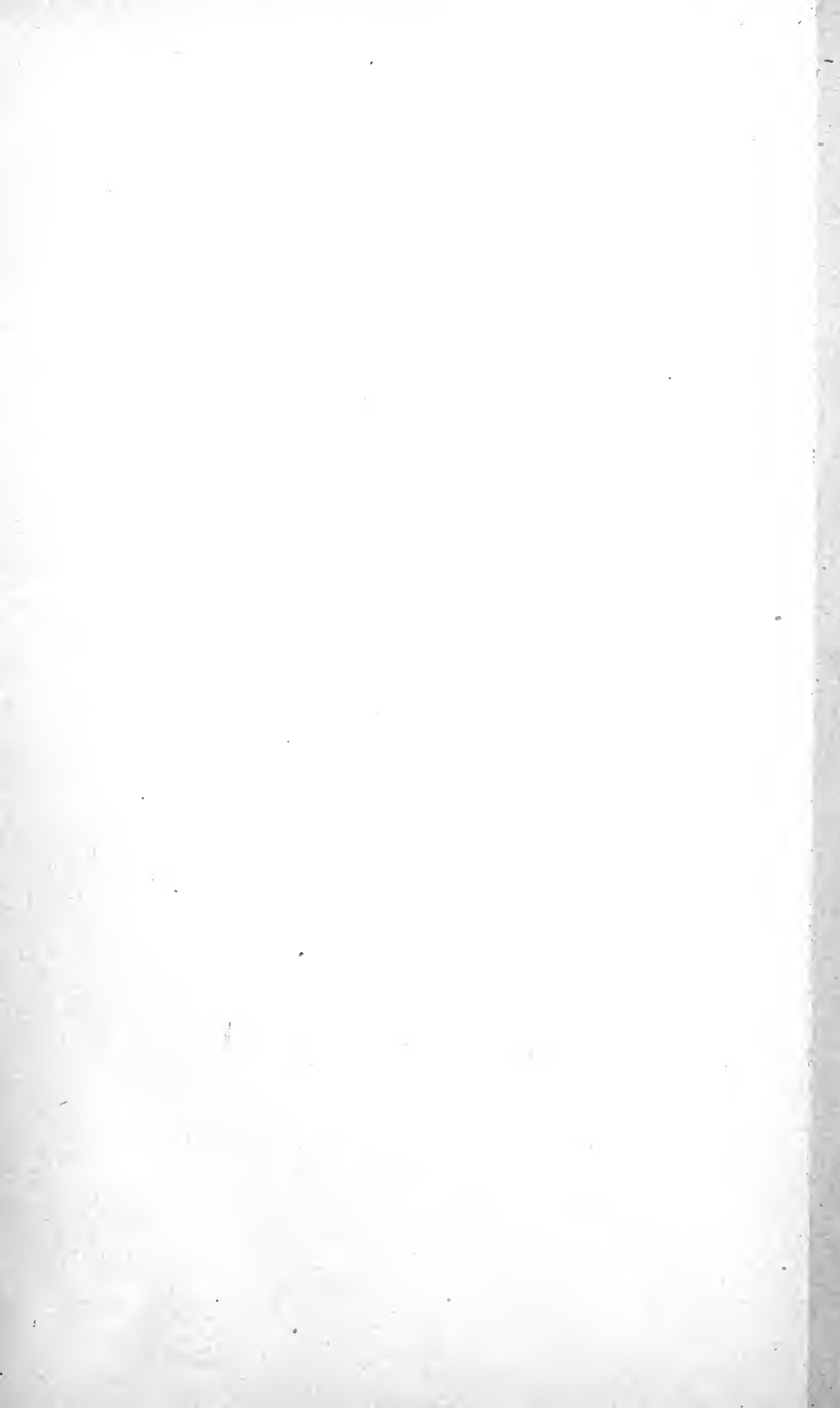
When the first white settlers came to the site of Madison in 1837, this lake was surrounded on all sides by more or less extensive tracts of marsh and swamp land these indicating by their extent that at some time in the distant past its water area must have been nearly three times as great as it is at present. The most extensive marsh and swamp areas were located along the eastern and southeastern portions of the lake. In recent years this original area of marsh land has been greatly diminished. Since 1905 a tract of such land on its northern and northeastern shore, where the margin of marsh was not very wide, has been converted into firm land by filling it with marl dredged from the lake bottom. This now forms a part of Henry Vilas park. The reclamation of the extensive marshy area on the south shore of the lake is now progressing under the direction of a local real estate firm. At the western end of the lake a similar undertaking is in progress.

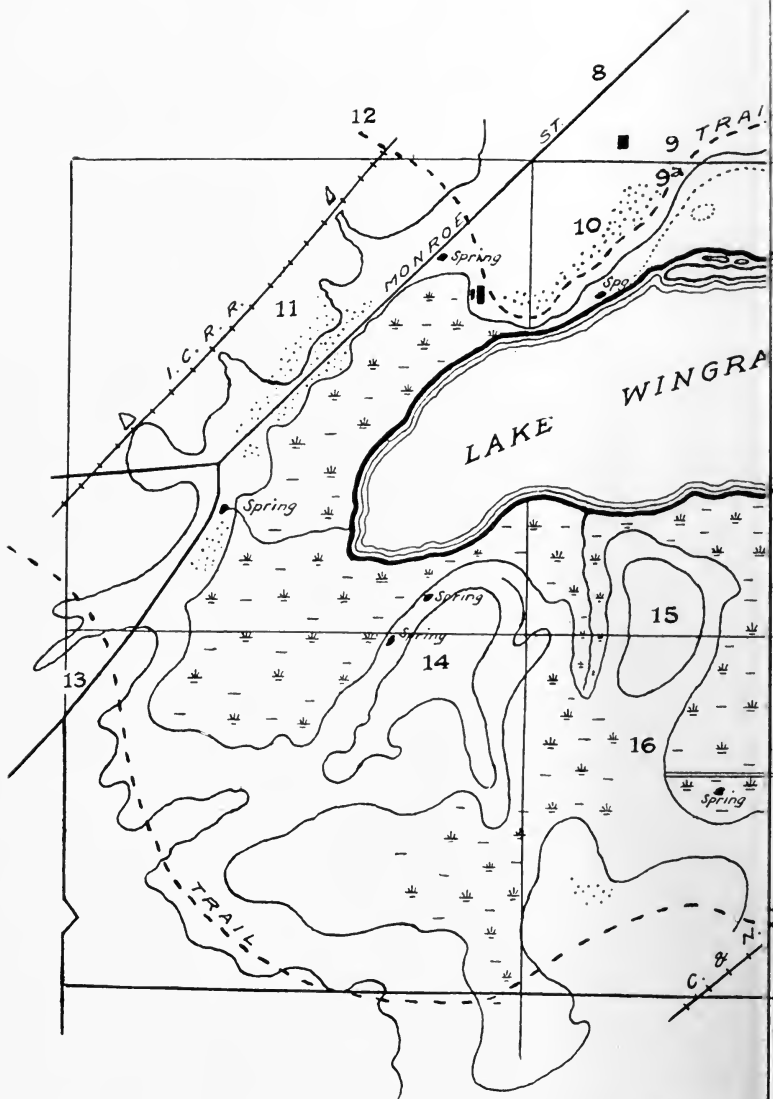
MAP INDEX

The numbers refer to the numbering of the map and of the text descriptions.

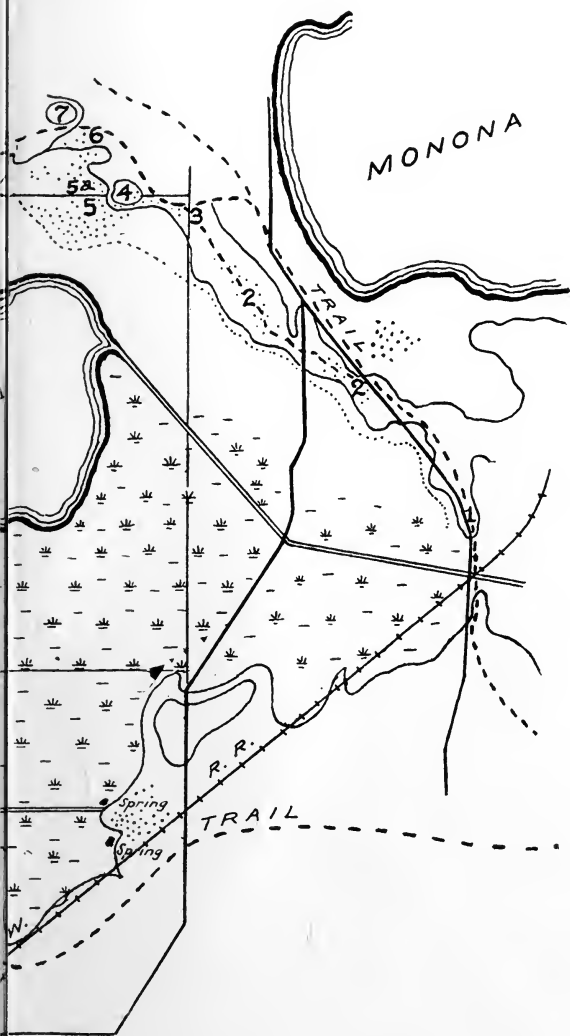
- | | |
|--------------------------------------|-----------------------------|
| 1. Oregon Street Group | 9. Jefferson Street Group |
| 2. Dividing Ridge Group | 9a. Lincoln Street Mound |
| 3. Greenbush Mounds | 10. Edgewood Group |
| 4. Vilas Park Group | 11. Wingra Group |
| 5. Vilas Park Mound and Village Site | 12. Cemetery Woods Group |
| 5a. Lewis Effigy | 13. Nakoma Mounds |
| 6. South Warren Street Group | 14. Lake Forest Group No. 1 |
| 7. Bear Effigy and Curtis Mounds | 15. Lake Forest Group No. 2 |
| 8. Monroe Street Group | 16. Vilas Group |

Camp and village sites are indicated by dotted areas, trails by broken lines and outlines of former marshy areas by dotted lines.





Map of Lake Wingra (See Index)



(Opposite)

Extending along the eastern shore of the lake there formerly was a steep moranic ridge, portions of which remain, the remainder having been levelled by the operation of two large sand and gravel pits. The refuse from one of these pits has been employed in filling some of the marsh between the base of the ridge on its western side and the lake shore. This picturesque ridge, known as the Dividing or Dead Lake ridge, separated Lake Monona from Lake Wingra.

From the northeast corner of Lake Wingra to the present location of St. Mary's hospital the general direction of this ridge was easterly. From this point to its termination near the Wingra canal crossing of the Oregon road its direction was to the southeast. Its former greatest elevation has been given as about seventy-five feet. Its highest part appears to have been that lying directly south of St. Mary's hospital, between the shores of the two lakes. At this point the strip of firm land at its base was very narrow, on the Lake Monona side less than an ordinary city block in width and on the Lake Wingra side much narrower. Scattered oak trees grew on its sides and crest. The elevated land on the north shore of the lake, now occupied by the streets and residences of Wingra Park, rises to a height of from twenty-six to thirty-three feet above the level of the water. At the western end of the lake the rise of the land from the marshy margin to the higher land beyond is more gradual. The most prominent knolls in the Lake Forest woods, on the south shore, are elevated from sixty-five to seventy-five feet above the lake. The lands about Lake Wingra were in the early days of settlement of the Four Lakes region covered with a more or less dense forest of oak trees. Of this original forest a few trees remain in Henry Vilas park and on the public oval and lots adjoining. Others are in the pasture on the Edgewood academy grounds. Some old oaks continue to exist on the remnant of the extremity of the Dividing ridge located east of the Oregon road. At Lake Forest, on the south shore of the lake, the forest is rather dense but largely second growth timber. Other woodlands about the lake are the tract known as Wingra, which is already being invaded by suburban homes; the so-called Cemetery woods on the north side of the Illinois Central Railway track; the Buell woods on the west shore, and the Bartlett woods lying a short distance to

the southwest of the lake. Two creeks enter the lake, one at its western end and the other through the Lake Forest woods. On the margin of the lake are a number of fine springs which constitute the chief source of its water supply. Two of these are on the Lake Forest shore, one being choked at this time by a growth of water cress. Another fine spring known as the Gorham spring, is located on the Verona road, at the western end of the lake. One on the Edgewood shore is in use as a watering place for the Academy cattle. The Bryant spring on the edge of the marsh south of the eastern end of the lake, and the White Cross spring adjoining the ice houses on the Monroe road, on the north shore, supply spring water to many Madison homes. Two fine springs, not as well known as any of those noted, are located in the Lake Forest marsh by the side of a road leading across the marsh from the old Vilas (Gay) farm to the woods. These several springs were no doubt greatly appreciated by the Indian residents of this region. The trails passed some of them and Indian camps were located nearby.

In an article published in the Wisconsin Historical Collections (V. 7) Mr. J. A. Noonan states that the Indian name of this lake, "Wingra, or Duck lake," was obtained by him from one Joe Pelkie, a French and Indian resident on the site of Madison, in 1837. Maps of 1844 to 1848 give the name of this body of water as Lake Weengra. Since the fifties the spelling of this name has become altered to that now in use. It does not occur in the Winnebago, Chippewa or Menomoni vocabularies at present available. The Winnebago Indians who camped on its shores from earliest times, are said to have called this lake Ki-chunk-och-hep-er-rah, meaning the "place where the turtle emerges," a name given it no doubt because of the large number of mud and snapping turtles which are even to-day numerous denizens of its waters.

The lake has also been called Dead lake because of a former mistaken popular belief that it had no outlet. Maps prior to 1837 showed no connecting stream between lakes Wingra and Monona, though one has always existed. This outlet, first known as Weengra creek, and later as Murphy's creek, has been dredged and its course straightened and is now known as the Wingra canal.



Lake Wingra

The great abundance of the fish in its waters and of the game on its shores made this lake a favorite place of Indian residence. Mr. George W. Stoner and other early settlers of Madison inform us that at times the local lakes were fairly black in places with flocks of ducks and geese. Quail, partridge and prairie chickens "could be counted by the thousands." Deer were plentiful. The black bear was occasionally seen. Wolves, foxes, lynx, wild cats, raccoons, skunks, woodchucks, and other animals of smaller size were numerous. Mink, muskrat and otter inhabited the marshes and lake banks. Fish of a number of species were very abundant in the waters. The dredging of several large elk antlers from Lake Wingra indicates that these animals also once roamed through the forests on its shores.

A limited quantity of wild rice grew in the western end of the lake. This has now disappeared. For a sufficient supply of this nutritious cereal the Indians must have resorted to some of the other lakes or connecting waterways. The yellow water lily (*Nuphar advena*) whose tuberous roots were often referred to by early Wisconsin travelers as "Indian potatoes," grew in quantities in several of the shallower places in the lake. In the autumn acorns, which were an important article of food with the Indians, could be gathered in great quantities in the forests.

Other nuts, as well as berries of a number of kinds, were abundant.

Only scraps of the early Indian history of Lake Wingra are preserved to students of local history. It is evident from the evidences of aboriginal occupation upon its shores that this small lake was for several centuries at least a favorite resort of the red men. Winnebago villages and camps have been located upon the banks of this as well as of the other Madison lakes since stone age times. According to Winnebago tradition no other tribe has ever intruded upon these lake lands. From the time of the coming of the first white settlers to 1870, or later, small bands or families of the Hochungara, as these Indians call themselves, continued to camp upon the lake banks from time to time. Favorite spots for the location of such camps appear to have been on the ridge at the eastern end of the lake, on the site of Vilas park and adjoining lands, and in the Lake Forest woods, where at night their camp fires could be seen from across the lake.

According to Mr. Stoner the Winnebago had a burial ground on the ridge about where the Pieh gravel pit is now located. These graves were covered with small logs which were laid upon them to prevent their being disturbed by dogs or wild animals. In removing the gravel at this place in recent years Indian bones were frequently disturbed.

In fishing and hunting upon the lake the Indians used log canoes. Mr. L. B. Rowley informed the writer that some years ago a number of these canoes could be seen in the water at the western end of the lake where they had probably been sunk by their Indian owners for safe-keeping during their absence. A canoe preserved in the State Historical Museum, at Madison, was obtained in 1908 from the marsh on the south shore of the lake. This specimen is made from a bass-wood log and is eighteen feet long and seventeen inches wide at its middle. It is said to have been brought down the Rock river from above Horicon, into the Yahara, and through lakes Kegonsa, Waubesa and Monona to Madison, by a Winnebago Indian, in 1895. He came to the lake every autumn until the year 1902 to trap muskrats and mink. On the occasion of his last visit, in that year, he probably secreted it in the marsh where it has since been found.

One of the principal Indian trails in the region of the Four Lakes lead from Pheasant Branch (Peena) at the northwest corner of Lake Mendota (Wonk-shick-o-meek-er-rah, where the man sleeps), in a southerly and southeasterly direction to the district between Lakes Wingra and Monona, thence across the land between the eastern base of the Dividing ridge and the latter lake following in a general way the course of the present Oregon road, thence across the tongue of the ridge and Wingra canal, and in a southeasterly and easterly direction to the foot of Lake Monona. Crossing the Yahara (Catfish) at this place a lateral is reported to have continued northward to the Winnebago village and trading post site at Winnequah, on the east shore of this lake, while the main trail proceeded in an easterly direction for a short distance to a point where it united with the Mendota-Monona-Waubesa trail. Early maps show that another trail (probably uniting with the first at the Monona-Yahara crossing) traversed the land to the south of Lake Wingra and then proceeded in a northerly and northwesterly direction

to Pheasant Branch, the one-time site of a Winnebago village. Doubtless from a point just north of Lake Wingra this trail and that first described were identical. A trail traversing the north shore of Lake Wingra came from the direction of present Greenbush, skirted the present Edgewood grounds and then continued across the present Consumers' Ice Company property. Somewhere northwest of this point it probably connected with the first mentioned trail. It was probably also only a continuation of either the trail which is said to have followed the crest of the Dividing ridge or that at the eastern base of the ridge. Laterals must have connected the camp and village sites on the lake lands not directly in the course of the main trails described with these aboriginal thoroughfares. The courses of the trails as laid down on the accompanying map are only approximately accurate.

The Lake Wingra Winnebago in the days previous to the coming of the white settlers depended for their supplies upon the traders located at Pheasant Branch, on Lake Mendota; Winnequah on Lake Monona; on the Oliver Armel post on the site of Madison and the Rasdall post near the outlet of Lake Kegonsa. Other traders from Lake Koshkonnong and elsewhere also visited the region to traffic with the natives.

Mr. Stoner, in an article published in the Madison Democrat (Dec. 3, 1899), tells of the great numbers of the Indians encamped about the local lakes in the thirties. He says that it was "no uncommon sight to see from 500 to 1,000 Indians" on the site of Madison in those years. Other early settlers state that bands of Pottawatomi, Chippewa and Sioux also occasionally visited this region at that time. Many early Madison settlers remember the bands of Indians, sometimes of considerable numbers, moving through Madison over the Monroe street road, the men usually mounted on ponies, the women frequently walking. Other ponies carried the camp equipage and younger children. Altogether they were a picturesque company as they moved in one direction or the other to distant camping grounds.

The Indian remains of Lake Wingra have attracted the attention in past years of several well-known archaeologists who have visited some of the groups and published papers

and articles concerning them. These were Dr. I. A. Lapham, Rev. S. D. Peet, Prof. T. H. Lewis and Prof. Cyrus Thomas. Peet's descriptions appear in articles in the *American Antiquarian*, *Wisconsin Historical Collections*, *Proceedings of the American Association for the Advancement of Science*, and in his book, *Prehistoric America* (v. 2). His descriptions and figures are inexact and his conclusions often of a more or less visionary character. They are of little real value to the student.

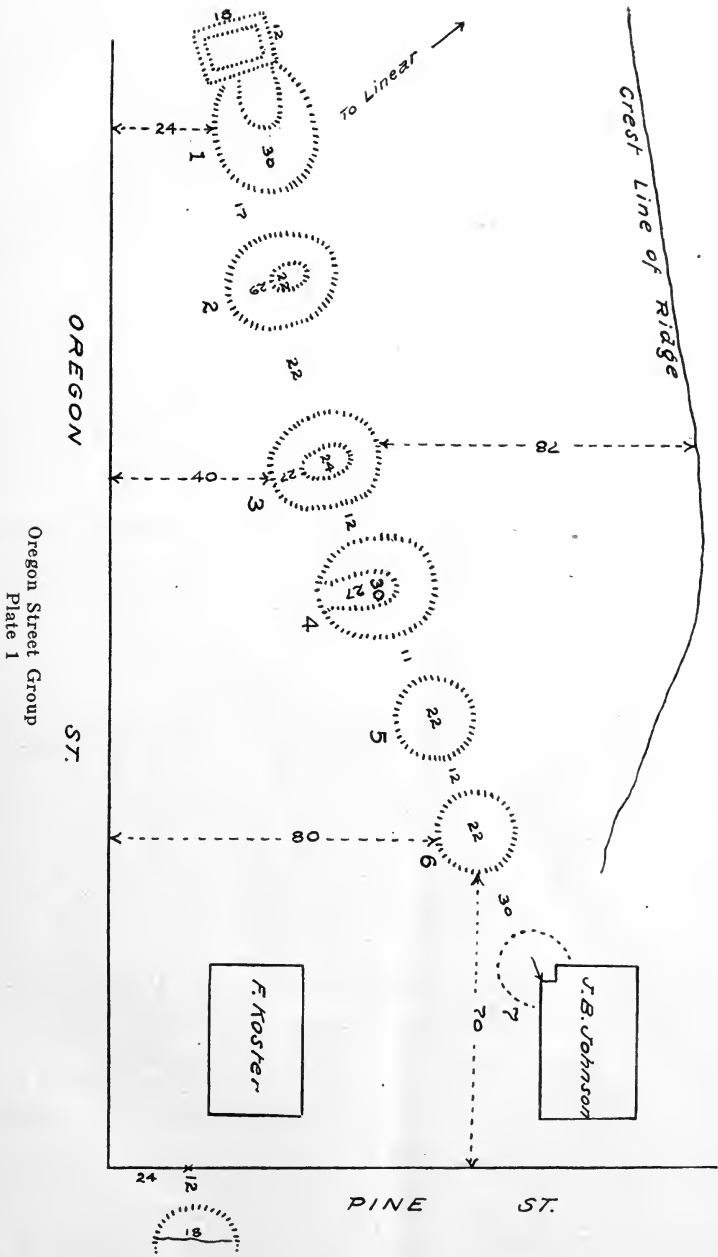
Other references to the mounds on this lake appear in the several histories of Dane county. These are largely copied or compiled from some of the above sources.

Dr. Arlow B. Stout, then a student in the University of Wisconsin, made surveys of the mound groups on Jefferson street, on the Edgewood grounds and in the Wingra (Marston) and Cemetery woods in the years 1906 to 1908. In the latter year the writer continued this necessary work, bringing it to its present state of completion.

INDIAN REMAINS

Oregon Street Group. (Plate 1). This group of Indian mounds was situated on the east side of Oregon street (a part of the Madison to Oregon road) between Pine and Cedar streets, in South Madison. They lay at the base of the western slope of the Dividing ridge. A short distance to the north of their location is a large sand and gravel pit. On the top and slopes of the ridge is a grove of old oak trees and on its crest traces of a former road. Directly across the Oregon road from the mounds is a tract of low marshy ground which extends to the bank of the Wingra canal.

Prof. Cyrus Thomas, a former officer of the Bureau of American Ethnology, has given a figure and description of this group of Indian earthworks in the Twelfth Annual Report of the Bureau (pp. 46-47, fig. 6). Both are inaccurate as a comparison of his figure with that made by the writer on August 20, 1910, will show. No trace of the two conical mounds of which he found traces in the "old fields," at the northern end of the line of mounds can now be seen. His mound No. 1, which he describes as a "double excavation,



Oregon Street Group
Plate 1

OREGON

ST.

PINE ST.

Foster

J.B. Johnson

Crest Line of Ridge

To Linear

one portion, the other in the form of a horseshoe," proved to be nothing more than the embankment marking the site of a former small building, probably of a powder house of the quarrymen, and adjoining which is a mutilated oval mound. His mounds No. 3, 4 and 5, two of which he describes as rings of earth, and the other which he figures as of horseshoe shape, were mutilated circular and oval mounds, which were excavated by relic hunters previous to his visit to the group in 1889. Of his mound No. 7 only the faintest trace remained. No. 8 was not a mound but a natural surface formation.

In the road near the northwest corner of Pine and Oregon streets was a remnant of a partly destroyed small conical mound. On the crest of the ridge at a distance of about 175 feet northeast of mound No. 1, is a remnant of a small linear mound. This is about 27 feet in length and 12 feet in width. Its height is about $1\frac{1}{2}$ feet. It is within about one hundred feet of the edge of the old gravel pit and was very probably wrecked because of its lying across the line of the ridge road.

The mounds in the series at the base of the ridge were from 9 inches to a foot in height. What their elevations were before being excavated can not be determined but they were probably never much higher. Their diameters are given in the accompanying plat. Of the mounds of this group only mound No. 6 remains, the remainder being obliterated by the recent erection of a house, by Mr. Frank Coster, on the lot on which they were located. No. 6 lies on a lot between the houses of Coster and J. B. Johnson.

2. Dividing Ridge Group (Plates 2 and 3). The crest of the high, steep-sided ridge which separates Lakes Wingra and Monona was in the year 1859 occupied by a large number of Indian earthworks. A plat of this system of mounds, prepared in that year by Dr. Increase A. Lapham, shows a series of twenty-five mounds distributed along the top and a few of them situated on or extending down the slope of the ridge. The mounds were separated from one another by only short distances, the two farthest separated from each other being less than 80 feet apart. The width of the ridge crest was from about 30 to 150 feet.

Of the total number of mounds seven appear to have been conical or oval mounds, thirteen were linear and five effigy or animal-shaped mounds. Of the effigy mounds two were evidently intended to represent birds. One was an effigy of the familiar turtle and two effigies of the common so-called panther type. With two exceptions all of the linear mounds were examples of the very common straight or embankment-shaped form. The two exceptions were a tapering linear and a straight linear having a circular termination at one end.

At the time of the writer's first visit to this ridge crest, in 1908, all of these mounds had disappeared but those numbered 1, 2, 3 and 4. These occupied the undisturbed portion of the ridge, between the two gravel pits. Measurements taken at that time showed these earthworks to have the following dimensions:

No. 1. Diameters 30x70 feet, 9 feet high.

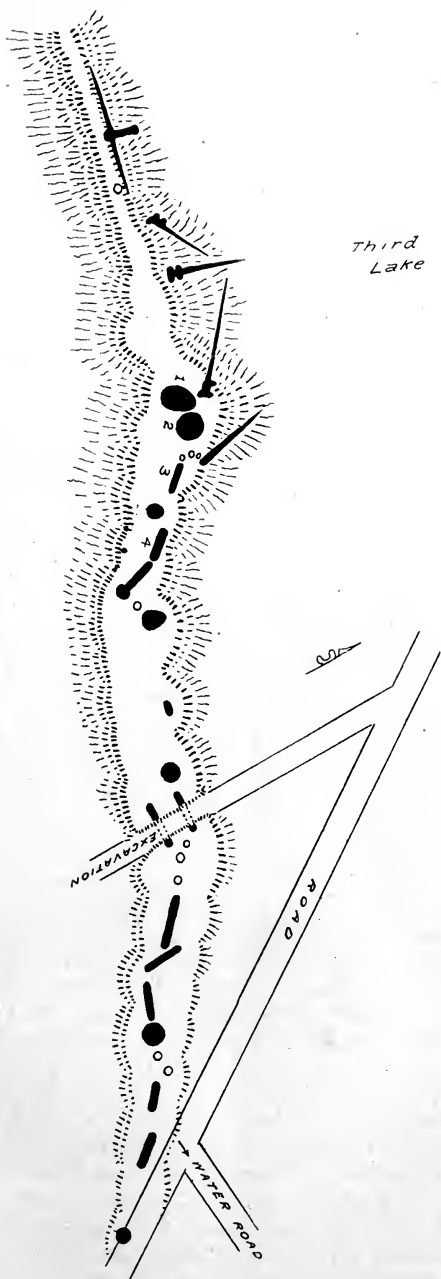
No. 2. Diameter 60 feet, 9 feet high.

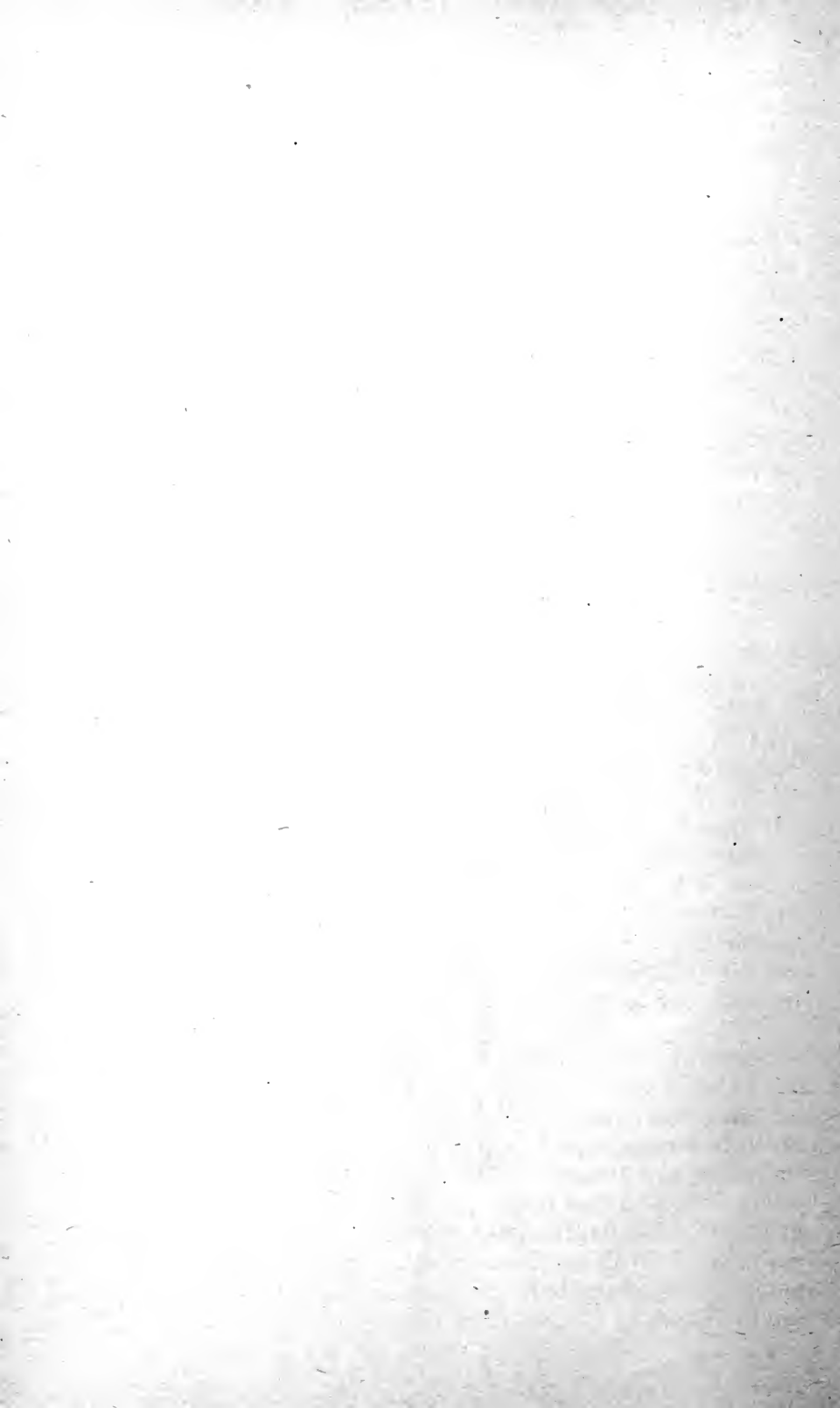
No. 3. Length 70, width 30 feet, 5 feet high. A portion of the southern extremity has been removed since these measurements were taken.

No. 4. Length originally about 100 feet, width 25 feet, about 4 feet high. From the southern extremity of the last mound about 30 feet had been removed, its former extent being, however, still plainly indicated on the surface of the ridge. Between mounds No. 3 and 4 there were unmistakable surface indications of the recent removal of a conical mound having a base measurement of about 35 feet. Lap-ham shows a bird effigy at this place. This was evidently an error in platting since no trace of wing-shaped appendages could be found on the undisturbed surface of the ridge on either side of the conical mound.

Beyond the removed extremity of mound No. 4, for a distance of about 100 feet and extending to the edge of the Keyes gravel pit, the sod had been removed exposing the burned and broken stones of several fireplaces and plentiful indications of a former flint chipping site. It was plain that Indian wigwams had at one time been located at this place. Doubtless this camp site originally extended further along the ridge top. In digging for relics at the side of and near the extremity of this last mound two Madison boys, according to the statement made to the writer by one of them, had un-

Dividing Ridge Group
Plate 2





earthed the bones of a human skeleton. This burial lay on its side.

In the levelling of mound No. 2, Mr. J. H. Pieh, the owner of the gravel pit, which is rapidly cutting away the northerly end of the remaining section of the ridge, disturbed several burials. These were probably bone burials since the skulls and bones were scattered through the earth.

All of these mounds are built of black soil. As there could hardly have been a sufficient quantity of such earth on the narrow ridge crest, most, if not all of it, must have been carried up the steep sides from the marshy ground below, a task which could not have been otherwise than very difficult and tedious.

In the Milwaukee Daily Sentinel of January 2, 1860, Dr. Lapham published an account of the excavation by himself of one of the mounds on the ridge (No. 1).

Opening an Ancient Mound Near Madison, Wisconsin

*(Report by I. A. Lapham, Esq., to the American
Ethnological Society.)*

Travellers approaching the beautiful city of Madison, the capital of the young State of Wisconsin, by the Milwaukee and Mississippi Railroad, from the East, are conveyed across one of the lakes that give so much interest to this charming locality. Looking toward the South, they will find the lake bounded by a ridge of considerable elevation the crest of which is serrated by a series of ancient monuments of earthwork, the mysteries of whose origin and nature have not yet been fully found out. Their sharp outline, projected against the sky for a background, with the scattered trees and shrubs, all reflecting in the clear still water of the lake, render this spot quite conspicuous and beautiful.

Of this remarkable ridge, which divides the waters of lake Monona (the third of the series) from lake Wingra, with its ancient earthworks, a sketch (Fig. 1) and a plot (Fig. 2) are given on plate 2. The slopes were steep, especially on the south side; the crest narrow, the soil a loose gravel, (drift of the geologists,) but slightly compacted with clay or other material. At the highest point, where the two largest mounds are situated, it has an elevation quite abrupt, of seventy-five feet, upon which the mounds make an addition of ten feet. In some parts, the ridge is covered with groves of small trees, at others it is naked.

By invitation of Geo. P. Delaplaine, Esq., of Madison, I visited that place on the 1st of June, 1859, in company with Prof. J. D. Whitney, the Geologist, for the purpose of making a survey and exploration of the interesting group of mounds, before they should

become lost by the progress of "improvement" in that direction. Already some of them have been injured by the opening of roads, and by the idle curiosity of persons who have made slight excavations. It would be fortunate if other landed proprietors would follow the good example of Mr. Delaplaine, and preserve an accurate record of such ancient works as they are about to destroy. Many very interesting animal effigies, (mounds in the forms of animals,) have already been levelled by the plough, or otherwise injured or effaced.

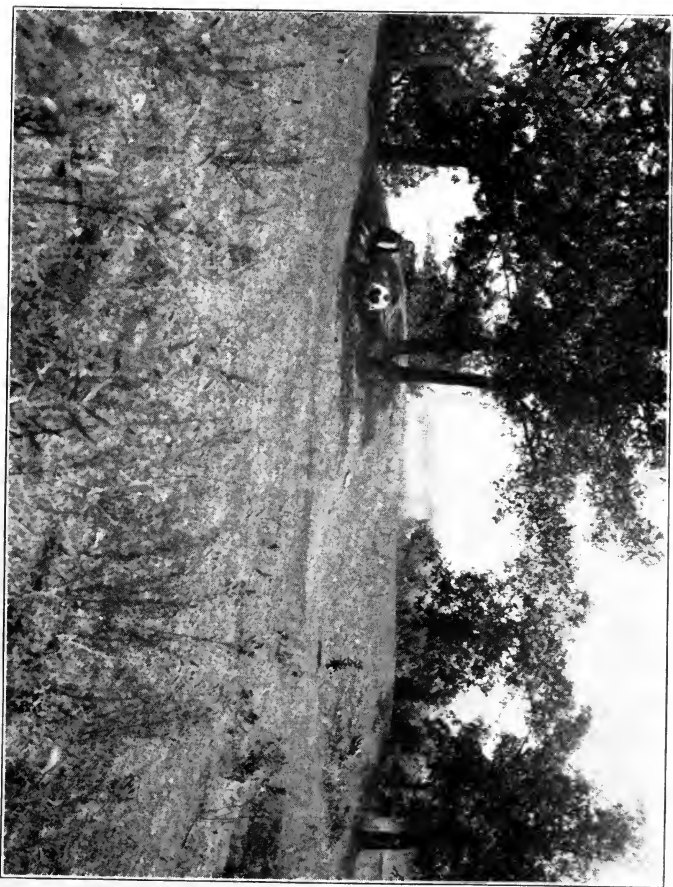
The peculiar form of this ridge, the nature of the soil, and its position between two valleys, exposing it to the drying effect of the winds, render it peculiarly fitted for the preservation of anything that may have been buried under the mounds. The steep slopes fall away from the base of the mounds on either side, thus carrying off immediately the falling rain. The earth composing the mound was of fine material, well compacted, and still further protected by a dense sod of prairie grass and weeds; so that very little water could penetrate it; and the depth was such as to exclude all the destroying effects of frost in winter. We were therefore convinced that, if any of the original mound-builders are anywhere preserved, we might look for them here; and in this we were not disappointed.

These mounds, as is usual in such groups in Wisconsin, present a variety of forms—among them the circular, oblong, attenuated and animal-shaped. They are situated on the north-west quarter of section twenty-six, in township seven, and range nine of the government surveys. From the top of these mounds there is a very fine and extensive view of the country around, suggesting at once the idea that this may have been a sort of look-out station or sentry post from which to watch the approach of the enemy.

The largest mound on this ridge, the one excavated by us, has an oval form, the basal dimensions being seventy and fifty feet; the height ten feet. It was built upon the convex surface of the ridge, so that the depth of the mound in the middle was a little less than appeared from the outside. The exploration was commenced on the southeast side by running a horizontal drift from the base toward the center. This brought us a little below the original surface.

Our first discovery was the remains of a human skeleton that had been buried about three feet below the top of the mound. The position of this skeleton was horizontal, the head toward the west. The bones were very much decayed, the teeth and a few of the larger bones being all that were sufficiently strong to be taken out. At the foot was the skull of a skunk, and also a few teeth, and a portion of the jaw of another animal, apparently a fox. Whether these had been buried with the human body, or had burrowed into the mound on their own account is not easily determined, though the latter supposition is rendered probable by the good state of preservation of the skull of the skunk.

This skeleton was doubtless buried in the mound, since the original construction, as is often done by the Indian tribes. Its decayed condition was owing to its position near the surface, rather than to its great age.



Linear Mound on Crest of the Dividing Ridge
Plate 3

Our work was temporarily arrested by the high wind, which swept with full force over the ridge, and kept the opening we had made involved in a cloud of fine dust, rendering it almost impracticable to breathe while making the excavation. The earth thrown out was quite dry, and in much indurated masses or clods, though the spring rains had hardly ceased. The material of the mound was mostly the dark colored soil of the prairie, showing that the surface only had been taken to construct it. At one place, there was a slight layer of gravel, as if a small quantity of that material had been used when the work had reached that point.

Under the middle of the mound we found the object of greatest interest. An excavation had been made in the original ground, the bottom of which was paved with rounded stones, imbedded in clay. Upon the pavement was placed the body of a man, in a horizontal position, the head toward the east, the legs and arms folded back. The skeleton was in very good state of preservation, most of the bones being found, including many of the smaller ones. The skull was nearly entire, but had been crushed and distorted by the pressure of the superincumbent earth.

About two feet above the skeleton, we found a few fragments of a human skull, but no traces of other bones. They had, doubtless, been casually thrown upon the mound during the progress of its construction.

Very near the skull was found a gray flint arrow-head, and a bone, apparently of a bird, which had been wrought into an implement of some important use, no doubt, to those who made it.

Occasionally fragments of bones, and pieces of charcoal, were found at various depths, but no indication of the burning of human or other sacrifices. Roots of trees or shrubs had penetrated to the very bottom of the mound. While the work was in progress we were visited by numerous citizens of Madison, and by the Officers and Students of the Wisconsin State University, many of whom manifested a deep interest in the subject of American Antiquities.

In a letter addressed to Dr. I. A. Lapham, then state geologist, dated at Madison, October 12, 1874, W. J. L. Nicodemus informs him of the results of the exploration by himself of two of the burial mounds. In the first mound a few human bones were found. From the second he obtained two skulls and several potsherds. These were found buried on the natural surface of the ridge at a depth of eight feet below the surface of the mound. Other mounds on the ridge were explored by other persons but no exact information concerning the results of their digging is available.

In about the year 1898, Mr. Carl Brandt removed a large burial mound which was located on the ridge in his doorway, on the south side of his house, on Oregon street about one block south of Middle street. At the base of this conical

mound he found the bones of two or three skeletons and a number of flint instruments. The skulls and implements were acquired by several Wisconsin University boys who visited his place at that time. A grooved stone axe was recently found by Mr. Brandt in a potato patch on the ridge near Middle street, north of his house. Several flint arrow points and potsherds were also obtained here.

Collections of flint chips and other rejectage of the Indian arrowmaker made by the writer and Mr. Albert O. Barton from old wigwam sites on the crest of the Dividing ridge, chiefly in the section between the Keyes and Pieh gravel pits, appear to indicate that the kind of flint in most common use by the early Indians, probably because of the accessibility of the supply, was the attractive salmon colored flint which occurs in the limestone quarries west of the city of Madison. This material is of excellent quality and chips as well as implements made of it are found quite commonly on most of the old Indian camp and village sites which the writer has examined on the shores of lakes Wingra, Monona and Mendota.

Next in abundance of the flint rejectage found on the ridge sites is a pinkish or light reddish flint. The source of this material is not known. It is very probably an imported flint brought to this region from quarries lying to the south of Wisconsin, probably from the Flint Ridge region, in Ohio. It bears a slight resemblance to samples of Flint Ridge material obtained through the courtesy of Dr. W. C. Mills, of Columbus. Other sites about the Madison lakes yield chips and fragments and specimens made of this flint.

There were found on the ridge also chips and implements made of a fine white flint which may have been obtained by the aborigines either from boulders removed from the drift, or introduced in the course of Indian barter with tribes lying to the south of Wisconsin.

Chips of the grayish clouded or mottled so-called "Bad Axe" flint and which is reported as procurable in the state, also occur. Chips of this material the writer found very abundant on the old village sites examined by him at Richland City (Gotham) and at Sparta.

Other varieties of flint of which samples have been found on the ridge sites are a light grayish or brownish flint of fair

quality and undoubtedly Wisconsin in origin, a bluish gray flint, and a dark brownish flint.

Had it been possible to examine the entire crest of the ridge before the destruction of the parts now levelled a large amount of valuable evidence would very probably been obtained from the old camp and workshop sites which present evidence indicates must have extended over a considerable part of its length.

The small number of flint arrowpoints found on the sites between the two pits include nearly all of the common forms. The leaf-shaped triangular, notched and barbed types are all represented. These are made of the varieties of flint mentioned, and a few others. One small blank or rude point of whitish quartzite was found. Several perforators found are of the common form without a broad base. A small flake scraper has also been recovered.

Several potsherds are of small size and unornamented. Mr. Marion Cranefield has a small copper awl which he collected from this place. The only object of possible white trade origin is a fragment of the bowl of a clay trade pipe. It is ornamented with several stars and is of the style in use sixty or more years ago.

In operating the gravel pits burials have occasionally been unearthed near the surface of the ridge. A skull obtained from one of these graves on July 10, 1900, is preserved in the State Historical museum. About four years ago Mr. William Keyes unearthed a skeleton in the sand pit, north of Middle street.

The destruction of the Dividing ridge was a crime which should never have been perpetrated. It was one of Madison's most charming scenic features.

3. Greenbush Mounds (Plate 4). Of a group of mounds formerly located in that part of the Ninth Ward of the city of Madison known as Greenbush scarcely a trace now remains. These mounds, according to the accounts of the few residents who remember them, are said to have been located on the ridge on the present site of St. Mary's hospital, near the intersection of Mill and Erin streets. On a lot adjoining on the east the home of Mr. William Burrowbridge there is a low embankment which may be the remains of a

linear mound. Mr. Albert O. Barton has collected a few flint arrow points in a piece of cultivated land on the edge of the ridge at the terminus of Mill street at this point. No indications of a former camp or workshop site could be found on this ground when recently examined.

The only description of this group of Indian earthworks which is available to students of Wisconsin archaeology is the rather fanciful one given by Dr. Stephen D. Peet, formerly editor of the *American Antiquarian*, in his work, *Pre-historic America* (v. 2, p. 15). His plat of the group is reproduced in Plate 3. This will enable the student to judge for himself whether he agrees with its author in his identifications of the animals represented by the several effigies. A careful checking of some of Dr. Peet's "surveys" by present day archaeologists shows some of them to be but little better than mere sketches. The platting of the animal figures is often poorly done.

"A large group of mounds containing one effigy of the fox (No. 4) and of another figure or effigy of doubtful significance (No. 3) may be seen in that part of the City of Madison called Greenbush. The group contains: man mound, 1; eagle, 2; a wild goose, 5; a kingbird, 6; and two straight mounds. The attitudes of all the creatures are very striking, especially the wild goose, chased apparently by the kingbird. The attitude of the fox is also expressive. It is situated on the slope of ground apparently crawling up the hill in a stealthy manner and as seen on the surface of the ground is a striking effigy."

On page 63 he describes the same group:

"A group of effigies may be seen near Lake Wingra, overlooking the marsh and lake. There is in the group a wild goose and a duck in close proximity, both flying toward the water, and a long tapering mound close by which may represent a fish. The habit of the birds is to feed in the marshes.

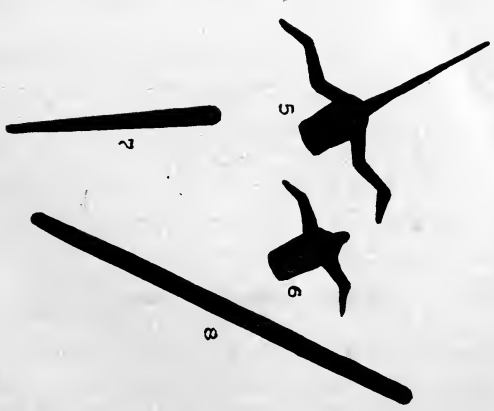
The effigies studied in connection with the locality give this idea. There are several other effigies in the group such as an eagle and a swallow, and two land animals, all of them arranged on the side hill parallel with the water, giving the idea that they were placed there as screens for the hunters who were watching the geese and ducks which frequented the lake."

In his Figure 12 he shows a single conical mound among the effigies. Two of the effigies in his plat are very probably intended to represent geese, one the eagle or hawk and another is a mound of the familiar panther type.

LAKE



WINGRA



Greenbush Group
Plate 4



In the State Historical museum there is an eight ounce cannonball which was found by Mr. George B. Merrick, of Madison, in black soil obtained from an Indian mound located near the old Catholic cemetery, in 1905 or 1906.

4. Vilas Park Group (Plate 5). On the top of a hill, the northern terminus of the Dividing ridge, at the northeast corner of Lake Wingra, rising just above the Vilas Park Zoo and giving a fine view of the lake and its shorelines, is a rather compact group of Indian earthworks.

The preservation of the mounds now remaining was secured through the purchase by the city of Madison, in the years 1910 and 1913 of the hill-top and adjoining lower land. As may be noted from the accompanying plate there originally were in this group a total of eleven mounds. Eight of these were conical (burial), one a linear and two effigy mounds. One of the burial mounds was destroyed and several of the other mounds mutilated in past years by the erection of several dwelling houses, the cultivation of garden patches and the cutting of a road across the land. Portions of the wings of both of the bird effigies were thus removed. The former pasturing of cattle on the hill-top has also caused deformations of their wings and bodies. Of the burial mounds now obliterated considerable portions could still be seen when the writer first viewed these earthworks in 1908.

The conical mounds which now remain have diameters respectively of 24, 27, 28, 30 and 33 feet. The largest is about $3\frac{1}{2}$ feet high at its middle. The single linear is 72 feet in length and 17 feet wide. The body of the larger of the bird effigies is 70 and the other 58 feet in length. One bird originally had a wingspread of over 200 and the other of over 100 feet. Of the contents of the burial mounds destroyed little information is available. Scattered human bones were found in one of these.

On the afternoon of October 7, following a luncheon tendered them at Lathrop hall, the members of the Society of American Indians, then in Conference at Madison, were taken by the University reception committee on an automobile drive over the University grounds and through the city parks. At Henry Vilas park a stop was made to permit

of the unveiling of a descriptive metal tablet in honor of the occasion on the group of Indian earthworks here described. The tablet was placed on the top of the most southerly of the burial mounds. It is 12 inches by 18 inches in size, is mounted on a concrete block and bears the following legend:

Indian Mounds

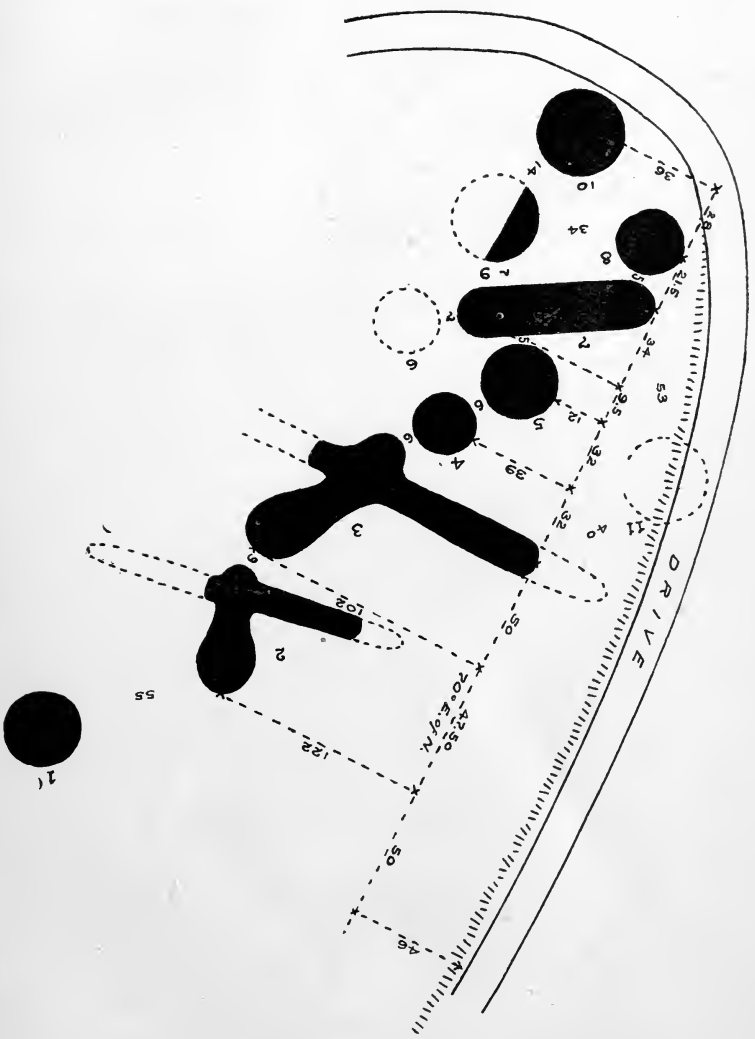
One of the Several Groups of Prehistoric Burial, Linear and Effigy Mounds Formerly Located on the Crest of the Monona-Wingra Ridge. Several of these were surveyed by Increase A. Lapham, in 1850.

Village Site was in the Park below.

Marked for the Wisconsin Archeological Society by W. W. Warner, 1914.

The unveiling address was delivered by the writer. Mrs. Sara E. Mallon, of Milwaukee, a handsome young woman of Wisconsin Menomoni Indian descent, unveiled the marker. Rev. Mr. Henry Roe Cloud, an educated Winnebago Indian, delivered the address of acceptance. Among the native Americans present on this occasion were members of the Winnebago, Chippewa, Pottawatomi, Menomoni, Dakota, Omaha, Arapaho, Navajo, Cherokee, Oneida, Kickapoo, Fox and Brothertown tribes. Prominent Indian leaders present were Rev. Mr. Sherman Coolidge, Mr. William J. Kershaw, Mr. Hiram J. Chase, Dr. Carlos Montezuma, Mrs. Marie L. Baldwin, Mrs. Angel Decora Dietz, Mr. Chauncey Yellow Robe, Mr. Dennison Wheelock and Mr. Oliver Lemere.

5. Vilas Park Mound and Village Site. At the base of the hill upon which is located the group of mounds just described, among the animal cages of the Henry Vilas Park zoo, is a solitary conical burial mound. This earthwork has a basal diameter of 17 feet and is about $1\frac{1}{2}$ feet high. Growing upon one edge of this mound is an oak tree having a trunk 2 feet in diameter and at its other edge a large hickory. A metal marker, the gift of Mr. James M. Pyott, of Chicago, has been placed on this mound by the Wisconsin Archeological Society.



Vilas Park Group
Plate 5

When the present park lands were still in a wild state there existed at the northern end on the elevated land now occupied by the animal house and shrubbery a patch of Indian corn hills. There are said to have been several hundred of these. No vestige of them remains. In 1908, when the ground about the cluster of old oak trees in the center of the park was being prepared for the lawn, numerous flint chips and fragments and occasional arrow points, tips of deer antlers, animal bones, potsherds and scattered fireplace stones were collected by the writer. Several celts, grooved stone axes, and flint points had previously been collected here by local boy collectors.

The writer is informed that from the early fifties to the eighties small numbers of Winnebago Indians camped from time to time on this elevated land which was then bounded on several sides by a part of the Lake Wingra marsh, and also upon the land at the base of the ridge slope beyond.

5a. Lewis Effigy (Figure 1). In an article entitled "A New Departure in Effigy Mounds," published in *Science* (No. 318, 1889), Prof. T. H. Lewis gives a description and figure of a rather curious mammal effigy which he found on the shore of this lake:

"On the same occasion I also found another four-legged animal (No. 2) not hitherto mentioned by any one. It is the north side of Lake Wingra. . . The length of this effigy from the extremity of the muzzle to the rump is 127 feet, its body is 3 feet in height, and the legs bent as if in motion. Last August, when I made this survey, it was in a fine state of preservation, the base outline being well defined. It is



Figure 1—Lewis Effigy

located on a knoll about twenty feet above the lake, and less than one hundred feet from the shore; and on a high ridge above and to the east of it there are numerous round mounds."

But a small number of effigy mounds representing mammals having this feature of divided limbs have been found.

The great majority of the effigies are portrayed "with legs in range of the eye, so that only two are visible."

Professor Lewis' field notes are not available hence the former location of this effigy, which no longer exists, cannot be determined with certainty. A location which appears to correspond with this description is that upon which the Vilas Park animal house is now located. A number of conical mounds are in the group on the ridge above this elevation. However, none of those who were familiar with this knoll previous to the parking of these lands remember the presence of an effigy mound upon it.

6. South Warren Street Group (Plate 6). The plat of this group of Indian earthworks, and from which the accompanying illustration was prepared, was made by the writer on August 29, 1908. This and the surrounding property had then been but recently platted. In the grading of the streets portions of most of the mounds had been removed. These mounds are to-day, seven years after the making of the writer's survey, only a memory. All have been destroyed.

The group consisted of five linear and one single (conical) burial mounds, all but one being located within the bounds of a single city block. This block, then clothed with wild grasses and a few scattered shrubs, rose gradually from a level area at Drake and South Warren streets to the wooded prominence now included in the West Washington street public oval. Several fine oak and hickory trees grew near the mounds in the middle of the group.

The original length of linear mound No. 1 could not be accurately determined. It was probably, before its mutilation, about 100 feet long. Sixty feet of it remained at the time of the making of the survey. This portion had a uniform width of 12 feet. No. 2, the burial mound, had a basal diameter of 14 feet. Linear No. 3 was 126 feet in length with a uniform width of 15 feet. No. 4, another linear, was 100 feet long and of the same width as No. 3, which its one extremity nearly touched. No. 5, located on the slope of the hill, was 88 feet in length and 20 feet in width. This mound was 3 feet high. All of the other mounds were about 2 feet high. Of linear mound No. 6, located on the rear of a lot on

the north side of West Washington street, only about 40 feet remained, the other portion having been destroyed in a neighboring back yard into which it extended. The width of the portion which remained was about 15 feet. All of these mounds were constructed of surface soil obtained no doubt from the surrounding levels and hillside.

Linear No. 5 was destroyed in 1913 by the erection of the R. H. Denniston residence. The writer was present during its destruction. No evidence of its use as a burial place or as a wigwam site was found. A few feet of one extremity of this mound still remain on the lot adjoining the Denniston place. Mounds No. 1, 2, 3 and 4 were destroyed during the spring of the present year in the course of the grading and preparation of the lawns of the lots upon which they were located. It is not unlikely that the owners of these lots were ignorant of the interest of the curious elevations which they thus destroyed. At least one of them might have been spared. Because of their convenient location the mounds in this group were visited and admired by hundreds of persons during the years 1908-13. During the school year the writer has himself frequently conducted classes of children from the city schools and University Camp Fire Girls to view these mounds. Their loss is regretted by many persons.

In South Warren street, about burial mound No. 2, when the street was being prepared, the writer collected a large number of flint chips. The indications are that an Indian camp was at one time located at the present intersection of Drake and South Warren streets. Between the extremities of linear mounds No. 1 and 4 several shallow circular depressions each about 5 feet in diameter indicated the probable locations of former provision caches which in the course of time had been filled in with soil.

Burial mound No. 2 had been excavated and scattered human bones found at a depth of a few inches beneath its base.

7. Bear Effigy and Curtis Mounds (Figure 2). At the western extremity of the West Washington avenue public oval and elevated but a few feet above the encircling drive. is one of the finest examples of a bear effigy mound in the entire Four Lakes region. This effigy is in perfect condition

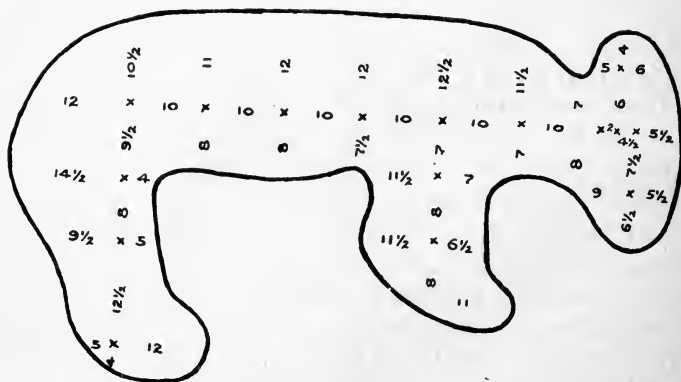
with the exception that a small part of the lower portion of the rear leg has been amputated by the carelessness or ignorance of the engineer who planned the pleasure drive encircling the hill inclosed in the oval.

The length of the body of this remarkable emblematic earthwork is 82 feet. The width of the body at its widest part is 20 feet. The front is the shorter of its two limbs, being 16 feet in length. The length of the now slightly injured rear limb was $23\frac{1}{2}$ feet. The length of the head of the animal, from the tip of its nose to the tip of the hump, which probably represents its ears, is 24 feet.

On the afternoon of July 29, 1910, during the memorable two days state field assembly held at Madison by the Wisconsin Archeological Society, a metal marker was erected on this mound. The following account of its unveiling appeared in the Wisconsin Archeologist (v. 9, no. 3):

At the Bear Mound

“After a short halt at Observatory hill the carriages left the University grounds and proceeded southward across the city to Henry



uated on the point of the western end of the oval where it is easily seen from the drive which approaches and passes to either side of it, and has as a background a number of fine native oak trees. Here the carriages were halted and the ceremony of unveiling a descriptive bronze tablet provided by one of the Society's public spirited Madison members was begun, those in attendance grouping themselves beneath the great trees in the rear of the mound. The presentation address as delivered by Prof. H. B. Lathrop of the University of Wisconsin was eloquent and served to impress all with the great interest of the occasion. At its conclusion Miss Pauline Buell, a daughter of Mr. and Mrs. Charles E. Buell, prominent citizens of Madison, very gracefully removed the silk flag exposing the tablet. The inscription reads:

<p>Bear (Wah-zhe-dah) Common Type of Ancient Indian Effigy Mound Length 82 feet Marked by the Wisconsin Archeological Society July 29, 1910</p>

Professor Lathrop's Address

"The mound of earth at our feet is the work of hands long quiet, a memorial the meaning of which, by the time our race came to this region, had been forgotten by the very aborigines themselves whose ancestors, it is believed, here built it. On some summer's day, how many ages ago we know not, there labored here a band of dark-skinned men and women, bearing with them in sacks and baskets the earth, toilsomely scooped up with blade-bones, shells, and bits of wood, of which this figure is composed. It is not difficult to imagine the scene about them as it must have appeared on that day. The soft homelike contours of the hills enclosing the lake below us cannot have greatly changed. Some then, as now, were darkly hooded with a close growth of trees, but on most of them the oaks stood wide apart in the midst of an undergrowth of brambles and other rough bushes, or cast their shadows in park-like groves on grassy slopes. The brush was thick, no doubt, and sheltered bears and deer. The flocks of water birds on the lakes in spring and autumn were vast and noisy. There were no neatly painted houses ranged in order along straight white streets; and hollow trails led from one group to another of skin tepees near the lake shores, with great solitudes between them.

"In the level meadows below us, and a few hundred yards to the southeast, on what was then the edge of the rushy lake, was one group of such tents, the village of the builders of this mound. The oaks still standing in the park sheltered the village in its later days. The ground beneath is full of the signs of the life of the inhabitants: flint implements

and flakes and potsherds, the homely and pitiful wealth of the villagers. Between the two oaks at the end of the little grove on the west may yet be found the remnants of ancient hearthstones, cracked by fire. The lake near by provided the inhabitants with the fish and turtles which formed so large a part of their food and were so important in their agriculture. Their corn field and their burial ground have not been discovered, but must have been not distant. These people must have led a tolerably settled life; the region about them was rich in all the elements of savage prosperity, and vigorous enemies pressed at no great distance upon their borders. Why should they roam far from so fair a home? On this earth, then, grew the holy sentiments possible only where mankind have settled habitations. Here were homes and love, affection for the lake, the trees, the hills, for the graves of ancestors, devotion to the commonweal—sacred feelings, however crudely or dimly manifested, however mingled with savage folly and savage cruelty.

“Dr. Samuel Johnson says, in words which as Matthew Arnold declares, should be written in letters of gold over every schoolhouse door, ‘Whatever causes the past, the distant, or the future to predominate in our minds over the present, advances us in the dignity of thinking beings.’ Such words will not sound strange to the members of an archeological society. Its very existence is a call to its members to escape at times from the confusion and scattering of the spirit which comes from the welter of daily business, to turn back to the simple elements of human nature in this day of many calling voices, and to become conscious for a moment of the long stream of life, unhalting, unrelenting, in which our own passes on as a drop on its way to the ocean. But it is not the mere outer life of the past which has an interest for us. What is the meaning of this heap of earth? With what thoughts was it built? Were the minds of those who made it alien to ours, or is the mound a little signal out of the past to let us know that the thoughts of the past are still in us? To these questions no such easy and clear answers can be given as to those concerned with the mere externals of by-gone days, and yet they may be answered, if not with completeness, yet with certainty and with sufficiency.

“Those who people the village and built the mound were Indians of the Winnebago tribe, members of the great Siouan family; and in the stupendous western migration of these peoples from Virginia a band of the Winnebagos stopped here on their way near their brethren, found the land good, unpeopled or dispeopled as it was, and here made their home. Those who settled this village were members of the Bear Clan; they had an ideal unity of descent from the bear, had the bear spirit in them, and were all conceived of as kindred. In course of time, after their life had become rooted in this spot, some of them formed this image of the protecting bear spirit. The bear was their ancestor, their guardian, at once the bond of their community and the object of their religious devotion. Here this image, endowed with a mystic life, the home of the spirits of many ancestors, not a dead thing or a mere inanimate figure, watched over their village, removed from



Winnebago Girl
Plate 7

desecrating companionship and the disturbances of the village life, but near enough to exercise a watchful guardianship over it. To the west lay many kindred villages of the Bear Clan, often marked like this one by effigies. Rude as the mounds are, the artists who traced them were not without imagination and delight in the pictures they drew with so broad a stroke. The bear effigy—the black bear no doubt—is nearly always long-bodied and heavy-footed, but he is no mere conventional figure. Sometimes his head is lifted and he snuffs the air, sometimes it is thrust forward and at gaze. More often, as here, the great beast is stolidly plodding his way through the underbrush. Each effigy testifies to the fact that the artist was drawing sincerely and with delight what he had seen and knew intimately.

This mound is not in time so ancient as the Pyramids, but it is in spirit more primitive and more noble. It is more noble, since it is not the work of drudging slaves, set to glorify the vanity and selfishness of a despot, but of a community symbolizing its bond of communal life and its religious devotion. It is more primitive, for it comes from that childhood of the race when men believed that human souls and magical intelligence dwelt in the beasts. It is more mysterious than the Pyramids: we know not the builders' names, or where their dust has been laid, though of their purpose we have some inkling.

Is this symbol of the sacred past and of the community life altogether strange to us? May we not find a chord in our hearts to respond to the sentiment which raised it?

"The tablet we dedicate is the gift to the Society of a generous donor who desires his name to be kept private, and is accepted from the Society by the city of Madison as a pledge that this memorial of a far and dim antiquity will be preserved intact for the future. The flag covering the tablet, which Miss Pauline Buell is now to strip off, is a symbol of a bond of union higher, larger, and more ideal than that of the Bear Clan, but no closer or more holy than that to its members. Under that flag should live a union of spirit higher than a merely political one. It should be hospitable to the sacred associations of all the many peoples in our composite national life. We cannot afford to lose a benediction from our soil; our life will be the richer for realizing that this was consecrated ground ages before a white foot was set upon it."

Many visitors to the city now make pilgrimages to the bear mound for the purpose of inspecting it. Passing automobilists are attracted by the tablet and stop to view its interesting outlines.

In the year 1905, Leslie Rowley, a Madison boy, in digging in the center of the bear effigy found at a foot or more beneath the surface a sword bearing on one side of its blade the engraved inscription, "Pro Deo et Patria" (For God and Country) and on the opposite side the words "Soli Deo

Gloria" (To God Alone, the Glory). This sword has a wooden leather and brass-wire wrapped hilt with a plain iron guard. The length of the tapering, channelled blade is $26\frac{1}{2}$ inches. A small piece of the tip of its blade is missing. The occurrence of this sword in the mound is a mystery. Undoubtedly it is a relic of the period of the French fur trade in Wisconsin. It has been placed in the care of the State Historical Museum.

Mr. George Curtis, Jr. and Prof. H. J. Thorkelson are deserving of thanks for the manner in which for several years they cared for this fine mound.

On the south side of West Washington avenue on the residence property of Mr. George Curtis, Jr., directly across the road from the bear mound, are two linear mounds. Of one of these only about 36 feet remains. The remainder was destroyed by the erection in 1906 of the Curtis house. This fragment is 15 feet wide and $1\frac{1}{2}$ feet high. In the course of the destruction of the part of this mound now displaced by the house an Indian burial, probably of an intrusive character, was disturbed. Prof. Edward Kremers gathered the bones and presented them to the State Historical Society. In the rear of and at a distance of about 45 feet from the house is a second linear mound which Mr. Curtis has always taken particular pains to preserve. It lies on the slope of a hill at the top of which is the house. This mound measures 84 feet in length and has a uniform width of 18 feet. It is about $1\frac{1}{2}$ feet high.

8. Monroe Street Group (Figure 3). In the year 1850 Dr. Increase A. Lapham made a survey of a group of mounds which he found on the north side of the Monroe road, just west of the city limits of Madison. In recent years the city has grown to include this district which is now known as Wingra Park and the former country road has become Monroe street. Lapham's plat, which appears in *The Antiquities of Wisconsin* (Plate XXXII, No. 2), shows a total of 15 mounds strung along in an irregular east and west line. He refers to it in connection with the Washburn group, on page 40. A copy of this plat is shown in the accompanying figure. Eleven of the mounds were conical burial mounds, one a straight linear, one a bird effigy, and two effigies of the common panther type. This figure and our present knowl-

ledge of this locality indicate that this group extended over the property from the red brick J. H. Terry residence at the head of Monroe street just beyond Leonard street, east to the Menges pharmacy at the intersection of Harrison street,

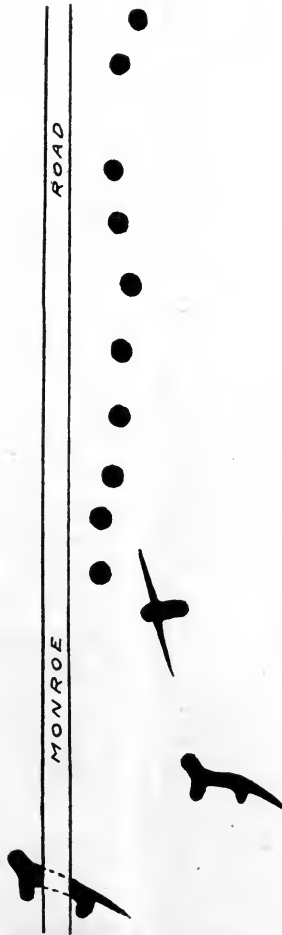


Figure 3—Monroe Street Group

if not beyond. When the writer took up his residence in Wingra Park, in 1908, a fragment of a mound, presumably the head of the effigy which Lapham has shown as intersected by the road, was still plainly to be seen beside the sidewalk on the south side of Monroe street, and extending

for a few feet into Harrison. It was constructed of black surface soil and was about eighteen inches high at its highest part. This remnant was removed when excavations were made for the Menges and Jordan stores in 1913 and 1914. Some irregular elevations on the J. H. Terry lawn are probably the remains of one or several of the conical mounds.

Mr. Henry West, an old resident of Wingra Park, states that he assisted in the grading of the property along Monroe street, about fifteen years ago, when this group was destroyed. He does not remember that any human bones were disinterred from the burial mounds during the grading. It is certain, however, that burials must then have been disturbed. So far as known no bones have since been found here in excavating for buildings. Neither have any traces of a former camp site been observed.

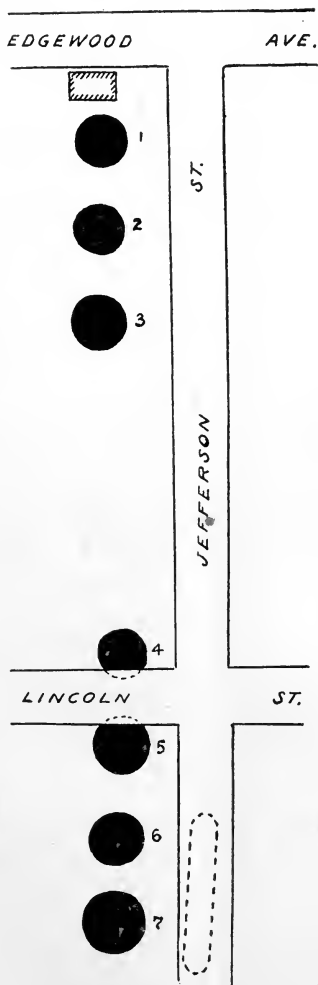
9. Jefferson Street Group (Plate 8). A survey of this group of mounds was made for the Wisconsin Archeological Society, in 1907, by Dr. Arlow B. Stout, at that time a student in the University of Wisconsin. His plat is reproduced in Plate 8. It shows a line of burial mounds extending across the then vacant blocks on the south side of Jefferson street from near Van Buren street west to Edgewood avenue. All of these mounds were within a few feet (15 to 20) of the lot line of Jefferson street. Dr. Stout found the earthworks in this group to be of the following dimensions:

No. 1.	Diameter	40 feet,	height	3 feet.
No. 2.	“	30 “	“	1½ “
No. 3.	“	35 “	“	1½ “
No. 4.	“	30 “	“	1½ “
No. 5.	“	45 “	“	4 “
No. 6.	“	36 “	“	2½ “
No. 7.	“	45 “	“	4½ “

He explains that the mounds were “all considerably flattened by cultivation.” In 1910 and 1911 all of these mounds were destroyed by the erection of dwellings. The mound located on the Glazier property, at the southeast corner of the intersection of Jefferson and Lincoln streets, (No. 5) was excavated by the writer with the assistance of a number of young men, residents of Wingra Park, on April 15, 1911. A



EDGEWOOD
VILLA



Jefferson Street Group
Plate 8

small portion of its western edge had been previously removed in grading Lincoln street. The excavating was begun at the eastern edge and continued to within a few feet of the street line and to a depth of nearly three feet below the surface of the soil upon which the mound was erected. This task occupied the entire day. It was barren of results, no traces of a burial or implements being unearthed. The mound was constructed of clay and top soil. In none of the other mounds, which were afterwards destroyed in the erection of houses, according to the information obtained from the owners and contractors, were any traces of burials found.

These mounds were located on land elevated about thirty feet above the shore of Lake Wingra and Henry Vilas park two blocks to the south. In the cultivation of portions of the lots upon which these mounds were located and the adjoining lots no traces of early Indian camp or workshop sites have been found.

In the *Antiquities of Wisconsin* (Plate XXXII, No. 2) Dr. Lapham presents a plat of a group of mounds surveyed by him in 1850, which is intended to represent this group and the mounds on the adjoining Edgewood grounds. It shows a line of sixteen conical and four linear mounds and an effigy, probably intended to represent a bird. It was probably made under considerable difficulties, (the land at that time being in a wild state) and does not agree with Dr. Stout's recent careful survey. Lapham shows a short linear mound at the eastern end of the line of tumuli. This earthwork was probably destroyed in the grading of Jefferson street.

9a. Lincoln Street Mound. A small conical mound was formerly located on the edge of a lot owned by Mr. John Kenney, at the intersection of Lincoln and Vilas streets, and directly across the street from Vilas park. It was situated about 180 feet west of the Kenney residence. About one-half of this mound, which was about 18 feet in diameter and $2\frac{1}{2}$ feet high and extended into Lincoln street, had been destroyed when its present owner acquired the property. He caused the removal of the remaining half in order to obtain the black soil of which it was built. No human bones or other material were found during its removal.

10. Edgewood Group (Plate 9 and Figure 4). One of the most attractive spots on the north shore of Lake Wingra is the large tract of land adjoining the western limits of Wingra Park and known as Edgewood or Edgewood Villa. At the eastern end of the property, facing Edgewood avenue, is located Sacred Heart Academy, a school for girls maintained by the order of Dominican Sisters. This fine property, fifty-three acres in extent, formerly belonged to Cadwallader C. Washburn, governor of the state from 1872 to 1874. Its broad acres were presented by him to the Sisters, in 1881.

Edgewood has a lake frontage on Lake Wingra of about 2,300 feet. A narrow strip of marsh from 50 to 100 or more feet in width, extends along its entire front and furnishes a refuge for marsh wrens, red-winged blackbirds and other members of the feathered tribe. In some years a muskrat house or two is also to be found among the cattails. The

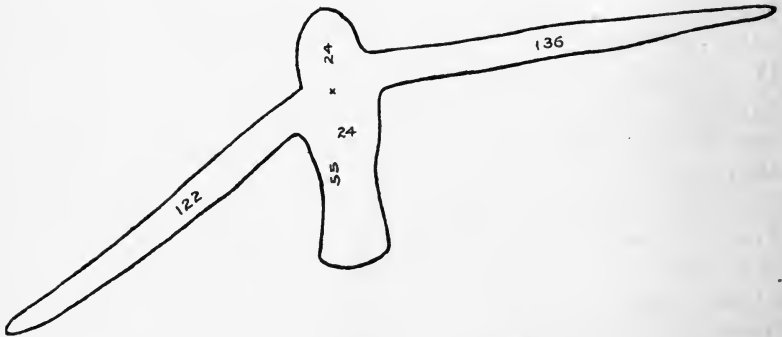
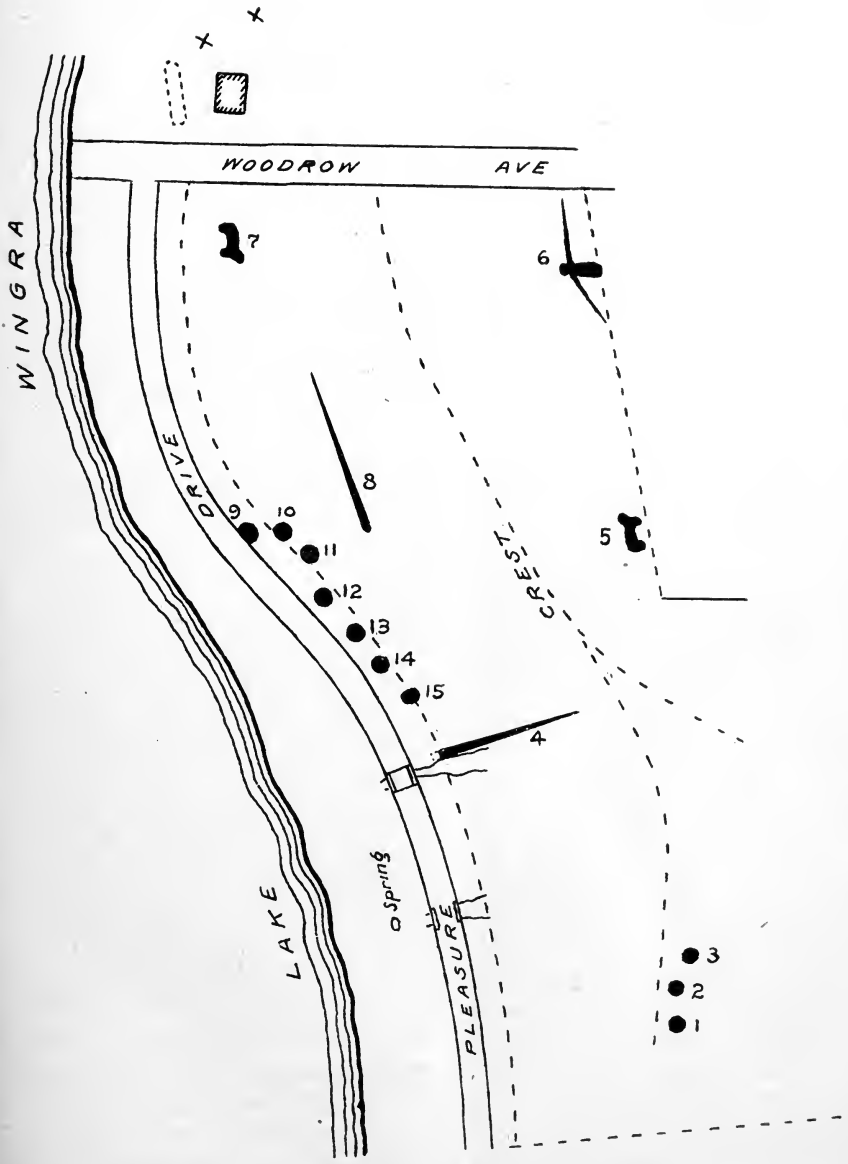


Figure 4—Edgewood Bird Effigy

lake bank is low and the narrow strip of shoreland between it and the fence which bounds the Pleasure drive from twenty to sixty feet in width. Several groups of old willow trees and a few scattered trees of other species grow on this shore land. At one point, about midway between the eastern and western limits, a cluster of willows surround a spring and small pond now used as a watering place for the cattle of the Edgewood farm. This spring and pond are said to have been used by the governor, in his day, as a trout pond.

The Pleasure drive, fifty feet in width, is elevated from four to fifteen feet above the shore land. The portion of the Edgewood property lying north of the drive is four city



Edgewood Group
Plate 9

blocks wide, its western limits fronting on Monroe street. The land fronting on the drive with the exception of a small piece adjoining Edgewood avenue, which is under cultivation as a garden, is pasture land having upon it a grove of scattered oak trees. In the rear of this grove the land is under cultivation for farm crops.

The most easterly mounds of the Washburn group were separated by only a few hundred feet from the nearest mound, now obliterated, of the Jefferson street group just described. Lapham in the plat previously mentioned shows both as a part of the same group. The plat of the Washburn group reproduced in Plate 9 was prepared by Dr. Stout from the notes of a survey made by him on July 9, 1906. In the description accompanying his plat he says:

“The mounds of this group are scattered over the slopes of the ridge bordering Lake Wingra at this point. They are not on the crest. Nos. 5 and 6 are beyond the highest line of the ridge, on nearly level land. Others are on the gentle slope bordering the lake.”

There were fifteen mounds in this group at the time of Dr. Stout's survey. Of these the conical burial mounds, Nos. 1 to 3, are nearest to the Edgewood Academy building and Edgewood avenue. These mounds were each about 27 feet in diameter and about 2 feet high. No. 4, a tapering linear mound, lies on the west side of a small artificial draw, stone bridged at the drive, to permit the cattle to pass beneath it to pasture below. Its length is given by Stout as 204 feet. Its width at its larger extremity is about 15 feet. At this point it is from $1\frac{1}{2}$ to 2 feet high. A small portion of this extremity has been cut off in grading the drive. The portion beyond the fence, in the pasture, is also now badly worn by the tracking over it of the Academy herd. The course of this mound is given as 60 degrees north of west. The other tapering linear earthwork (No. 8) is about 240 feet long and 15 feet wide at its eastern end. Its course is about 40 degrees north of east. It is of about the same elevation as the other.

A series of conical mounds, Nos. 9 to 14, are located on the edge of the Pleasure drive. Nos. 10 and 11 are just beyond the fence, in the pasture. The dimensions of these mounds are:

- No. 9. Diameter 20 feet, height 2 feet.
No. 10. Diameter 22 feet, height $2\frac{1}{2}$ feet.
No. 11. Diameter 25 feet, height $2\frac{1}{2}$ feet.
No. 12. Low and flattened.
No. 13. Diameter 24 feet, height $2\frac{1}{2}$ feet.
No. 14. Diameter 27 feet, height 2 feet.

Another conical mound, No. 15, was mutilated, presumably in grading the road. Its former dimensions could not be determined with certainty.

When the writer and Dr. Stout visited the Edgewood group, in the autumn of 1908, the mounds along the drive were about to be levelled by a party of workmen engaged in planting shrubbery for the Park and Pleasure Drive association. By a timely appeal to one of the officers of the association this was prevented. These mounds are now marked with a permanent metal marker, the gift of Mr. James M. Pyott, of Chicago, a member of the Wisconsin Archeological Society.

There are three effigy mounds in the Washburn group. Two are bear effigies and one the effigy of a bird. One of the bear effigies was destroyed in 1908 in preparing for cultivation the land upon which it was located. Through the kind assistance of Rev. Dr. Leopold E. Drexel, who informed the Sisters of its educational value, the bird effigy was preserved by being fenced off in the corner of the field in which it is located. This bird effigy is particularly interesting among many of this type in having one nearly straight and one drooping wing (see Figure 4). Irregular heaps of earth of slight elevation in the yard of the Chase residence, fronting on Woodrow avenue, at the western limits of Edgewood, mark the location of former mounds. These are indicated on the plate by crosses and a dotted outline. From one of these, a short linear mound, human bones, pottery and flint implements are reported to have been exhumed.

In the garden lying between the academy building and the lake shore a few scattered indications of a stone age camp site have been found. These consist of a few hearthstones, flint chips and several arrow points. Doubtless similar evidences of early aboriginal occupation are hidden beneath the sod of the adjoining woodland.



The mounds of the Edgewood group are referred to by Rev. Stephen D. Peet in his work, *Prehistoric America* (v. 2, p. 73, figs. 71, 72). His figures are incorrect and his brief description is of little value to the student.

11. Wingra Group (Plates 10 and 11). The interesting group of mounds is located in a woodland on the north side of Monroe street and between the present city limits and Chapman street, on property formerly known as the Marston farm but now subdivided for residence purposes and called Wingra. The plate is from a survey made by Dr. A. B. Stout in 1908. The woodland through which these mounds are scattered is slightly elevated at its eastern edge above Monroe street. It rises gradually from this point to its western boundary at the track of the Illinois Central R. R. Near the western end of the property there is a gully with rock exposures and which was formerly in use as a stone quarry. There were at the time of Dr. Stout's survey sixteen mounds in this group two of which are conical burial mounds, five were straight and four tapering linear earthworks and the remaining five effigy mounds. Of the effigies one probably represents a bear, one a panther, one a goose, one a bird and one a nondescript mammal effigy.

The dimensions of some of the mounds are:

Burial Mound No. 5. Diameter 25 feet, 2 feet high.

Burial Mound No. 7. Diameters 36 x 30 feet, 1½ feet high.

Linear Mound No. 1. Length 75 feet, extreme width 16 feet, 2 feet high.

Linear Mound No. 2. Length 84 feet, extreme width 16 feet, 1 foot high.

Linear Mound No. 3. Length 84 feet, extreme width 15 feet, 1 foot high.

Linear Mound No. 4. Length 114 feet, extreme width 15 feet, 2 feet high.

Linear Mound No. 10. Length 80 feet, extreme width 16 feet, 2 feet high.

Tapering Mound No. 9. Length 265 feet, width near middle 15 feet.

Tapering Mound No. 15. Length 291 feet, width near middle 15 feet.

Tapering Mound No. 16. Length 281 feet, width near middle 15 feet.

No. 14, which extended into a cultivated field was in this way partly obliterated.

The dimensions of the effigies may be seen on the detail plate.

This group of mounds is known to but few persons. Many of the earthworks are hidden in the thick underbrush generally to be found in these woods. Some of the mounds have been injured in various ways.

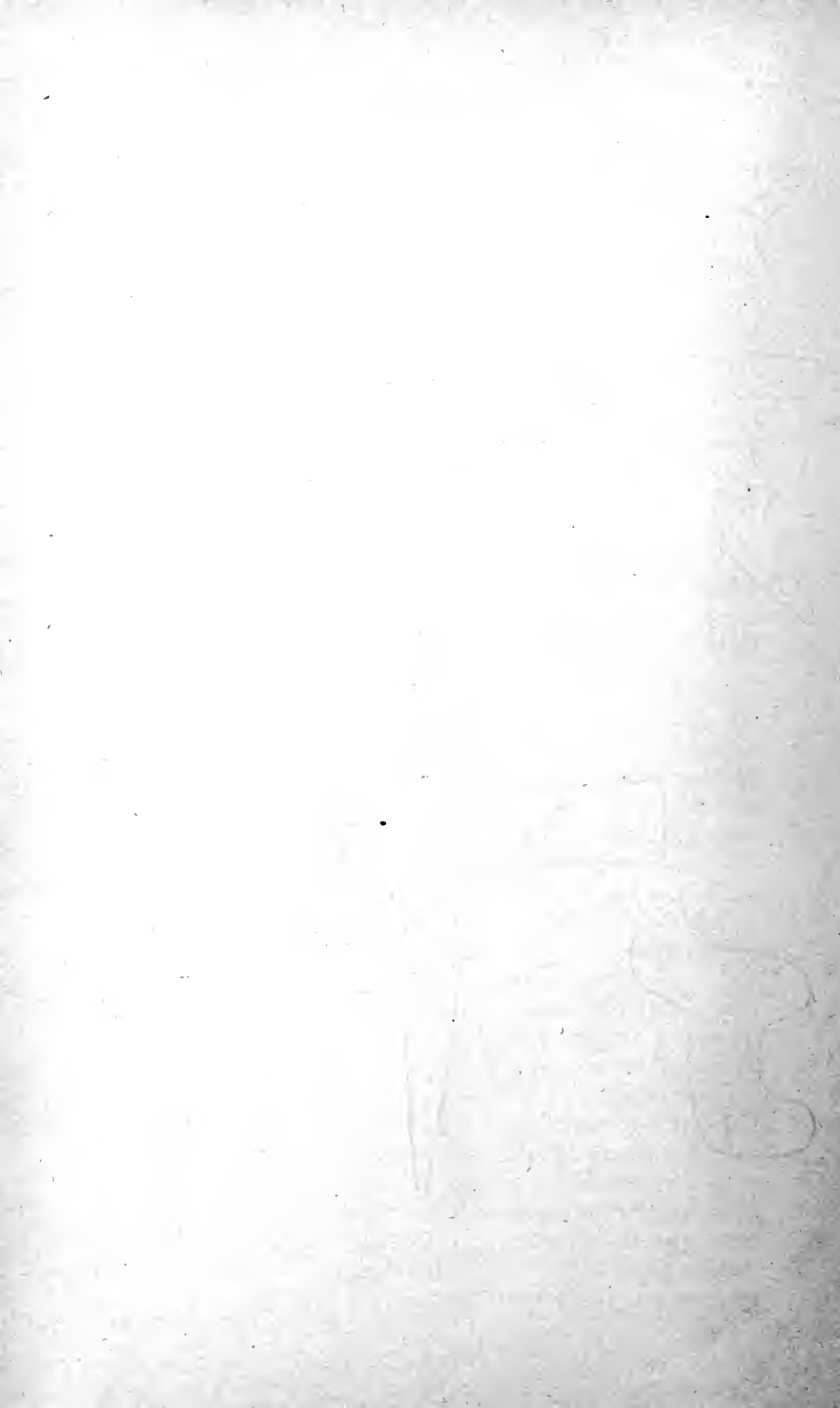
In the cultivated fields fronting on the marsh and lake scattered indications of a former Indian camp site are still to be seen. Arrow points and other of the smaller flint implements have been gathered here by the writer and by local collectors of Indian materials.

As this property has been subdivided and is already being occupied by residences it is probable that in a few years most, if not all, of these interesting mounds will have been destroyed.

12. Cemetery Woods Group (Plates 12 and 13). A series of linear and effigy mounds formerly extended across a portion of Forest Hill cemetery and the adjoining woodland fronting on the right-of-way of the Illinois Central R. R. When Dr. Stout made his survey of this line of earthworks, on July 4, 1905, all of these mounds were still undisturbed. Since then the improvement of this part of the cemetery property has caused the destruction of the three linear earthworks at the northern end of the series. Traces of one of these remain near the present woodland fence.

This is to be greatly regretted and the cemetery authorities are deserving of great criticism for not saving to posterity at least one of the works so favorably situated for preservation. As the cemetery is under city control no real excuse for their obliteration can be offered. One linear mound and two panther effigies are still preserved in the woods. All are fine examples of their particular classes of mound types.

The neck of a goose effigy was destroyed in the year 1886 in the grading of the Illinois Central right-of-way into which it extended. The detail drawings of the three effigies shown in Plate 13 are reproduced from surveys made by the writer in 1913.



The smaller of the two panther effigies (No. 1) measures 121 feet from the head to the tip of the tail. Its body is 15 feet in width at its middle. The other (No. 2) is 163 feet long. Its body is $18\frac{1}{2}$ feet wide at its middle. Both mounds are from 2 to $2\frac{1}{2}$ feet high. The goose effigy has a wingspread of 126 feet. Its body is 58 feet long with an extreme width of $21\frac{1}{2}$ feet. It is from $1\frac{1}{2}$ to 2 feet high. The two panther effigies are 115 feet apart. Forty-two feet beyond No. 2 is a linear mound which is 115 feet in length and has a nearly uniform width of about 17 feet. It is $2\frac{1}{2}$ feet high. This mound lies within about 150 feet of the edge of a large ravine which extends from the railroad right-of-way to the boundary line of Forest Hill cemetery in the rear.

It is to be expected that the narrow strip of woodland in which these ancient earthworks are located must finally be acquired by the cemetery. In case this occurs a determined effort should be made to secure the permanent preservation of one or both of these fine panther effigies.

13. Nakoma Mounds (Figure 5). Two linear mounds

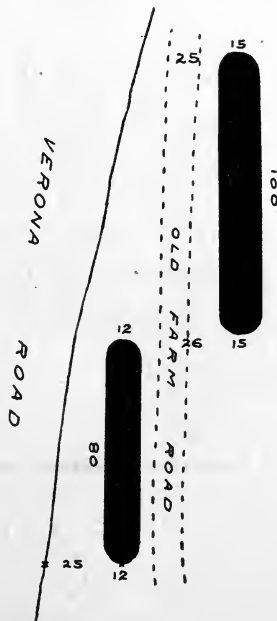


Figure 5—Nakoma Mounds

are situated on property owned by Mr. J. F. Baker, on the

west side of the Verona road in the new suburban plat of Nakoma, on the west shore of Lake Wingra. They are located between the residence of Mr. Roy Marks and the westward turn of the Verona road.

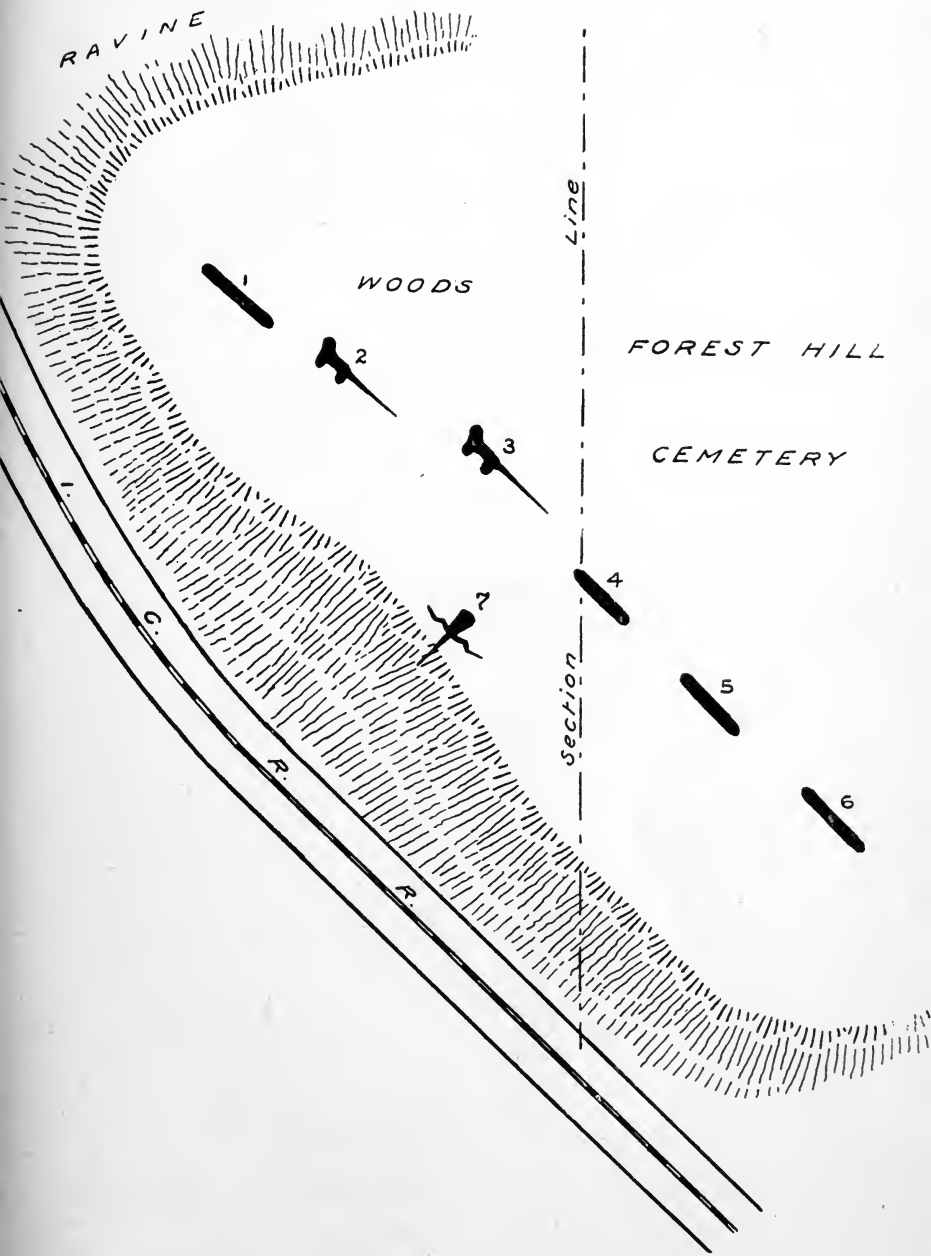
A thicket of young trees and brush hides them from view from the road. The largest of the two mounds, that nearest the road, is 80 feet in length and has a uniform width of 12 feet. The other which lies nearly opposite it is 100 feet long and 15 feet wide. The mounds are each about $2\frac{1}{2}$ feet high. A remnant of an old farm road runs between them.

With the improvement of this district the destruction of these mounds is to be expected. A request for their preservation has been made of the owner of the land by the Wisconsin Archeological Society.

A small number of flint arrowpoints have been collected from cultivated grounds on the old Gorham place, on the east side of the Verona road and between it and the Lake Wingra marshes. All of these are of common forms. A scraper of the re-chipped arrowpoint type has also been found here.

14. Lake Forest Group No. 1 (Plate 14). Two mound groups are situated in the fine stretch of rather dense native woods on the south shore of the lake. This property and the adjoining extensive marsh and swamp lands, to which the name of Lake Forest has recently been given by its owners, has been subdivided and will soon be placed on the real estate market as a desirable location for suburban homes. The woodland has long been known as the "big" woods or the "Vilas" woods, the latter after its former owner. The tract of marsh and swamp land which extends along the entire lake front of the woodland is in places hundreds of feet in width. Flowing into the lake from the south is a creek which divides the woodland into two nearly equal parts.

The group of Indian earthworks here described is located in the western half of the woodland. The land rises gradually from the edge of the marsh to the higher lands in the rear of the woods. On the top of this higher land, at elevations of from forty-five to sixty feet above the waters of the lake, is situated a rather compact group of twelve mounds. Of these four are conical, six linear and two effigy mounds. These



Cemetery Woods Group
Plate 12

earthworks are not in as perfect a condition as those located in the eastern half of the woods. This is due to the destructive digging done in some of them years ago by local relic hunting farm hands and by other careless explorers. They are at present difficult of access because of the growth of blackberry vines and other brush growing upon the slope of the hill. The conical mounds are each about 30 feet in diameter and of moderate elevation. The six linears measure respectively 85, 100, 110, 150 and 220 feet in length and are of varying widths. The two effigies represent a bird and the panther. The former has a wingspread of 200 feet, the latter is 150 feet long.

15. Lake Forest Group No. 2 (Plate 15 and Figure 6). The second group is located in the eastern half of the woods. It consists of four scattered mounds. The first of these, a

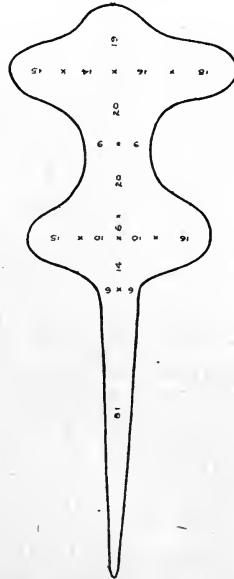


Figure 6—Turtle Effigy in Lake Forest Group No. 2

panther effigy, is located on a knoll in the highest part of the forest and which is elevated about 75 feet above the waters of the lake. This mound is 127 feet in length. Six oak trees having diameters of 9 to 12 inches grow on different parts of it. At a distance of about 240 feet southwest of it,

on lower ground, is a turtle effigy measuring 160 feet in length. Its head is directed down the slope. About 400 feet northwest of the turtle effigy is a linear mound. This is about 240 feet long and has a uniform width of 20 feet. Ninety-three feet west of it, on the slope of the hillside, is a second effigy of the panther type which is 90 feet long. This mound lies nearly at the base of the wooded slope, within about 200 feet of the creek previously mentioned. All of these mounds are from $1\frac{1}{2}$ to 2 feet high at their highest parts, and are in a good state of preservation. They have as yet escaped the destructive attention of the misguided relic hunter. Their presence is known to but a very few of the many persons who frequent these woods. The stand of trees in most parts of this woodland is rather dense and the brush and tangles of blackberry vines are a detriment to free progress through the forest glades.

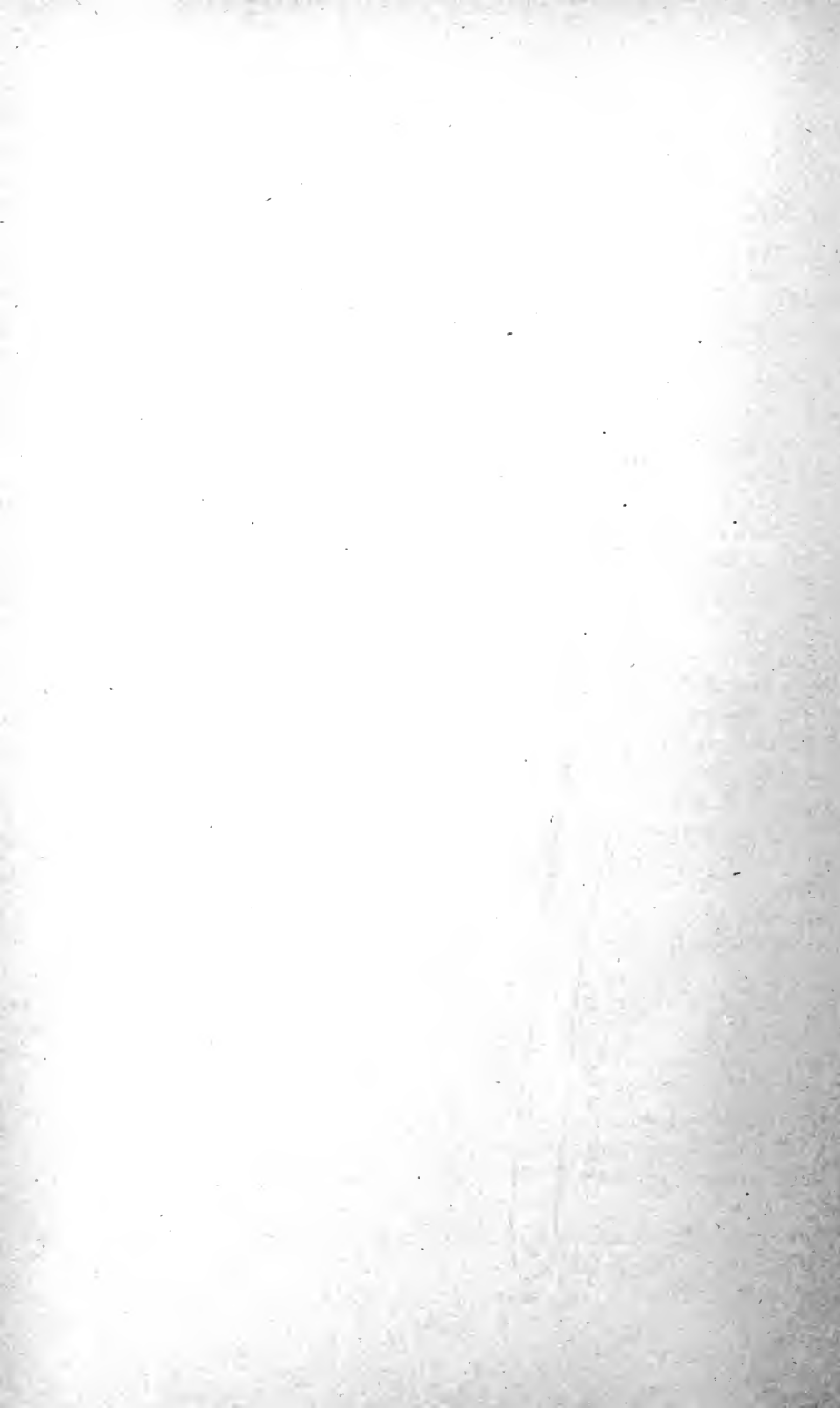
16. Vilas Group (Plate 16). These earthworks are in a pasture largely overgrown with clumps of hazel brush and bergamot and with here and there a solitary young oak tree. The group consists of one conical and three linear mounds. The conical mound has a basal diameter of 28 feet. It has been disembowelled by relic hunters. Only the rim now remains. It appears to have been originally not over 2 feet high. No information concerning its former contents is available.

The three linear mounds all taper to a point at one extremity, the other being rounded, an unusual feature in earthworks of this class. Their dimensions are:

No. 1	Length	178 feet,	width	13 feet,	height	2 feet
No. 2	"	260 "	"	"	$12\frac{1}{2}$ "	" 2 "
No. 3	"	254 "	"	"	13 "	" 2 "

These mounds are much worn in places by the trampling hoofs of horses and cattle. The elevation upon which they are situated arises but a few feet above the surrounding pasture.

The presence of numerous stumps indicates that this land was formerly overgrown with a forest of oak trees. Depressions show where stumps have been pulled in clearing the land.



The ruined conical mound at the head of the group is situated about 360 feet southeast of the creek previously mentioned as flowing through the Lake Forest woods.

The plat of this group was made from measurements taken on August 1, 1912. It has been named in memory of the late U. S. Senator William F. Vilas.

CONCLUDING REMARKS

A total of 148 mounds are found to occur in the fifteen groups of Indian earthworks located on the shores of Lake Wingra. Of this original number 69 now remain. The remainder have been destroyed. Twenty-six of these have been obliterated since 1908.

The following tabulation gives the number of mounds in each of the groups and the number of each class of earthworks in each.

Groups	Conical	Linear	Effigy	Totals
1. Oregon Street.....	7	1		8
2. Dividing Ridge.....	7	13	5	25
3. Greenbush.....	1	2	6	9
4. Vilas Park.....	8	1	2	11
5. Vilas Park Mound.....	1			1
6. Lewis Effigy.....			1	
7. South Warren Street.....	1	5		6
8. Curtis.....		2	1	3
9. Monroe Street.....	11	1	3	15
10. Jefferson Street.....	7	1		8
11. Lincoln Street Mound.....	1			1
12. Edgewood.....	9	3	3	15
13. Wingra.....	2	9	5	16
14. Cemetery Woods.....		4	3	7
15. Nakoma.....		2		2
16. Lake Forest, No. 1.....	4	6	2	12
17. Lake Forest, No. 2.....		1	3	4
18. Vilas.....	1	3		4
Total.....	60	54	34	148

The group formerly situated on the Dividing ridge contained the largest number of mounds, 25. The second largest group, that referred to as the Wingra group, consisted of 16 mounds. The Edgewood and Monroe street groups each

consisted of 15 earthworks. Of the total number of mounds about the lake 60 were conical (burial) mounds, 54 linear in form and 34 effigies.

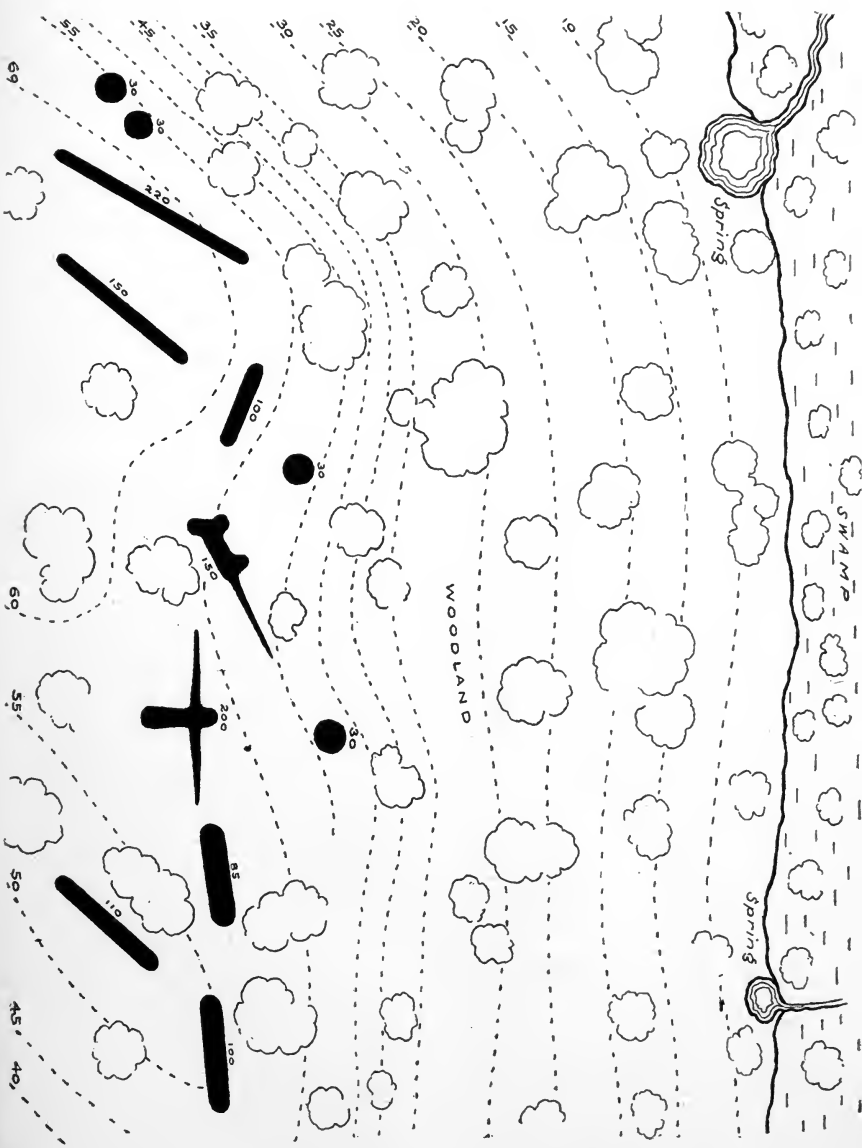
Of the burial mounds about Lake Wingra the largest was located on the Dividing ridge. This Lapham describes as having basal measurements of 50 by 70 feet and being 10 feet high. A round mound in the Jefferson street group Stout found to be 45 feet in diameter at its base and $4\frac{1}{2}$ feet high. The largest existing burial mound, in the Wingra group, has a base measurement of 30x36 feet and is about 2 feet high at its center. The next largest, in the Vilas Park group, is 33 feet in diameter and about $3\frac{1}{2}$ feet in height. The smallest burial mound, located in Vilas park, is only 17 feet in diameter and $1\frac{1}{2}$ feet high at its highest part.

Of the embankment-shaped earthworks 46 belonged to the class known as straight linears, these having a uniform width throughout their length. Three of these, in the Vilas group, have one pointed and one rounded extremity. The largest straight linear, in Lake Forest group, No. 1, is 220 feet long. The tapering linears were seven in number. The largest tapering linear, in the Wingra group, Stout found to measure 291 feet in length. One in the Edgewood group is 240 feet long.

A curious straight-sided linear, found by Lapham in the Dividing ridge group, terminated at one extremity in a round mound. This type has been found in groups in other locations in southern Wisconsin. W. A. Titus found it in a group in Fond du Lac county.

Of the total number of 34 effigies 14 represent birds. Of these 9 probably represent the eagle (or thunderbird) and the hawk. One other bird effigy, found by Peet in the Greenbush group, has a divided or forked tail. A similar bird effigy occurs in a group located at the southeast side of Lake Monona. Four bird effigies are evidently intended to represent the goose. One of these is in the Wingra group, another in the Cemetery group, and two were in the Greenbush group. In the region of the Madison lakes goose effigies have been found in mound groups at Merrill Springs, on the shore of Lake Mendota, and in the McConnell group, on the west shore of Lake Waubesa.

Among the mammal effigies formerly existing on the shores of Lake Wingra, the panther (or water spirit) type is



Lake Forrest Group No. 1
Plate 14



represented by 11 examples and the bear by 4. There are several mammal effigies whose identity is in doubt. There are 2 turtle effigies. The panther, bear and turtle are all numerous and widely distributed types of effigy mounds.

The number of mounds of all classes about Lake Wingra does not fall very short of the number (184) which Dr. W. G. McLachlan found in 42 groups of mounds on the Lake Waubesa shore, in this county. (See Mounds of the Lake Waubesa Region.) Of conical mounds there are nearly three times as many on the shores of Lake Wingra as there are at Lake Waubesa, where there are only 21 of these. Of linear mounds there are twice as many about Waubesa (120) as about Lake Wingra (54). The number of effigies about Lake Wingra (34) is greater than about Lake Waubesa, where there are but 25 of these. These facts are interesting, especially when the far greater area of the Lake Waubesa shore lines is taken into consideration.

As is the case in other parts of the state the mound groups about Lake Wingra surround or occur in the vicinity of stone age camp and village sites. Evidences of the former location of such sites have been found to occur on the crest of the Dividing ridge, in Vilas Park, on the Edgewood property and along the Monroe and Verona roads at the western end of the lake. Traces of others will undoubtedly be found when other locations now covered with woodlands are improved or brought under cultivation. Such evidences may be expected to occur in the vicinity of the several groups in the Lake Forest woodlands.

As a result of their researches Wisconsin archaeologists have arrived at the conclusion that the effigies which are found in mound groups in the vicinity of stone age village sites in this state represent the totems or clan emblems of their former Indian inhabitants. This belief has the support of Indian tradition and of general information recently obtained from their descendants by the investigator, Dr. Paul Radin, and others.

It may be truthfully stated that no other lake of its size in Wisconsin originally had upon its shores a larger number of Indian earthworks than had Lake Wingra. It is not to be supposed that this large number of mounds were erected in any single century. They undoubtedly represent the toil

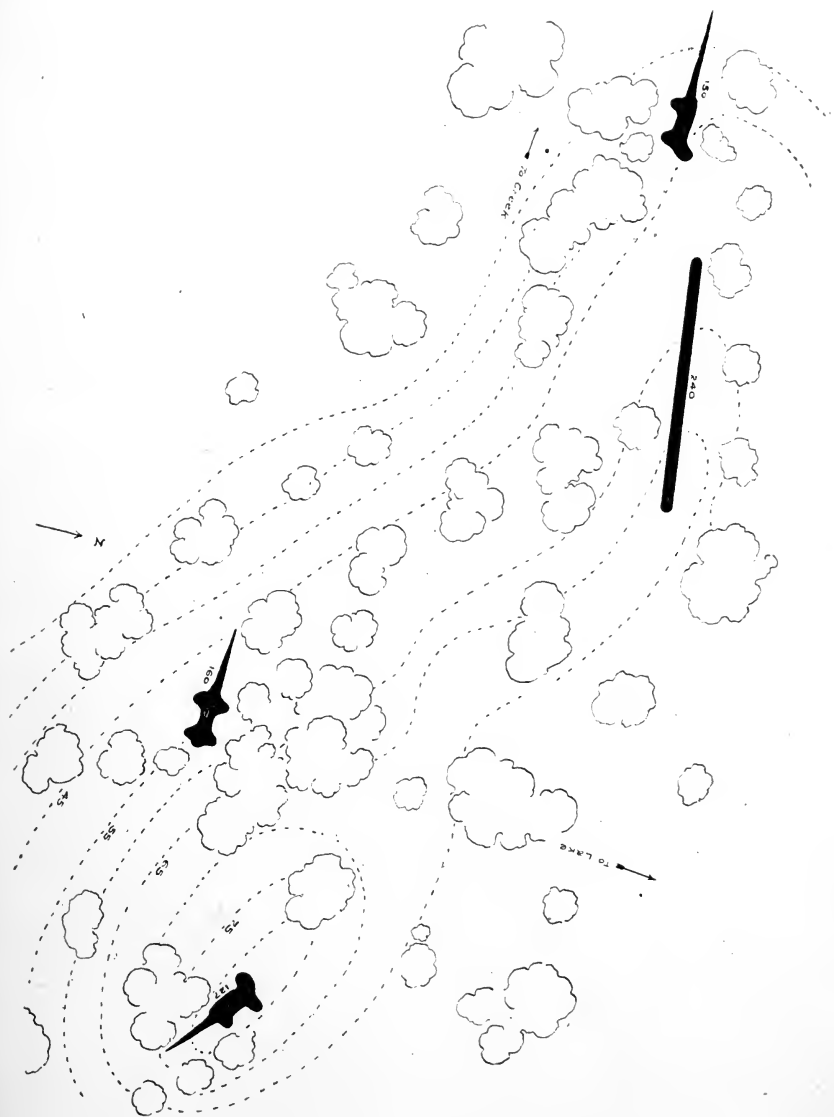
of several centuries at least and of the patient labor of many generations of redmen as well as probably of villages of tribesmen which succeeded one another in the occupation of these sites. The presence of several types of effigies in some of the mound groups may be explained in several ways. They may represent the totems of the Indian clans represented at the time of their construction in the adjoining village, or those of the clans which successively occupied this site at different periods. The same may be true of the burial mounds which contain the bones of the prominent dead of these villages. The data at hand shows that here as in other localities in this region several types of burial occur in these mounds, both examples of the bone burials and of the flexed and full length burials having been found in them.

Since the arrival of the first white settlers on the site of Madison Winnebago Indian camps have existed from time to time on the Dividing ridge in Greenbush, on the site of Vilas Park, and in the Bartlett and Lake Forest woods. Numerous stones from former Indian fireplaces have been collected by Mr. A. O. Barton and the writer on the cultivated land of the Gay farm near the north boundary fence of the land surrounding the Bryant spring, indicating that in recent years the Winnebago also occasionally camped there. A few hearthstones and potsherds were also obtained from several knolls beyond the lowlands lying to the west of this spring. No indications of flint chipping sites were found on these or other cultivated lands located south of the lake.

Corn was cultivated by the Indians in at least one locality on the shores of this lake, the corn hills being in evidence up to the time when the improvement of the lands now included in Vilas Park were undertaken. Caches or provision pits existed in the vicinity. It is very probable that a number of small circles shown by Lapham on his plat of the Dividing Ridge mounds represent storage pits of this character, the circles being too small to represent mounds.

Since 1909, the writer and other local members of the Wisconsin Archeological Society have made every effort to preserve as many as possible of the prehistoric Indian earthworks located about the five Madison lakes, which have long had a country-wide reputation for their scenic beauty. This

Lake Forest Group No. 2
Plate 15



effort to save to future generations of Wisconsin citizens as many examples as possible of these earliest American monuments has already met with strong public approval. This interest in their welfare is increasing year by year. Not a few mounds and including a number of those situated on the shores of Lake Wingra have been permanently preserved. These the Society has caused to be marked with descriptive tablets. Others are receiving the protection of the individuals on whose properties they happen to be located. The assistance of all citizens of Madison is asked in securing the preservation of others. We have a right to expect that the members of the Wingra Land Company and of the Lake Forest Land Company will take every precaution to preserve to the public some of the best examples of the remarkable aboriginal monuments now located on the Lake Wingra properties which they are now placing upon the market as future residence sections of the city.

In closing this monograph the author desires to acknowledge the assistance given the Wisconsin Archeological Society by Dr. Arlow B. Stout, Mr. E. G. Artzberger, Mr. A. O. Barton, Mr. Sidney Jackson, Mr. W. J. Fuller, Mr. Whitney Seymour and others who assisted in the conducting of the necessary surveys and researches, and by the Messrs. W. W. Warner, James M. Pyott and T. E. Brittingham, who generously provided the several mound tablets now in place.

ARCHEOLOGICAL NOTES

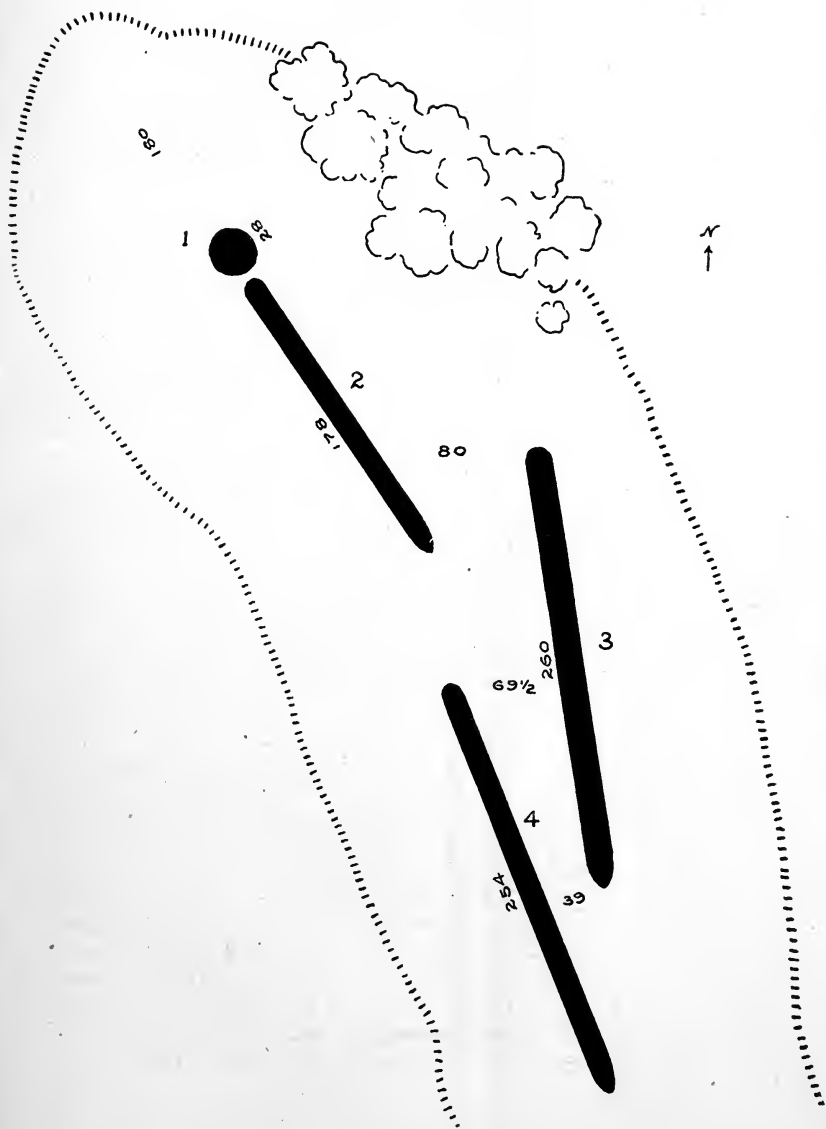
The Wisconsin Archeological Society has erected a descriptive brass tablet on a series of Indian burial mounds located on the pleasure drive at Edgewood, and another on a similar mound near the zoo in Vilas Park, both on the shore of Lake Wingra, at Madison. Both are the gift of Mr. James M. Pyott, of Chicago, a valued member of the Society. The Dane County Catholic Women's Club is considering the marking of a fine bird effigy situated on the grounds of the Dominican Sisters, at Edgewood.

During the month of June Secretary Brown made a trip to the San Francisco and San Diego expositions. On his way to the Coast he visited the state, municipal and other museums at Omaha, Lincoln, Denver, Colorado Springs, Salt Lake City, and Oakland, and on his return the museums of Los Angeles and Santa Fe. He expresses himself as greatly pleased with the great progress which is being made at these and the several San Francisco institutions of this character.

The Wisconsin Archeological Society is formally advised by the State Board of Public Affairs that the state legislature has failed to grant its request for an increase of its printing appropriation, and has denied its modest request for research and survey funds. Bill No. 758, A. embodying these appropriations was recommended for passage by the Joint Finance Committee of the Legislature but was killed on the floor of the Assembly. The failure of the Legislature to make provision for the continuance of the state archaeological surveys, begun by the Society in 1912, will prove a great disappointment to its many members, patrons and friends and especially to those men who during the past three years have freely given both their time and expert services to conducting archaeological researches in remote and unexplored quarters of Wisconsin. As shown in its printed reports these researches have garnered a rich harvest of information concerning the state's archaeological history which is already proving of great value to its educational institutions and citizens and is highly appreciated by institutions of learning throughout the United States.

Mr. Herbert C. Fish, a former member of the Society, has resigned his position as curator of the museum of the State Historical Society, at Bismarck. He held this office for a number of years in that time assembling state historical and archaeological collections which promise to prove of great future value to students.

Mr. Charles R. Keyes of Mt. Vernon, Iowa, has been elected a life member of the Wisconsin Society. Miss Bertha M. Ferch, Milwaukee, Dr. Fredericka C. Zeller, Peoria, Illinois, and Mr. S. K. Lathrop, Harvard, Massachusetts, are newly elected annual members. Syracuse University, Syracuse, New York, has become an institutional member.



Vilas Group
Plate 16

On Saturday, July 10, the annual historical pilgrimage of University of Wisconsin summer session students was conducted by Secretary Brown. The excursion to the points of archeological and historical interest on the shores of Lake Mendota was made by means of one of the largest of the lake boats and was limited to one hundred participants. This excursion was so successful that on July 22 a second party of students was, by request of the University, conducted over the same route. A large amount of literature on the subject of the archaeology and history of the region about Madison was also distributed to students during the session.

Mr. E. E. Bailey of Little Rapids has favored the Society with drawings of a number of native copper implements recently added to his collection. These include a small perforated circular pendant, a crescent, several awls and a number of leaf-shaped, stemmed and socketted spear points.

The State Historical Society of Kansas is reported to have organized an archaeological section to assume direction of the conducting of investigations in that state. Ex-senator George P. Morehouse has been chosen to serve as its chairman.

The Department of Commerce, U. S. Census Bureau, has prepared a report, *Indians of the United States and Alaska*, in which are assembled the principal statistics relating to the Indian population which were collected in the Census of 1910. The data given covers such matters as geographical distribution, density of population, linguistic stocks, tribes, sex, age, marital condition, polygamy, fecundity and vitality, school attendance, illiteracy, inability to speak English, occupations and Indians taxed and not taxed.

During the month of June there were called by death two of the Society's best friends, Dr. Lewis Sherman and Father John E. Copus, both of Milwaukee. Dr. Sherman was well known in Milwaukee where he had large business and professional interests. He was one of the organizers and at the time of his death a director of the Wisconsin Archeological Society. He was also a prominent member of the Wisconsin Academy of Sciences and the president of the Wisconsin Mycological Society. Father Copus held the position of dean of the school of journalism of Marquette University, and was a noted writer and lecturer. He published a number of books, some of which had a wide sale. Until the time of their illness both men were constant attendants at the lectures and meetings of the Society. Both were large-hearted, kindly men and will be greatly missed by all who knew them.

The Society of American Indians will meet at the University of Kansas, at Lawrence, on September 28 to October 4. Some sessions will also be held at the Haskell Indian School, in the same city. Prominent Indians and friends of Indian progress from every part of the country are expected to be present and participate in the conferences.

Mr. W. Straley of Hico, Texas, has succeeded Mr. W. L. Griffin as editor of *The Archaeological Bulletin*. The July-August issue of the bulletin contains a particularly interesting continued article by Col. Geo. Laidlaw, entitled "Archaeological Notes on Victoria County, Ontario" and a number of shorter articles and items.

In an effort to encourage the preservation and marking of local Indian monuments the Wisconsin Archaeological Society has furnished to the Women's Clubs in the Eighth District, W. F. W. C., a list of the old Indian village sites, planting grounds, cemeteries, mounds and trails in their respective localities. In this district are included the clubs at Wausau, Stevens Point, Nekoosa, Mosinee, Marshfield, Shawano, Plainfield, New London, Wautoma and Clintonville. Last year similar data was supplied to the clubs in the Second and Third Districts. The clubs of the Wisconsin Federation have for some years past borne an important part in this work.

We take pleasure in informing our friends of the recent erection in Lapham Park, at Milwaukee, of a fine bronze tablet to the memory of Increase A. Lapham, scientist and Wisconsin pioneer. This large tablet is the work of A. H. Atkins, a Milwaukee sculptor and is the gift of the Old Settlers Club. It is "erected in memory of his services to the cause of human knowledge and his unselfish devotion to the welfare of the people." Messrs. S. G. Lapham, Charles Lapham and the Misses Mary J. and Julia A. Lapham, sons and daughters of Dr. Lapham, were present during the unveiling ceremonies.

The Waukesha County Historical Society at its recent annual meeting appointed a committee to confer with Mr. Fred Pabst, the present owner concerning the permanent preservation of the remaining effigy mounds of a fine group once widely known as the Regula mounds, located in a pasture on his farm, near Oconomowoc. We trust that this committee may be successful in its undertaking. Mr. Pabst can well afford to thus perpetuate his own interest. Dr. Fred C. Rogers, a member of the Wisconsin Society is a member of the committee appointed.

All persons who receive copies of this bulletin, and who are interested, are cordially invited to become members of the State Society and to thus assist in the support of its work. All will receive its publications as issued.



Vol. 14

December, 1915

No. 4

THE WISCONSIN ARCHEOLOGIST

INDIAN REMAINS IN MANITOWOC COUNTY



PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and
preservation of Wisconsin antiquities.

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SESSIONS

These are held in the Lecture Room in the Library-Museum Building, in Milwaukee, on the third Monday of each month, at 8 P. M.

During the months of July to October no meetings will be held.

MEMBERSHIP FEES

Life Members, \$25.00 Sustaining Members, \$5.00
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All communications in regard to the Wisconsin Archeological Society or to the "Wisconsin Archeologist" should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin.

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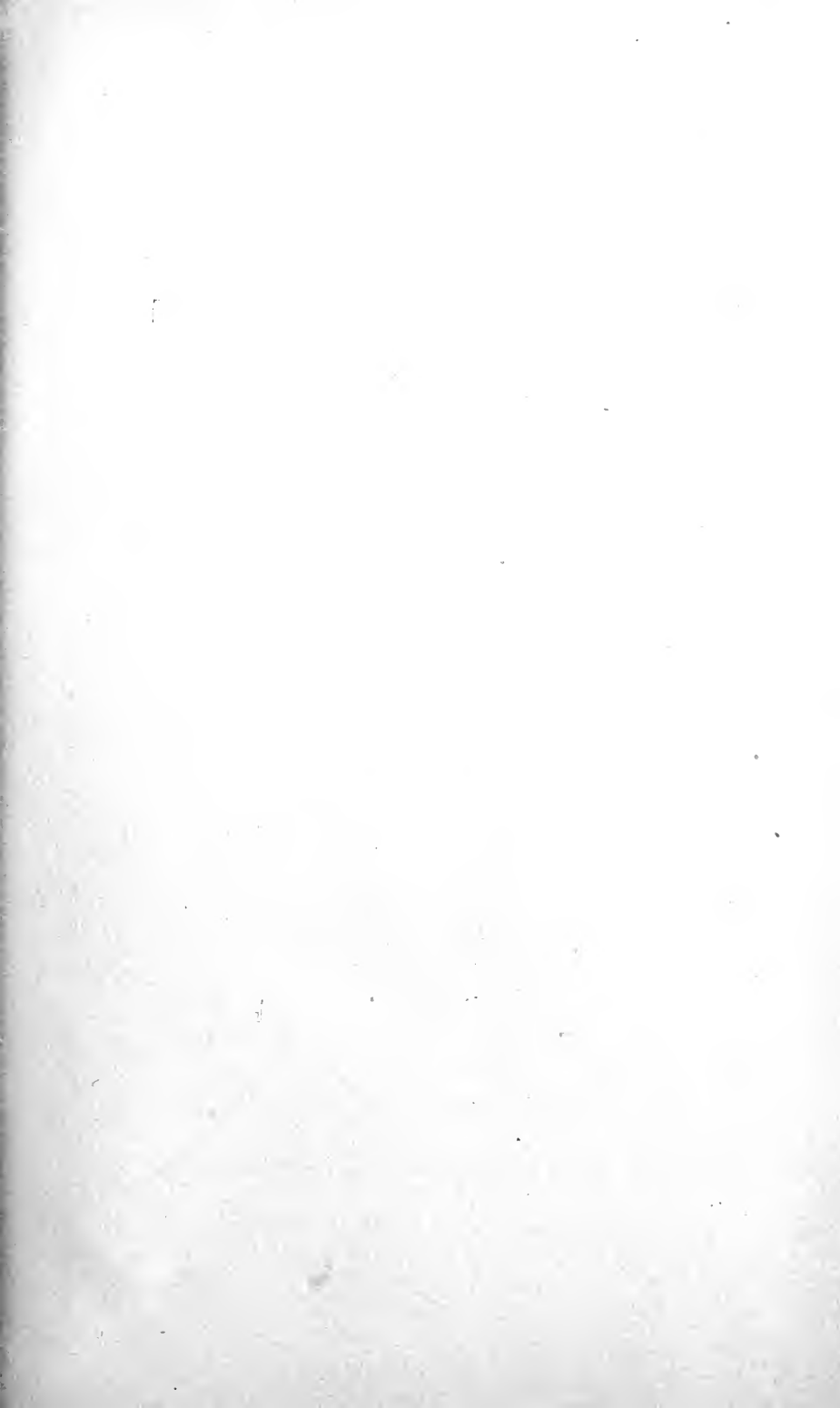
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Chief Wampum
(Wau-me-ge-sa-ko or Mexico)

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society

Vol. 14

MADISON, WIS., DECEMBER, 1915

No. 4

INDIAN REMAINS IN MANITOWOC COUNTY

Louis Falge, M. D.

Introduction

The county of Manitowoc, located in eastern Wisconsin, is one of eighteen townships. It is bounded on the north by Kewaunee and Brown counties, on the west by Calumet county, on the south by Sheboygan county and on the east by Lake Michigan. Its 520 square miles of rich soil, its long stretch of lake shore, its forests of pine and mixed hardwood plentifully watered by numerous streams abounding in fish and water fowl, provided an ideal home for the aborigines and justified its name, Manitowoc, the Home of the Great Spirit.

The well-known Kettle range of eastern Wisconsin traverses its western townships in several irregular ridges having a general north and south trend. This range of hills is the result of a second advance of the glacial ice sheet, one of the most remarkable glacial actions known. Nestled among the hills of these ridges are no less than one hundred and fifty small lakes varying in area from an acre or less to the largest which are two hundred acres or more in extent. These small lakes were particularly attractive to the Indians.

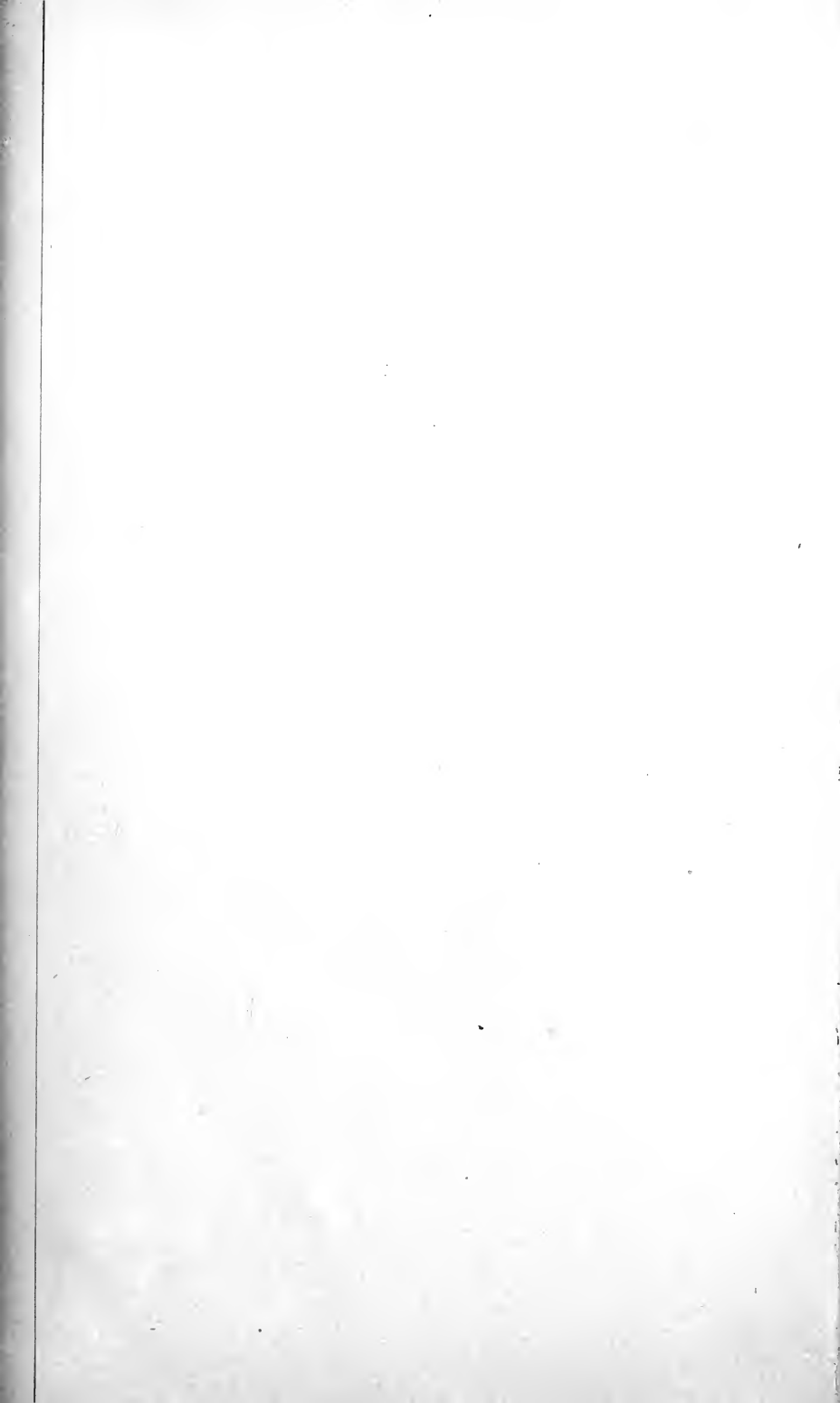
The principal streams in the county are the Manitowoc, East and West Twin and the Branch river. The former flow into Lake Michigan and the latter unites with the Manitowoc in Manitowoc Rapids township. Mud creek, fourth in importance, connects with the Manitowoc in Rockland township.

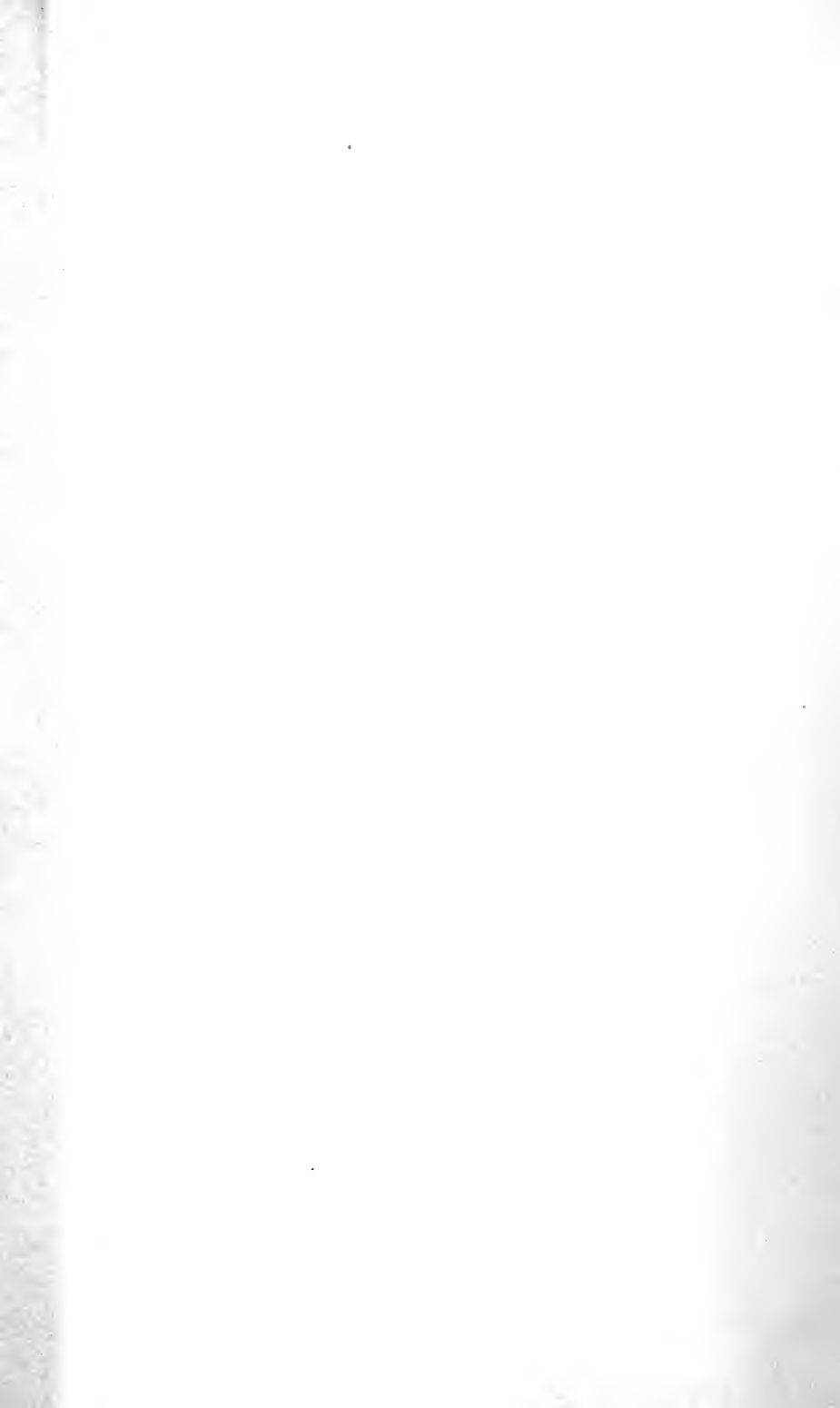
Everywhere in the county are to be seen countless boulders of granite and other hard rocks rounded by attrition through glacial action and locally known as "hard-heads."

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The smaller of these stones the Indians found convenient for use in the manufacture of the larger stone implements, such as axes, celts, gouges, chisels, mauls and hammers. Along the entire extent of the Lake Michigan shore are great quantities of trap, flat, smoothly worn pebbles, varying in size, color, structure and composition, which by process of battering, flaking and grinding were readily converted into various useful articles. Supplies of flint and other materials used in the fashioning of arrow and spearpoints, knives, perforators and scrapers it was necessary to import from other sections of the state and from more distant regions.

Shell and bone were also employed in the making of implements and ornaments. Due, however to the perishable nature of these materials but comparatively few specimens of these have been found. Those recovered have been obtained chiefly from the sandy village sites of the region north of Two Rivers.

Fragments of aboriginal earthenware vessels are still found on these same sandy sites, but much comminuted, on the camp sites of the interior and occasionally in the proximity of springs. This earthenware was both tempered with shell, and with sand and crushed rock, sherds of the latter character greatly predominating. This rock-tempered ware is of thicker and decidedly coarser make than that tempered with shell. Its style and ornamentation is of a pronounced Algonquian character so that if mingled with the ordinary sherds of Atlantic coast sites the two would be indistinguishable. Only two complete vessels from Manitowoc county are in existence. Both were restored from fragments and are in the collection of Mr. Henry P. Hamilton at Two Rivers. These vessels and potsherds from the sites north of Two Rivers are described and illustrated by Dr. W. H. Holmes in his monograph on the "Aboriginal Pottery of the Eastern United States" (20 Ann. Rep., B. A. E.). A description and illustration of the two vessels also appears in the Wisconsin Archeologist (V. 1, No. 1, pp. 10-11).

The larger vessel is thirteen inches in height, measures four feet at its greatest circumference and weighs ten pounds. The smaller is of about the size of a large cup.

Wisconsin and particularly its eastern counties are very rich in implements fashioned from native copper. None of these counties excels Manitowoc county in the number and variety of those recovered. Additional finds of such implements are constantly being reported.

Mr. Henry P. Hamilton of Two Rivers has by patience and perseverance succeeded in accumulating what is today the largest and most valuable private or public collection of copper implements in America, numbering at the present time 1435 specimens. Of this total number 1140 are of the larger sizes,—approximately 300 specimens, such as beads, perforators, fishhooks, etc., being too small to be labelled. Most of the latter were collected from the Indian village sites at and near Two Rivers.

Of the 1140 large specimens only 62 are from localities beyond the borders of Wisconsin, and 361 are from Manitowoc county. Mr. Hamilton's collection is very widely known among archeologists, specimens from it having been frequently described in the Wisconsin Archeologist and in other periodicals, books and newspapers.

A careful examination of other local collections would add about 200 additional copper implements to the list of those obtained in Manitowoc county. Hundreds of other specimens have found their way to the State Historical Museum at Madison, the Milwaukee Public Museum, the Logan Museum at Chicago, the American Museum of Natural History at New York, the United States National Museum at Washington, and other less prominent institutions of this character. Many others have been carried away by former residents of the county to distant parts of the country.

These copper implements have very largely been recovered by the cultivation by the white residents of the county, of Indian village sites, but few having been obtained from burial mounds, which are not numerous within its limits.

It is now tolerably well established that the source of this copper is the Lake Superior region where primitive "mines" have been worked by the Indians from very ancient times. From these diggings the raw material was transported by water and land routes to various parts of this state. Thousands of copper nuggets from small pieces to those weighing hundreds of pounds have been unearthed by



Stone and Copper Implements
H. Geo. Schuette Collection
Plate 1

the plow. This native or "float" copper has undoubtedly been lost or cached in transit by Indians. The theory that these pieces were torn from the mother lode and carried by the glaciers is now scarcely tenable. The largest copper specimen recorded as having been found in Manitowoc county, weighing 144 pounds, was plowed up by Joseph Zeman, near Kellnersville.

The total number of aboriginal implements and ornaments recovered in Manitowoc county is enormous. The most extensive private collections of these, next to that owned by Mr. Hamilton, are those of Mr. H. George Schuette and of the writer, both in Manitowoc. Other county collections of smaller extent are elsewhere described or mentioned in this report.

Of solitary mounds and mound groups Manitowoc county has only a very small number, when compared to those located in other counties of the state. The total number of Indian mounds of which there is a record as having formerly existed in Manitowoc county and at the Forks of the Manitowoc river, is 71. These were distributed as follows:

Groups.	Conical or Oval.	Linear.	Effigy.
1. Musson Group.....	12	2	--
2. Stolze Mounds.....	--	2	--
3. Van Vleck Mounds.....	3	--	--
4. Cato Mounds.....	2	--	--
5. Quarry Group.....	--	4	1
6. Two Rivers Mound.....	1	--	--
7. Mill Mound.....	1	--	--
8. Zahn Group.....	1	--	10
9. Forks (Gilbertson) Group.....	8	1	--
10. Bartz Group.....	15	--	8
Total.....	43	9	19

Of the linears all but one, a cross-shaped earthwork, were straight-sided embankment-shaped and tapering mounds. Of the effigies seventeen are mounds of the familiar panther type, one represents a bird and one the turtle. Of the mounds, garden beds, cornfields, cemeteries, caches and other Indian remains described in this report nearly all have now been obliterated in the process of the cultivation of the soil, or have been ruthlessly destroyed by vandals, pseudo-scientists and relic hunters. In the early days the physicians of the county secured their office skeletons from some of the old Indian burial places.

INDIAN HISTORY

Jean Nicolet, the first European to set foot on Wisconsin soil, landed at the Red Banks, on Green Bay, in 1634. He reported the Winnebago in possession of that region which no doubt included the lands of our county. These Indians were driven southwest by the Sac and Fox Indians, and these in turn by the Menominees.

Jedidiah Morse in his report made to the Secretary of War, in 1820, says:

“Major Swan informed me on the authority of Col. Bowyer and an old Ottawa chief living at Mainitowauk, the river of Bad Spirits, that more than a century ago (before 1727), the Fox and Sac Indians, who were the inhabitants of the country on Green Bay and Fox River, were conquered and driven away by the Menominees, aided by the Ottawas and Chippewas, but the Menominees held the country by conquest and that their title is admitted by the Sacs, Foxes, Chippewas and Ottawas.”

John Y. Mexico, the youngest of Chief Wampum's sons, now living in Keshena, in an interview with officers of the Manitowoc County Historical Society, stated that according to tradition some Chippewas from northern Wisconsin and Ottawa from northern Michigan migrated to this region in the first half of the eighteenth Century, at which time the Pottawatomie, an allied tribe, had supplanted the Winnebago who withdrew westward. Owing to the close similarity of the language of the Chippewa, Ottawa, and Pottawatomie, these bands, by common consent, were always more or less closely associated under the leadership of a head chief, who at the time of the opening of these lands to settlement, in 1835, was Old Chief Wampum, otherwise known as Mexico. John Y. Mexico, or Waumegesako. In spite of the occupation of present Manitowoc county by these three allied tribes, the real owners of the region were acknowledged to be to the Menominee.

By a treaty with this tribe, made in Washington, in 1831, all the territory to the east of Green Bay, the Fox river, Lake Winnebago, and from Death's Door to Milwaukee was sold to the United States. A land office was established at Green Bay, a survey was completed in the sum-

mer of 1835, and lands were thrown open for settlement. A grand rush of speculators and settlers into the region ensued, which accounts for the simultaneous rise and settlement of the cities of Milwaukee, Port Washington, Sheboygan, Manitowoc, Two Rivers, Kewaunee and Ahnapee, in 1836.

The total number of Indians within the confines of our county probably never exceeded one thousand. Col. Abraham Edwards mentions that:

“In 1818, he with seven expert canoemen from Green Bay paddled along Lake Michigan. At Two Rivers and Manitowoc the shore of the lake was lined with Indians, near Manitowoc many were out in canoes spearing whitefish.”

As early as 1823 and as late as 1832, Moses Swan and Isaac Haertzel, traders, carried on trade at Porte des Morts, Chaboigun, Munnetoowock and Milwaukee river. They made the voyage from Mackinac in a Mackinaw boat.

Henry S. Baird states that in 1824, the three leading trading posts on the western shore of Lake Michigan were Milwaukee, Sheboygan and Manitowoc.

Morgan L. Martin states that, in 1828:

“The whole region extending from the entrance of Green Bay as far as Milwaukee was occupied by Pottawatomies and Ottawas. Their principal villages were at Manitowoc Pigeon and Sheboygan Rivers.”

Alexis Clermont, who in 1833 carried the mail from Fort Howard to Chicago, found large villages of Indians at Manitowoc and Sheboygan, but not many at Milwaukee.

In the State Historical Museum is a war club which once belonged to Na-ya-to-shingh, or He who lays by himself, a Chippewa chief of Manitowoc, who died in 1838, being then over one hundred years old.

On September 2 and 3, 1862, occurred that mysterious “Indian Scare” of southeastern Wisconsin, the real cause of which has never been ascertained. The news of the terrible massacre at New Ulm, Minnesota, had filled the Northwest people with horror and apprehension, while dismal news from the front during the darkest period of the Civil war brought additional gloomy forebodings. Everything was ripe for the sudden and unreasonable panic among the settlers

that followed simultaneously on the night of September 2 in the entire region from Kewaunee to Milwaukee and westward to Lake Winnebago. Everywhere the cry was heard, "The Indians are coming." Fire bells and church bells gave warning to the frightened people. Messengers on horseback warned the outlying settlers. Farms were abandoned, valuables hidden, the roads were lined with long caravans of terror stricken people hurrying to the nearest village where companies of defenders were being rapidly organized and armed. Villages were reported burned and the inhabitants massacred.

True there were some who doubted, and some who scouted, but the contagious fear spread even to these. When sober judgment succeeded many were the ludicrous incidents narrated, but even days after the excitement had abated, many of the frightened farmers could not be persuaded to return to their homes.

It is supposed that the whole hoax was the work of Copperheads or Southern sympathizers to prevent enlistment at a time when sorely needed. At this late day it is difficult to realize how such absurd and incredible reports could have gained credence, for at that time but a few peaceable Indians were located in that part of Wisconsin affected by the scare.

Of the two hundred or more geographical names in Manitowoc County only four are of Indian origin, all being derived from the Chippewa,—Neshoto (river) meaning twins; Meeme (town) signifying pigeon; Mishicott (river) named after an chief, meaning "Hairy Leg,"—and Manitowoc.

Alfred Brunson of Prairie du Chien gives the name of the latter as originating from Munedoo, a general Indian name for spirit and woc or awk signifying "Habitation of the Good Spirit." Indian Agent Samuel Stambaugh of Green Bay, in his report on Wisconsin Territory, in 1831, refers to the Manitowoc river as the Devil's Den river. Joshua Hathaway gives the name of the river as Devil's Den and hints at a tradition among the Chippewa that a nondescript being was several times observed at its mouth, hence its name. B. P. H. Witherell, on the authority of Louis M. Moran, a Chippewa interpreter, gives the

name Manitowoc as meaning the "home or place of spirits." Father Chrysostom Verwyst gives the name as "Manitowog" (spirit spawn) and explains that "pagan Indians imagined that spirits spawn like fish." Dr. W. J. Hoffman in his Menominee-English glossary, published in the 14 Report of the Bureau of American Ethnology, gives the word as meaning "much game", which is evidently erroneous.

Allusions to early French explorers, missionaries, and traders who passed the shores of this county are given in the Wisconsin Archeologist (V. 11, pp. 75-77).

INDIAN REMAINS

City of Manitowoc

1. Musson Group. Dr. Increase A. Lapham in his "Antiquities of Wisconsin" (p. 22, pl. 32, No. 3) gives an illustration of a group of mounds reported to him by Mr. Charles Musson of Manitowoc, in a letter of the early fifties.

"There are some mounds and embankments, or breastworks, found about half a mile northwest from the town, on a high, level and dry piece of ground, of considerable extent. These embankments now rise to the height of about four feet; their breadth at the base being from ten to twelve feet.

"In once place there are two, ranging north and south parallel to each other; one about thirty rods, the other forty rods long, and seventy rods apart. They present every appearance of having been works of defence for two contending parties. In the vicinity of the breastworks, between and to the south of them, are about twelve mounds, varying in size; some are as large as fifteen feet in diameter at the base, and eight feet in height. Some have been opened, and, I think, in one bones were found; but nothing certain can now be known. It seems highly probable that this might have been a battleground and these mounds the burial places of the slain. The suggestion is not the less probable from the fact of there not being anything in them which can be recognized as human remains. For it is certain, from the size of the trees growing on the apparent fortifications, that they must have been erected centuries ago; on some are pine trees four feet in diameter."

Upon making a personal examination of this group Lap-
ham describes it as follows:

"They are situated on the N. E. Quarter of Tp. 19, Sec. 19, half a mile northwest of the village. There are eight mounds situated on a level plain elevated about sixty feet above the river to which there is a very steep descent. They are not exactly round but of an oval form, the longest diameter lying in a north and south direction, or at right angles with the steep bank. One of them was penetrated to some depth below the original surface, but not the least trace of any deposit could be detected. Pits had been dug in several other mounds, but so far as we could learn uniformly with the same negative results. The soil here is sandy and the materials of the mounds consist of sand with spots of darker color or mould as if portions of the surface soil were mixed with sand."

These mounds were once located about the O. Torrison residence in the sixth ward and in the adjoining Buell subdivision. Judge J. S. Anderson remembers them well, and claims that there must have been not less than twenty-five mounds in all. To this day human remains are occasionally brought to light here. While excavating for the foundation of the O. R. Bacon house, now the C. C. West place, two skeletons were found. While laying gas mains, in 1908, workmen unearthed a human skull. This was on Michigan Avenue to the south of Mr. L. J. Nash's residence. Another was found in 1911, while laying mains on Fourteenth Street, to the west of the Nash place. Still another skeleton, very much decomposed, was found by workmen while leveling the grounds of the nearby McKinley School.

2. Van Vleck Mounds. South of New York avenue near the western limits of the city, on the August Eberhardt place, a former owner, Mr. Van Vleck, many years ago, leveled one large and two small conical mounds. In the large one a skeleton said to have been interred in a sitting posture, was found.

Smith Enclosure. At the foot of State street, on lots 8, 9 and 10, in block 63, just south of the standpipe of the city water works, there existed up to about 1871, a circular enclosure, surrounded by an embankment 3 feet in height, and of an estimated diameter of about 150 or 175 feet,—this according to Mr. Perry Smith, an early

settler. Judge Anderson remembers it distinctly, his attention being called to it on first locating in the city, in 1855. Pine trees nearly three feet in diameter were cut from this enclosure. It was probably constructed for the presentation of Indian dances or ceremonies. These must have been discontinued many years before the advent of white men. To the west, on the side next the river, a path extending down the bluff led to the stream.

4. Buell Mounds. Judge Anderson states, that:

“In the spring of 1856, that part of the city known as Buell subdivision was platted and improved. While this was being plowed and put into shape, I remember distinctly that in that part of Richmond Street between Michigan and New York avenues there were two mounds which were leveled. I very clearly remember watching Mr. Buell superintending the work with a team and scraper and I am able to locate the situation of those two mounds with reasonable exactness.”

These may have formed a part of the Musson group already described. He continues:

“Soon after I went to reside where I now live, in block III, my attention was called to a slight rise near the south end of lot 10. The rise above the level was so slight that I did not suspect it of being an Indian mound until I determined to level it for a garden. As I dug up this little mound the mould became black. In smoothing the ground the rake struck something metallic. Thinking it to be a spike I picked it up and found it to a copper awl.”

5. Stolze Mounds. Two linear mounds were destroyed while grading the right-of-way of the Milwaukee & Lake Shore Railroad, just west of the railroad bridge, in 1871. Among the articles secured from these mounds by members of the Henry Stolze, Sr. family at that time, were a fine Indian pipe and a number of large potsherds. Remnants of both mounds still exist on both sides of the track. A number of solitary and possibly groups of mounds are also reported to have existed north of the river, but at this late day it is almost impossible to verify these reports.

6. First Ward Corn Field and Cemetery. In 1836, an Indian corn field and cemetery were located on the river bank, on Commercial street, at the foot of Sixth street,

Just prior to the days of the civil war one of the graves was opened and some pieces of pottery found. No exact information concerning its character is available.

Peleg Glover, "Colonel" by courtesy, whose store was located on the corner of Sixth and York streets, enjoyed the fullest confidence of the Indians. Here they traded their packs of skins, maple sugar and beadwork, baskets, etc., for blankets, ammunition, tobacco, flour and cheap trinkets. At his store they lounged about at all hours of the day and night, talked and met acquaintances from distant parts.

The South Side of the city in earlier days was low and swampy, hence not a very desirable abode. However, one favorite camping place of the Indians was on the edge of the swamp at the mouth of Sherman's creek, where Elevator B now stands. The creek has long ago been filled in, only a few hollows here and there, revealing where it once wound its way.

Mr. H. George Schuette of Manitowoc possesses the second largest collection of aboriginal relics in the county, almost all being from local sites. These are neatly arranged for inspection in cases placed in the large department store of the Schuette Brothers. Plates 1 and 7 represent some of his most interesting specimens.

The writer possesses the only other large collection of local relics consisting of several thousand specimens, accumulated within the past fifteen years. The Carnegie library is to provide the necessary cases for this collection, which will form the nucleus of a museum of Manitowoc County antiquities to be cared for by the Manitowoc County Historical Society.

Manitowoc Township

6a. Little Manitowoc Camp Site. The wide expanse of water at the mouth of the Little Manitowoc river was once a favorite Indian fishing and camping place. The fish speared by them at this place were principally white fish, the natives coming for considerable distances to participate in the fishing.

Manitowoc Rapids Township

See Plate 2

The Manitowoc river is a fine stream with its source near Lake Winnebago and flowing in a general easterly direction for a distance of some sixty miles. It offered a ready means of communication and travel for which reason evidences of former Indian occupation along its banks and those of its tributaries are fairly numerous.

Two miles up the river in a most charming situation is nestled the quiet village of Manitowoc Rapids. Along the river banks and among its ravines nature lovers and the well-to-do of the nearby city of Manitowoc have built their summer homes. Being situated on the prominent Indian trail which ran from Green Bay to Chicago, now known as the Green Bay road, it was chosen as the county seat, remaining so until 1853, when this was removed to its more prosperous rival, Manitowoc.

Here was located one of the best known Indian villages on the western shore of Lake Michigan, consisting of Chippewa with an admixture of Ottawa and Pottawatomie. Here too was established, by Jean Vieau in 1795, one of a series of trading posts of the Northwest Fur company.

In 1835, when the lands were opened up for settlement, the natives were presided over by Old Chief Wampum, also known as Mexico, John Y. Mexico, or Wau me ge sa ko, whose portrait, painted by Mark R. Harrison, is preserved in the State Historical Museum at Madison. His leadership was acknowledged by the mixed Indian villages as far away as the Sheboygan river and western Calumet county. Chief Wampum was born in 1789 and died in 1844. His father's name was Chaiconda. His grandfather, Etoigeshak, migrated with his band of Chippewa and Ottawa from Canada to these parts in the second quarter of the eighteenth century, the Chippewa settling on the Manitowoc river, while the Ottawa located on the Twin rivers and lake shore north of Two Rivers.

Chief Mexico took a prominent part in and signed the treaties of Butte des Morts, in 1827; of Green Bay, in 1828; of Prairie du Chien, in 1829; and of Chicago, in 1833. At

this latter place his prominence is attested to by the fact that "Wah-mix-i-co" was the fifth to sign in a list of seventy-six chiefs. Those interested may find an account of a duel fought at Chicago by two young braves for the hand of one of his daughters, at which 5,000 Indians and 300 whites were present, while the treaty was being negotiated, in a "Narrative of Peter J. Vieau" printed in the Wisconsin Historical Collections (v. 15). In this account Vieau gives the home of Wampum as being at Sheboygan, an error.

In 1834, Wamixico and Te-she-shing-ge-bay gave permission to Col. Crocker to build a mill on the Sheboygan river near Sheboygan Falls, the first to be built in these parts.

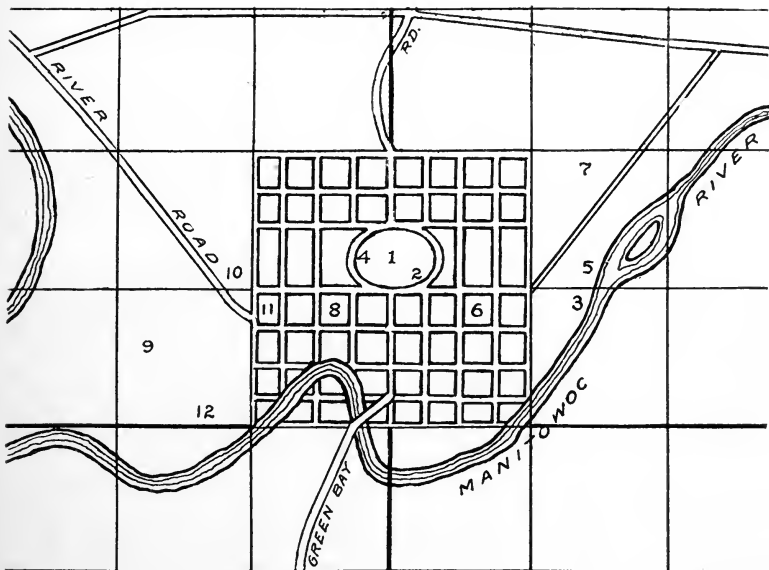
In 1828, a deputation of fifteen Indians and one squaw in charge of Governor Cass of Michigan Territory, Major Forsythe and Captain Kinzie traveled by way of Green Bay, Mackinaw, Detroit, Buffalo, Utica, Schenectady, Albany, Philadelphia, and Baltimore to Washington to conclude and sign the articles of agreement of the Treaty of Green Bay. "Waymeek-see-go or Wampum" was one of these. The *Niles Register* of Nov. 8, 1828 states that:

"Their movements have been minutely detailed in the New York papers and appear to have excited great curiosity."

A more detailed biography of this well known chief can be found in an address delivered by the writer at the joint state assembly of the Wisconsin Archeological Society held at Manitowoc and Two Rivers, August 23-24, 1912, and an account of which is published in the *Wisconsin Archeologist* (V. 11, No. 3).

On Aug. 8, 1909, the Manitowoc County Historical society dedicated a monument to his memory at Manitowoc Rapids in the presence of an assemblage of four or five thousand appreciative spectators. Had our chief's lot been cast in more stirring times, or on more historic soil, his name might today be far better known.

7. County House Hill Camp Site. This hill is a natural circular mound about 600 feet in diameter, or of about the size of an ordinary city block, located in the middle of the village of Manitowoc Rapids, upon which were, up to 1852, located the primitive log court house and adjoining



Manitowoc Rapids
Plate 2

- | | |
|-----------------------------------|----------------------------------|
| 1. County House Hill Site | 7. Indian Hill Site and Cemetery |
| 2. Provision Caches | 8. Wampum Monument |
| 3. "Indian Flats" Planting Ground | 9. Wampum's Grave |
| 4. Implement Cache | 10. Winke Garden Beds |
| 5. Indian Cemetery | 11. Braunel Cemetery |
| 6. North West Fur Co. Post, 1795 | 12. Gravel Hill Burials |



jail, both of which were destroyed by fire in that year. The mound then had a fairly uniform elevation of some twenty feet. Its outlines are still distinct, although the west half is being gradually removed it having now degenerated into a gravel pit. The Green Bay road divides it into two equal halves. The east half is still under cultivation. Flint arrows, numerous chips, and numbers of very thick, coarse, granite-tempered potsherds can always be found on this site. On its eastern edge are still plainly visible about a dozen good-sized provision caches, some of these being ten feet in diameter.

In April, 1909, Alfred Lindholm, while hauling ground from the eastern declivity accidentally disturbed a cache, exposing several bushels of carbonized acorns. A few days later the author and Mr. Charles E. Brown examined the site of this provision pit, but found it possible to preserve but a few specimens of the acorns.

While engaged in road work some workmen found on the western edge of the hill an implement cache or hoard consisting of one large yellow quartzite knife now in the possession of Mr. George Schuette, another now in the Hamilton collection, and about fifteen smaller flint blades. This cache was enclosed in black humus the surrounding soil being gravelly.

8. Indian Hill Camp Site and Cemetery. To the east and northeast of the village is a high bluff overlooking the river. Upon its top is a level plateau. In the woods along this declivity and this plateau was the favorite camping ground of the Indians. Here their wigwams were most numerous. Upon the plateau were some forty graves protected in the characteristic Chippewa fashion. This was the largest of a number of burial places in this vicinity. The bones when plowed up were collected and utilized to fertilize the newly planted trees in an extensive orchard on the present farm. Many implements were found there including a fine disk pipe, numerous stone axes and celts, and, it is said, some bones notched and otherwise ornamented. The latter now unfortunately lost.

9. Indian Flats Planting Ground and Cemetery. The extensive low, rich "bottoms" between the bluffs and

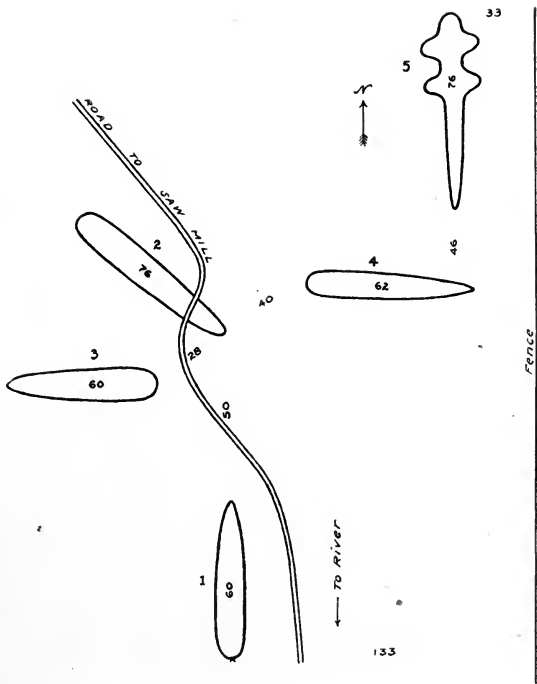
the Manitowoc river were locally known as the "Indian Flats." All along the river were aboriginal planting grounds and corn fields. No more ideal place for primitive agriculture could be found anywhere. A small burying ground was located close to the west shore of the river, from which in earlier years physicians from Manitowoc obtained their office skeletons.

10. Winke Garden Beds. On the farm of Fred Winke (S. W. $\frac{1}{4}$ of the S. E. $\frac{1}{4}$ of Sec. 23) there were still to be seen as late as 1850 about five acres of garden beds on the alluvial flats along the river. This information is given on the authority of Mr. Hiram Jackson, the oldest living resident hereabouts, and Mr. George La Count, now of San Francisco. The latter at that time lived with his father on this farm, and was a playmate of Chaiconda and Mekosh, sons of Chief Wampum. The "beds" were in 1850 still plainly discernible, although no longer cultivated, and goodsized timber was growing upon them. On a neighboring island in the river was a sulphur spring largely patronized because of its supposed medical virtues.

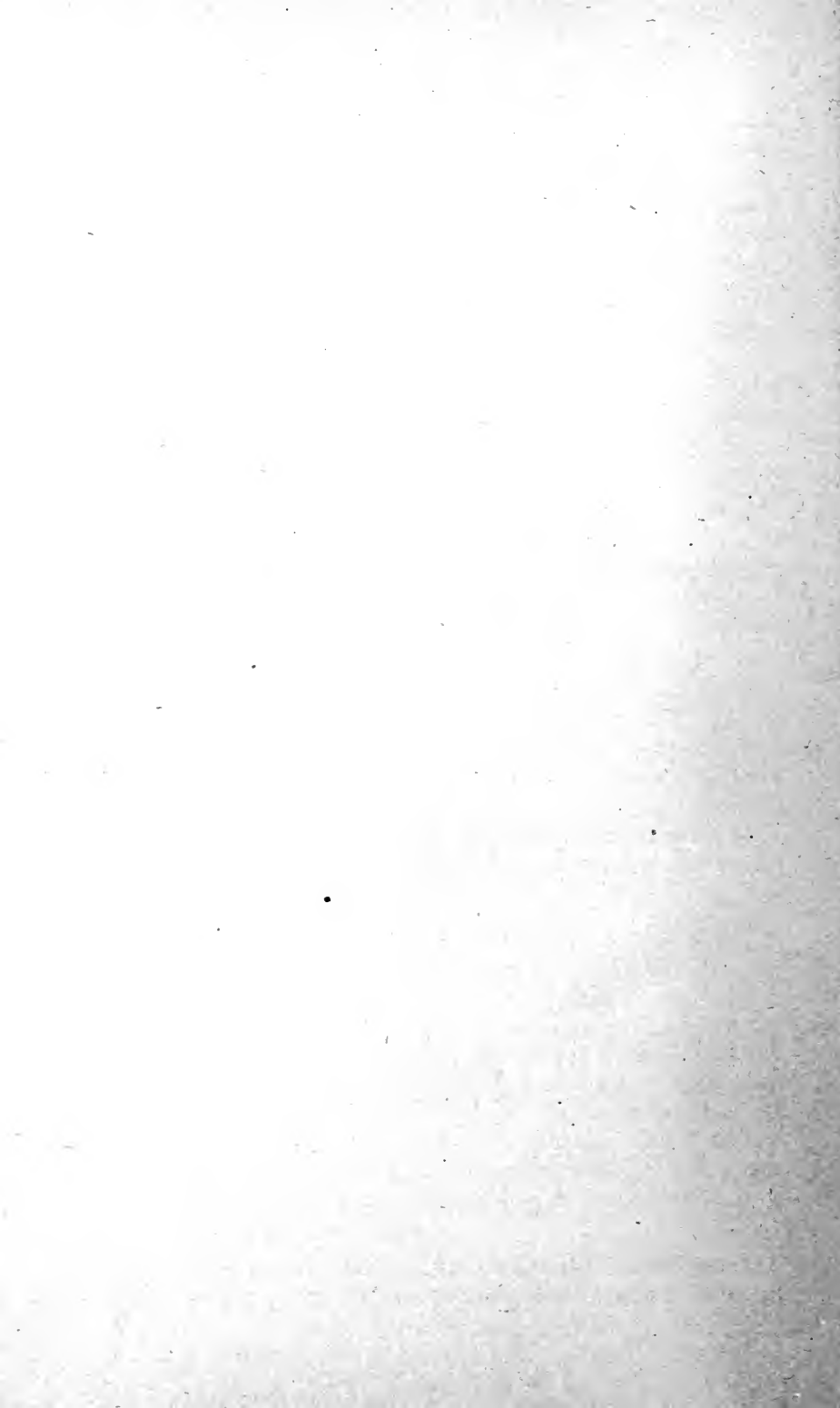
11. Winke Burials. Several hundred yards to the southeast, on the same farm, the very badly decayed bones of at least two skeletons were found in June 1913, in a gravel pit. As usual the find was heralded in the local papers, with embellishments, viz., that the remains were associated with numerous implements of copper and stone. No articles of any kind were found.

12. Braunel Cemetery. In the SW. $\frac{1}{4}$ of the SE. $\frac{1}{4}$ of Section 23, between the highway and block 19 of the village, on the farm of H. Braunel, are two lots now belonging to Mrs. Jul. Borchardt which are forever reserved for use as a cemetery. This plot, the oldest cemetery of the county, is now in a sad state of decay, the few remaining grave stones having almost all fallen or been broken. It was used before the 50's, and it is said that both whites and Indians were buried here indiscriminately. It has not been used for many years, and although fenced off is now in a very neglected condition.

13. Wampum's Grave. This is also located on Mr. Winke's land, on the highest crest on the north bank of



Quarry Group
Plate 3



the river, several hundred yards west of the Braunel cemetery and close to an old abandoned logging road. It is a quarter of a mile southwest of the location of the monument erected to his memory. This grave, and others purporting to be his, have on various occasions been disturbed. In 1851, three prominent citizens of Manitowoc, removed therefrom the skull and thigh bones, which were to be utilized in the gruesome initiation ceremonies of a well known secret society organized at that time. One of these was Charles Musson, after whom Dr. Lapham named a group of mounds in Manitowoc. On this becoming known the indignation of the Indians was great and dire threats were made producing consternation among the settlers. Quiet was speedily restored when the contents of the graves were returned.

14. Wampum's Monument. On a high bluff situated at the junction of Washington and King streets, offering a magnificent view of the picturesque region below, is another cemetery. Here too the Indian graves have been rifled by the thoughtless and curious who found saddles, hunting bags, rings, coins and many articles of Indian trade, all of which are now scattered and lost. Although not the actual last resting place of Wampum, because of its central situation near a much frequented public highway, and because of its scenic advantages the monument to his memory, donated by the public spirited Mr. Nic. Kettenhofen, and dedicated by the Manitowoc County Historical Association was placed here, Aug. 8, 1912. Representatives of the Wisconsin Historical Society and Wisconsin Archeological Society participated in the dedication.

15. Cholera Graves. Cholera prevailed all over the Northwest in 1850. A band of Indians trading at Col. Peleg Glover's, an Indian trader of Manitowoc who spoke Chippewa, having received news of many sudden deaths among the Two Rivers Ottawa, became panic stricken and fled precipitately to Rapids and westward to their homes at the Forks of the Manitowoc river. On the river road trail in Section 23, near the farm house of Mr. Oliver C. Hubbard, one Indian was stricken with the disease. His wife and infant remained with him. Both the Indian and infant died before dawn and were buried in a ravine close

to the road. The faithful squaw followed her people the next day. What became of her is not known.

16. Thiebeau's Cabin. In block 10, on Washington street, stood Pat Thiebeau's hut, dismantled about fifteen years ago. He was a French Canadian who married a Brothertown Indian woman, both well known characters. He was born in 1830, arriving with the earliest settlers in his boyhood. He acted as go-between on many occasions when trouble was impending between the settlers, and Indians, notably when Chief Wampum's grave was opened, and during the Indian scare of 1862. At other times he prevented boys from disturbing Indian graves by threatening them with the vengeance of the natives. A trap and other articles from his hut are in the State Historical Museum.

17. Wampum's Cabin. In a reply to a letter of inquiry addressed to Benjamin Y. Mexico of Keshena, the youngest of the chief's sons, he stated, that "their home was somewhere between Clark's Mills and the Rapids." According to local tradition it was situated on the farm of Edward Hein (W. $\frac{1}{2}$ of the NW. $\frac{1}{4}$ of Section 19), in a ravine near the river. The log cabin, about ten feet square, was dismantled and burned in 1905, at which time it was a crumbling, mouldy ruin.

18. Pleuss Caches. Two miles south of this place, on the farm of Frank Pleuss (SE. $\frac{1}{4}$ of the SE. $\frac{1}{4}$ of Section 30) are about a dozen cache pits. Three of these were explored by Mr. Pleuss, who found in them two sticks sharpened at the end and driven into the ground. Similar sticks have been found in rice threshing pits in this state. As the pits on the Pleuss place were on the edge of a swamp with no wild rice in the vicinity, they must have been employed for another purpose, perhaps serving for the storing of corn or other provisions.

18a. Hamernick Implement Cache. In the NW. $\frac{1}{4}$ of the SE. $\frac{1}{4}$ of Section 10, Mr. John Hamernik, in 1905, unearthed a cache of implements from beneath a stump. It consisted of a steel hunting knife with a horn handle, the whole $9\frac{1}{4}$ inches long, together with twelve leaf-shaped



Old Solomon
Plate 4

flint blades. These are from $1\frac{3}{8}$ to $2\frac{1}{2}$ inches in length. Six are in the author's possession. This cache is unique in that a modern trade knife was found with stone implements indicating that the deposit was a recent one.

Cato Township

19. Cato Mounds. Four miles up the river from Wampum's cabin are two tumuli. These were located by Dr. A. Gerend of Cato, in September 1909. They are on land belonging to Frank Pischel, in the SW. $\frac{1}{4}$ of the SW. $\frac{1}{4}$ of Section 22, half a mile north of Clark's Mills. Both are just east of the main road leading from Cato to Clark's Mills and just north of a bayou of the river. They are conical in form, 25 feet in diameter and from $1\frac{1}{2}$ to 2 feet in height. These mounds were excavated by Dr. Gerend, with wholly negative results.

20. Clark's Mills Camp Site and Cemetery. A half mile west of these mounds, on a level stretch of highland on the north bank of the river, just opposite the farm house of William Wiegert (SE. $\frac{1}{4}$ of Section 21) was formerly an Indian camp site and burial ground. Numerous flint arrow points and chips, fragmentary clay pipes, potsherds and human bones have been found on the surface of the soil. The grave of a child was disturbed by the plow, in 1903. Aged pioneers still remember the coming of the Indians to this place in the spring and their leaving in the late fall. Mr. William Morgan, town chairman, has a small but interesting collection from this vicinity including a large ornamented knife made of hoop iron, a very much corroded copper spearpoint and a number of stone axes and celts.

21. Quitos' Camp Site and Planting Ground. This site is located one mile further west, on the alluvial flats on the north bank of the river, at a place called the Upper Falls, now Cato Falls. The Niagara limestone rocks here form a narrow gorge, which was a famous fishing place particularly for the spearing of fish. Quitos was a well-known Pottawatomie Indian.

22. Erickson Camp Site. Just west of this place, in Section 31, is a large spring, about which numbers of pottery fragments were found by Mr. Frank Hammond. It is on the farm of O. K. Erickson. Mrs. Hammond has a collection of one hundred or more Indian implements found in this vicinity.

Rockland Township

23. Quarry Group. These mounds were located on land owned by Mr. Knut H. Thompson (NE. $\frac{1}{4}$ of the NE. $\frac{1}{4}$ of Section 36), about one half mile north of Quarry P. O. Of this fine group, situated on the north slope of the Manitowoc river, only indistinct remnants are now visible, the ground having been plowed annually since 1904. An illustration of this group is given in Plate 3.

Mr. W. A. Titus, one of the owners of the near-by quarries, reported to the Wisconsin Archeological Society in 1912, that he believed he had found additional mounds close by. Upon investigation of the locality by the writer and Dr. Gerend no other mounds were found and it was concluded that owing to their almost total obliteration by the plow the above group had been mistaken for an unrecorded one. The outlines of the mounds can still be made out as they appear to have been constructed of gravelly soil carried from the river bank, their different coloring betraying their locations on the surrounding soil for a considerable distance.

Mr. Joseph Rappel called the writer's attention to this fine group in October, 1903, at which time a survey was made. Four of the five mounds were linear in form and the fifth, on the highest level, was a turtle effigy.

No. 1, the linear nearest the bank of the Manitowoc river and from which it is separated by a distance of 235 feet was 60 feet long and 14 feet in width at its widest part. It was situated about 133 feet west of the line separating Knut Thompson's from T. Halverson's land. Its direction was nearly north and south. Its height at its rounded extremity was $2\frac{1}{2}$ feet from which point it tapered almost imperceptibly to the level of the surrounding soil.

Fifty feet north of this mound was the apex of another linear (No. 2) running in a northwest direction. This mound was 76 feet long, 14 feet wide and $2\frac{1}{2}$ feet high.

Linear mound No. 3 was 28 feet southwest of the apex of No. 2 and about midway between it and No. 1. Its direction was east and west and it was of about the same size as No. 1.

Forty feet from the apex of No. 2 was situated linear mound No. 4. This mound was 62 feet in length, 14 feet in width near its rounded extremity and $2\frac{1}{2}$ feet high. Its direction was east and west.

The turtle effigy, elevated about 25 feet above the level of linear mound No. 1, was located 46 feet north of No. 4. Its length was 76 feet and its height $3\frac{1}{2}$ feet. Its general direction was north. This effigy had the distinction of being the only animal-shaped Indian earthwork within the limits of the Manitowoc County. Its destruction is therefore greatly to be regretted.

Old settlers state that in the early 50's this region was overrun by roaming bands of Pottawatomies. These Indians explained the presence of these mounds by stating that there "had been a big battle" here and that these were the burial places of the slain, a common misconception of the purpose of such earthworks.

24. Carroll Grave. A solitary Indian grave in the rear of the house of James Carroll, in the NE. $\frac{1}{4}$ of Section 33, was visited at various times and as late as the 90's, by a son of the deceased.

24a. Haese Camp Site. An Indian camp was once located on the John Haese farm (NE. $\frac{1}{4}$ of Section 3), just west of Reedsville, near a large spring on the trail leading from Reedsville to the Forks of the Manitowoc river.

Eaton Township

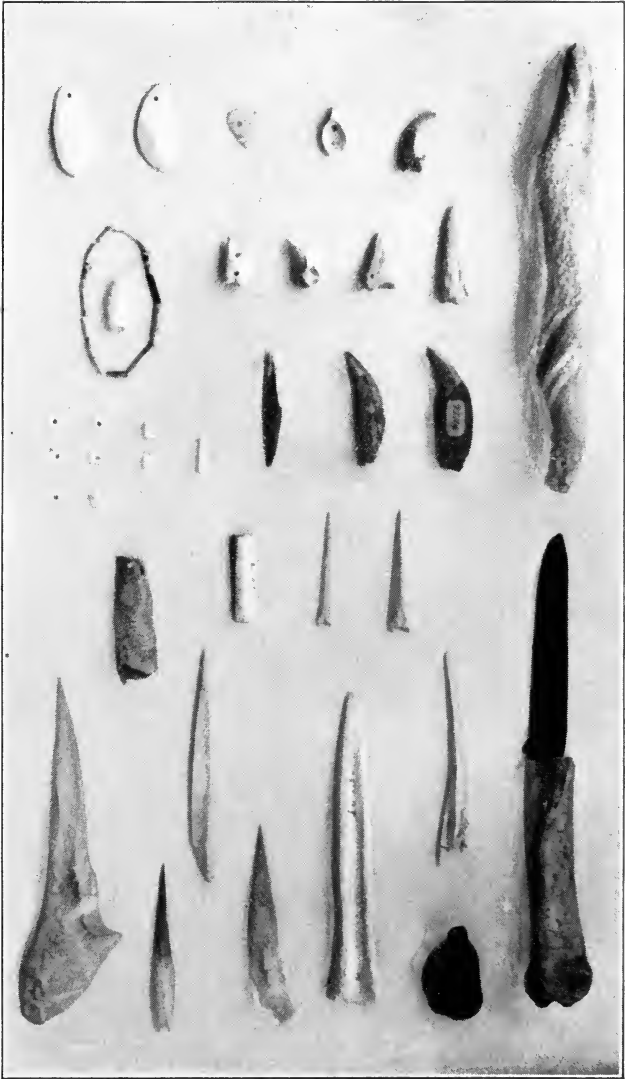
25. Island Village Site. A comparatively large Indian population made their homes in the region about the Manitowoc-Calumet County line at the forks of the Manitowoc river about eight miles west of the Quarry mounds, as well as along its North and South forks. These latter sites are located mostly in Calumet County. The village site to be described, but one mile south of the forks, is on the farm of John Draheim in Section 6. From very early times this

site was known as the "Island Indian Village" not because it was situated on an island, but because of the fact that this perfectly level tract of land of some thirty or forty acres, is surrounded on the west and south by the river, and on the north and east by a dense swamp of black ash, swamp elm and tamarack trees, which during the annual spring inundations was covered deep with water, leaving the central elevation high and dry, some twenty feet above the water. There is a gentle slope toward the river, both banks between the slope and river, at some places several hundred feet wide, being completely covered with a luxuriant growth of wild rice, making an ideal home for water fowl, while the river offered an ample supply of fish, and opportunities for trapping.

A large part of the tract was utilized as a planting ground where corn, beans, pumpkins and squash were grown by the Indians long before the arrival of settlers. The soil is somewhat sandy, at places gravelly with but a single tree, a tall elm upon it. It has been under cultivation ever since the Indians abandoned this vicinity, in 1864. In an article under the caption "Career of a Princess," a correspondent published in the Evening Wisconsin of Feb. 23, 1904, a biography of Mrs. Cato Stanton, a Narragansett woman, the founder of Chilton, wherein the statement is made, that at the time of the Indian scare in 1862, she paddled in a canoe seven miles down the river from Hayton to warn the Pottawatomic living here of the danger of leaving their homes.

Near the middle of this site was the cemetery, pioneers still living having witnessed the ceremonies attending burials, particularly that of a prominent hunter who was killed by a bear. A rude pictorial history was carved upon a cedar slab at the foot of the grave, a sort of diminutive totem pole showing seven dead bears one above the other, a dead man with a bear stooping over his prostrate form at the bottom, illustrating the manner of his death.

Another characteristic incident of aboriginal customs is well remembered. One fall, when a band of natives were proceeding on a journey to the North, it was found that an aged and infirm woman was unable to follow. A consultation was held, after which her son struck her from behind



Bone and Shell Implements
Louis Falge Collection
Plate 5

with a club, killing her instantly. The Indians then returned to this burying ground, gave her a proper burial with attendant ceremonies, and once more proceeded on their journey.

Fragments of bones, numerous phalanges and teeth are found on the surface of the land, and fresh ones being plowed up with each furrow turned, indicating that the burials must have been numerous. No fire places or refuse heaps have been found, presumably because the site has been so long under cultivation.

Flint chips and fragments are exceedingly common and potsherds are few in number. One single Sunday afternoon's collecting at this place by the writer and his family resulted in the finding of fifty-five arrow and spearheads, two celts, some hammer-stones, two rolled copper beads, and trade materials, such as clay-pipe bowls, fragments of colored earthenware, pieces of sheet iron, the handle of a spoon, a perforated thimble, bullets, shot, etc. From the owner of the land were purchased about 200 flint implements, two copper bracelets and a quantity of trade beads. At least a dozen copper implements have been found here, all of them spearpoints and knives. Mr. John Woodcock has a fine collection made from this site and Miss Kate Doolin, a smaller one. Bayonets, gun barrels, gun rods, fire steels, traps, bullet moulds, kettles, and other articles are still occasionally found in the swamp or river during low water. Several trails led to this place, which was in reality a continuation of the Forks village site.

Maple Grove Township

26. Mud Creek Camp Site. On the banks of Mud creek, a tributary of the Manitowoc river, two miles north of Reedsville, on the farm of Daniel Jantz (NE. $\frac{1}{4}$ of the SW. $\frac{1}{4}$ Section 23), was formerly the location of a well-known camp site, frequented by the Indians up to 1866. From a burial ground on this site, a physician from a neighboring village, exhumed the skeleton of three adults and two children. The bones and considerable trade material were carried away, but as usual, are now scattered and lost. Two cache pits at this place were still distinct in 1906.

Well known trails led northward from here to Depere, southward to Reedsville and then westward to the Häese camp site and to the Forks village; a third trail eastward to the Branch river camp site.

Franklin Township

27. Mulcahy Caches. On the farm of Michael Mulcahy (SE. $\frac{1}{4}$ of the NW. $\frac{1}{4}$ of Section 19) 300 yards north of the country road, on a rise of ground on land always used for pasturing purposes, are twelve pits supposed to have been provision caches, each from 6 to 9 feet in diameter, and placed at various distances from each other. All are of circular form, 2 to 3 feet deep and still very distinct. The ground is stony and gravelly. In former days a small Indian camp was always to be found across the road, to the south, in the woods of Mr. Thos. Watt. Each pit is surrounded by a distinct ridge, which doubtless consists of materials thrown out in their digging.

28. Branch River Camp Site. This was located two miles to the east on the trail from the site just described, in Section 17. There was constant communication between the inhabitants of this camp and that at Mud Creek. Both camps were well known to the early pioneers. Considerable barter was indulged in between the local whites and Indians in maple sugar, venison, tallow, baskets, and even cranberries from the Forks village, in exchange for flour, pork and other provisions. As store tobacco was very expensive, the settlers were compelled to raise their own crop, also disposing of a part of this to the natives. Mr. Edward Brown, who settled here in 1855, claims that many Indians died here of the small-pox, but none of them were buried here. The Indians left here in 1869. That year only six tents, or conical wigwams were occupied. The trail continued from this site to the present village of Branch. It united with the Green Bay trail three miles north of Rapids.

28a. Mangin Fireplaces and Camp Site. In 1902, two typical Indian fire places were still intact on Paul Mangin's land, but the following year, on visiting the place,

for the purpose of taking a photograph of them, both were found to have been plowed over and all traces lost. Near one of these the owner found a large whetstone. One of these fireplaces was circular in shape, six feet in diameter, sixteen large granite boulders forming the circumference. These projected about a foot above the soil. On uncovering the grass and rootlets, some two or three inches in thickness, a layer of hard-baked clay was exposed; then a layer of charcoal. Underneath as a foundation were broad flattened stones. Among the charcoal were fragments of the leg bones of deer, a broken clay pipe and a number of old style square-cut nails. The other fire circle was similar in construction to the one described.

Not far from these fireplaces, where a cowpath crossed a rill flowing into the Branch river, were to be seen hundreds of flint cores and flakes and a few imperfect arrows indicating a work shop site. Mr. John Radej has a collection from this locality.

28b. Pfeffer Site. Three miles down the Branch River, on the farm of Jos. Pfeffer, in Section 27, were up to recently located a number of fire places, in one of which was found two copper fish hooks. All traces of these fireplaces have now disappeared. Mr. Pfeffer has a collection of flint implements and stone axes from this vicinity.

Kossuth Township

29. Site of Madison Murder. In the spring of 1821, Dr. Wm. Madison, surgeon of the Third Regiment of U. S. troops, stationed at Fort Howard, received a furlough to visit his Kentucky home. He started on horseback, accompanied by two soldiers on foot on the Green Bay trail on his way to Chicago. When a few miles north of the Rapids, the doctor was mortally shot from ambush by Ketaukah, a Chippewa, the whole charge lodging in the back of his neck. One of the soldiers mounting the horse, hurriedly returned to the Fort to summon help. A number of officers and soldiers started at once, but found the doctor dead. The culprit was detected and delivered over to the authorities. Ketaukah was taken to Detroit, the territorial capital, duly tried and convicted, and hanged the 27th day of December following.

30. Reynolds Cache. In 1899, there was found by Mr. Reynolds, at a distance of a mile west of King's Bridge on the north bank of the Neshoto river, a series of 34 thin and finely flaked leaf-shaped points made of a finely mottled white chert of excellent quality. The smallest point is two and the largest three and one-half inches in length. This cache is now in the collection of Mr. H. George Schuette of Manitowoc. This cache is described by Charles E. Brown in his article, "Implement Caches of the Wisconsin Indians" (Wis. Archeologist, V. 6, No. 2).

31. Hagenow Cache. Another cache of 185 leaf-shaped blades was found beneath a stump in the SE. $\frac{1}{4}$ of Section 2, in about 1900. Three of these blades are in the collection of Joseph M. Pech at Francis Creek, and nine are in the possession of Joseph Cisler of Manitowoc.

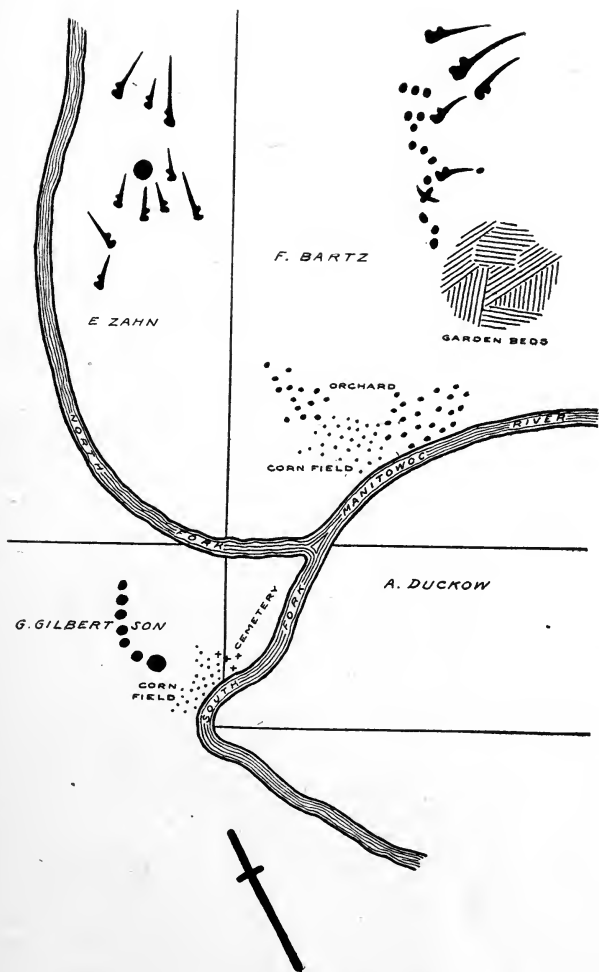
Two Rivers City and Township

Na-na-bou-jou's Village. The first allusion to Two Rivers is found in the diary of Samuel Robertson of the British Sloop Felicity, doing duty on Lake Michigan. This entry is made at Milwaukee under the date of Nov. 4, 1779. He states that the Indians:

"Told us, that they had sent for Monsieur Fay, which is at a place called Deux Rivers, 18 Leagues from Millwakey to the north; he has 2 Canos of goods from the commettee, but he said it was against his orders to go amongst them, or they suposed so as no trader had ever wintered at that place."

Capt. Thos. G. Anderson who traded with the Pottawatomie at Milwaukee in the winter of 1804-5 states that at one time he took an overland journey to Green Bay to see his friend, Jacob Frank. At Two Rivers he found an encampment of these Indians and put up at the lodge of Chief Na-na-bou-jou, who gave him an interesting legendary account of the origin of his tribe. (Wis. Hist. Colls., V. IX, p. 155.)

On Sept. 20, 1832, Joshua A. Boyd was granted a license as fur trader at Nee-sho-ti-je-wa-joc, the Chippewa name for Two Rivers. His entire outfit consisted of goods to



Indian Remains at the Forks
Plate 6

the value of \$117.89. He never reached his destination, being murdered by a drunken Chippewa at the mouth of Green Bay, for refusing him credit.

Mr. H. C. Wilke, the author of a carefully prepared short history of Two Rivers, states that:

“One of the early pioneers, whose report can be relied on, says, that the Indians were very numerous in the village in 1849. The Indians, in that year, had a dance on the site of the present St. John’s Lutheran church, in which no less than 300 participated. At that time, a large number of wigwams were found on the East Side along the banks of the river,—on the north side, where Bartz’ black-smith shop is located,—and also on the south side, where the coal dock is found.”

Trails were numerous, but the principal one was a broad, well-beaten path running north of what is now the Public Square toward the Polish Church, from where it curved northwest through the lots where the Hamilton cottages are now located. In 1849, a cemetery was west of what is now Niquette’s store, at the foot of Jefferson street, on a hill which was graded down in 1850. The foot of the hill was a landing place for people coming on boats from the lake. In that year and subsequently, the redmen buried their dead on a site where St. Luke’s Catholic Church now stands.

Two Rivers Village Sites

The lake shore from the mouth of Twin Rivers northward for eight miles or more into the neighboring town of Two Creeks, was for centuries practically a continuous village site, although the evidences of occupation are more noticeable at the mouths of the Twin Rivers, Silver and Molasses creeks, and at the “Big Slough,” than in the intervening territory. With the exception of the city of Two Rivers, this region is one long stretch of shifting sands and sand dunes. These reach back for a mile from the shore. With the exception of a Government light-house, a prominent object for miles about, there is not a single human habitation upon these sands. This light is located seven miles north of Two Rivers and guards the shore in the

vicinity of the treacherous Twin River point, the scene of many a shipwreck.

A considerable portion of this region has now growing upon it a fringe of second growth pine, hemlock and cedar. Dunes thirty feet high are here by the thousand, while the wind swept clearings between them, form constantly shifting hollows and ridges. The characteristic vegetation consists of the sand and choke cherries and the wild grape. The trailing juniper forms a thick matting over large areas.

Although it can be said that this region has been literally combed for relics for forty years, the ever-shifting sands constantly uncover new records of former occupation. Cores, chips and flakes, the refuse of the manufacture of arrow and spearpoints and knives, are found in great profusion,—as well as an immense number of potsherds, all evidences of the fishing industry, which here offered special opportunities to the Indians and which was undoubtedly the prime factor in determining the location of camps along this shore.

Large implements such as axes, celts and scrapers are now seldom found, but hand hammers and pitted stones are numerous, as well as notched pebble net weights, occasionally a heap of a score or more of these latter being found at one place. Several fishermen, when consulted, stated that it was a common practice among them formerly to make and use these notched sinkers probably in imitation of the Indians. Fireplace stones, and charcoal and bones are numerous.

Articles of bone and shell, which in less porous soils soon decay, are preserved in the sands. Bone awls, needles, tubes, barbed harpoons, beads, pendants, bear's and boars' tusks and teeth of other animals, jaw bones of the pickerel, jewel stones of the sheepshead perch (now no longer found here), heaps of clam shells, the columella of the common conch, shells of various land snails, fragments of the carapace of the turtle, bird claws, and the ordinary wampum, bone and shell beads, are all found on these sites: Some specimens largely obtained from this site are illustrated in Plate 5.

Among the most valued treasures of American archeology are aboriginal artifacts of copper. Of these Wisconsin has furnished probably more than 75 per cent of the grand

total of specimens. From this site an estimated number of about one thousand specimens of these have been recovered. Elsewhere in Manitowoc county finds of these implements have been but sporadic. It can be stated with confidence, that no place of like extent in the world has yielded a richer harvest in aboriginal copper implements than this one. Arrow and spearpoints, knives, chisels, hoes, axes, celts, spuds, gouges, and particularly smaller objects such as drills, needles and fish-hooks are numerous. Among the copper ornaments found there are bracelets, crescents, gorgets, pendants, rings, and most numerous of all, rolled beads. The presence of copper chips in certain localities indicate that many of these implements and ornaments were manufactured here.

These sites furnish abundant evidence of a former brisk trade with white traders. Articles of trade origin are almost as common as those made of stone. Trade axes, hoes, hawks' bells, gun flints, cheap metal rings and earrings, metal buttons, old-style eyeless fishhooks, Spanish and American coins, modern crockery, glass beads and many other articles too numerous to mention have been recovered by collectors.

The Indians of Two Rivers were mostly Ottawa. There were some Pottawatomie. This whole territory, being unsuited for agriculture, has now been bought up by private parties, who have organized under the name of the Two Rivers Gun Club and have made of it a game preserve.

33. Hathaway Camp Site. On the Hathaway estate adjoining the city to the east several important caches of implements were discovered. About the year 1878, a cache of fourteen hornstone blades was plowed up by Frank Bonn, in Section 31. These were from 6 to 7 inches in length and $2\frac{1}{2}$ to 3 inches wide at the widest part. One of these is in the H. P. Hamilton collection, the others were disposed of and cannot now be traced. (See Wis. Archeo. V. 6, No. 2, p. 63.) Another cache is described by Charles E. Brown:

“An interesting cache consists of a copper knife, three slender spear points of unusual form, and five perforators, three of which are provided with a shoulder possibly to prevent their slipping too far into the wooden haft in which

they were probably mounted. The knife measures 8 3-4 inches in length and is of a common Wisconsin type. The larger of the three points has its blade near the socket ornamented with nine incisions, an interesting and unusual feature. This hoard was obtained at the site of a sand dune in March, 1900. The pieces lay in a position parallel to each other when found exposed by the elements. At what depth they may have originally been deposited it is of course impossible to state." (See Records of the Past March, 1905, fig. 8 and Wis. Archeo., v. 6, No. 2, p. 67.)

On June 15, 1893 a burial mound on the Hathaway estate was opened by John and Joseph Gagnon. It contained five or six skeletons and two copper implements, the latter being now in the possession of Mr. Hamilton. The skeletons were sent to the Smithsonian Institution.

34. Silver Creek Camp Site. At the mouth of Silver Creek is a much smaller camp site, where trade beads in particular are very common. Potsherds and flint chips and fragments are strewn over the sands.

35. Molasses Creek Camp Site. This is one of the most important of the Two Rivers series of Indian camp sites.

"In the Hamilton collection is a set of implements which, although found in association with human remains and therefore not properly to be considered a cache, is made up largely of implements of the cache type. It was found in 1898 four miles north of Two Rivers, and a half mile from the mouth of Molasses Creek. The implements lay upon the sandy soil having been partly exposed by the wind. Near them were fragments of human bones, which appeared to have been originally covered with clay, or stained by an ochreous deposit, in which they had long reposed. Several of the flints had been stained a reddish brown color possibly through the same agency. This find consisted of a fine flint knife 10 1-2 inches long, 170 leaf-shaped implements and arrow points, a stone bead, a copper spear exhibiting evidence of cloth wrapping, 64 small copper beads, and a necklace of 46 large copper beads." (Records of the Past March, 1905, fig. 10, and Wis. Archeo., v. 6, No. 2, p. 69, pl. 8.)

An additional large bead and four small ones and one leaf-shaped flint probably belonging to this hoard were picked up by the writer on the spot where the others were



Fluted Stone Axe
H. Geo. Schuette Collection
Plate 7

found. Numerous small bones, copper stained, were also found.

It is strange that no burial ground is associated with this once populous village site. Solitary graves are frequently found. Neither have the ordinary refuse heaps been found. There is evidence of only one large provision cache. Stones from fireplaces are extremely numerous, being scattered about everywhere by the hundred.

About two miles from the Twin Rivers Point light, and seven miles north of the city, at a point where what is known as "the Big Slough" enters the lake, is one of the largest of the aboriginal camp sites.

This Big Slough is evidently an old river bed and there is no doubt but that a large Indian village was located here in Stone Age times."

A trail connecting all these sites north of Two Rivers and extending further north once hugged the lake shore. It is now known as the Sandy Bay road.

36. Neshoto Mounds. In a "Catalogue of Prehistoric Works" published by the American Bureau of Ethnology, in 1891, Rev. Stephen D. Peet is credited with having reported the presence of a group of mounds "near Neshota, T. 20, R. 24E." Diligent search and inquiry by the writer have failed to discover the existence of any such group.

Two Creeks Township

37. Two Creeks Village Site. This is in reality a continuation of the Two Rivers sites. It is located in section 31, continuing one mile north from the town line. This appears to be the northern limit of aboriginal occupation. Sand dunes are wanting or few. The only visit made by the writer to this locality, in May, 1911, resulted in the finding of a human skeleton, three notched sinkers, a few arrowpoints and some good sized potsherds. A Mr. Frosch has a small collection of grooved axes, a fluted axe, three celts, a few choice fragments of pottery including a unique sherd with a handle, a stone hemisphere, a number of ordinary flints, some beads, a copper fishhook, and various other articles all picked up here. Mr. Hy. Taylor also has a collection.

38. Jean Vieau's Landing Place. At Two Creeks village three miles further north is the site of the landing place of Jean Vieau, in 1795. Proceeding to Jambo Creek he established there a trading post of the Northwest Fur Co. Returning to Two Creeks the party coasted along the shore, entered the Manitowoc river and organized another post at the Rapids, as already stated. Two Creeks was doubtless the supply harbor for the trading posts in this region.

Mishicott Township

39. Chandelle's Village. Mr. M. Hale Smith of Brillion remembers when a boy in the early 60's to have visited an Indian village and corn field on the Mishicott river. Judge J. S. Anderson mentions "Chandelle", a man of sour temper and ugly disposition, to have been the leader of this band. This encampment extended into the neighboring town of Carlton, in Kewaunee county. From an Indian grave in Carlton was obtained a silver John Quincy Adams peace medal, now in the State Historical Museum. It bears the date 1825. This medal is described in the Wisconsin Archeologist (V. 14, No. 1, p. 35.)

The late Mr. J. H. Terens of Mishicott had in his museum a considerable number of stone and metal implements found on Indian sites in Mishicott and adjoining townships. After his death these were sold and scattered. Fifty copper implements which he possessed were acquired by the Logan Museum of Beloit College.

Gibson Township

40. Jambo Creek Trading Post. This was located in section 27 or 28 of this township. Andrew J. Vieau, Sr., gave the following account of the establishment of this post by his father, Jacques Vieau, who came to Mackinaw, from Montreal, in 1793, as a voyageur for the Northwest Fur Company:

"In 1795, he was appointed as one of the company's agents, being sent out with a supply of goods to explore and establish posts on the west shore of Lake Michigan. The goods were contained in a large Mackinaw boat, heavily

loaded and manned by twelve men. He and his family . . . followed in a large bark canoe, in which was also stored the camp equipage.

"The expedition started from Mackinaw in July. The first important camping place, furnishing a good harbor, was where Kewaunee is now situated. My father, I am told, established a jack-knife post near there, to open the trade and left a man in charge of it. Father was called Jean Beau by the Indians, and the creek upon which his post was situated, was called Jean Beau Creek by the Ottawas. [Now corrupted to Jambo Creek on the maps.] Several Ottawas and Chippewas have told me that he established such a post there and have described the location to me, as being on the north side of the creek, which is a tributary of the [North East] Twin river, and about nine miles from Lake Michigan." (Wis. Hist. Colls., v. xi, pp. 219-221.)

41. Smith Planting Ground. This trading post, in the writer's opinion, must have been located near the so-called "Smith Planting Ground," in section 28, where was located one of the best known Indian camping grounds in Manitowoc county. A very full and interesting account of it is given by Mr. M. Hale Smith in a letter published in the Manitowoc Pilot of April 7, 1904. His father settled there in 1855.

"The area cultivated by the Indians was fifteen acres, on both sides of the Neshoto river. At the time we arrived this area had dwindled to six acres, but corn hills were plainly visible for many years. Some of the white settlers plowed the ground, while the squaws planted the corn and potatoes. Though the soil was very rich, owing to poor cultivation the crops were not very abundant.

"The corn was prepared for use by pounding it into meal, in holes cut into white oak logs which had been felled. The pestle of wood resembled a passing stick used by some people for pounding clothes while washing. They also used white flour to some extent, the dough being baked in a Dutch oven, in a hole in the ground, with coals under and above it.

"Their funerals, I remember quite well, more so as they served as occasions when we children came in for a goodly share of corn, which was liberally served on such occasions, I remember going with my mother to offer help on the death of a papoose and their asking us to partake of some roast dog, one of which had been roasted entire. A white neighbor made the coffin of rough lumber, but on no occasion did I see any of their personal effects placed in the coffin.

"On one occasion, I saw a small baby buried, its coffin being formed of two strips of bark. This was in the winter and they had brought the body on a pony some eight or ten miles from their winter home on the Mishicott river, where they also had a planting ground. I remember the party remained at our house all night, sleeping on the floor with their feet toward the large fireplace which was one of the chief comforts of our pioneer home.

"They were generally good neighbors, except when they obtained whiskey.

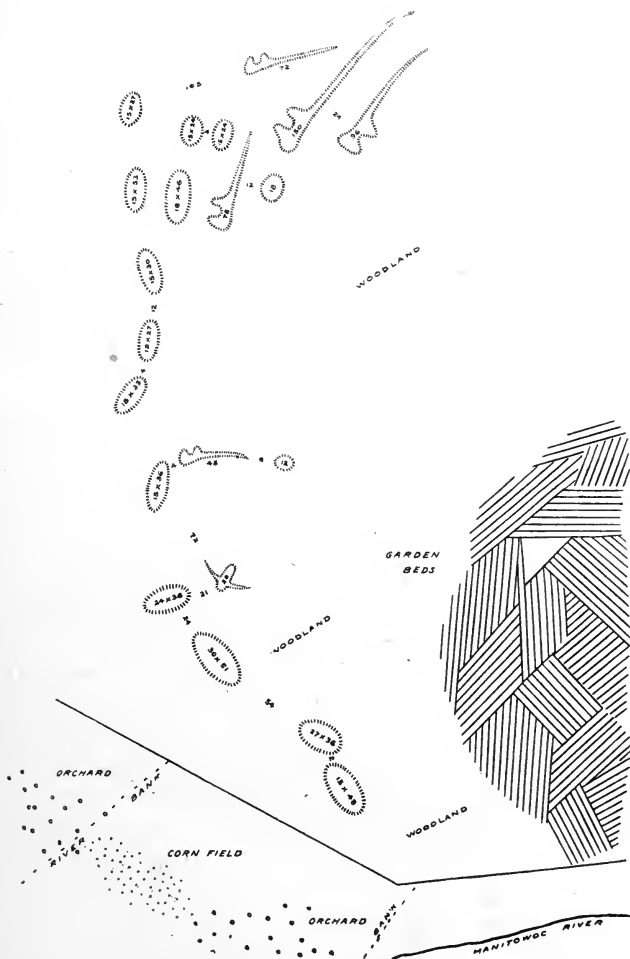
"The wigwams were usually of bark peeled from cedar trees. The best one, I remember, was about 12 x 18 feet, with side walls 6 feet high, and a hole in the ridge of the roof by which the smoke escaped. About three sides of the room was built a sort of a divan, about four feet wide, and about one-half foot from the ground. In the center was the fire, and a blanket formed the door, which faced the east. Across the door and across the entire front, was built a sort of porch reached by steps notched in a log. Here the men spent many hours sunning themselves.

"Among the Indians, I remember best, were Ketoos, a very old man, Skee-sicks, Shik-na-kee-sik,—one whom we called 'the Doctor,' and Min-i-ni-quet. One, Dan, had a daughter whose name was Mi-on-ton-o-mo-quah.

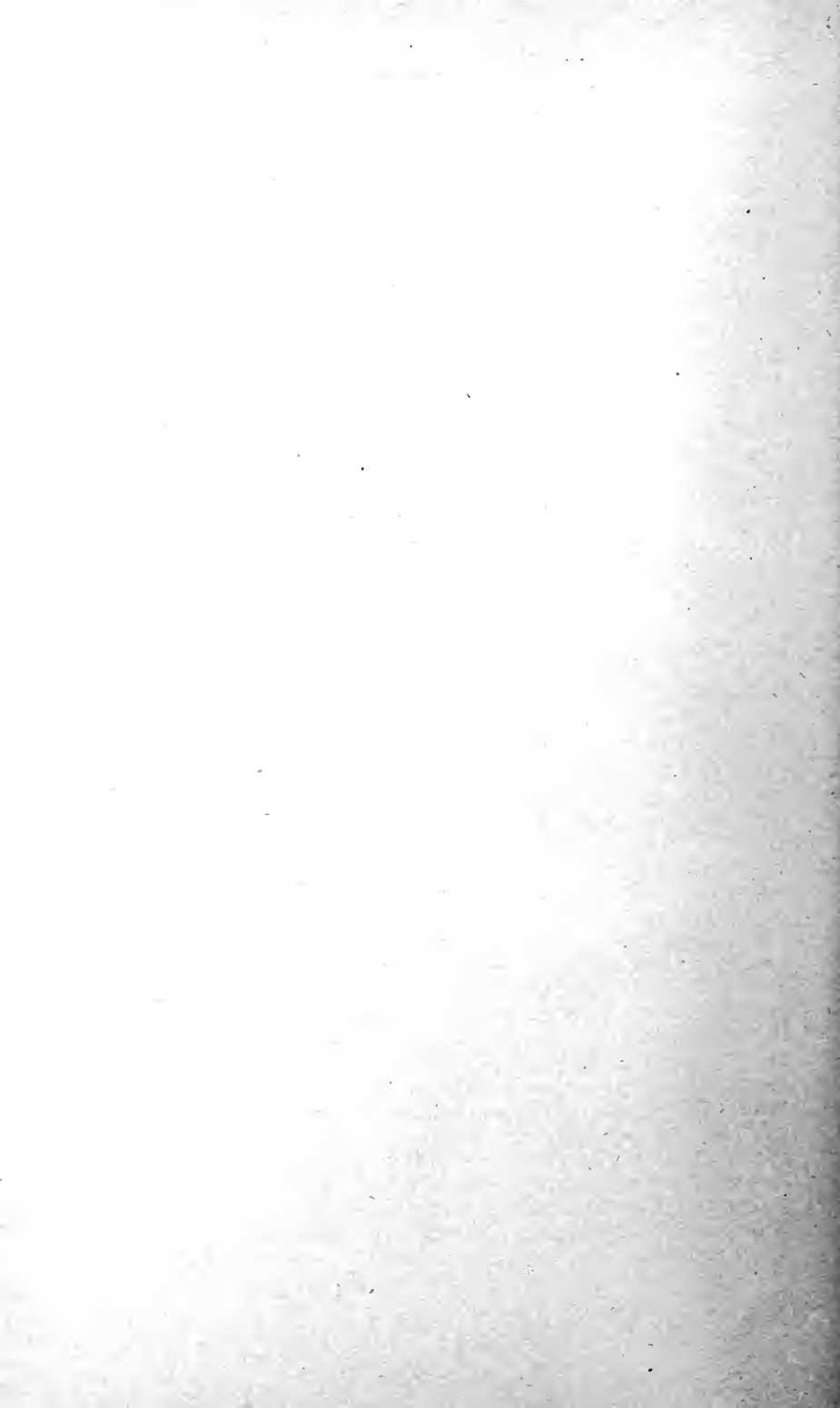
"The burying ground was a natural knoll some distance from the river. The graves were in rows side by side, with cedar bark like a roof over each. A round stake about 3 feet high stood at the head of each grave. On the stake certain marks were painted in red. On part of this knoll were several excavations about six feet deep and five feet in diameter. These were lined with bark and were used to store bags of corn and other produce. The last one to be buried here in 1870, was a young Indian killed by an accidental discharge of his gun. There was much ceremony at the grave about a week after the burial. They split cedar shakes for a covering over the grave. A fence of rails was placed around it with the usual red painted stake at one end. Beneath the cedar covering a package of tobacco was placed.

"Of household utensils they had few and no pottery of their own make. Their most desirable possessions in my youthful eyes were their wooden spoons of many shapes and sizes. The squaws made coarse thread of the inner bark of the bass wood. This was rolled and twisted between the palm of the hand and the lower part of the leg near the ankle as they sat on the ground. From this cord several articles were woven, especially the bags for holding corn.

"Mats were woven of a sort of reed dyed and arranged in tasteful patterns. These reeds were brought from the lake shore where they went to fish."



Bartz Group
Plate 8



There were twenty-four graves on the above mentioned knoll. Placed near these were twelve or more caches.

42. Darius Peck Cemetery. A quarter of a mile north of the foregoing on land of Darius Peck, in the S. W. $\frac{1}{4}$ of the N. E. $\frac{1}{4}$ of section 28, is a row of ten Indian graves placed in an east and west direction.

43. Huletz Cemetery. A third cemetery is in the N. E. $\frac{1}{4}$ of the N. W. $\frac{1}{4}$ section 33, on the farm of Stephen Huletz. There are ten graves arranged in three groups, one of three graves,—a second of three graves, and a third of four graves. All are in the woods. The graves in these three burial places have all been exhumed and rifled of their contents by irresponsible parties.

Coopertown Township

44. Coopertown Village Site. In the N. E. $\frac{1}{4}$ of section 28, on the farm of Frank Wanish, was once an Indian village. It was situated on rolling ground at some distance from any lake or water course, a rather unusual site for an Indian village. There was, however, on a hillside in this vicinity a spring having a good flow of water. This, in all probability, prompted the choice of this location. As this township is very hilly and wells of necessity of considerable depth, even the old settlers resorted to this well-known spring, now almost dry.

On another hillock was the Indian burying ground, the last burial, that of a man, being made in 1855.

Newton Township

45. Northeim Site. At the mouth of Pine creek, in Section 36, where now is situated the village of Northeim are many evidences of former Indian occupation. Game Warden John Egan, a former school teacher of that neighborhood, has a cabinet of 300 stone implements from this locality; which is on the lake shore trail from Manitowoc to Centerville and Sheboygan.

45. Stuempges Lake Site. This town with its many fine lakes and large creeks offered ideal Indian camping places. Future investigations may result in the discovery of some of these.

About the shores of Stuempges Lake, a number of copper implements have been found, among them a very fine large axe.

46. Waaks Lake Site. About Waak's Lake (S. W. $\frac{1}{4}$ Sec. 16) was located a camp site. A number of fireplaces were here plowed over, a few years ago.

Centerville Township

47. Mill Mound. This was located on a wooded bluff in the NE. $\frac{1}{4}$ of the SE. $\frac{1}{4}$ of Section 15, at a distance of a quarter of a mile from Lake Michigan and the same distance from Fisher Creek. It was explored in 1897 by Mr. Albert Mill, on whose land it was, with the assistance of Louis Ungrodt, a school teacher. Its height was seven feet and its circumference forty-five feet. It was constructed entirely of yellow sand. Seven skeletons were found in this tumulus, all being buried in "a sitting posture," on two different levels,—four at a depth of five feet and three only one and one-half feet below the surface. The mound appeared to have been built on a foundation of charcoal and ashes. Besides wampum beads, the only implements found were a small copper ax, now in the possession of Dr. A. R. Wittman of Merrill, and a one hole slate gorget. The latter was 5 inches long and $1\frac{1}{2}$ inches wide. It was broken in the excavating and afterwards lost. The bones were again buried, but later clandestinely removed by Sheboygan parties. On the top of this mound was the decayed stump of a beech, 14 inches in diameter.

Mr. Mill, since removed to the Pacific coast, was in 1906 the possessor of a fairly large collection of archaeological material gathered from this vicinity, including a fine large catlinite pipe now in the Hamilton collection, and a number of copper implements.

Mr. Hugo Schurrer of Centerville village has also assembled several hundred implements, many from about the site of the

Mill mound. He states that recently eight graves were opened near the former site of the mound, and many articles found.

43. Main Street Grave. In the spring of 1915, a grave was disinterred at the foot of Main Street near the lake shore. In it there was found a skeleton and a small catlinite pipe. A number of other graves are reported to have been opened in this locality by various parties.

Meeme and Liberty Townships

In these two townships no systematic search for archeological sites has been undertaken, and no records of Indian occupation have been reported.

Schleswig Township

49-50. Kiel Mounds. Mr. Geo. W. Wolff of Elkhart Lake reports that there formerly existed a few scattering conical and linear mounds in section 29. A group now leveled, was formerly located on the north line of the NE. $\frac{1}{4}$ of section 32, near the Sheboygan river, about opposite the village of Kiel. Their existence could not be verified by the author.

Dr. A. R. Wittman of Merrill, formerly a resident, has in his collection eighteen copper implements, all collected about Kiel.

51. Solomon's Village. The Indians roaming over this and adjoining townships were mainly Chippewa. Old Solomon, an Ottawa, was a well known character in the southwestern part of Manitowoc county, Sheboygan county and the region along the Fond du Lac river to Milwaukee, which he frequently followed on foot or in his dugout. He was well known to many of the leading Milwaukee merchants, who arranged with a local hotelkeeper to feed and care for him and those with him when in that city. Mr. Chauncey Simonds of the old East Water street firm of clothiers, from whom he frequently purchased cloth, often told of how very particular he was to get the proper quality, always making

his own selections from their stock. He usually had other Indians with him, but he did the trading for the party. When in Milwaukee he never failed to visit the Pabst brewery. He died at Keshena, on the Menominee reservation, in 1879. His son Pin was also well known.

52. Mensqua's Village. Interspersed among the Chippewas were some Menominees under Mensqua, who had a camp in Rhine township, Sheboygan county, not far from Kiel.

The Forks

See Plate 6

The Indians inhabiting the region about "the Forks" of the Manitowoc river, and stretching for many miles up both of its branches although largely located in the neighboring county of Calumet, were yet closely allied by kin with the aboriginal inhabitants of the two other large villages at the Rapids and Two Rivers. At the time of the arrival of the first white settlers, in the late thirties all of these red men acknowledged the leadership of Chief Mexico.

In section 36 of Rantoul township, the north and south forks of the Manitowoc river unite to form the main stream. For miles along the river and its tributaries both banks are lined with extensive marshes with large beds of wild rice. The region locally known as "the Rips" was formerly famous as a resort of wild ducks and other water fowl. The more elevated portions of this picturesque region for centuries harbored a contented numerous Indian population. To this day numerous evidences of aboriginal art and culture, such as conical, oval, linear and effigy mounds, caches, garden beds, plots of corn hills, cemeteries and other evidences may be seen. From the camp sites a large number of interesting artifacts fashioned from stone, copper, bone and other materials, have been collected. Up to very recent times sunken dugouts and canoes were to be seen in the bed of the river, and wooden and birchbark receptacles, used in the making of maple sugar, in the adjoining woodlands. The Indian village sites occupied particularly section 6 of Eaton, section 31 of Rockland,



Zahn Mound
Plate 9

sections 25 and 35 of Rantoul and sections 1 and 12 of Charlestown Township. This territory was occupied by detached groups of lodges, of large or smaller numbers, as well as by scattered solitary habitations. The greater number were situated on the Calumet county side of the stream where the land was the most elevated.

The entire population of this contiguous territory is estimated at about 500. Much travelled trails lead to Hayton, Reedsville and to the Sheboygan river. The water route was used eastward to Cato Falls from which point the land trail was followed to Rapids. Pioneer settlers still retain vivid recollections of the long, straggling line of ponies moving over these trails, dragging tent poles with perhaps a willow pannier between, well-filled with household goods, a child or two, or a litter of puppies, and men and women, the latter with infants strapped to their backs. All were attired in the conventional red, green and brown blankets, making the sexes often indistinguishable. Children and dogs ran at the flanks of the motley procession animating the desolate spring landscape. Thus they journeyed to their regular haunts year after year, only to migrate again in the late fall, not to the south with the birds, but to hunt and trap in the virgin forests of the north.

During the "Indian scare" of 1862, the founder of Chilton, Mrs. Cato Stanton, a Narragansett Indian, paddled down the river from Hayton to warn her Pottawotomie friends of the danger of leaving their homes until the excitement of the panic-stricken whites should subside.

In the early 60's, owing to the rapid encroachment of settlers at the Rapids, the Chippewa, under the leadership of Chaiconda, eldest son of Mexico, joined the Pottawotomie at this village, but owing to the same cause, the remnants of the rapidly diminishing band left the Forks in about the year 1869, the majority taking up their home on the Menominee Indian reservation at Keshena, their present home.

CALUMET COUNTY

Rantoul Township

53. **Bartz Group.** (Plate 8) This group of mounds is located on the farm of Frank Bartz (E. $\frac{1}{2}$ of the NE. $\frac{1}{4}$ of Section 36) on the gently sloping bank of the Manitowoc river, in a grove of hickory, oak and maple trees. This land has never been under cultivation, being in use as a pasture. Close to the river bank is an extensive thicket of wild crabapple and plum trees. Several hundred feet to the west of these are still distinctly outlined hundreds of Indian corn-hills, the size of ordinary ant-hills, placed with no regularity of alignment. The hills are each about a yard apart. They are known to have been in use by the Indians in 1867, when the Bartz family settled in these parts. Two years later the natives left, never to return.

To the north of this cornfield and orchard the woodland begins. The group of earthworks in this woodland consists of two conical, thirteen oval and six effigy mounds. Of the last one represents a bird and five are mounds of the well-known panther type. The dimensions of all of the mounds are given in the plate. The largest of the effigies is 150 feet in length. Several of the panther effigies have curved tails an uncommon feature in mounds of this form. Three of these mounds extend from the woodland into a cultivated field. The owner of this field states that in it at least two or three similar panther mounds have been destroyed.

Several hundred feet to the east of the mounds, in what was once a clearing about 250 yards in diameter, are indistinct, but still recognizable, garden beds. These consist of plots of various sizes closely grouped, the rows in each plot varying in length, and running in a different direction from those in the immediately adjoining plots. The thought presents itself in this connection that each plot may be that of a separate Indian family. A grouping of individual plots in this manner would probably economize in labor in the preparation of the land and in the care and protection of the growing crops afterwards. These beds are now over-



Zahn Group
Plate 10



grown with scattered oak and hickory trees from thirty to forty years old.

The river bank at this point is the first one accessible for a landing for canoes, for as already stated "the Rips," or rice beds, and swamps continue eastward for eight miles along the river. This probably accounts for the selection of this picturesque spot by the Indians.

54. Zahn Group. (Plates 9 and 10) This group of mounds is located in the SW. $\frac{1}{4}$ of the NE. $\frac{1}{4}$ of section 36, a forty-acre field separating it from the Bartz group. It consists of eleven mounds, which are located in an angle formed by the union of the North branch of the Manitowoc river with the main stream, on the highest piece of level land to be found along the stream for miles.

The central conical mound, at present 8 feet high and 27 feet in diameter, is a very noticeable feature of the landscape being clearly seen from a long distance. It has long been an object of interest to relic hunters, but was carefully protected, until ten years ago, when Mr. Zahn, the present owner, began removing the earth from its western side, at least fifty or more wagon loads being removed to build a causeway over some low ground nearby. During this process of removal charcoal, flint chips, some thin shell-tempered fragments of pottery, and much decayed human bones being exposed, these plainly indicative of its being a burial mound. It was constructed of gravelly soil carried up from the beach of the river below. Permission was granted to the Wisconsin Archeological Society to excavate it, but this has not yet been done. The destruction of this fine mound is only a matter of a few year's time.

Grouped about this central mound up to a few years ago were ten very fine effigies of the panther type. Their lengths were from 42 to 111 feet. These mounds were so closely grouped that all but the two furthest south could be included in a three hundred foot square. For the past three years these mounds have been under cultivation but are not yet entirely obliterated. Their destruction is greatly to be regretted. A short distance to the east of these mounds is a single cache pit.

Hon. Emil Baensch and the Messrs. J. P. Hamilton and H. George Schuette, members of the Wisconsin Arch-

eological Society, have also visited this locality and viewed these interesting prehistoric remains. North of this site, on the south side of the road leading to Potter's, the bones of two Indian skeletons were removed from a burial place in a gravel hill.

55. Gilbertson Group. (Plate 6) This group of Indian earthworks was located in the SE. $\frac{1}{4}$ of section 36, about a quarter of a mile south and west of the other two groups, between the North and South Forks of the Manitowoc river. It consisted of eight circular mounds, and a single linear earthwork.

The dimensions of the conical mounds were:

No. 1	Diameter	45 feet	No. 5	Diameter	30 feet
No. 2	"	39 "	No. 6	"	39 "
No. 3	"	45 "	No. 7	"	24 "
No. 4	"	45 "	No. 8	"	84 "

At the time of the writer's first visit to these mounds, in 1904, they were from $1\frac{1}{2}$ to 3 feet high except No. 8, which had an elevation of $5\frac{1}{2}$ feet. All had then been under cultivation for twenty years, this treatment no doubt greatly diminishing their original height. In plowing on the edge of mound No. 8 the horses broke through a cavity lined with what appeared to be bark in a decaying condition. From this mound there was obtained a fine chisel-shaped copper axe with a flaring bit, now in the writer's collection, and a large copper chisel. The axe is $6\frac{7}{8}$ inches long and weighs 3 pounds. In the Elkey collection in the Milwaukee Public Museum is another copper chisel obtained from another of these mounds. Other specimens taken from them have passed into the hands of collectors and their present location is unknown. A village site in the vicinity of the mounds has yielded a large number of implements. In the writer's collection are a fluted stone axe, two gorgets, stone celts, flint scrapers, perforators, arrow and spear-points, a stone disk, potsherds, gun flints, a gun-stock ornament, a piece of native copper $2\frac{1}{2}$ pounds in weight and other articles.

The linear mound in this group was situated at a distance of 300 yards southwest of the largest conical mound. This earthen embankment was 255 feet long, from 5 to 6 feet



Copper Chisel
Length 8 inches
H. P. Hamilton Collection
Plate 11

wide and from $1\frac{1}{2}$ to 3 feet high. Thirty yards from the upper extremity this mound was crossed by shorter embankment 42 feet long and of the same width and height as the main embankment. This earthwork is now nearly obliterated.

56. Riedel Cemetery. On the farm of August Riedel ($SE\frac{1}{4}$ of $NE.\frac{1}{4}$ of Section 28) about $3\frac{1}{2}$ miles northwest of the Forks, was an Indian burying ground. When the family moved on this land, in 1866, there were seven graves each covered with bark. One day while the family were at church, a well known collector from New Holstein with a force of men dug up the graves and rifled them of their contents.

Charlestown Township

57. Killsnake Cemetery. This burying ground is on the farm of Henry Loose in the N. $\frac{1}{2}$ of the NW. $\frac{1}{4}$ of section 12, in Charlestown township. One night in the year 1884, Dr. Joseph L. Barber of Chilton and a Mr. Ira Paine of Horsehead, N. Y., exhumed seven of the graves, finding therein, among other articles, four copper implements. In the morning the ground near the disturbed graves was found to be strewn with human bones and glass beads. A polished hematite celt, in the writer's collection, was found among these.

TRAILS

The following are some of the leading trails traversing Manitowoc county, formerly in use by the natives. Most of these were so well chosen that they have since become the leading highways of the county.

The most important trail, now the Green Bay road, connected Green Bay with Milwaukee, a distance of 114 miles, passing through Brown, Manitowoc, Sheboygan, Ozaukee and Milwaukee counties. From Milwaukee it continued on to Chicago. It was widened by Col. William Hamilton, a son of Alexander Hamilton, and was also known as the United States Military road. Over this well-travelled

trail ammunition, provisions, cattle and other supplies were transported from Chicago to Fort Howard, at Green Bay, during the winter season when navigation on the lake was closed.

Because of its accessibility on this trail the village of Manitowoc Rapids was selected as the county seat in preference to the city of Manitowoc, but lost out eventually to its more thrifty rival. It continues today to be the most important road of the county, pursuing exactly the same course that it did hundreds of years ago.

The Calumet trail, now the Calumet road, leading from Manitowoc westward to Hayton and Chilton, was next in importance.

The Lake Shore road follows an old trail along the shore of Lake Michigan over the entire length of the county, from Kewaunee county on the north, where it was better known as the Sandy Bay trail, southward to Sheboygan county, where it was called the Sauk trail.

The Sheboygan and Chilton plank road closely follows another important trail in the southwestern part of the county. Of the Forks trails one led south meeting the Sheboygan-Chilton trail at Kiel, and another northwest to Reedsville, then north to the Mud creek camp site and thence northward to De Pere. From the Mud creek site a trail ran eastward to the Branch river. This it crossed and then ran in a southeasterly direction finally meeting the Green Bay trail near the northern boundary of the township of Manitowoc Rapids. There were other trails of minor importance.

ARCHEOLOGICAL NOTES

During the month of October the Messrs. H. E. Cole and H. A. Smythe, Jr. again visited Adams county completing the archeological survey of the county begun by them in 1913. A full account of their report, which has resulted in the discovery of a large number of unrecorded mound groups and other evidences of early and of recent occupation is being prepared.

At a meeting of the Society held in Milwaukee, on November 22, Vice-President S. A. Barrett called attention to the poverty of Wisconsin museums in Indian osteological material. Although a very large number of Indian mounds and graves in this state have been excavated in past years by relic-hunters and others and large numbers of human skulls and bones recovered from them, but little of this material has been preserved for study purposes. This is deplorable and members and friends of the society are requested to urge that in the future such specimens be donated to Wisconsin museums where they may prove of future use to archeologists.

On November 25, there occurred at Milwaukee the death of Dr. N. A. Gray, a well known physician of that city and for years a member and patron of the society.

Secretary Charles E. Brown delivered illustrated lectures on "the Wisconsin Indians" at the Universalist Church at Stoughton, on November 28, and at the Unitarian church at Madison, on December 5, before appreciative audiences.

Mr. W. H. C. Elwell has furnished the society with sketches of two large groups of mounds located on the banks of the Mississippi river and Johnson slough at distances of 4 1-2 and 5 miles south of McGregor, Iowa. There are numerous burial and a few effigy and linear mounds in each group.

The permanent preservation of a group of Indian earthworks located on the Haynes farm on the north shore of Jordan lake, in Adams county, is receiving consideration. According to notes received from Mr. H. E. Cole, who is acquainted with this locality, this group of mounds consists of a series of twenty-six tumuli and three effigies, two of which represent birds. The mounds are in a strip of woodland. One of the bird effigies has a wingspread of 100 and the other of 162 feet. The interest being taken by the owner of the land in the preservation of these prehistoric remains is most praiseworthy.

At the request of Mrs. E. H. Van Ostrand of Madison, the Wisconsin Archeological Society has furnished to the women's clubs in the Sixth

district a list of the archeological remains in their respective localities, which it is desired to protect and to mark. Among the clubs in this district are those at Westfield, Markesan, Berlin, Green Lake, Ripon, Menasha, Oshkosh, Fond du Lac, New Holstein and Manitowoc.

An effort is again to be made to arouse public interest at Fort Atkinson in the preservation of the fine intaglio effigy located on the Rock river road near the city. An effort made several years ago to accomplish this failed because of the obduracy of the then owner of the land.

The Canadian department of mines has recently issued a pamphlet containing two memoirs of its anthropological series, entitled "Family Hunting Territories and Social Life of Various Algonkian Bands of the Ottawa Valley" and "Myths and Folk-lore of the Timiskaming Algonquin and Timagami Ottawa," both by F. G. Speck. The department has also issued Museum Bulletin No. 19, "A Sketch of the social Organization of the Nass River Indians," by Edward Sapir.

The death at his home in Cambridge, on August 14, 1915, of Professor Frederick Ward Putnam, the distinguished American anthropologist for many years prominently identified with Harvard university and other institutions, is deeply regretted by students of anthropology and history in every part of America.

"Fully to enumerate all of his attainments and list the titles of his more than 400 papers and reports would be a lengthy endeavor. His writings and biography will undoubtedly appear in many scientific journals throughout the world.

Professor Putnam was loved by every man engaged in anthropological pursuits. As a testimony of regard his former students and co-workers presented him on April 16, 1909, a memorial volume of scientific papers. This was done in honor of his seventieth birthday. The letter of presentation was written by Dr. Franz Boaz." The Wisconsin Archeological Society, of which he had been for years a member, joined with numerous other societies and institutions in the congratulations set to him at that time.

One of the very important acts of Professor Putnam's long and useful career was his inspiration of the preservation of the now famous serpent mound located in Adams county, Ohio, and now the property of that state.

With the work of the Wisconsin Archeological Society, Professor Putnam was in constant touch. During the year 1914 he furnished to the society the notes of his early survey of the mounds located in Myrick Park, La Crosse, which will make possible the complete restoration of this group.

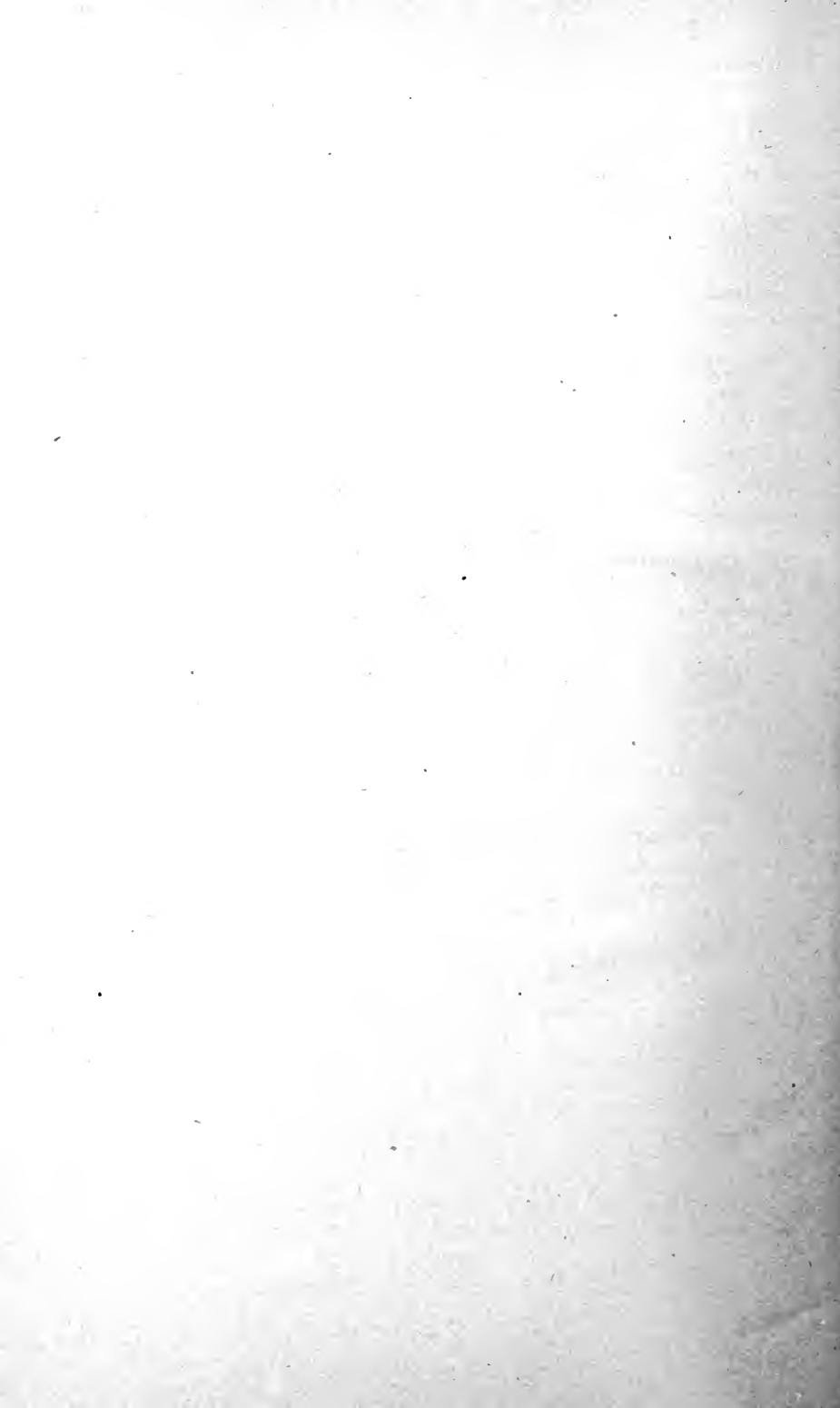
The Autumn number of the Quarterly Journal of the Society of American Indians (July-September, 1915) contains a number of interesting articles and notes.

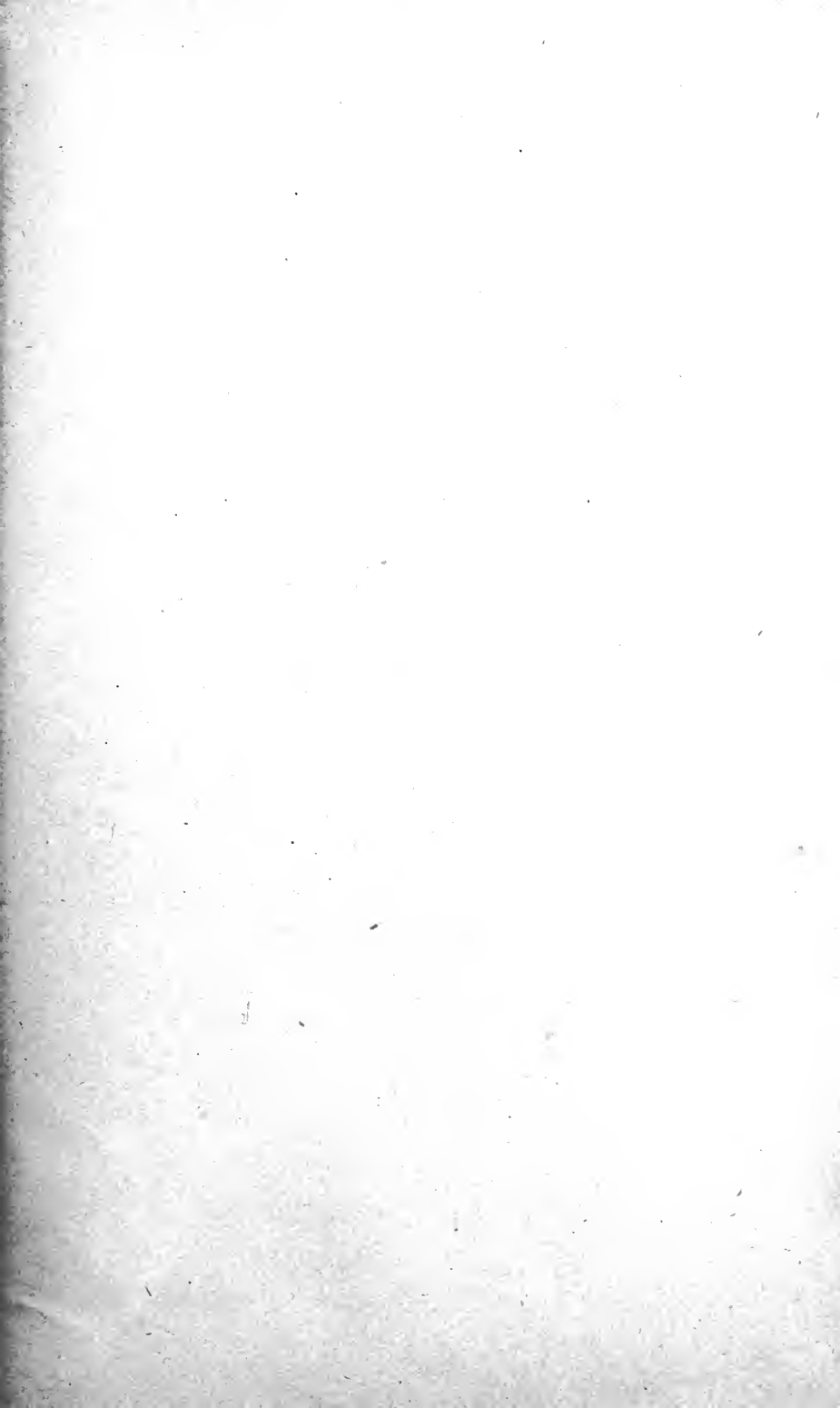
At the meeting of the executive board of the Wisconsin Archeological Society held at Milwaukee, on October 18, Professor Charles R. Keyes of Mt. Vernon, Iowa, and Mr. D. J. Harris, Evanston, Illinois, were elected life members. Annual members elected were Dr. Frederick C. Zeller, Peoria; S. K. Lathrop, Cambridge; John Egan, Manitowoc; R. K. Coe, Whitewater, and W. A. Muth, R. J. Unruh and G. J. Beck, Milwaukee. At the meeting held on November 22, Hon. E. Ray Stevens and Professor C. K. Leith, Madison, and H. J. Reuping, Fond du Lac, were elected to membership.

Mrs. Amy D. Winship of Madison, who has the distinction of being the oldest lady member of the society, is entered as a student in the University of Kansas.

The recent death of Miss Mary J. Lapham of Oconomowoc, a daughter of Dr. Increase A. Lapham, is deplored by many friends of the Lapham family now members of this Society.

The State Historical Society has recently published an index to volumes I to XX of the Wisconsin Historical Collections. This volume provides a useful key to the storehouse of historical treasures comprised in these publications.







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L. F. Felt

Vol. 14

April, 1915

No. 1

THE WISCONSIN ARCHEOLOGIST

Fond du Lac County Antiquities
Wisconsin Indian Medals



PUBLISHED BY THE
WISCONSIN ARCHAEOLOGICAL SOCIETY
MILWAUKEE



Vol. 14

September, 1915

No. 3

**THE
WISCONSIN
ARCHEOLOGIST**

LAKE WINGRA



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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Vol. 14

December, 1915

No. 4

**THE
WISCONSIN
ARCHEOLOGIST**

**INDIAN REMAINS
IN MANITOWOC COUNTY**



PUBLISHED BY THE
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MILWAUKEE

WISCONSIN ARCHEOLOGICAL SOCIETY PUBLICATIONS

As a result of fifteen years of exploration and research conducted in Wisconsin the state society is in a position to offer to students of American archeology and Indian history a series of valuable and well-illustrated bulletins on the following subjects. Because of the small number of copies printed, the number of any issue remaining on hand is small and liable to be exhausted at any time.

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Racine County	Pewaukee Township, Waukesha County
Winnebago County	Northeastern Wisconsin (Oconto and Marinette Counties)
Fond du Lac County	Northern Wisconsin (Marathon, Lincoln and Oneida Counties)
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Orders for any of the above bulletins should be addressed to
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The Wisconsin Archeological Society is endeavoring to awaken a live interest in the great historical and educational value of Wisconsin's antiquities. It is encouraging the preservation of representative groups of Wisconsin mounds, is conducting surveys and excavations, and assisting in the establishment of archeological collections in the educational institutions of our state.

Its worthy and very necessary labors deserve the full support of all intelligent and public spirited citizens. No one desires that the antiquities of our state shall be destroyed before a full record of their location and character shall have been made.

The Society has 300 members now. It wants twice that number.

Subscriptions to its research and survey funds are needed.

Annual membership, \$2. Sustaining membership, \$5.
Life membership, \$25.



