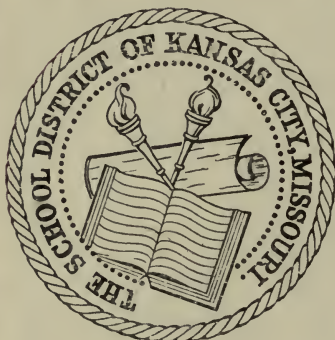


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Wisconsin
Archeologist

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No. 1



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MILWAUKEE

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ARCHAEOLOGICAL SOCIETY

Wisconsin Archeological Society
Milwaukee, Wisconsin

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SERPENT BOULDER EFFIGY ON MEDICINE BUTTE, SOUTH DAKOTA
By M. E. Reisinger

The Wisconsin Archeologist

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THE MISSION OF ST. MARC

Louise Phelps Kellogg

The Jesuit missionaries often named a mission even before visiting the Indian village at which it was established. But the mission of St. Marc to the Outagami Indians received its name when in April, 1670, Father Claude Allouez first entered the village of that people newly settled on the Wolf River. He had met some of the members of this tribe during his sojourn at La Pointe on Chequamegon Bay. There in the summer of 1666, some six score Outagami lived near the mission Allouez had established and regarded him as a "Manitou" to whom offerings should be made. The missionary considered them not far from recognition of the Creator of the world, although they had a decided antipathy to Frenchmen.¹

It was nearly four years before Allouez again came in contact with the Outagami and established a separate mission in their village. Before this, however, Nicolas Perrot had made a trading voyage to this village, in a country abounding in game and good for cultivation. The Outagami had been wandering through the forests of Wisconsin since they had been driven early in the 1650's from their former home near the western end of Lake Erie. Since they were not adept in the use of canoes it seems probable that they came around the lower end of Lake Michigan and entered Wisconsin from the south, driven thither by fear of the Iroquois. After the Iroquois peace of 1666 with the French and French-allied tribes, the wandering groups in Wisconsin approached Green Bay and the Outagami sent word to the tribes on Green Bay that they had formed a large village twenty-five leagues away. There Nicolas Perrot and his partner visited them in the summer of 1669 and found them destitute of all French trade goods.²

Father Allouez reached Green Bay late in 1669 and started in April, 1670, to visit the tribes of the interior. "The 16th of April, I embarked," he wrote, "to go and begin the mission to the Outagamies, a people of considerable note in all these regions." The trip was by water and the 17th they were ascending Fox River, which Allouez called "River Saint François." The 20th mass was said within the bounds of what is now the city of Oshkosh. Thence the party ascended the upper Fox to its junction with Wolf River, into which they turned, and on the 24th reached the habitat of the Outagami. There the next day was begun the mission of St. Marc, April 25 being the saint's day of that name.⁴

Allouez received at this time a cordial welcome; he was treated as a "Manitou" and made himself understood by his mastery of the Algonquian languages of which Outagami was a branch. He describes the place where the tribe dwelt as an "excellent country, the soil which is black yielding them Indian corn in abundance." He found the nation in mourning since a camp of their hunters had been attacked and nearly a hundred men, women, and children had been killed by the Iroquois. This raid took place not far from the site of the present Chicago. Thus was founded the mission of St. Marc among the Outagami or Fox Indians upon the Wolf River in Wisconsin.

Before attempting to locate the Fox village, which Allouez calls Ouestatinong and describes as twenty-five leagues from Green Bay,⁵ let us learn what we can of the progress of the mission at this place. Allouez's first visit of three days (April 24-27, 1670) does not seem to have been repeated during the remainder of that year. A mission was established for the Mascouten and Miami, named St. Jacques; one for the Menominee, named St. Michel; another for the Winnebago and Potawatomi, which became the central mission of St. François Xavier and was located on Fox River at a place we now call De Pere.

Before, however, Allouez with his companion, André, had erected the mission house at De Pere, Allouez had early in the spring of 1671 visited the Outagami once more. This visit was extraordinarily early in the year, for Allouez states that he left Green Bay on February 20 and was six days on his journey. This visit could not have been

made by canoes, and must have been an overland trip. It was one of great risk, not only because of the weather and the vicissitudes of snow and ice, but also because of the temper of the Outagami. Between Allouez's first and second visits some of this tribe had ventured on a voyage to the St. Lawrence and had not been favorably received. They returned breathing vengeance on all Frenchmen and some of the traders had had rough treatment at their hands. Allouez, however, on his arrival was happily surprised; the Outagami met him with consideration and tokens of endearment and assured him that the next time he visited them he would find a chapel there. They were changed, he thought, by the Grace of God, from wolves to lambs.⁶

Not long after this second visit to Ouestatinong, Nicolas Perrot appeared at the Bay to summon all the surrounding tribes to accompany him to the great ceremony to take place at Sault Ste. Marie in which the French envoy was to take possession of all this region in the name of the French king. The Outagami chiefs at this summons came as far as the Bay but refused to go beyond, designating the Potawatomi to represent their tribe at the ceremony. Allouez and Perrot left in April and arrived at the Sault May 5, 1671, where the ceremony did not take place until five weeks later.⁷

We next hear of the Outagami and the mission of St. Marc early in 1672. On this visit, which occurred in March, the missionary was exceedingly successful. He baptized sixty children and one or two adults. He considered that the time had come to erect a cross in the midst of the village and the young men engraved the cross upon their shields in preparation for an expedition against their enemies, the Sioux. Allouez was much encouraged and returned to St. François Xavier March 25 in time to relieve Father André from his arduous duties.⁸

Again in June of the same year the good father visited his mission where some of those baptized on a previous visit were very ill.⁹ In November, 1672, occurred another visit, occupied like the preceding in fortifying and strengthening the baptized and in adoring the cross.¹⁰ The following spring, however, the missionary found the mission in great confusion. Having heard that the Outagami had returned earlier than usual from their winter hunt, he set forth, Feb. 3, 1673, to pay a visit to this mission. The

road, he states, was difficult, but he reached the village on the sixth. He found that an embassy had just come from the Iroquois country, where bad impressions of Christianity had been received. What was worse, the young warriors who had gone against the Sioux, with the cross carved on their shields, although at first successful, had later been badly defeated and a number of the Outagami killed.¹¹

The missionary determined to remain and combat the influences opposed to the mission's success. He secured a cabin on the border of the village, repaired it and made it a chapel, in which the rites of the church were performed. There he remained until the last day of April, endeavoring to convince a people "self-willed beyond anything that can be imagined," of the truth and beauty of the gospel he came to proclaim. At one time a band of Sauk came from the Bay and declared that only children pray to God. Because of all these hindrances the missionary baptized only four, but had "the consolation to know that the majority of the village have been instructed in the Catechism, and in the mysteries of our holy faith and the prayers of the church."¹²

This visit of 1673 was without doubt the longest one paid by Allouez to the mission of St. Marc. Leaving there for St. Jacques he appears to have been occupied at this latter mission or some of its subsidiaries when Jolliet and Marquette passed through the Fox-Wisconsin waterway; for neither Allouez nor the explorers speak of any meeting. The former left St. Jacques on May 22 and returned via the Outagami village, where he may have been during Jolliet and Marquette's passage through Wisconsin.¹³

For some reason Father Allouez made his visits to the Outagami in the late winter or early spring and we can but wish he had told us more of his land route as in 1670 he described the water trip. In the spring of 1674 he was again at St. Marc's passing as early as January Little Lake St. François ten leagues from St. François Xavier. He does not tell us at this time how long his sojourn was, but only of a few baptisms he made of dying youths or children.¹⁴ In 1675 Allouez was not able to visit St. Marc's until autumn; he found most of the tribe out hunting and followed different groups into the forests where they were taking beaver and deer. The next spring (1676) he spent two months at this mission remaining over Good Friday, when the Chris-

tians came to venerate the cross. He made fifty-two baptisms during that year, twelve of whom were adults.¹⁵

It was in the autumn of this year, 1676, that Allouez left the missions in Wisconsin to continue the work he and Father Marquette had begun among the Illinois Indians. His place as superintendent of the Wisconsin missions was taken by Father Charles Albanel, the famous traveler to Hudson Bay. Albanel had as assistant for the interior missions Father Antoine Silvy. We have, however, no record of Silvy's visit to the Outagami, for in the spring of 1677 Allouez was once more at La Baye and visited his mission of St. Marc apparently for the last time.¹⁶ Albanel reported in 1678 that he had a beautiful church at St. François Xavier, where the savages offered sacrifices of tobacco as they passed. Father Silvy was soon replaced by Father André Bonneault, who remained in Wisconsin but a single year.¹⁷

At this point the information furnished by the *Jesuit Relations* fails and for three or four years nothing is heard of the Outagami or the mission among them. At this time, when all seemed prosperous among the Wisconsin missions, several dire events occurred which hindered their progress. In a fit of wanton savagery Indians murdered some servants of the Jesuits and a contagious malady broke out among the tribes about the Bay. The Indians attributed this disease to witchcraft and believed that the missionaries had cast a spell upon them. The latter were in great danger of assassination until Perrot appeared at Green Bay and persuaded the tribesmen to come to the chapel at De Pere and offer atonement for their crime. About the same time the Outagami made a raid upon the Chippewa, capturing several women. Perrot succeeded in rescuing the captives and in putting an end for the moment to the intertribal war.¹⁸

The missions at this time were depleted of men. Father Albanel was removed in 1679 to Sault Ste. Marie and his place was taken by Father Henri Nouvel, who remained at St. François Xavier until his death in 1702. André was recalled in 1684 and had no successor. Bonneault returned to France in 1682, leaving us no report of the interior missions.¹⁹ Nouvel was left alone. The fact was that the aggregation of tribesmen in the Fox River Valley was too large for the food supply. Albanel says that in 1678 the

Outagami comprised four nations and the Mascouten village twelve speaking three different languages. He estimated the population at 20,000.²⁰ Even the bounties of the Fox River Valley could not supply so many Indians. By 1680 migrations began on a considerable scale. The Mascouten moved south into Illinois; the Outagami built a new village at Little Lake Butte des Morts.²¹ The mission of St. Marc was merged with that of St. François Xavier, and served by the missionary at De Pere.

It remains to discuss the site of the Outagami village on Wolf River where the mission of St. Marc was held during the decade 1670-1680. The village has never been certainly located. The first attempt to place it was that of Father Chrysostom Verwyst. He considered "Little Lake St. François" as probably Lake Winneconne, and St. Marc six miles above, which would make the village near Mukwa, Waupaca County.²² Father Joseph Stephen La Boule contributed to the Parkman Club of Milwaukee an article on Allouez wherein he located the mission at the confluence of the Embarrass with the Wolf, which would be at New London.²³ Then Publius V. Lawson took up the search. In an article in the Milwaukee *Sentinel*, he located the village on the headwaters of the Little Wolf in Iola township, Waupaca County.²⁴ Later he revised his conclusion and in 1901 by the test of distances decided that the village of the Outagami must have been at Manawa on the Little Wolf River, Waupaca County. He thought "Little Lake St. Francis" was White Lake, five miles south of Manawa.²⁵

In 1908, Father Basil of the Capuchin order, then living at Appleton, made an exploration with a priest from New London and found near that city archeological evidence of a large aboriginal village. They traced a stockade and found a cache of arrowheads and a large deposit of human bones. They decided that the Fox village with its mission of St. Marc must have been at this place.²⁶

All these studies took into account only the water route to Ouestatinong; but a brief review of Allouez's visits will show that he went more often overland than by canoe along the Fox and Wolf rivers. A study made by Arthur C. Neville²⁷ shows a land trail along the Oconto with a portage to Lake Shawano, at the head of the Wolf River, which throws new light on the probable location of the Outagami

village. Working upon this theory and a study of the locality, the well-known archeologist, George R. Fox, has proposed another site for the Outagami village in the town of Maine, Outagamie County, near the village of Leeman.²⁸

Mr. Fox was first impressed with the great number of Indian remains in this region, asking himself what tribe was responsible for the large number of garden beds and enclosures, one at least appearing to be what Allouez calls the fort. He then studied what the missionary says of the village where the mission was located, and concluded it lay upon the main Wolf and not upon any of its subsidiary streams. He likewise made a study of the early maps of the region judging from them that the stream on which the village stood flowed from a lake, which could be none other than Lake Shawano, which would make the site on the main Wolf. This author takes especial notice of the remarks on agriculture, that the soil was black and fertile. He finds that near Leeman is the first place on the upper Wolf where the top soil is black mould and where great numbers of garden beds indicate an extensive cultivation. On these garden beds large stumps are found showing the great age of the agricultural remains.

Making some allowances Mr. Fox thinks that the distances described by Allouez conform to the site at Leeman; and he also argues from the lack of mounds that the occupants were not mound builders — supposedly true of the Outagami tribe. Arguing that Little Lake St. François should be ten not two leagues distant, Mr. Fox considers that Little Lake Butte des Morts was meant. Perhaps Big Lake Butte des Morts would better meet the requirements and was probably the Little Lake St. François of the text.

One question must be considered, whether the time of occupancy by the Outagami and their three kindred nations allows of the extensive remains found near Leeman. The answer is that even after the removal of the main village (about 1680) to Little Lake Butte des Morts, there would probably be many returns to the older habitat, and cultivation there may have continued many years.²⁹

Whether the site at Leeman fills all the requirements for the village in which Allouez planted the cross and developed the mission of St. Marc cannot, perhaps, be definitely determined at this distance of time. The Foxes have

always been a tribe difficult to influence by the culture of the whites, clinging to the ways of their ancestors, satisfied with Indian traditions. It is not, therefore, strange that this first mission to them left so few traces that even its site is now uncertain. Nevertheless, the patience and persistence of their first missionary is worth recording and gives point to the study of the Mission of St. Marc among the Outagami Indians.

NOTES TO ST. MARC

- ¹ Thwaites, R. G. (editor), *Jesuit Relations and Allied Documents* (Cleveland, 1896-1901), li, 43-45.
- ² Blair, E. H., *Indian Tribes of the Upper Mississippi and Great Lakes Region* (Cleveland, 1911), i, 317-319. See also Kellogg, L. P., *The French Régime in Wisconsin and the Northwest* (Madison, 1925), 127-128.
- ³ *Jesuit Relations*, liv, 217.
- ⁴ Kellogg, L. P., (editor), *Early Narratives of the Northwest* (New York, 1917), 151-155.
- ⁵ *Ibid.*, 146.
- ⁶ *Jesuit Relations*, lv, 219-225.
- ⁷ Blair, *Indian Tribes*, i, 222-223.
- ⁸ *Jesuit Relations*, lvi, 143-147; lvii, 301.
- ⁹ *Ibid.*, lviii, 43.
- ¹⁰ *Ibid.*, lviii, 43-49.
- ¹¹ *Ibid.*, lviii, 53.
- ¹² *Ibid.*, lviii, 49-59.
- ¹³ *Ibid.*, lviii, 63.
- ¹⁴ *Ibid.*, lviii, 267-269.
- ¹⁵ *Ibid.*, lix, 225-235.
- ¹⁶ *Ibid.*, lxi, 73.
- ¹⁷ *Ibid.*, lxi, 153-157.
- ¹⁸ *Wis. Hist. Colls.*, xvi, 101-103.
- ¹⁹ Kellogg, *French Régime in Wisconsin*, 170-171.
- ²⁰ *Jesuit Relations*, lxi, 149.
- ²¹ *Wis. Hist. Colls.*, xvi, 106.
- ²² Verwyst, *Missionary Labors of Fathers Marquette, Menard and Allouez* (Milwaukee, 1886), 179.
- ²³ J. S. La Boule, "Claude Jean Allouez," in *Parkman Club Papers* (Milwaukee, 1897), ii, 181 ff.
- ²⁴ Sept. 13, 1899.
- ²⁵ P. V. Lawson, "The Mission of St. Mark," pamphlet published at Menasha, 1901. See *Wis. Hist. Colls.*, xvi, 39 note.
- ²⁶ *Milwaukee Sentinel*, May 27, 1908.
- ²⁷ "Historic Sites on Green Bay," in *Wis. Hist. Soc. Proceedings*, 1905, 145-156.
- ²⁸ *Wisconsin Archeologist*, xv, 18.
- ²⁹ Ms. article in the files of the Wisconsin Archeological Society.

MINNESOTA INDIAN LIFE

Willoughby M. Babcock

The geographical position of Minnesota, straddling the dividing line between the timber and the plains areas, and including within its 84,000 square miles some 52,000 square miles of forests and 32,000 of prairie, necessarily affected in a vital manner the life and culture of the Indian peoples of the region. One must deal, therefore, with both forest and plains cultures, and these were represented respectively in historic times by the Ojibway or Chippewa of the great Algonquian stock, and the Eastern Dakota of the Siouan family, whose greatest strength lay in the northwestern prairies from Lake Traverse to the Rocky Mountains.

Who the first Indian occupants of Minnesota were has not been determined by archeologists, but tribesmen of Siouan stock are known to have lived in Minnesota for something over three hundred years. There are some indications of early occupancy by Algonquian Cheyennes, but much of the material found in old Minnesota village sites and in the mounds appears to be of Siouan origin.

The Sioux Indians of Minnesota, culturally speaking, were in the last stages of the Stone Age when the impact of white culture, first indirectly through the attacks of the Chippewa, and then directly through the coming of explorers, traders, and settlers struck them. Their tools and weapons were the ungrooved and grooved axes, hammers, hammerstones, knives, spear blades, arrowpoints, scrapers, drills, and mortars and pestles of stone, supplemented by articles of horn, bone, and wood. The implements of war and the chase were the bow and arrows, the spear, the war-club of stone, bone, or elk horn, and the stone or bone knife. Fire presumably was made by the primitive rubbing method and sturdy if rather coarse pottery supplied the cooking utensils and water jars. Wooden and birchbark dishes and containers, as well as skin bags, were used to supplement the pottery.

The foods were those which nature provided: buffalo from the plains; deer, bear, and small game from the for-

ests, ducks and geese, beaver, muskrat, fish and turtles, from the lakes, berries, nuts, and roots, maple sap to be boiled down into sugar, and finally that vitally important cereal, the wild rice. It is uncertain whether the Minnesota Sioux, in pre-white days raised any corn, if so the amount must have been infinitesimal, for these Indians as hunters led a semi-nomadic life. The wild rice, which required no cultivation, supplied them with the necessary substitute for grain.

The cooking, done over the open fire, either within or without the lodge as circumstances might dictate, was of the simplest character, boiling or roasting being the rule. Soup or broth from the boiled meat or fish, often thickened with wild rice or berries formed an important part of the daily menu. The methods of boiling varied with the cooking utensil in pre-white days. Some pottery vessels were sufficiently well made to stand direct exposure to the fire, and the blackening of the sherds found on village sites, together with rim pieces pierced for handles indicates that these pots were swung over the flames in ordinary fashion. Other vessels of pottery, skin bags, and birchbark containers, however, could not be so exposed to the fire, and the ingenious Indian woman therefore kept her stew boiling by patiently dropping heated stones into the pot.

Contrary to the usual impression, strenuous efforts were made to lay aside a stock of food for the "starving time" of the late winter. Surplus deer, bear, and buffalo meat was cut into thin strips and hung on the drying racks to be sun-cured, or smoked, and fish were preserved in similar fashion. Large supplies of wild rice were laid in and carefully stored in woven cedar bark bags, or birchbark lined pits in the ground, and blueberries either whole or pounded into a pulp, were preserved by drying.

These reserve stocks, of course, were supplemented as long as possible by meat from the freshly killed game. Moreover under the rules of the hunt, others than the one who actually made the kill could claim their share and thus the success of one assisted in the support of many. Further, the semi-communistic ideas of property held by the Indians, coupled with the deep-set sense of hospitality gave the hungry one a right to share with his neighbor who had plenty. Unfortunately such a system acted as a drain upon

the industrious, and few winters passed without suffering, starvation, and even cannibalism.

Indians were gregarious, and village life was the rule. Wood and water in abundance were necessary for such a group as well as a good supply of fish, turtles, and water fowl, and the villages were usually to be found in the vicinity of lakes or streams. The Minnesota Sioux used two general types of houses: the rectangular summer lodges with steep pitched roofs, constructed of poles lashed together and covered with overlapping slabs of elm bark, and the conical winter tipis of poles covered with buffalo skins characteristic of the Plains tribes. The latter lodge too, was the one taken on the long hunts, for it could be erected and taken down in a very short time.

The group comprising the village or band was under the nominal leadership of a chief, whose position was more or less hereditary, but public opinion, as represented by the council of the older men and the recognized warriors, really controlled the actions of the community. Members of the warrior societies, and certain specially appointed "soldiers" occasionally assisted in enforcing the regulations so adopted, especially in matters affecting the community hunts, and once so authorized, their powers were autocratic.

Often co-operating with, but frequently opposing the chief, was the medicine man who combined in himself by voluntary assertion, demonstration and popular recognition the powers, duties, and privileges of priest, physician, sorcerer, and public entertainer. Religion with most primitive peoples is a continuous contest with the powers of nature which are believed to be controlled by a host of deities or spirits of varying degrees of influence. Among these, naturally, the sun ranks high. These spirits must be appeased, and if possible secured as personal friends and supporters of the individual by long fasting, scarification, and even mutilation, to induce them to "take pity upon" and help the petitioner. The boy upon reaching the age of puberty was expected to undergo a period of such fasting, during which time he ordinarily received a personal "medicine" or assurance of spirit support upon which he might count in future crises.

The medicine man had supposedly received this supernatural backing and power in abnormal degree, and by vir-

tue of that power he foretold future events, healed the sick, and brought good or ill to the members of the community. Because of his power few persons were willing to risk acting contrary to the will of the medicine man.

Throughout an Indian band the sense of kinship was very strong. A young man ordinarily might not marry a girl within degrees of blood relationship which to whites seem remote. Once married, however, he assumed certain responsibilities for members of the wife's family, as for instance the duty of hunting for a time for the parents-in-law. Marriage was in a sense a matter of purchase from the prospective bride's father or senior male relative, although the gifts presented by the family of the bride to that of the groom somewhat evened the scale. Since the girl's wishes were customarily consulted, forcible marriages were not common, but the authority to act without her consent was undoubtedly vested in the father. Polygamy, although it existed, was far from universal, and often consisted in marriage with several sisters. Occasionally the wife of a prominent man would ask her spouse to take a second wife as a means of splitting up the work performed by her.

Children were much sought after, and greatly loved by their parents. The birth rate was heavy but because of the strain placed upon their constitutions by the conditions of life only the most robust survived. The education received by both boys and girls was that best suited to their method of life. The boy, destined for a hunter and warrior, under the tutelage of the father or an uncle, learned to endure fatigue, to observe closely, and to handle his weapons with skill. The girl became a skillful housekeeper by carrying wood, tanning skins, and doing the manifold tasks of the home under the direction of her mother. Both boys and girls learned the traditions of the tribe from the mouths of the old people as the tales were told about the campfires. Physical restraints were not placed upon the children for fear of breaking their spirit, but the manifest attitude of the community acted as a powerful deterrent.

The social life of the Indian band found expression in the constant entertaining at "feasts" during the periods of plenty, in the numerous councils where public affairs were transacted to the accompaniment of much talk and ceremonial pipe smoking, and in the various dances. These

dances, to the thump of drum and the chant of singers might celebrate the success of a war party, signalize the meeting of a society, or merely give the young men and maidens an opportunity to get acquainted, but whatever the occasion they loomed large in the eyes of the tribe.

Death, of course, was a common visitor among the primitive Indians for war and disease both took their toll. On such occasions amid the wailing of the women the body of the deceased was wrapped tightly in buffalo robe or deer-skins and then conveyed to its temporary resting place on a scaffold or in a tree near the village. With a man were placed his weapons and his pipe, while a woman carried with her on her last journey the articles which she had used in her daily tasks. In many instances the bodies were subsequently removed from the scaffolds and buried in the earth. Erection of a mound of the type known today as "Indian Mounds" over the remains then followed.

Upon this primitive forest and plains culture of the Sioux during the first part of the eighteenth century came the blow of the Chippewa attack. These Indians, first known in the St. Lawrence River area, had very early in the seventeenth century come into contact with the French traders and secured firearms. With these improved weapons, although driven westward by white pressure, they were able to conquer for themselves the rich forest and lake area of north central Minnesota. By 1750 the conquest was complete, and Minnesota Sioux henceforth became definitely Plains Indians. The Sioux villages which had been located in the Sandy Lake-Mille Lacs area were now to be found along the Mississippi River from the Falls of St. Anthony to Winona, and up the Minnesota from its mouth to Lake Traverse.

Many features of Chippewa life did not differ markedly from the Siouan culture already described, for these Indians likewise were hunters and fishermen. They, however, used the light birchbark canoe in place of the wooden dugout of the Sioux, wore a soft soled moccasin instead of the hard soled type, and for the conical skin tipi they substituted the beehive-shaped birchbark wigwam. Burials were made by interment in the earth. Often low structures of bark or boards were built over their graves.

Having iron and steel tools and weapons, obtained at the white trading posts, there was no further need of stone implements, and the old stone and bone culture virtually disappeared, surviving only in the casse-tete and pemmican mallet of the plains tribes, and in an occasional elkhorn war-club or bone awl. The Chippewa had already given up pottery making before their arrival in Minnesota, for the tin or brass kettle was infinitely superior. The gun made the Indian more certain of his quarry while on the hunt, and more deadly on the war-path, and consequently each man made strenuous efforts to secure one. Blankets, strouds, and cotton cloth in large measure forced out buckskin and buffalo robes for clothing, and new foods like pork, flour, molasses, tea and coffee became necessities. Trade whiskey and rum were introduced,—very appropriately denominated “firewater” by the savages,—and the taste for them spread with lightning rapidity.

These new wants could only be satisfied at the white trading post, and since furs and peltries were the currency with which goods and liquor could be bought, tremendous emphasis came to be laid upon the fur hunt. The woods and streams were depopulated of game by overhunting, and the natural food supply was largely eliminated, with a consequent increase in suffering.

It goes without saying probably, that the Sioux as soon as possible adopted these elements of white culture, and the struggle with the Chippewa for choice hunting grounds, dating back to the period of the latter's conquest, became more desperate. War parties constantly lurked about the rival villages, and scalps, indisputably recording the death of enemies, became the only real stepping stones to position of standing and honor in the bands and tribe.

The changes from the old primitive Indian life had come with great rapidity. One hundred and fifty years after the first contact of the Minnesota Sioux with the white, a chief was willing to go to any length to secure the return of a trader who had been temporarily withdrawn as a punishment, for absolute annihilation by starvation, due to the lack of white goods, stared the band in the face.

The era of Indian dependency and Governmental wardship had begun.

PREHISTORIC SPECIALIZATION

Wilton E. Erdman

The benefits of our civilization to-day can be largely traced to man's *specialization*,—specialization in business, agriculture, manufacturing, politics, art, science, or any phase of human endeavor. Specialization or the division of labor into distinct tasks has produced greater efficiency and in turn greater rewards for the individual, the family, groups, and governments. Man with less effort, through this system, can secure the necessities of life (food, clothing, and shelter) more easily and also have more time for leisure with which to indulge in and enjoy the luxuries of life.

Yet, specialization in its first form was nothing new to our prehistoric Indians. In some tribes, it reached a high state of development as legends and records show. The degree of specialization was naturally dependent upon the numbers which the chief had herded into his tribe, the resources of the region or environment in which the tribe was living, and the cultural advancement of the group. In each tribe, there were some who were more skilled in fashioning implements than others. Some were expert arrowhead makers while others were better canoe builders, warriors, trappers, hunters, medicine men, story tellers, spies or scouts, or politicians in the tribal councils.

As in prehistoric times of the Old World, each Indian and his family at first performed all of their own work. As soon as an individual's aptitude and skill, however, became known to himself and others, he bartered his product for that of his neighbors. He, therefore, exchanged what he liked to make or exchanged the commodity he could make the best for the goods that others could produce easier or better. It is likely that many old men, weak males, and those with mechanical inclinations were the best in manufacturing implements. The young, adventurous braves were more apt to use their energy in war and hunting than in the patient, laborious tasks of flaking and grinding necessary for good weapons and tools. As the energetic man of

to-day, generally, seeks executive opportunities and freedom from sedate, office routine, so it is highly probable that the braves of the tribes shunned the monotony and irksomeness of sitting in a stone pit grinding rocks or flaking. They brought in the game and traded it for arrowpoints, war-clubs, etc., made by others who were more adapted and skillful in those vocations.

Likewise too, the women of the tribes, without a doubt, often enjoyed and developed a certain degree of specialization. Those who were skilled in basket making, bead work, tanning of hides and making of clothes, weaving, garden work, and cooking also bartered their products with others.

In the Old World, the greatest benefit that specialization brought about was the invention and the development of writing. The thoughts, progress, prevailing conditions, etc., were thereafter recorded for the future to read and study. The hieroglyphic and cuneiform writings of Egypt and Asia shove their historic period back from four to seven thousand years.

With the exception of one Indian tribe in North America, the Cherokee, the Indians, themselves, never progressed to the point of specialization where their language could be written or where scribes were appointed to such a task. Much more interesting would it be for the archeologist to-day, if he could sit down and pour over the volumes that could have been written by almost any tribe. It is granted, however, that the Indians were on the verge of evolving a system with which to write down and record their thoughts. Picture-writing and a few pictographs induce us to believe that they might have eventually invented a system that would have been easier for them to write and for us to understand. The Mayas in Central America, nevertheless, did invent a more complex system for writing down their records,—a system that is still being deciphered—, and it is possible that our North American Indians may have, sooner or later, done likewise.

We have every reason to believe that the woodland and prairie territory of Wisconsin with its bountiful vegetation, lakes, and rivers must have been a paradise to the wandering Indian. Specialization involving urgent tasks was certain, but specialization tending toward the formation of an alphabet never developed. Thus, with the exception of a

few pictographs written in caves and a few examples of picture-writing, we have no definite, written record of Indian activities in Wisconsin made by the Indians themselves.

When the Whites arrived, it was up to them to do what the Indian had not reached a point to be able to do. After Jean Nicolet came to Wisconsin, three hundred years ago, the Jesuits followed and established the *Jesuit Relations* which constituted the first important, involved record pertaining to Indian affairs and relations in Wisconsin. Their earlier activities were confined, primarily, along the Fox River and Wisconsin River, and, from 1675 to 1800, reports from many of the Wisconsin tribes living in the interior were often vague and few. Later, the white man took and wrote down the legends of the Indians and the history from chiefs as handed down by word of mouth. Many of these reports had to be questioned due to the loss of memory, mistakes, and prejudices of the narrators. Within the last century, scientists and philologists have compiled a partial record of the speech of Wisconsin Indian tribes through a study of English phonetics. This is important because through similarities in speech tribal ties and characteristics have been discovered.

In conclusion, the advance of civilization of any group was dependent upon the specialization developed. If each tribe could have invented some system of writing upon baked clay tablets or stone slabs, some qualified writers appointed, and the key turned over to us, we could indeed have had a very interesting record to study.

ARCHAEOLOGY AND RADIO

Will F. Bauchle

When we speak to the average person of the quest in discovery of the origin of man, he will say "What is the use, we are here, it matters not where life began."

So it is, when we speak of the origin of the people who inhabited the Western world, when the white man first arrived upon its shores.

Scientists for many years, have sought for the birth place of man on the plains of Asia and the burning sands of Northern Africa.

In France, in Egypt, in far off India, we find the traces of an ancient civilization, the foot prints of races, vanished before time recorded their achievements.

If we go back over the centuries we find an early culture in the center of the Western Hemisphere, a race of people, the engineers of their time, who built of stone, laid out huge aqueducts which carried the water supply, to the people of Mexico, with a steady flow, from the source in the mountains, across the lakes which surrounded the capitol of the Toltecs and the Aztecs. They built great temples of stone, palaces for their kings and mortuaries for their dead. Their people were housed; some in buildings of stone and some in houses of "dobe clay", where many families lived in a single "Great House".

They tilled the soil, and raised their grain, they hunted and fished, their implements were those of Peace, the remnants of a period of construction.

While these races inhabited the Western Hemisphere and were known to the early Spanish explorers as Indians, to the North and to the South were found a race who neither built of stone, created architecture, nor founded a home.

A race of dark, copper-skinned people, migratory in their habits, who lived in tents of skin, hunted, fished, and fought the more prosperous tribes, that they might possess their chattels.

These were the people the Norsemen found on the Western Continent, when Leif Erickson landed on Western shores.

They were a hardy race before the coming of the white men, Columbus found the same type of people, four centuries later when he landed on the Islands in his westward voyage, in quest of the Indies.

As we view the story and life of these races, we find a people as strange and romantic as those from the pages of the Arabian nights and well worthy of our search as to their origin.

For many years scientists, explorers and travelers, discussed these races in books, magazines and papers, bringing thrills and dreams of vanished races to the reader.

Who is there among us, who has not sat up until the small hours of morning, to read the story of Montezuma, the last emperor of the Aztecs, of Kit Carson, and of Buffalo Bill, who gained his title by killing herds of buffalo for the builders of the railway, which first crossed western plains? In his later life he gained fame to the extent that stories tell us of his meeting and exterminating a score of Indians at one time.

Those were the days when the romance of history could only be told in cold print to those who could buy the books.

What strange comments would we have heard then, had we predicted that in a few years these stories could be carried into our homes, and recorded in our minds by a little instrument set in mother's "parlor?"

The stories of Jules Verne and Baron Munchausen would have been "mild" in comparison with this prediction.

It was indeed a treat to read the books of distinguished authors, to find the opinion of our foremost scientists in the pages of our morning paper.

Today we not only glean these inspirations from the thoughts of America's scientists, but we may hear their voice, measure their sincerity and soon perhaps even see their thoughtful, if puzzled, faces in a reflector in our radio.

Romance, the touch of antiquity and the progress of the races, have always thrilled us.

In archaeology, ethnology and the story of mankind, we have all of these "thrills" combined.

The Radio is today, the most powerful factor in bringing before our people, the message that is worth while and with the least possible effort on our part.

In Wisconsin we have many radio stations, which, while perhaps primarily interested in making expenses by advertising, have ever been very considerate in giving time for educational purposes.

Two of our radio stations, which are State owned, have for years featured programs which were educational and served a constructive purpose, in the minds of their audience.

The story of the races, their origin, their progress and their rise or fall, is more before the people today, than ever before, it is a story that amuses, and fascinates us.

The scientist excavates ancient ruins, studies the manners and customs of pre-historic people and makes his own deductions.

He compares the ancient Temple Builders and the Mound Builders; with the Indian of America's forests and plains.

When he uses the radio in giving the story, he gives the result of his research to thousands of people, in every walk of life, while his books are owned and read only, by those deeply interested in these matters.

Where once "jazz" was king in Radio, the tendency is greater each year to put out instructive programs.

In outlining a broadcast, we must bear in mind that the subject matter should be clear, concise and to the point.

Clear enunciation, clear logic and sincerity of purpose, must be primary considerations in radio work.

If we avoid technical terms and phrases, in giving our subject of archaeology, we can interest the great "average" man in this subject, and create an interest in its study.

NOTES ON THE MITCHELL PARK SITE

O. L. Hollister

Thirty-four years ago, when I first visited Mitchell Park at Milwaukee, the eastern portion was still farm land. On it there were innumerable evidences of a village site and work-shop, extending from the edge of the bluff, where stands the reproduction of Jacques Vieau's log cabin, south to West Pierce Street.

Numerous hearth stones could still be found, and considerable quantities of potsherds. Chipped arrowheads and knives could be picked up on almost every visit. Flint chips or flakes were so abundant that I gathered more than a peck of them, which I still have.

A few axes, many crude hammer stones and other artifacts were found from time to time.

The tract had long been tilled, and I am told that many specimens had been gathered during the years before I knew the place, and others beside myself collected there afterward.

Some of the specimens I picked up were unique in one way or another, and it may be of interest to briefly mention a few.

1. An axe, deeply grooved on three sides, now $5\frac{1}{2}$ " long, shows plainly that the original cutting edge was worn down or broken, and then re-sharpened.
2. Another axe, 5 inches long, is a fine specimen of the "pebble" axe, that is, one formed from a stone of approximately the size and shape desired, by merely grinding one end down to a cutting edge, and making a groove entirely around the stone near the other end.
3. One stone knife illustrates how a very efficient tool could be quickly and easily fashioned. It is $4\frac{3}{4}$ " long and $2\frac{1}{2}$ " wide. A hard stone with a slaty fracture had been struck on one edge and split. The thinnest end of one half was ground down to a cutting

edge. On the other end the rough edge of the split-surface was rounded off so as not to hurt the hand in using it.

4. Two specimens are evidently unfinished celts, showing first rough chipping and then the pecking process.
5. Fragments of some 30 white arrow points were found on the steep slope a few feet north-west of the Vieau cabin. They were in a path made by tractors being tested on this climb. Did the tractors break up a cache of perfect white points, or did the aborigines break them up for interment with their owner?
6. A slaty stone, 4 inches long, with cutting edge 3 inches wide, is perhaps a hoe. Very crudely made, but shows much wear.
7. A few hammer stones are well rounded with depressions or fingerholds on each side, but most of them are crude.
8. I found a stone implement in a pile of top soil that had been removed in excavating for the present wading pool, two years ago. I would classify it as an adz, but I may be wrong. It is 6 inches long, 1 inch wide at the small end and $2\frac{1}{2}$ inches wide at the other, with both ends sharpened to cutting edges. A distinct but very shallow groove appears on the two edges only, about midway of the tool.
9. A few weeks ago my 6-year-old grandson and I found chips, a reject and a perfect point in a flower bed in the sunken gardens. As these gardens were excavated deep into clay, these artifacts must have been brought in with top soil in forming the flower beds.

I had concluded, years ago, that the improvement of the east portion of the park had forever covered up all remaining evidences of Indian occupation, but my late trifling finds would indicate that more artifacts may yet be found.

THE SERPENT EFFIGY ON MEDICINE BUTTE

M. E. Reisinger

Among the other very interesting Indian remains on the top of Medicine Butte, near Blunt, South Dakota, is the huge snake effigy depicted in the frontispiece. This serpent belongs to the class of oboriginal stoneworks discovered years ago in the Dakotas by Professor Todd and referred to by him as "boulder mosaics." Illustrations of some of these were given by Dr. Stephen D. Peet, former Wisconsin antiquarian in his book, *Prehistoric America*, published in 1898. In one of these the diamond-shaped head of a serpent is shown which very much resembles that of the one on Medicine Butte, and may be the same. This the scale of the drawing shows to have been about ten feet long, its greatest width seven feet, and the width of its neck four feet.

The great serpent effigy on Medicine Butte is outlined on the prairie soil in boulders, these stones varying in size from about the size of a human head to much larger stones and of good weight. Most of them are imbedded in the earth for half their height, some are nearly covered with soil only their tops projecting above the surface. It is about six hundred feet in length, its outline traversing the land in a number of curves. Its width at different points of its body can be estimated from the illustrations which are from photographs taken by the writer on July 1, of the present year. Two large stones represent its eyes.

This serpent is a very impressive figure. Doubtless much care was bestowed on its construction. The boulders had to be gathered from its vicinity and holes for their placements dug with primitive digging tools. Other snake effigies are on this butte but are not now as distinct as the one described, some of the stones being covered or nearly covered by the soil, but their outlines may still be traced.

It is well known that numbers of these significant boulder effigies representing animals and reptiles have been found in both North and South Dakota, most of them years ago by settlers, hunters and others. Most of these have been

destroyed in agricultural operations. Old white goose and game hunters gathered and piled up the stones in heaps to construct hunting blinds. The stones were also used for other purposes, doubtless for building foundations.

The purpose of these boulder imitations of animals is not fully explained. It is believed that they are representations of Indian animal deities. Their construction by Plains tribes is probably comparatively recent. It is supposed that they bear some, perhaps remote, relationship to the effigy mounds of Wisconsin and Ohio. Dr. A. B. Stout, then engaged in archaeological fieldwork in North Dakota, years ago carefully removed from its site a boulder effigy of a turtle and placed it on the state capitol grounds at Bismarck.

The author is not aware whether any systematic excavation of the areas within any of these boulder effigies has been undertaken. Such an examination might yield information of value of their age and authorship? Most of those remaining are quite certain of destruction unless they can be preserved in state parks or on other public grounds.

Medicine Butte is known to have been a council ground and gathering place of both Indians of the Sioux and Arikara tribes. On it are the lodge circles of former Indian camps or villages. A large medicine stone of red granite has cut into its surface representations of outspread hands and bird tracks. The significance of these rock sculptures students of American petroglyphs may some day be able to explain.

Wandering members of the Wisconsin Archaeological Society may in their journeyings wish to visit Medicine Butte and to study these boulder-outlined serpent figures, lodge circles and this medicine stone.

ARCHEOLOGICAL NOTES

Dr. A. R. Wittmann of Merrill exhibited at the Exposition held at Madison during the month of July a large part of his archeological collection. This contained many interesting specimens, the display of native copper implements being particularly interesting. Most or all of these were collected from Indian sites and fields in the upper Wisconsin River Valley.

Mr. Alonzo W. Pond has been in the service of the Wisconsin Conservation Department at Devils Lake State Park. Mr. John J. Knudsen has been appointed Federal C. W. A. supervising engineer with headquarters at Algoma. Mr. Charles G. Schoewe has been delivering a number of addresses on archeological and historical subjects to schools, clubs and societies.

Mr. W. C. McKern and Charles E. Brown have received notice of their appointment as members of the Committee on State Archaeological Surveys of the Division of Anthropology and Psychology of the National Research Council, Washington, D. C. Other members of the Committee are C. E. Guthe, chairman; C. R. Keyes, E. Sapir (ex officio), A. V. Kidder, M. W. Stirling, P. A. Brannon, A. W. Butler, R. B. Dixon, A. C. Parker and W. S. Webb.

The Wisconsin Tercentenary Pageant now being produced at Green Bay was written by Dr. Louise P. Kellogg of Madison, with Susan B. Davis of the same city as her co-author. At Madison another Tercentenary pageant, "Children of Old Wisconsin", was produced under the direction of Ethel T. Rockwell during the month of July.

The engraving of "The Landfall of Jean Nicolet", which appears on the three cent violet U. S. Wisconsin Tercentenary commemorative stamp, is a reproduction of the oil painting, by the famous American artist Edwin Willard Deming, which hangs in the exhibition halls of the State Historical Museum. Other paintings of this historic event are one by the artist George Peter in the entrance of the Milwaukee Public Museum, and one by Ballin in the Governor's reception room in the State Capitol.

A leaflet, "French Pathfinders of Wisconsin", being an account of the French explorers, traders, missionaries and soldiers of the French regime in the Old Northwest, 1634-1763, by Charles E. Brown, was printed for distribution during the University of Wisconsin Summer session. Copies of this Tercentenary publication may be obtained by sending ten cents to pay postage to Mr. Brown at Madison.

During the summer the Milwaukee Public Museum published and circulated a two-volume monograph, "Tobacco, Pipes and Smoking Customs of the American Indians", by George A. West. This is a most valuable contribution to Wisconsin and American archeology and Indian history. It is illustrated with many beautiful plates of pipes in Wisconsin and other collections. Its production reflects great credit upon its author and the Milwaukee Museum. Mr. McKern has kindly promised to write a review of this outstanding publication for a future issue of *The Wisconsin Archeologist*.

Mr. George A. Flaskerd has informed us of the organization of the Minnesota Archaeological Society, "an organization devoted to the gathering and preservation of relics and information from which Minnesota ancient history can be reconstructed." This new organization has about thirty-five active members in St. Paul and Minneapolis and about twenty-five inactive members. At least twenty-five men in other sections of Minnesota who are interested in the society. Its present officers are George Hodge, St. Paul, president; Harvey R. Kruse, Minneapolis, vice-president; Burton W. Thayer, St. Paul, secretary-treasurer and George A. Flaskerd, Minneapolis, recording secretary. For years the Wisconsin Society has urged the organization of a state society in our sister state. It welcomes the new society and trusts that through its present and future activity the people of Minnesota may be greatly benefitted.

The Wisconsin Archeological Society greatly regrets to announce the death, during the month of June, of Mr. Joy Morton, of Chicago, for many years one of its honored life members. Mr. Morton was not only greatly interested in the advancement of archeological research in the Middle West but he was a generous contributor to research funds in his own and other states. Secretary Brown and others once spent a day with him in the inspection of the Indian landmarks on his estate at Lisle, Illinois. Mr. Morton was then greatly interested in an archeological survey of the Chicago area which Mr. Scharf of Ouilmette was conducting for the Chicago Historical Society.

Folklore meetings were held on each Tuesday evening of the six weeks of the summer session of the University of Wisconsin. These were held on the Lake Mendota lake terrace of the University Memorial Union. All were evening meetings beginning at sunset and lasting until after the fall of darkness. All were held under the auspices of the University Folklore Society. Dr. M. E. Diemer, Harry G. Dyer, James J. McDonald, Dr. Louise P. Kellogg and C. E. Brown furnished the programs of this year's gatherings. All were illustrated with lantern slides. Hundreds of students were present and enjoyed these outdoor assemblies of persons interested in American folklore.

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Owl Pipe Found in Green Lake County by T. L. Miller

Geo. A. West Pipe Collection,
Milwaukee Public Museum

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THE FOLSOM POINT CONTROVERSY

Herbert W. Kuhm

The question of the actual antiquity of the so-called "Folsom points" has been raised by an article on these problematic aboriginal artifacts in a recent issue of a national magazine.

The article, captioned "Stone Relics of Oldest Americans?—Finding of Two Neatly-Chipped Pointed Bits of Stone in Virginia May Prove Folsom Culture of Southwest Became Country-wide," has provoked considerable discussion among the members of the Wisconsin Archeological Society at recent meetings.

The concensus of opinion thus far noted is that David I. Bushnell, Jr., collaborator of the Bureau of Ethnology of the Smithsonian Institute, who found the two Folsom points under discussion, is basing too weighty a conclusion on too unstable a premise.

Years ago, when first bitten by the virulent germ of "archeologitis"—(a strange mental condition which causes people to plod hours upon hours over plowed fields and break into hysterics upon mere sight of a pointed bit of chert or an oddly shaped stone)—I came upon several most unusual specimens on the old Winnebago village and camp sites along the Rock River near Watertown. They were irregular shaped disks, and in my inexperienced and feverish joy I could actually visualize on them the effigy of a rattlesnake with body coiled and head raised as if to strike. Imagine my chagrin when I learned that these breath-taking finds were but the ear-bones of the lowly drumfish!

It but illustrates the fallacy of archeologically taking too much for granted. It brings to mind a recent article in the Santa Monica (Calif.) "Outlook," wherein a local dentist

relates the finding of a jawbone of an Indian "showing traces of crude dental repair work in one of the molars." The article stated that "apparently the native dentist had filled a tooth cavity with pitch," and then continued: "Archeology offers a very fruitful field for research and often the most apparently trivial find leads to **astonishing deductions**, and many of them have served to connect the immediate present with the far-distant past in a truly remarkable way."

The finding of this isolated specimen of a tooth cavity containing pitch and deducing therefrom that the aborigines practised dental restoration is truly an "astonishing deduction." The original owner of that molar may have chewed a bit of pitch for the mere taste of it; aboriginal chewing gum, so to speak. Or it may have adhered to some food and through mastication became wedged into the cavity. As the proverbial lone swallow not making a summer, so an isolated instance of pitch in a cavity hardly places dental mechanics in our Indian culture.

W. C. McKern relates of a South Sea Island artifact being found with an Iroquoian burial, and Dr. A. L. Kastner mentions an aboriginal burial in which ancient Grecian coins were found. Yet no one would care to voice the "astonishing deduction" that the Iroquois made South Sea Island culture artifacts nor that the aborigine cast Greek coinage.

Yet Mr. Bushnell, on the strength of having found two Folsom points in Virginia, links an ancient Southwest culture with the east. It seems that Mr. Bushnell, along with the Santa Monica dentist, is connecting up with the "far-distant past in a truly remarkable way."

In reality, Wisconsin archeologists find nothing startling about Mr. Bushnell's find. These Folsom-type points have been found repeatedly in our state. There are fine specimens in the collection of the Wisconsin Historical Museum at Madison; likewise in the Milwaukee Public Museum. No doubt there are others in local museums throughout the state.

Charles G. Schoewe found a Folsom point in the Muskego Lake region, and another near West Bend. Dr. Lewis S. Buttles has come upon them in surface work in Ozaukee County. Paul Scholz has several from Rock River, Jefferson

County, sites, and Wilton E. Erdman uncovered some at Horicon. Dr. E. J. W. Notz found several in the Kickapoo Valley, and the Aztalan site on the Crawfish River in Jefferson County yielded some to Rudolph Boettger.

Members of the Wisconsin Archeological Society are urged to look through their personal collections and those in their local museums for any of these Folsom points, and supply our secretary, Charles E. Brown, care of the State Historical Museum, at Madison, with outlines of the points and all available information concerning them. A discussion of these problematical artifacts can then be held at some future meeting of the Society.

Following is an excerpt from the article on Folsom points, which appeared in *The Literary Digest*, issue of June 6, 1934:

“Two pointed bits of stone, chipped neatly along the edges and undeniably the handiwork of man, have been discovered by David I. Bushnell, Jr., collaborator of the Bureau of Ethnology of the Smithsonian Institute. They are like ordinary arrow-points in some respects, but in others greatly unlike them. Their discovery in Virginia poses a problem for students of American pre-history which may lead to important revisions of current ideas about the early settlement of this continent.

“For these are not Indian arrow-heads, but remains of a race much older and long extinct on this continent. Flint points of this kind first were turned up in 1925 near Folsom, New Mexico, in the course of some excavations for the Colorado Museum of Natural History, Denver. Later, working in the same place, more curious points were discovered by Barnum Brown, of the American Museum of Natural History, New York, and first were recognized by Mr. Brown as relics of a race more ancient than the Indians.

“The relics consequently have been called, ‘Folsom points.’ In the opinion of Mr. Brown they date back to 15,000 or 20,000 years, to the close of the last great Ice Age on this continent. Part of the proof of their great antiquity lies in the fact that they were associated in the Folsom quarry with bones of a type of bison now extinct, and were overlaid by many feet of wind-blown silt deposited by dust storms which followed the retreat of the glaciers.

“Moreover, a little later, points of similar type were discovered by Edgar B. Howard, of the University of Pennsylvania Museum, in a cave near Carlsbad, New Mexico, with charred remains of many extinct animals, and the burned horn of musk-ox. Asking what conditions would make it possible for musk-oxen to live as far south as Carlsbad brought scientists to the conclusion that in the time when Folsom men lived and hunted there, Mexico must have been a sort of sub-Arctic tundra.

“But here is the difficulty: the eastern part of the United States hitherto has been considered uninhabited in those times, since the Folsom culture evidently was a plains culture, while the East was heavily forested almost to the ice belt which once came as far south as the present site of New York City. The discovery of Folsom points in Virginia thus presents a queer difficulty, something of a paradox, yet perhaps not one incapable of solution. The Folsom culture may have been a very extensive one, which lasted on this continent for many hundreds of years and gradually adapted itself to conditions in the East.

“The characteristic ‘Folsom points’ are not arrow-heads. It is considered more likely that they are javelin heads, though Mr. Bushnell, upon examination of those he found, said that they may not have been weapons at all, but skinning knives and flesh and hide working tools.”

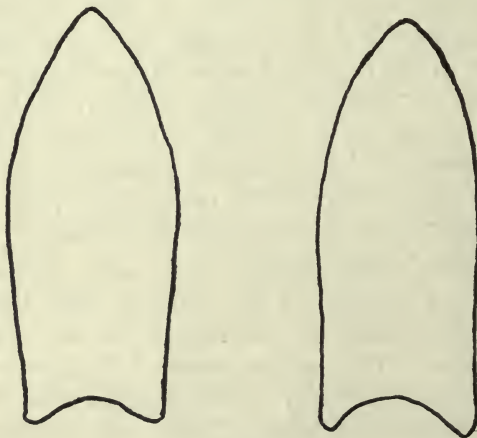


Figure 1

OUTLINES OF FOLSOM POINTS

THE GEORGE A. WEST PIPE MONOGRAPH

W. C. McKern

For many years Mr. George A. West has been an ardent collector and untiring student of aboriginal American pipes. It is most fortunate to other collectors and students of American archeology and native material culture that the results of these years of research should be preserved in the recently published monograph: *Tobacco, Pipes and Smoking Customs of the American Indians*, Milwaukee Public Museum Bulletin, Vol. 17. Two large volumes are devoted to the subject, one containing 994 pages of text, with frontispiece and 17 text figures, the other containing 257 illustrative plates with explanations.

The work is based not only upon specimens in the George A. West Pipe Collection in the Milwaukee Public Museum, but upon a first-hand study of specimens in all the larger museums of America and Europe, and in many private collections, large and small.

As indicated by the title, the report is not limited in its scope to pipes alone. It starts with a laconic resume of the history of tobacco, rich in anecdotes, involving its discovery by Europeans, native names for it, the origin of the name by which it is now almost universally known, its early importance in some of the colonies, and the world-wide fight against the spread of its use, ending in the triumph of tobacco over all obstacles.

This is followed by a comprehensive survey of aboriginal uses to which tobacco was put. Not only was it employed primitively for smoking in pipes, ceremonially and otherwise, but it was smoked in the form of cigars and cigarettes, chewed, and taken in the form of snuff. Moreover, tobacco was used as medicine and as sacrificial offerings to the spirits. There were a dozen native varieties, eight of which are known to have been used by the Indians. The use of tobacco had a broader distribution than its cultivation, a fact which made of tobacco an important trade commodity. Where it was relatively scarce, various blends and substitutes were employed by the Indians. The place of tobacco

in various aboriginal cultures is richly illustrated in the native mythology.

One chapter is devoted to the present production and commercial importance of tobacco in the United States.

Aboriginal smoking pipes are treated fundamentally as to type and distribution. Pipes are classed typographically according to shape, material, peculiar authorship and distinctive usage. In this way they are grouped under twenty-five main descriptive heads, each with specific subdivisions. This makes it possible to look up a pipe under one of several possible heads, as: (1) under some major shape category, such as platform; (2) on a basis of secondary shape, such as effigy; (3) from the standpoint of material, such as pottery; (4) in regard to specialized use, such as calumets; (5) or on a basis of specific authorship, such as Iroquois pipes. A great deal of time and effort has been devoted to detailed descriptions of characteristic, exceptionally fine and other interesting pieces, with full discussions of such subjects as craftsmanship and peculiar use.

The distribution of the various major types of pipes in the North American area north of Mexico is presented through the medium of geographical areas, selected to best serve the desired purpose. Nine provinces are named: the Northwest Coast, California, Southwest, Plains, Upper Mississippi-Great Lakes, Mississippi-Ohio Valley, Gulf, Atlantic Coast, and St. Lawrence Valley areas. In addition, there are nineteen maps of North America, each showing the known distribution of a major class of pipes.

Pipes and smoking customs among the historic Indians are treated under a separate heading. Certain tribes, such as the Blackfeet and some of the Ojibwe, have retained ancient forms of pipes, in instances up to the present time. Certain peoples who did not smoke in prehistoric times are now inveterate smokers, such as the Eskimo, who use a form of pipe historically introduced from Asia. Other historic Indian pipes show the white man's influence, such as lead and lead-decorated pipes. Many Indians adopted pipes made by the white man and introduced as trade materials among the Indians, such as metal tomahawk-pipes and various types of clay pipes.

Materials employed in aboriginal pipe manufacture, their occurrence, and native mining are discussed, followed by a

consideration of Indian methods of pipe manufacture. In regard to the latter, the author not only shows a broad knowledge of early descriptions and contemporary ethnological accounts of implements and methods employed, which at best leave much to be desired, but has conducted a series of laboratory experiments with results that tend strongly to support his conclusions.

Two final sections of the work are of particular value and importance. One is a bibliography listing 284 reference titles, a feature indicative of the great amount of comparative study involved in the preparation of the monograph. The other is an index of 67 pages, greatly facilitating use of the report for reference purposes.

The value of this contribution to our knowledge of tobacco and its uses by primitive Americans lies, primarily, in that it has brought together for the first time in a single publication a vast store of information greatly in demand by collectors and students. In this respect it is to be compared with W. H. Holmes' study of *Aboriginal Pottery of the Eastern United States*, or O. T. Mason's monograph on *Aboriginal American Basketry*. In addition, it offers new information, as complete as the available data will permit, on variety and distribution of American Indian smoking pipes. The illustrations alone would more than justify the publication.

Mr. West is to be congratulated upon producing a truly monumental work that deserves to be on the library shelves of every sincere student of American Indian customs.

THE BRULÉ-ST. CROIX PORTAGE TRAIL

Charles E. Brown

On October 26, when in Douglas County, I was taken by Mr. Jos. Lucius of Solon Springs to see the historic Brulé-St. Croix portage extending northward from the northern end of Lake St. Croix to the headwaters sources of the Brulé River. On this portage, on the highway from Solon Springs to Winniboujou and Brulé, a boulder monument has been erected on the south side of the highway, at a distance of about 450 feet from the northern shore of Lake St. Croix. The large granite rock bears a bronze tablet with this inscription:

THE BRULÉ-ST. CROIX PORTAGE
UPPER LAKE ST. CROIX END OF TRAIL,
DISCOVERED 1680.

INDIANS, VOYAGEURS, EXPLORERS,
MISSIONARIES, TRADERS AND PIONEERS
TRAVELED THIS PATH FROM THE WATERS
OF THE GREAT LAKES TO THOSE OF
THE MISSISSIPPI.

TO ALL WHO PASS THIS WAY
THIS TABLET IS DEDICATED

THIS TABLET WAS PLACED BY
CLAUDE JEAN ALLOUEZ CHAPTER

D. A. R., 1933.

The old Portage trail extends from the monument northward up a brush and tree grown hill. It is plainly marked

on the slope and top of the hill for quite a long distance. In some places it is nearly two feet deep and from one and one-half to two or more feet wide. In other places it is not so definite, or its exact location uncertain. It is said to be about one and one-fourth miles in length. From the hilltop a beautiful view down the length of Lake St. Croix and for many miles across the wild wooded country to the west is obtained.

I was taken to about the middle of the trail and we followed it southward for a considerable distance. At this point it runs quite close to the northern bank of the highland. In the lowland below are several springs. These the travelers over the trail knew and appreciated. A pack rest of logs was formerly near here, by the side of the path. This part of the highland is also tree and brush covered.

We next went to the northern end of the trail. In the lowlands north of this place are the Brulé headwaters in a large swamp. Here, at the end of the trail, another large grey granite boulder has been placed. The bronze tablet on its front reads:

THE BRULÉ-ST. CROIX PORTAGE
BRULÉ RIVER END OF TRAIL, DISCOVERED
1680. CALLED MĪSAKOTA BY THE
CHIPPEWA, NEMETSAKOÛAT BY THE SIOUX,
BURNTWOOD BY THE ENGLISH, BOIS BRULÉ
BY THE FRENCH.

In the bottom lands to the north of the old trail is a rather thick growth of young tamarack, cedar, hemlock, spruce, and balsam. Woods Lake, an attractive small pond lake, is in this timber and can be seen from the trail.

I was informed that in the fall of the year 1886 the last Indian party to pass over the Portage trail camped on the shore of Lake St. Croix. These the local Chippewa said were Sioux, "bad Indians." They were on their way from Lake Superior to the Mississippi.

Mr. Lucius states that he was probably the last white man to make the portage from the Brulé waters to the lake. This was in the year 1887. Going one way he made two carries over the trail with his packs, on his return trip he carried all of his baggage over the trail in one.

The canoes used by the early voyageurs to the Mississippi via the Brulé-St. Croix route were 35-foot birchbark craft. These were capable of transporting a large quantity of provisions, merchandise and furs.

Four or five days were required to make the journey from Lake Superior up the Brulé to Lake St. Croix and as many more to pass down the St. Croix to the Mississippi.

On the banks of the Brulé, near Brulé, where this stream is crossed by the highway from Superior to Ashland, another boulder monument has been placed, erected by the Lake Superior High School Class of 1931. The tablet on this monument announces that the French explorer, Daniel Greyson Du Lhut was the first white man to pass over the Brulé-St. Croix route, in 1680.

PERFORATED SKULLS, AN INQUIRY

W. B. Hinsdale

During the past few weeks the Division of the Great Lakes of the Museum of Anthropology, University of Michigan Museum, has exhumed in three or four places in the eastern part of the state a number of skulls that have been perforated. The perforations are in or near the median line of the skulls and the most of them not far from the vertex. One skull has a hole at the base, an inch from the foramen magnum, and another at the vertex. The holes are less than a half an inch in diameter at the outer table and taper to a smaller diameter as they pierce the inner table. That is, they look as they would if they had been made with a countersink. Among the skeletons with the perforated skulls, which were buried from two to five feet below the surface of the ground, were a femur with condyles dressed off and drilled through, two inches from the end, and a tibia with the condyles similarly removed and treated.

Other specimens were reported from the state by Gillman years ago and the same is recorded from a few locations in that part of Canada which lies between Georgian Bay and Lake Erie.

The object of this inquiry is to ask from those who have observed similar specimens elsewhere to please communicate with either the editor of the *Archeologist* or the writer.

Information concerning the discovery of such Indian crania may be addressed to the writer at the Division of the Great Lakes Museum of Anthropology, Ann Arbor, Michigan.

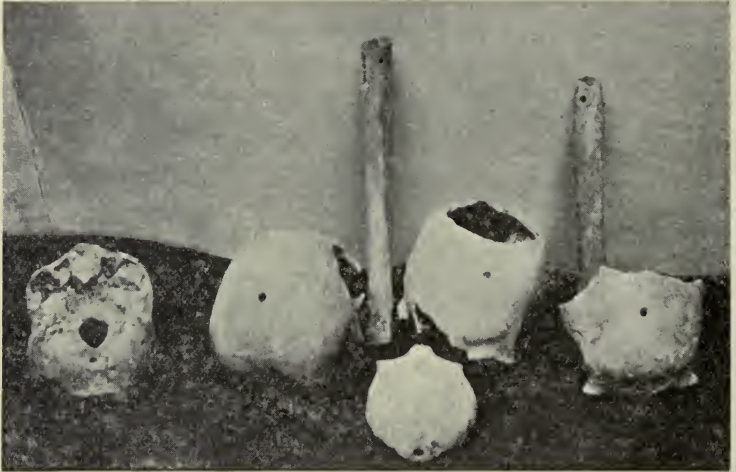


Plate 1

PERFORATED SKULLS, MICHIGAN



Plate 1

STEATITE EFFIGY FOUND AT WATERTOWN

A NEW PROBLEMICAL ARTIFACT

Anton W. Sohrweide

The classification of William H. Holmes in the Bulletin No. 30 of the American Bureau of Ethnology divides the stone products of the aboriginal American into five groups, viz.: (1) Buildings, (2) Implements and Utensils, (3) Ornaments, (4) Ceremonial Objects, (5) Problematical Objects. It is this latter group, formed mainly of stone, and widely distributed throughout the North American continent that never ceases to be of interest to all students of prehistoric art in the Mississippi Valley cultural areas. These objects, the purpose and significance of which is not fully known, are usually creations of native beauty, frequently bizarre in shape and usually without utilitarian function.

It is not the purpose of this paper to discuss the supposed uses and the possible religio-social significance of these interesting artifacts but to report the addition of a new and interesting form to those already studied. The present specimen was found by my father in 1912 on the present site of the Lutheran Home at Watertown, Wisconsin.

A "lizard" effigy, of mottled greenish-grey steatite, very highly polished, it is two and one-half inches in length and two inches in its widest circumference through the shoulders. The narrowest diameter is that of the caudal appendage which is one and one-half inches. Viewed anteriorly, there is a smooth sloping head that widens very slightly above to form two mound-like ears. There is no mouth or nostril indicated, but two dot-like depressions represent eyes, the left being one-sixteenth of an inch below that of the right and very slightly larger. There is a slight life-like neck posterior to which, one inch from the tip of the nose, is represented the swelling of the shoulders, together with a foreleg one-quarter flexed in bas-relief; the foreleg fades into the supporting base and is without paw or suggestion of claws. The body and back arches slightly and like the rest of the effigy is eburnated and smooth without any distinguishing mark. The body tapers slightly to end in an unfinished tail; examination of the caudal portion

indicates that the aboriginal worker terminated his efforts without completing the tail but contented himself by partially smoothing the roughened area and making a shallow groove in it.

In reporting this effigy there is added another object to the already numerous group of formal and bizarre remains assigned to the problematical class, the full and clear explanation of which perished with its maker in the misty past.

MANDOKA

Courtesy of Vina Sherwood Adams

Sam Mandoka, "chief" of the little group of Potawatomi Indians living in Indiantown at Athens, Michigan, died at the Calhoun County Hospital, on July 9, 1934. He was a graduate of the Indian School at Haskell, Kansas, an able orator and spokesman for the settlement. He had many friends among the white people of Michigan. Despite his seventy years, he had almost black hair and stood six feet two inches tall. He had a friendly face and disposition. Born in Oceana County, he lived in and about Athens most of his life.

Basket weaving is the industry in which most of these Indians make their living and Chief Mandoka made baskets and fished and hunted. His home in the village was a frame house situated on a hill and the best in the settlement. He was an interesting speaker and in great demand at all manner of celebrations. He traveled through the state giving talks on Indian life for a number of years. Mandoka was a good horseman and an expert shot with rifle or bow. He was a birchbark canoe builder and skillful canoeman. He would guide his canoe through the river rapids standing erect. His children were all educated, some at Mt. Pleasant, and some at a school in Kansas.

In accordance with Indian custom an all night ceremony took place at the village in the church. Members of the Potawatomi tribe from Canada and Bradley, east of Kalamazoo, participated in the last rites.

The death of this picturesque well-known native American recalls the removal of the Potawatomi to a reservation in Kansas in 1840. There they pined for their former Michigan home. Families came straggling back, some on ponies, some on foot. The result was that a delegation from Athens went to Washington and succeeded in getting Congress to deed to the Indians a 160-acre reservation near that town. Moguago was their chief at that time. Other chiefs succeeded him, Phineas Pampobee being the last with sufficient power to pledge the tribe. This power he

surrendered during his incumbency. He died twenty years ago. A photograph of Sam Mandoka shows him attired in a buckskin shirt, leggings and moccasins and wearing a feathered war bonnet. He had six children, four sons and two daughters, the four sons surviving their father. Many prominent whites attended his funeral.

TO CHECK VANDALISM IN ARIZONA

Edward Page Gaston

Arizona is being looted year by year of priceless treasures which never can be replaced. I have drawn the attention of Governor B. B. Moeur and other authorities to this matter and after the election I hope to have a part in inaugurating a campaign for the enforcement of the existing laws against such vandalism.

I was a member of the Hemenway Expedition exploring the prehistoric ruins in the Salt River Valley and the cliff-dwellings in northern Arizona in 1888, with headquarters later at Zuni pueblo, New Mexico, under the leadership of that veritable ethnological genius, Frank Hamilton Cushing.

Dr. Frederick Webb Hodge, the noted Smithsonian Institution authority, who now is director of the Southwest Museum at Los Angeles, was Mr. Cushing's chief colleague at our main camp beside the great ruin which the expedition named Los Muertos (or "The City of the Dead") near Tempe; in the neighborhood of which many large prehistoric communal structures were excavated.

After extended travels in Mexico, Egypt, Palestine, Greece, and other ancient centres of human culture, I feel like a Rip Van Winkle in returning to the Southwest, where so great an advancement has been made since my time in such directions as the brilliant investigations conducted by Dr. Andrew Ellicott Douglass of Arizona University in determining the ages of the prehistoric pueblos and cliff dwellings by tree-rings. But, even yet, the people of Arizona do not realize the unique opportunity open in this state for preserving the imperishable glamor of the past by a better guard of prehistoric edifices for posterity.

Ignorant and indifferent pot-hunters were never so much in evidence as now. In many parts of the state, and neighboring territory, such vandals can still ruthlessly rip out human remains, beautiful pottery, early implements, personal ornaments and delicate textiles from their long resting places. Little care such mercenary traffickers as to the surroundings of a "find" and their ethnological value, their only

concern usually being as to what the loot will bring in the curio market. Arizona thus has the distinction of possessing at present the greatest store of ancient treasure, and seemingly the greatest amount of indifference, of any place in the United States.

The provisions of the Lacey national act for the protection of antiquities should be better enforced in Arizona, and the hands of the state and county enforcing committees wisely appointed by the Governor two years ago should be upheld in their efforts of arousing public sentiment in this long overdue movement. An antiquarian official survey of the states of Colorado, Utah, New Mexico, and Arizona might usefully be made, looking to the declaration of more national monuments as a means for the better preservation of antiquities. This survey would determine who owns prehistoric sites, with an appeal to ranchmen and other land owners to prevent unauthorized digging. Arizona also might well stipulate that a fixed proportion of the finds made by excavators remain in the state and university museums.

I have placed proposals before President Roosevelt and various state governors that such schemes be made nationwide in their scope and that thus a large number of the unemployed be put to work in saving or restoring ancient human works, historic buildings, abandoned army posts, old stage coach stations, etc. Admirable work of this kind is now in progress as a CWA enterprise at the abandoned Fort Lowell, near Tucson. There are thousands of other sites which also could be usefully treated throughout the country.

A FORGOTTEN TREE RING RECORD

Warren K. Moorehead

The intensive study of tree rings in timbers from ruins in our Southwest is known favorably to all archeologists. Dr. A. E. Douglass, considered the authority in tree ring studies, through his labors and those of other archeologists has been able to date accurately many of the Pueblo sites.

I think it is no more than fair to bring to the attention of readers that as far as I can ascertain the first mention of tree ring study occurred in my book, "Fort Ancient," published at Cincinnati in 1890. This volume is devoted to a survey and description of Fort Ancient by the late Mr. Gerard Fowke, a competent authority, Mr. Clinton Cowen, an engineer, and myself. On page 34 of that book is presented the result of tree ring counting on a large walnut stump located in the southern part of Fort Ancient. This tree was famous in that part of the country because of its size. It had been cut nineteen years before the survey. The lower part of the stump was fairly well preserved. At the suggestion of a botanist, our men sawed the stump close to the ground, and Cowen and Fowke carefully counted the rings. The total was 255 years. Thus we found that the tree sprouted in 1615.

A stone grave was found under this stump, and the tree roots extended over and down upon all sides. How many years previous to the growing of the sapling the burial was made, no man may know.

It is fortunate this record was set down at the time of our exploration.—Reprinted from *Science*, July 6, 1934, Vol. 80, No. 2062.

ARCHEOLOGICAL NOTES

Meetings

September 17, 1934. President Dr. Alfred L. Kastner in the chair. Fifty members and visitors were present. In the absence of Mr. Brown, Dr. H. W. Kuhm acted as secretary. He announced the election of J. C. Erling of Milwaukee as an annual member.

Mr. John G. Gregory gave a talk on "Early Milwaukee" giving an interesting description of the early Indian tribes of the region and of the visits of French missionaries and fur traders. The trading post of Solomon Juneau and the coming of the white settlers to Milwaukee was also described. This interesting address marked the Society's observance of the Milwaukee Centennial.

At the close of the meeting Paul Scholz exhibited an obsidian spearpoint and Charles G. Schoewe a catlinite pipe obtained from the Potawatomi Indians in Forest County.

The members were invited to participate in a field trip to Aztalan to be conducted under the auspices of the Milwaukee Public Museum, on September 22.

October 15, 1934. President Dr. Alfred L. Kastner explained the work and aims of the Society and invited interested persons in the audience to become members. There were fifty members and visitors present. Secretary Brown announced the election as annual members of Erwin F. Wood and Miss Betty Hagberg, Milwaukee, and of Mr. T. D. Shipton, Hanover, Illinois, as an honorary member.

Dr. Lewis S. Buttle gave a lecture on "Lower Mississippi Archaeology" confining his talk especially to the Indian pottery vessels of Arkansas and Mississippi obtained from mounds and sites in those states. Not a few of these he explained were Mexican in form and ornamentation. He illustrated his lecture with specimens of pottery vessels and by means of lantern slides and numerous drawings. He also showed some stone implements obtained in the regions described. The President and the Messrs. McKern, West, Brown, Schoewe and others present participated in the discussion which followed this interesting lecture.

During the meeting Dr. Kuhm exhibited a copper harpoon point and copper bead, flint arrowpoints and potsherds collected from an Indian village site at Jacksonport, Door County, and Mr. Paul Scholz a bone bead obtained from a refuse pit. President Kastner exhibited two flint lance points of the so-called "Folsom" type. He spoke of their interest and requested members to bring in to a future meeting specimens of these points from their collections. This in order that a discussion of their antiquity and uses by Wisconsin Indians might be held.

The Congress Prehistorique de France was held at Perigueux, France, on September 16-22, 1934. The program of the Congress included excursions to archaeological sites at Lundi, Mardi, Mercredi, Jeudi and Vendredi.

The Wisconsin Society of Friends of Our Native Landscape held its autumn meeting at the University Arboretum, at Madison, on Sunday, October 21, about one hundred members and friends of the

Society being present. A picnic lunch was partaken of at noon on the edge of the Nohe Grove. Afterwards Prof. G. W. Longnecker, Dr. Aldo Leopold and Col. J. W. Jackson gave talks on the work being carried on at the Arboretum. The members were guided over the land to see the lagoons, prairies, bird food plantings, tamarack swamp and other scenic and economic features of the 600-acre tract. Mr. C. E. Brown explained the interest of the groups of Indian mounds. In the rock quarry he gave a talk on the Indian history, legends and stories of the Arboretum and Lake Wingra. Hon. Charles D. Rosa is the president of the Wisconsin society and Prof. Franz A. Aust its secretary.

Other Notes

During the month of September the repair and restoration of a group of twelve Indian conical, linear and effigy mounds located in the lake shore woodland in the recently created University of Wisconsin Arboretum, on the shores of Lake Wingra, at Madison, was undertaken. These prehistoric monuments were most of them in a sad state of disrepair due to the digging in them in past years by relic hunters and through other causes. With the assistance of a crew of men from the Transient Bureau Camp, located on the Arboretum lands, the excavations in the mounds were filled in, brush and stumps removed, outlines restored and the mounds seeded. They now present a fine appearance and have been visited by a large number of citizens of Madison. A tablet will later be placed near them. The two effigy mounds, a bird and a panther type effigy, were excavated with interesting results. A second group of four mounds, located in another part of the Arboretum, is now being restored. The Arboretum now includes six hundred acres of land.

On the evening of October 12, Secretary Charles E. Brown talked to the members of the Fortnightly Literary Club at a meeting held at the residence of Mrs. Harry E. Cole, at Baraboo. The subject of his address was, "Why Archeology." Mr. Harry E. Cole was for years a prominent member and officer of the Wisconsin Archeological Society, and at the time of his death also president of the Wisconsin Historical Society.

On Friday, October 26, Mr. Brown addressed the members of the Douglas County Historical Society, at a large meeting of its members held at the residence of Mr. Henry Butler at Superior. His subject was "Wisconsin Societies Engaged in the Preservation of Landmarks and History." He explained the work being carried on for the public by the above mentioned organizations, the Wisconsin Federation of Women's Clubs, the D.A.R., the Colonial Dames, the Friends of Our Native Landscape, and the county historical societies. Mr. Charles G. Schoewe has spoken during the summer before a number of Boy Scouts and other organizations at Milwaukee and elsewhere.

The Indian mounds located in Elisha D. Smith Park at Menasha were marked with markers provided by the Winnebago County Archeological and Historical Society, on August 25, as a part of the city's Tercentenary program. Addresses were given by George Overton and a member of the park board. The mounds are three panther type effigies. A turtle mound was also formerly in this group. Active in securing the preservation of these notable mounds years ago was Hon. Publius V. Lawson of Menasha, well known historian and archeologist and an officer of the Wisconsin Archeological Society. He then provided temporary markers for them. After his death the mounds were neglected and the turtle effigy removed in the course of park "improvements."

The Morton Arboretum near Lisle, Illinois, is a monument to the interest in the preservation of our native landscape, archeology and history of Mr. Joy Morton, for years a life member of the Wisconsin Archeological Society. Charles L. Emerson, another member, is at present a resident of Grants Pass, Oregon, and is preparing a tourist travel guide on the scenic and historic landmarks of that state. Mr. Alonzo W. Pond is continuing his work with the park division of the Wisconsin Conservation Commission. He was in charge of the guide service in Devil's Lake State Park during the summer. Mr. John J. Knudsen, formerly of Madison, is the supervising engineer of certain Federal improvements at Algoma.

Present officers of the Indian Council Fire are William P. Wilkerson, Cherokee, chief of chiefs; Marion E. Gridley, chief story teller (secretary); R. Whirling Thunder, Winnebago, chief of Lodge; L. M. Connor, Chippewa, chief wampum keeper. Other officers are Fred Winslow, H. G. West, Washoe; M. La Mere, Winnebago; Ethel Frazier, Sioux; Mrs. Wm. J. Rogers, Mrs. Little Moose, Chippewa; Lillian Kongel, Oneida; Richinda Wheelock, Oneida and Ann Ross, Cherokee. The headquarters of the Council Fire are at 108 North Dearborn Street, Chicago. On American Indian Day at the Century of Progress Exposition, in September, the members of this Indian organization conducted the very fine evening program at the Hall of States, and which several members of the Wisconsin Archeological Society attended.

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MILWAUKEE

Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 1631 N. 52nd Street, Milwaukee, Wisconsin.

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GEORGE A. WEST

The Wisconsin Archeologist

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NO. 3

TESTIMONIAL MEETING IN HONOR OF MR. GEORGE A. WEST

November 19, 1934

All too rarely do we see proper honor given to a public spirited citizen during his lifetime. Much too often are the flowers and kind words reserved for the bier. It is, therefore, a real pleasure to record the events of the evening of November 19, 1934, when The Wisconsin Archeological Society, assisted by the Wisconsin Academy of Sciences, Arts and Letters, the Wisconsin State Historical Society, the Milwaukee Public Museum, the Milwaukee Auditorium Board, and many friends and admirers of Mr. George A. West assembled in the Lecture Hall of the Milwaukee Public Museum to do honor to his long record of public service and especially as a testimonial of their esteem for the founder of The Wisconsin Archeological Society.

The details of this carefully arranged program were the work of the Program Committee of the Archeological Society, under the chairmanship of Dr. H. W. Kuhm. Upon a stage banked with floral tributes from Mr. West's many friends and before a fine audience, despite the inclemency of the weather,* the following program was opened by Dr. A. L. Kastner, President of The Wisconsin Archeological Society.

*This evening will long be remembered for its terrific storm, one of the worst in many years.

Dr. A. L. Kastner:

"As President of The Wisconsin Archeological Society, it is my pleasure to bid you all welcome. We are assembled here tonight for the sole purpose of honoring Mr. George A. West.

"Of course Mr. West's activities have been so numerous and so widespread that one organization cannot adequately honor him. It takes many organizations to accomplish this and therefore, through the kind offices of our program committee, several organizations are represented here tonight. Besides The Wisconsin Archeological Society, under whose auspices this meeting is held, we have with us tonight representatives of the Wisconsin State Historical Society, of the Wisconsin Academy of Sciences, Arts and Letters, of the Milwaukee Public Museum's Board of Trustees, of the staff of the Museum, and we have a representative of the Milwaukee Auditorium Board of Trustees. We have eminent members of the legal profession, and we have also many who are unofficially here tonight in order to do honor to Mr. and Mrs. West; for instance, the Milwaukee Book Review Club and the Milwaukee Travel Club. We are all assembled for this one great purpose and we all unite in honoring Mr. West.

"The program will be conducted by Dr. S. A. Barrett, who will be Master of Ceremonies, and now, Ladies and Gentlemen, I take this opportunity to introduce to you Dr. Barrett."

Master of Ceremonies:

"Ladies and Gentlemen:

"The honor and pleasure of serving as master of ceremonies has fallen to my lot upon this auspicious occasion when we are assembled to do honor to our distinguished citizen and dear friend, Mr. George A. West. Here are gathered representatives of several organizations with which Mr. West has been long and intimately connected and I shall call upon each in turn as the spokesman of his particular group.

"This meeting has been called at the instigation of The Wisconsin Archeological Society, founded in 1903 through the efforts of Mr. West, and it is most fitting that we should first hear from Charles E. Brown, Secretary of that organization and Director of the Wisconsin State Historical Museum, of Madison, Wisconsin.

"Mr. Brown."

Charles E. Brown:

"We are assembled tonight to recognize and to laud the archeological interest and achievements of our brother-member of The Wisconsin Archeological Society, Mr. George A. West, of Milwaukee.

"George West's interest in archeology and in Indians began, he has often told me, in his boyhood. Living in Racine County, he was in the midst of a region rich in pre-historic and historic Indian remains and in one which the redman had only recently vacated to the pioneer settler. It was but natural, therefore, that this country boy should have, early in his life, begun the making of a collection of the stone and metal tools and weapons left behind him by the departed Indian on the camp and village sites which he once occupied. Here his interest in things Indian and their interpretation received the inspiration of two Wisconsin archeologists of that time, Frederick S. Perkins, of Burlington, often styled 'prince of Wisconsin collectors,' and Dr. Philo R. Hoy, of Racine, noted early investigators of Wisconsin archaeological history. Both men he came to know very well and to both he is no doubt greatly indebted for the enthusiasm with which he has pursued his archeological studies and investigations during many years of a busy life.

"I very much regret that the very short time allotted to each speaker in tonight's testimonial program does not permit one to do more than present the briefest outline survey of the work undertaken and accomplished by George A. West during the thirty-five years of his close connection with the fortunes and history of The Wisconsin Archeological Society.

“In preparing this address I have for this reason been obliged to confine my remarks very closely to the published records of the Society and of its predecessor, the Archeological Section of the once flourishing Wisconsin Natural History Society.

“When the Wisconsin Natural History Society was revived and re-organized, after a peaceful repose of some years, and an archeological section organized as one of its several sections, George A. West became one of its members. Among others were Edgar E. Teller, William H. Ellsworth, Lee R. Whitney, C. H. Doerflinger, O. L. Hollister, Rolland L. Porter and the speaker. This section held regular monthly meetings at the Milwaukee Public Museum during the years 1899 to 1903. It early adopted as its aims the work of locating, recording, investigating and preserving Wisconsin Indian antiquities. It undertook to systematize archeological research in this state. Archeologists and students of Indian archeology in all parts of the state became active or corresponding members of the Section. In examining the membership roll of those days I find that out of 168 of these men and women only 18 are alive today and of these only 10 are still members of The Wisconsin Archeological Society. The George A. West testimonial meeting is thus also a memorial of the interest and activity of these archeologists of thirty years ago.

“In examining the records of the Archeological Section of the Wisconsin Natural History Society I find that at a meeting held on September 12, 1901, George A. West exhibited a collection of Eskimo labrets. At a meeting held on October 17, 1901, he presented a paper describing these labrets. In an issue of The Wisconsin Archeologist of October, 1902, we are informed that Mr. West is desirous of increasing by exchange and purchase his collection of Indian pipes.

“During these years George A. West participated in the field expeditions of the Section in Waukesha County during which mound groups, enclosures and village sites near Mukwonago and Big Bend were visited, surveyed and some mounds excavated.

“During the year 1902, the members of the Section expressed their desire to organize a state archeological society, this movement also receiving the approval of the then secretary of the Wisconsin Historical Society, Dr. Reuben Gold Thwaites. This course having been determined upon, the preliminary organization meeting of The Wisconsin Archeological Society was, by his own generous invitation, held at the home of George A. West, on the evening of February 28, 1903. Mr. L. R. Whitney presided at the meeting, Mr. West himself acting as secretary.

“Present on this occasion were the Messrs. Rolland L. Porter, Publius V. Lawson, Dr. C. D. Stanhope, J. G. Albright, W. H. Ellsworth, G. P. Stickney, H. A. Crosby, O. J. Habegger, L. R. Whitney, G. A. West, O. L. Hollister, W. H. Elkey, C. A. Koubeck, H. E. Haferkorn, A. Gerend and C. E. Brown. Plans for the new state society were considered. The meeting closed with a banquet provided by Mr. and Mrs. West.

“At a meeting held on April 3, 1903, the organization of The Wisconsin Archeological Society was completed by the adoption of a constitution and by-laws drawn by Mr. West. Mr. Henry A. Crosby was elected president of the Society; Mr. West, first vice-president; Mr. Lee R. Whitney, treasurer, and Mr. C. E. Brown, secretary.

“In January, 1905, Mr. West was elected president of The Wisconsin Archeological Society, being re-elected the following year. Mr. William H. Ellsworth then became president, Mr. West becoming vice-president.

“In the past thirty years George A. West has been continuously an officer of the Society. During these years the large membership of the Society has recognized his always very active interest in its work for the public by electing him one of its executive officers or a member of its board of directors. He has also served as chairman or as a member of some of its standing and special committees for many years. In 1915, he was again honored with election to the presidency of the Society.

“In The Wisconsin Archeologist issue of October, 1903, Mr. West published his first contribution to archeological knowledge, this monograph bearing the title, ‘Summary of

the Archeology of Racine County.' Other papers and monographs published in The Wisconsin Archeologist in succeeding years are:

'The Aboriginal Pipes of Wisconsin.'

'The Indian Authorship of Wisconsin Antiquities.'

'Platform Pipes from a Mound in Vernon County.'

'Pebble Net Weights.'

'Chipped Flint Perforators of Wisconsin.'

'Pipestone Quarries in Barron County.'

'Uses of Tobacco and the Calumet by Wisconsin Indians.'

"Nearly every year since the organization of the State Society Mr. West has delivered a lecture, generally illustrated with slides and specimens, on some subject of archeological interest at one of the regular monthly meetings of the Society. These have drawn large audiences of members and friends. He has also participated with talks, papers and addresses in the programs of numerous other meetings at which archeologists have gathered.

"He has assisted the Society in its valuable and important work by encouraging many persons to become members, often paying their first membership fees out of his own pocket. He has always been a generous giver to any special funds which the Society required to carry on its work.

"In 1913 he placed his valuable collection of Indian pipes and including hundreds of specimens in the care of the Milwaukee Public Museum. He also presented a valuable collection of flint perforators to the State Historical Museum at Madison.

"At the Silver Anniversary Meeting of The Wisconsin Archeological Society, celebrated on March 15, 1926, Mr. George A. West was awarded the Lapham Research Medal for his meritorious services in anthropological research and investigation. No Wisconsin archeologist could desire a greater reward for his services than this.

"Tonight The Wisconsin Archeological Society again pays a tribute to one of its distinguished sons of whose achievements in behalf of the preservation of Wisconsin archeological history it has reason to be proud."

Master of Ceremonies:

"Many letters and telegrams have been received by the committee on arrangements from friends of Mr. West who are unable to be present in person. May I read an excerpt from one of these? It comes from Dr. Fay-Cooper Cole, Professor of Anthropology of the University of Chicago.

'It is a matter of real regret that I cannot attend the meeting to express to Mr. West personally the affection we all have for him, as well as our deep appreciation of all he has done for science in general and for the Milwaukee Museum in particular. I am sure it must be most gratifying to him to have witnessed the growth of the Museum from small beginnings to the commanding position it now occupies. If we had more Wests to back our efforts, the lives of Museum directors and professors of Anthropology would be far happier.

'Please extend my congratulations and kindest regards to our guest of honor.'

"Dr. S. C. Simms, Director of the Field Museum of Natural History, our great sister institution in Chicago, writes:

'I have been invited by other friends and admirers of George A. West to join with them on the evening of the 19th instant to pay tribute to him for his lifetime of service and research.

'As it is not possible for me to be there in person, I do wish you would express to him my sincere regrets and at the same time say that I most sincerely wish him many years of the best of health during which he could, and I am sure would, carry on the work he has so far successfully and creditably accomplished.

'My kindest regards and best wishes to him and to you.'

"Mr. West has long been a life member of the Wisconsin Historical Society and I now have the pleasure of calling upon Dr. Joseph Schafer, Superintendent of the Society.

"Dr. Schafer."

Dr. Joseph Schafer:

"The story of education is less than half told in the history of our schools. Men and women learn much before the close of their sixth year, and all whom we are here considering, if granted a normal life span, learn vastly more from ages 14, 18, or 22 than they acquired between the time they began and the time they ended their school careers.

From the standpoint of intellectual contribution to culture, indeed, the post school period is of fundamental importance. The instances are rare of individuals emerging from common school, high school, or even college to startle the world at once with a new invention, a new discovery in science, or new and workable ideas on art, literature, philosophy, or religion. It is only in the slow or rapid maturing of the powers of mind in contact with the stimulating actualities of life that those choice spirits who are destined by nature to grow attain the stature requisite to bend civilization's bow of Ulysses.

"Adult education, therefore, of what form soever, is the proximate cause of intellectual achievement. Wherefore it behooves society to see to it that the avenues to effective adult education shall always be open to talent and ambition. These avenues should lead through diversified mental landscapes, suiting the varied choices of scenery and environment which men make in an unstudied, spontaneous reaction of mind. Some will choose the way of literature, gaining insight through the reading of books. Others will be attracted by the opportunity of mechanical experimentation; still others by the facile study of animate nature, becoming thereby scientific naturalists. Another section of hopeful minds, if properly stimulated, will find, if not 'sermons,' at least stories 'in stones.' How many famous geologists were made, not in graduate schools, but out in the open by observing the rocks near or at the surface of the earth! Hugh Miller, the stone cutter, attracted by the shells found in the quarry stone that came to his shed, set his imagination in play and found himself reading the story of how the earth was built. Thomas Condon, home missionary, vacationing in the John Day Valley, saw an animal figure in a rock stratum and, persisting in his search, was rewarded with the life story of the primeval horse. These men, and many others, gifted in similar ways, became scientists in the domain of geology. In like manner bird lovers, beginning as ignorant amateurs, become ornithologists, gardeners and flower fanciers become botanists, hunters and trappers, practical zoologists.

"In the limitless empire of the humanities imagination ranges over many fields, courses along a multitude of open

highways. There is history which, particularly in its local aspects, has made over many a timorous amateur into a well-trained and expert creative worker. The so-called science of economics was evolved from the practical reflections of business men; geography grew out of the records of keen-sighted adventurers; and sociology owes much to the thoughtful observers of human nature as seen in penal institutions.

“It is one thing to encourage young persons in college classrooms to turn their interest and talent in directions which, with a proper endowment of austerity, may ultimately make them scholarly contributors to the civilization of their time, that is, makers of history. It is quite another matter, and one calling for rare qualities of leadership, to organize the means whereby hundreds of untrained adults shall be encouraged to make scholars of themselves to the glorification of their own lives, the enrichment of contemporary and future culture.

“Our honored guest of the evening has a double claim upon the gratitude of his generation. As founder of The Wisconsin Archeological Society he led in providing that requisite encouragement to ambitious persons in Wisconsin which has advanced amateur dabblers in Indian relics to the status of scientific students of Indian pre-history. The field itself is an enticing one, as Mr. West discovered through his personal pioneering in it. He and his early coadjutors, Lap-ham and Hoy, all men of imagination, found the trails, the earthworks, garden beds, cornfields, and village sites of the once ubiquitous redmen luring them into a branch of humanistic study that has accomplished much toward rationalizing human history.

“It is not necessary to follow George A. West in all his vacation peregrinations to traverse with him all the Indian trails of eastern Wisconsin, in order to appreciate the significance of his personal work for history. His two books, one on the Indian copper mines and one on tobacco and pipes, which are the productions of his ripest period, will suffice to point the moral. In science every exact observation and record of phenomena is a stepping stone; so the extensive surveys that reveal and establish Indian folkways

are to be prized as permanent aids to investigators. Great additions to human knowledge, however, are made through fundamental, intensive studies yielding interpretations of wide and general applicability. Lapham's superficial description of Aztalan, for example, was a valuable point of departure in the consideration of Wisconsin pre-history. Its main significance, however, was in directing the activity of our Milwaukee 'man with the spade,' Dr. S. A. Barrett.

"Just so, it seems to me that Mr. West devoted many long years to what may be regarded as scientific preparation for his two most important works, the one focused upon a definite and minute area, Isle Royale, the other upon a highly specialized subject—tobacco, its origin, diffusion, and use; together with the prehistoric and historic tool of the smoker, the pipe.

"I know nothing from personal experience of the 'supernatural' (or even the natural) 'powers of tobacco,' and there was a time when I was almost able to sympathize with King James' characterization of the custom of using the weed as 'loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.' But my mature opinion is far more tolerant and I agree with Mr. West in his estimate of the historical significance of tobacco. What I wish to impress is this: Mr. West's age-long quest for Indian pipes and his persistent, unremitting interest in their forms, the geography of their distribution, the evidence of the Indian ceremonial use of pipes and tobacco, of Indian trade in these articles, of their veneration or worship of deposits of pipe-stone, of their inter-tribal 'truce of God' to enable all to use the pipe-stone in peace, has enabled him to add a significant new chapter to human history.

"We hail him, therefore, as one who has served the cause of the higher life amenities through his eminently successful scientific labors. But we also extend to him our grateful acknowledgments of another service, of incalculable significance to the people of our state; his leadership in creating an organization so well calculated to encourage other gifted minds to follow in his footsteps."

Master of Ceremonies:

“Another letter received by your committee is from Mr. H. C. Shetrone, Director of the Ohio State Archeological and Historical Society, who says:

‘Permit me, individually and as a representative of the Ohio Archeological and Historical Society, to add my felicitations.

‘It is a matter of deep regret that I cannot be present in person to voice appreciation of Mr. West’s long service, which now finds permanent record in his monumental publication, “Tobacco, Pipes and Smoking Customs of the American Indians.” I consider this the most significant contribution to American archeology in recent years, and wish not only to compliment Mr. West but also the Milwaukee Public Museum and its officials for the part which they have played in making Mr. West’s researches available to the public.

‘Our officers and Board of Trustees join me in congratulating Mr. West and in wishing for him many additional years of useful service.’

“A telegram received from Dr. Paul H. Nesbit, Curator of the Logan Museum of Beloit, Wisconsin, reads:

‘Last minute conflict prevents my attending meeting tonight in honor of Mr. George West. The Museum staff joins me in sending to Mr. West heartiest congratulations on this honor which he has so long deserved.’

“Another organization which has had from its inception Mr. West’s active interest and support is the Wisconsin Academy of Sciences, Arts and Letters. The President of the Academy, Dr. Rufus M. Bagg, Professor Emeritus of Geology of Lawrence College, will now address you.

“Professor Bagg.”

Professor Rufus Mather Bagg:

“It is highly fitting that men of scientific distinction and of philanthropic character should receive recognition of their value to the educational world and to the public at large while they are still in active service. It is because of these most valuable cultural and scientific services to the State of Wisconsin that we are gathered this evening to pay tribute to Mr. George A. West, a founder of The Wisconsin Archeological Society, an officer in the Milwaukee Public

Museum, and a man long devoted to public service for the city of Milwaukee.

"As President of the Wisconsin Academy of Sciences I am delighted to be present on this occasion and to add my approval of such memorial program and to personally thank Mr. West for his long and efficient service to the State and the city and especially to the several scientific associations with which he is connected.

"My acquaintance with Mr. West came some years ago when he attended the annual convention of the Academy which was held at Lawrence College and where he read an important paper on Alaska Indian-Esquimo. For many years he has been a member of the Wisconsin Academy of Sciences, Arts and Letters.

"Mr. West's contributions to archeological literature are both valuable and interesting. Many of his articles appear in the Year Book of the Public Museum of Milwaukee. Among these are the Cave Men of Europe, and Mysterious Prehistoric Monuments of Brittany, but time does not permit enumeration of what he has done for science in print and we leave this for description by members of The Wisconsin Archeological Society.

"In connection with the Academy of Sciences, Arts and Letters, we feel indebted to Mr. West for his instrumentality in the founding of our organization.

"Prior to the founding of the Academy in February, 1870, Dr. J. P. Hoy, of Racine, was instrumental in planning an Academy of Science and George A. West was one of its members. While this organization did not survive it unquestionably led to the permanent establishment of the present Academy which has recently celebrated its 64th anniversary held at Lawrence College in the spring of 1934.

"May I digress a moment to call your attention to the importance of the work of the Academy of Sciences and quote briefly from my address before the Academy in which the history and work of the associations are described.

"Founded through a State convention on February 16, 1870, and represented by 93 eminent men, the Academy of Sciences had a membership of 45 scientists. The society was incorporated under the title:

“Wisconsin Academy of Sciences, Arts and Letters. The objects under Section 2 of the Constitution read as follows:

“The general objects of the Academy shall be to encourage investigation and disseminate correct views of the various departments of Science, Literature, and the Arts. Among specific objects of the Academy shall be embraced the following:

“1. Researches and investigations in various departments of material, ethical, ethnological, and Social Sciences.

“2. A progressive and thorough scientific survey of the State, with a view of determining its mineral, agricultural, and other resources.

“3. The advancement of the useful arts, through the application of science, and by encouragement of original invention.

“4. The encouragement of fine arts, by means of prizes and honors awarded to artists for original work of superior merit.

“5. Formation of Scientific, Economical, and Art Museums.

“6. The encouragement of philological and historical research, collection of historic records, and formation of a general library.

“7. Diffusion of knowledge through publication of original contributions to science, literature, and the arts.’

“The remarkable growth of Section Five (museum exhibits) under the able management and skill of Dr. S. A. Barrett and his predecessors accounts for the expansion and phenomenal exhibits on display in your city museum. If this museum is among the first ten within the entire United States it is due to the management and skill of those in charge and to such men as Mr. George A. West, who has for some years been President of its Board of Trustees.

“Since the founding of the Academy, 22 scientists have served as President and 14 others have acted as its Secretary and Treasurer. What has happened since this scientific organization was founded in 1870?

“To the end of 1933 seven hundred twenty separate papers and reports have been published and printed in the Transactions of the Academy which is issued annually. The earliest was a Bulletin in 1870 and followed by Transactions to Volume 28 in 1933. Since the Society has attempted to cover three widely divergent fields, it is interesting to note how many of these 720 articles deal with definite science fields and how many relate to art and literature. The number is significant but does not tell the whole story, for foreign reports and fields not confined to either arts or to literature have appeared. Many treat of Archeology in which Mr. West is so vitally interested. During the life of the Society covering 64 years, fifty papers deal with Botany, 29 were in pure science, 41 were in Geology, but the largest number were in zoological fields and it overlaps such as biochemistry, plant pathology, limnology, and ethnology. Some important papers treat of the American Indian, others cover historic, linguistic, and literature fields. Thus today nearly all fields of scientific endeavor find a place in the Transactions.

“It is my desire that in future the material appearing through the pages of the Transactions be more and more limited to papers that treat of our State resources and her interests and to pay less attention to those subjects outside the State. Each of our State organizations has and is contributing important material for the educational welfare of our citizens and these efforts must be not only sustained but increased. They will continue if we can have with us men of the culture and ability of Mr. George A. West and it is to him that we pay tribute this evening.”

Master of Ceremonies:

“From a sister institution which is not represented in person here tonight we have the following word, written by Mr. Willoughby M. Babcock, State Archeologist of Minnesota and Director of the Museum of the Minnesota Historical Society.

‘It is splendid that these organizations are thus uniting in public recognition of Mr. West’s many services to the community and to the cause of scientific research over a long period of years. His mono-

graphs on the Isle Royale copper workings and tobacco and smoking customs of the Indians are both very useful contributions to the reference library of any museum of history and ethnology.

'I have always enjoyed my personal contacts with Mr. West very much indeed, although they have come at all too irregular intervals over a period of years.

'In the name of the Minnesota Historical Society, as well as for myself personally, I take pleasure in extending our greetings and best wishes to Mr. West upon this occasion.'

"Also from Professor Wm. S. Webb, of the University of Kentucky, we receive the following message:

'It would be a great pleasure to attend the meeting and to aid in honoring Mr. West, whose work is so deserving of praise. Duties here at the University, however, will make it impossible for me to attend the meeting.'

"Dr. Carl E. Guthe, Director of the Museum of Anthropology of the University of Michigan, writes:

'Please extend to Mr. West my congratulations upon the unusual degree of success which has been his in approximating the goals toward which he has striven throughout his lifetime. I also send my congratulations to the several societies and their members in Wisconsin who have had throughout these years the good fortune of profiting by his leadership in the several fields of interest they represent.

'I send greetings to Mr. West and to those who have gathered to honor him.'

"Nowhere has Mr. West's devotion to public service been more evidenced and nowhere has his influence been more potent than in the Milwaukee Public Museum. On behalf of the Board of Trustees of that institution, Mr. Milton C. Potter, a member of the Board and Superintendent of Schools of the city of Milwaukee, will address us.

"Mr. Potter."

Mr. Milton C. Potter:

"I am here tonight representing the controlling Board of the institution in whose assembly hall you are now gathered. I find myself appearing on this platform, after the three preceding scholarly addresses, with certain trepidation. My heart is so full of feeling for our guest of honor

that it is hard to make one's thoughts track when the heart is bursting with affection, a sentiment which every member of the Museum's Board of Trustees entertains for its president. We revere him so much that we fear to say we love him, but we love him so much that it abates our fear. The Museum Board of Trustees has gone "West, young man." Gone West, old man. We always go West. I came to the city a quarter of a century ago, thinking I was going east, only to find that everything in this building and other public services were permanently saturated with the personality of our guest of honor this evening, and I found that he had already been President of the Board three years. He has been a member of this Board continuously for twenty-eight years and we have kept him in the President's chair sixteen years out of those twenty-eight. He would have been President twenty-eight years but for an excessive modesty. But for this reason we would have had him for the continuous, permanent President of this institution. You know, whenever I am stuck, I go to him on almost everything.

"I want to recount to you an incident which shows the thoroughness and painstaking care with which Mr. West does everything he undertakes. Years ago, when he took up the intensive study of pipes, he found that he needed to make sketches and even careful scale drawings. He did not know how to draw, and he could not take a trained artist with him everywhere he went, so he stopped right there and took a thorough course in drawing. He mastered the technique of drawing and all of those marvelous illustrations which you see in his publications are the drawings of the artist, George West. He would not recognize himself, called an artist, but I am willing to recognize him as such. If I want information on South America, on Normandy, on the orient, anywhere, everywhere; the answer is George West was there, whatever the question may be.

"The Museum Board feels that the development of the museum is largely due to Mr. West. From the beginning, when this institution started in the German English Academy, way back in the dawn of Milwaukee history, later developing into a little museum, and now covering 100,000 feet of floor space and ten times as many specimens displayed; throughout its entire history George A. West has been the

engine which has made the wheels go round, and has helped develop this most marvelous institution until it is fifth in size among the museums of science and in the field of anthropology. More important still is the fact that under Mr. West's presidency the museum has grown in popularity, until it now serves annually two and a half million people. We have the testimony of visitors from all parts of the earth as to its merit and the Museum's Board of Trustees joins with these sister organizations and with you here assembled in doing honor to this modest gentleman and distinguished scholar, George A. West."

Master of Ceremonies:

"In the entire field of science and especially of anthropology, it would be difficult to find one more discerning and whose appraisal is more to be credited than Mr. George G. Heye, founder and Director of the Museum of the American Indian, Heye Foundation, New York City. Mr. Heye writes:

'Unfortunately it will be impossible for me to accept this flattering invitation as I have to be in New York on that day. Therefore, I am asking you to extend to the Archeological Society my appreciation of the honor done me and my great regret at my inability to be present. I particularly desire to be present to pay tribute in any way possible to the wonderful work accomplished by Mr. George A. West.

'Mr. West's latest publication of the pipe bulletin is to my mind one of the outstanding books on American Indian customs and objects that have ever been published. It reflects an enormous amount of work, which I can but marvel at. I believe it will forever remain the basic work on tobacco pipes and smoking customs of the American Indians. Not alone does its value depend on the text, but also upon the beautiful illustrations, many of which I know are the result of the high artistic sense and the finest technique in photography as shown by Dr. Barrett.

'Will you please express to Mr. West my sincere wishes for many more years of health and happiness, during which I know he will add greatly to the science we all love.'

"From Professor Charles R. Keyes, Director of the Archeological Survey of the State of Iowa, we receive the following:

'I feel a strong urge indeed to help in some way to do honor to Mr. George A. West for his life of unusual service to his fellow men,

especially in the way of contribution to and encouragement of scholarly research.

'For years before I met Mr. West, I drew inspiration from some of his early papers, such as "Authorship of Wisconsin Antiquities" and "The Aboriginal Pipes of Wisconsin," their evident thoroughness and sincerity bringing me back to them again and again. Personal acquaintance later deepened the first impressions and increased my appreciation of a sterling scholar and character. It seems quite natural that his qualities should have produced this year a work of grand proportion and excellence.

'Kindly pass to Mr. West my best wishes and my keen regret at not being able to deliver them in person.'

"Since its inception, a quarter of a century ago, Mr. West has been a member of the Board of Trustees of the Milwaukee Auditorium. On behalf of that body we will hear from Mr. William George Bruce, a member of that Board and Secretary of the Milwaukee Harbor Commission.

"Mr. Bruce."

Mr. William George Bruce:

"The occasion which brings us together tonight lends itself to some thoughts on the worth and value of citizenship. The prime purpose here is not only to pay tribute to one man's service, but also to draw such lessons and conclusions which that service may suggest.

"In the accomplishment of the world's work each is assigned to a given part. The manner in which he performs his task affords a measurement of his value. In the last analyses it demonstrates how men may serve mankind and the compensation they may receive in return. In brief, human beings may be estimated by what they give and take.

"The highest type of citizenship is unquestionably that which renders a useful service in an unselfish manner. There are those among us who, because they are specially gifted, or who, by virtue of opportunity, are in a position to accomplish things which others could not accomplish with equal facility. There are traits of heart and mind which are rare and exceptional. But to apply such gifts effectively involves not only an appreciation and understanding, but a self-sacrificing approach in the direction of accomplishment.

“By virtue of his office as President of the Public Museum Board, Mr. George A. West has also been identified for a number of years in the capacity of a Director with the Milwaukee Auditorium Governing Board. It has been my privilege to serve with him on the latter body for the past twenty-five years and thus enabled me to become associated with Mr. West and learn something of his qualities as a man, a citizen, and a public servant.

“In the deliberations engaged in by Mr. West, he was always thoughtful, circumspect, and dependable. He applied his vast knowledge and experience with men and affairs conscientiously to every project that came under his attention. In every instance, his discussions were to the point, impressing his associates with his sincerity of purpose and a mastery of the question in hand. He inspired confidence in his motives and his conclusions. His clearness of mind and his keen judgment were always evident and unquestioned. But his labors here were somewhat routine in character and gave little evidence of his true strength of mind and his constructive ability.

“There came, however, a time when I secured a glimpse of the depth and breadth of the man. It was when I learned something of his labors in the field of archaeology that I began to secure a new estimate and measurement of the service he was engaged in. It is here where he rose to magnificent heights, demonstrating his tenacious fidelity to an objective, and a splendid patience and application in fulfilling laborious tasks he had set for himself.

“His labors in the archaeological field stamp him as a character of exceptional vitality, beneficence, and value. They embody the finer qualities of motive and action, and that self-sacrifice and pertinacity which note that manhood which excels in unselfish and useful service.

“The life's work of George A. West exemplifies that spirit which is at once generous, broad, and catholic. It notes a vision which looks far into the future by delving deeply into the past. It affords glimpses of the races of a former day, in order that present and future generations may know something of their activities, their customs, habits and ways of life.

"When the great Arctic explorer, Fritjof Nansen, once was asked what benefits would accrue to mankind by discovering the expanse of ice and snow known as the North Pole, he made a significant response. No one, he replied, will be benefited in a material sense by the discovery. But mankind will be enriched by greater knowledge about the globe upon which we live. That knowledge adds to the confidence and dignity of man. An understanding of the mysteries of nature makes for a more complete, self-reliant, efficient manhood. A knowledge of the races that have preceded us necessarily enriches the human mind and leads to a finer appreciation and understanding of the things which attend modern life.

"The research labors performed by Mr. West possess permanent value. No man has made a finer cultural contribution to his day and his time than he. His achievements constitute a distinct treasure of human knowledge which is exceptional, outstanding, and permanent. They will stand as a lasting monument to the man. The real compensation, however, which must come to Mr. West will be found in the consciousness that he performed his share of the world's work, added something to the treasures of human knowledge, and thus gave his mite to the sum of human happiness.

"In thus expressing our appreciation of a great task well performed, we also bespeak for him a future which shall be blessed with physical health and mental and spiritual well-being. It shall be our hope and our prayer that he may round out many more years of active service among us and continue in a career which has been so rich in precept, example and beneficent service."

Master of Ceremonies:

"Again to quote from one of the numerous letters received, this one from Dr. Frank C. Baker, Director of the Museum of Natural History of the University of Illinois:

"I wish to express my high appreciation of the work of Mr. West in his research during these many years in the interest of archeological knowledge in Wisconsin and elsewhere, and to also express the hope that many years may yet be vouchsafed him to carry on these valuable studies.

'I deeply regret my inability to personally express my high esteem for Mr. West and his work.'

"Also from Dr. Paul B. Jenkins:

'Regretting deeply my inability to be present at next Monday evening's meeting in honor of our beloved and honored Mr. George A. West, may I present through yourself an all-too-brief mention of one friend and admirer's feeling toward him?

'All Wisconsin—indeed, all devotees of American History—are in his debt for his original founding of The Wisconsin Archeological Society. When we think of what that Society has accomplished for the investigation, dissemination and preservation of our knowledge of primitive life in the area of our State—to say nothing of the Society's stimulation of similar work in other States—and when we reflect that all this has arisen from his original conception of the possibilities of such an association, one wonders whether the record of scientific pursuit in Wisconsin is as indebted to any other living man as it assuredly is to him. His name, high on the honor-roll of Wisconsin's benefactors, will last as long as the fair, far future of the State endures.

'To myself, it is one of the greatest privileges of nearly thirty years of residence in Wisconsin that I have had the privilege of knowing Mr. West throughout that time. How many has he both thrilled with his own life-story, and inspired to make their own days contribute to the expansion of knowledge on the part of their fellow-men! Generosity itself in his bestowal of his accumulated treasures to the public's possession, much of his encyclopaedic knowledge is now happily preserved in print to accompany his gifts. His ideals, motives and spirit have inspired more minds of his fellow-citizens, particularly among those composing our future generations, than he can ever know.'

"The following telegram is received from the staff of the Oshkosh Public Museum:

'The staff of the Oshkosh Public Museum extends its heartiest congratulations to you for your scientific researches. The science of archeology especially has been enriched by your labors. The members of the Oshkosh Public Museum staff regret that they cannot be present to honor you this evening.'

"Perhaps no single group is in closer touch with Mr. West than is the staff of the Milwaukee Public Museum. Certainly no other group has had better opportunity to know him both officially and unofficially than the heads of the several departments of this institution. Their spokesman tonight is Mr. W. C. McKern, Curator of Anthropology.

"Mr. McKern."

Mr. W. C. McKern:

“Throughout his many years of service to the museum, the staff has grown to know Mr. West not merely as a sympathetic trustee, but as a vital figure very much in the foreground of the institution’s interests and activities. Sympathy can be a very passive factor; true interest demands action, and that Mr. West’s interests have been real is demonstrated by the time, effort and money which he has devoted to the progressive welfare of the museum.

“We have seen this interest manifested in three primary channels of service: (1)—that of the executive, (2)—that of the research student of science, and (3)—that of the material benefactor.

“Regarding Mr. West’s executive status, there is no member of the museum staff that does not appreciate to the fullest extent the vigorous and intelligent backing that his department has received, and the technical understanding and personal encouragement which he has come to expect, with a sense of confidence and gratitude, from the President of the Board of Trustees. Naturally, this feeling has led to renewed efforts on the part of the staff to so direct its conduct as to fully justify this loyal support.

“Mr. West’s interest in science has been marked by intelligent application and extraordinarily vigorous activity. He is the type of man who travels through life with his eyes wide open, and a will to understand that which he sees. Not content to rest with sponsoring some other student’s investigations, he has again and again entered the field as an energetic participant. In this work he has shown a versatility of interests, covering a number of sciences, more particularly ethnology, archeology and geology. As early as 1879 he was collaborating with Dr. P. R. Hoy in work which resulted in a series of publications on archeological investigation in Wisconsin.

“Permit me to cite a few major instances of these activities. Mr. West participated in the museum’s Grand Canyon expedition in 1923, the Isle Royale expedition of 1924, the Rainbow Bridge and Navajo Canyon expedition of 1925, the McDonald-Massee Isle Royale expedition, of which he was the scientific head, in 1928, the Great Basin and Southwest

expedition in 1930, the Yellowstone and Teton National Park expedition in 1931, and the Dakota Badlands Geological expedition in 1932. Mr. West joined these expeditions at no little expense to himself, and whereas it might be expected that he would lend his moral support to the work in hand, actually he applied himself as a full-time laborer. To cite a single example, he wielded a heavy hammer in the fossil beds of South Dakota, in a grilling, shadeless heat that one who has not been there in midsummer can hardly conceive, and often continued work for hours after paid workers had put away their tools for the day.

“Similarly, Mr. West has contributed his full support, and repeatedly, his personal assistance, to a great variety of museum archeological and other scientific projects in Wisconsin and adjacent fields. Furthermore, his privately, often exhaustively, conducted research in such subjects as primitive copper mining at Isle Royale, aboriginal copper artifacts in America and aboriginal pipes and smoking customs in America have added greatly to the sum of information available to students, and to the scientific prestige of the museum.

“Mr. West’s interests have carried him far over the surface of the globe, from Alaska to tropical America, from the fjords of Norway to the pyramids of Egypt, to the far orient, and wherever he has sojourned, he has carried with him his keen interest in man and nature, and the museum man’s appreciation for those material evidences of cultural man and natural phenomena which, in a museum, we call specimens. Time, effort and money were freely expended in the collecting of a great number of these materials, now treasured among the museum’s choicest collections. To Mr. West, as a material benefactor, the museum is indebted for a list of specimens too long to enumerate and enriching every scientific department in the institution. Of outstanding importance are such major contributions as: the famous collection of pipes and smoking appurtenances, the most complete collection of its kind in the country; a collection of Eskimo labrets and other items of great rarity and value; a collection of oriental jade; and a collection of petrified woods from the Yellowstone, including rare leaf specimens.

"More than one member of the staff treasures in his personal library valuable books that owe their presence there to Mr. West's understanding and generosity.

"Members of the museum staff have grown to respect and love Mr. West probably more for the warm personal interest in their efforts which he exhibits than for any other reason. He is a constant visitor to one or another of the various departments, and has established a familiarity with its plans and problems, and a close intimacy with the members of its staff. The camaraderie and sense of mutual interests resulting from these friendly contacts between the staff and the President of the Board is a phenomenon indeed rarely encountered at other museums.

"In consideration of the wealth of service, co-operation and loyal support which it has gratefully received from him, the foregoing summary of which is of necessity in the brief time allotted to me, wholly inadequate, the museum staff wishes to make use of this opportunity to publicly express its deep, sincere and lasting appreciation of Mr. West, and its cherished hope that his friendly fellowship, constructive criticism and vigorous support shall remain ours for many years to come."

Master of Ceremonies:

"Ladies and Gentlemen: A native son of Wisconsin, born near Raymond, Racine County, January 13, 1859, and early evincing keen interest in various branches of science, we find Mr. West, leading a most active and successful business and professional career, but despite these essential, daily activities, we find him not too busy to maintain his keen interest in educational affairs, an interest which must have at times sorely taxed his time, but one which happily was ever increasing with the passage of the years. It is these intellectual activities that are of special interest to us tonight.

"We find in Mr. West one of the most illustrious examples of unselfish devotion to public service. Unobtrusive and retiring, never seeking public office or acclaim, he has always quietly worked in the background for all that is good in the intellectual upbuilding of his community.

“His long connection with the various educational and scientific organizations whose representatives have addressed you here tonight give ample evidence of his abiding interest. No more excellent evidence of Mr. West’s sustained interest in educational matters can be found than that displayed in his devotion to the Milwaukee Public Museum. Not only has Mr. West been a member of the museum’s Board of Trustees and President of the Board for over a quarter of a century, but he has been a true pillar of strength to the institution, ever ready with sound and understanding council on its many problems requiring for solution, scientific and technical knowledge. Never has a question proven too great or too small to command his earnest and careful attention, and his long years of experience, and his extensive world travels have given him an insight into all phases of the work which has made his council of the utmost value.

“Most notable material additions to the collections and exhibits of several of the museums of our state have come directly through Mr. West’s interest and efforts. Important expeditions and painstaking research projects have been the result of Mr. West’s wise council. Highly significant publications have resulted from Mr. West’s own personal efforts, despite his very busy business and professional career.

“These are among the tangible results to which we can point directly. There has, however, been perhaps an even more important outcome of this long and active life. Throughout, Mr. West has, by precept and example, always upheld the finest spirit of scientific research and the very essential principles of co-operation and personal helpfulness in all his relations with his associates.

“It is certainly most fitting that we assemble at this time to do honor as a testimonial to a man who has done so much for his state, for his community and for the several organizations here represented.

“I have already read to you a few of the many communications received from friends who, unfortunately, could not be present to personally testify to their esteem for Mr. West.

"I am especially requested by one who finds it impossible to be here tonight, to express his highest personal esteem and to present to Mr. West a tangible token of his regard in the form of an object which for twenty-seven years Mr. West has regarded with the utmost interest. Were this the product of the goldsmith's art it could be easily achieved, but to one imbued, as are you, Mr. West, with the true spirit of the archeologist, I know that this little token will mean more than the richest jewel.

"In the name of our absent friend, Mr. Joseph Ringeisen, it gives me pleasure to present you with this rare form of pipe, a specimen of the finest workmanship of some aboriginal artisan of Wisconsin.



Pipe Presented by Jos. Ringeisen, Jr.

“The note accompanying this gift reads as follows:

‘Just a little token to show my appreciation for all you have done for The Wisconsin Archeological Society and archeology in general. I am very sorry I could not be present.’

“And now, ladies and gentlemen, I take pleasure in presenting to you Dr. Kastner, President of The Wisconsin Archeological Society.”

Dr. A. L. Kastner:

“I would like to take this opportunity of publicly thanking our distinguished guests, the members of the museum staff and others, for their very splendid work which has made this meeting such a success. We appreciate this and I doubt whether any of you conceive the amount of work it has taken to bring this all about. Dr. Herbert W. Kuhm was head of the program committee and you can see how well he has done his work. The part that Dr. Barrett has played in this is a remarkable one. He is the one who guides and helps us in these things and I want to thank him publicly at this time.

“Mr. West, The Archeological Society of Wisconsin has had Mr. Ray Van Handel of Sheboygan execute this testimonial scroll. It is done by means of a reed pen. The illumination, of course, has been done by brush, but this reed pen is the instrument that the ancient scribes used in the production of the old manuscripts. The scroll is wonderfully illuminated and decorated. The portrayal is, of course, archeological. The symbolism and beauty of the American Indian’s art have been employed. We have the thunderbird, arrowhead, and designs employed in beadwork and porcupine quill work. We have the seal of the Society in this corner and it is all, in my opinion, a work of art. If you will permit me I will read what Mr. Van Handel, under the direction of the Society, has inscribed:

“Whereas Mr. George A. West, throughout a long and active life, has given most generously of his time and energies to various forms of public service in the State of Wisconsin and in the City of Milwaukee, and



HEREAS Mr. George A. West, throughout a long and active life, has given most generously of his time and energies to various forms of public service in the State of Wisconsin and in the City of Milwaukee, and

WHEREAS he has throughout been a most earnest devotee to various branches of science, particularly to Archeology, and upon every occasion, has not only fostered and advanced the interests of learning, but has also by precept and example encouraged those with whom he came into contact in their search after knowledge, and

WHEREAS, despite a very full professional and business career, he has found time to carry on most thorough and painstaking studies which have resulted in the publication of various important monographs, and

WHEREAS, through his efforts there was, in 1903, founded in Wisconsin, as a pioneer in its field, one of the most active archeological organizations in America, be it therefore

RESOLVED that, as a token of its highest personal esteem, in appreciation of the valuable public services rendered, in acknowledgment of the worth of the researches carried on and of the resultant publications, and particularly as an evidence of its gratitude for his efforts in the advancement of this important branch of science, THE WISCONSIN ARCHEOLOGICAL SOCIETY does hereby record its deep indebtedness to its founder

MR. GEORGE A. WEST



Nov. 19, 1934

A. L. Kestner
President

Charles E. Brown
Secretary

Scroll Presented to George A. West

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Master of Ceremonies:

“And now, ladies and gentlemen, may I present Mr. West.”

Mr. George A. West:

“Ladies and Gentlemen, Friends:

“You must be my friends or you would not come here tonight, a terrible, stormy night, and I appreciate your coming very much. So many fine things have been said and so many beautiful presents made that I hardly know how to respond. I appreciate this beautiful scroll from the bottom of my heart. It is simply grand, most beautiful, and something that will be hung in my library where I can see it each day of my life. I appreciate it. I thank you very much.

“As to this pipe, it is of a very ancient type, prehistoric and rare. They are generally made of slate and are found in Wisconsin principally, but a few have been found down in Missouri and southern Illinois. I appreciate Mr. Ringeisen’s gift very much because he prized it so highly. Mr. Ringeisen has one of the finest collections of anyone in this country and this is one of his prizes.

“I appreciate all this very much but I am afraid that the honor belongs partly to other people. In the first place, without Dr. Hoy, Charles E. Brown, Dr. Barrett and others, I would not have accomplished what I have. They gave me the inspiration. Mention has been made of my papers in the publications of The Wisconsin Archeological Society. Some twenty or twenty-five years ago I used to consult Dr. Brown and also other members who were living at that time. They helped me very much. In the publications here at the museum I never did anything that was not submitted to them in order to get information from the various departments. The pipe bulletin is the biggest task I ever undertook. Dr. Barrett inspired it. I wrote one for the Archeological Society about 1905 covering the local field. That was considered pretty good, but when I came to write one that covered the western hemisphere it was a much greater task and required a great deal of research work. Dr. Barrett encouraged me. When I had chapter after chapter written I submitted them to him. Then when he went East a year ago last spring,—he was on a lecture tour,—I met him in Washington and he went with me to twelve or thirteen museums, the largest in this country. He made me acquainted with the directors and the heads of the departments of the museums and put me right at home with them, and they were very kind. I spent eight days in one museum alone and the doctor would come there most every day and he would lecture evenings. He took down a large camera. That is why the pictures are uniform. Also hundreds of pipes were sent from all over the country and they were photographed here.

“There is the head of the Department of Geology, Dr. Edwards, who has always helped me out.

“Here is Mr. McKern. I consulted him and others in his department. I would take some of my experiments to them and see what they thought of them.

“Then the Librarian, Mr. Teyen, got me hundreds of books. He sent all over the country for books I had to have.

“There was the late Huron Smith; I consulted him on the botany of tobaccos. He had been interested in this matter for twenty-five years and I quoted him quite frequently. Then Mr. Fuller, our present botanist, assisted me.

“I am highly honored to have Mr. Bruce here this evening and to hear him say what he did. He and Mr. Kletsch have been on that Board for twenty-five years and the success of that Board is due mostly to these two men. They have done wonderful work. Each one has been there to meetings at least 500 times. Mr. Grieb has been a most successful manager. The Auditorium has never been in the red and it is the only auditorium in the country that has not. This has been due to these two men and Mr. Grieb principally. They are right, just, fair and always have been, and I know because I attend most of the meetings.

“I am very proud to have Dr. Schafer here this evening. The State Historical Society is a wonderful institution. I am a life member and have been for a long time, and I would not be without its publications. You all ought to be members and you ought to receive its magazine and its historical reports. They are most valuable. They are doing wonderful work up there, splendid work.

“Mr. Potter, our Superintendent of Schools, has for many years been a most faithful and discerning member of our museum’s Board of Trustees. It is a real pleasure to serve with him in such a position of trust.

“Dr. Kastner makes a splendid President of the Archeological Society. He has taken an interest and done splendid work.

“And Mr. Brown, our Secretary of the Archeological Society, who has done so much for the advancement of the science we all love, is the friend and counsellor of all of us. It is certainly most fitting that he should be the official spokesman of the Archeological Society tonight.

“When I was East, I found that everywhere they knew McKern. McKern has a great reputation in the East, something like Dr. Barrett. Dr. Barrett could have been Secre-

tary of the Smithsonian Institution several years ago. They all speak very highly of McKern, who is an expert in the opening of mounds and on pottery.

“On behalf of Dr. Bagg, I want to say that the best meeting I ever attended of the Wisconsin Academy was up in Appleton. He made all arrangements and we had a splendid time and I am going again. They have a splendid college and a very good museum.

“I get encouragement at home as well as elsewhere. My folks are all collectors. My wife collects teapots and she is also interested in dolls. One of my daughters is interested in art and the other in postage stamps, so we have quite a diversity of interests at home.

“Let me also include a word of gratitude to my many personal friends, members of my chosen profession and others, who have braved the rigors of this terrible storm tonight in order to come here. It certainly is a true test of friendship. And to those absent friends and ones from distant points who have sent letters and telegrams. To you, one and all, let me express my most heart-felt thanks.”

Through this wonderful world, alas
Once and only once we pass.
If records of the past we gather
It will help the coming man,
Then let us do it when we can
And not delay, for it is plain
We shall not come this way again.

Master of Ceremonies:

“Ladies and Gentlemen: There still remains one function to be performed by the master of ceremonies. Wherever we find such exemplary devotion to high principles and public service as we have seen in our honored guest this evening we are pretty sure to discover that he has had the fullest encouragement.

“Mr. West has for fifty-five years been thus encouraged and it is with pleasure that we read on the card attached to this token the following:

“To Mrs. George A. West in tribute to the inspiration you have been to your distinguished husband.’”

The following editorial, commenting on the civic tribute paid to Mr. West, appeared in The Milwaukee Journal on November 21, 1934:

MR. WEST'S CONTRIBUTION

It is proper in a community that there should be such a tribute as that paid to George A. West for his useful service to the cause of archaeology in Wisconsin and in particular to the development of the Milwaukee public museum. For it reminds us all of the intangible values of life that are here in the world, to be had for the seeking. Mr. West may be said to have a hobby of archaeology, but his hobby never seemed to him a thing to lock away, as he acquired knowledge, became an expert. He found something that could be shared with others.

Archaeology, we have a notion, sounds to most people about as “dry” a subject as there could be. Some folks like to go digging in the ruins left by former experimenters on this earth and share their finds with others on the inside, and that is all right. Or we may go farther and say it is good for the world that there are men interested in every sort of research, for they add to human knowledge and, who knows, we may some day use our knowledge.

It's a different picture when you go through the Milwaukee public museum and discover the exhibits there which attract admiration from everyone who comes from elsewhere. There is something for the youngest child and for men and women to whom “archaeology” is only a word. Yet those exhibits are based on archaeology, just as truly as the building is based on stone. And much of the archaeological foundation resulted from Mr. West's idea that his hobby could be shared with his neighbors.

The following communication from Mr. West was received by the Society:

Milwaukee, December 3, 1934.

To The Wisconsin Archaeological Society:

The distinguished honor that you caused to be conferred upon me the evening of November 19th, last, left me in a daze, from which I am just recovering. The audience of prominent people, the setting of beautiful flowers, complimentary remarks by such men and distinguished speakers as Dr. S. A. Barrett, Dr. Charles E. Brown, Dr.

Rufus M. Bagg, William George Bruce, Dr. Joseph Schafer, Milton C. Potter and W. C. McKern, as well as the beautifully illuminated scroll, and the rare aboriginal stone pipe presented, caused me to wonder if it was not a dream after all. Never having attempted listing the results of my endeavors, their assembling, as revealed by those who spoke, was to me not far less than a revelation.

The testimonial scroll presented by you, through President Dr. A. L. Kastner, is truly a work of art that will grace the most important panel in my library, where it can be seen from day to day as a reminder of the many enjoyable associations with those who have helped to make this organization the foremost of its kind in America. Additional pleasure was afforded me in the gift by my friend, Joseph Ringeisen, of one of the most treasured aboriginal pipes of his collection. The colored sketch presented by the famous artist, Bruno Ertz, shows a group of Indians around the camp fire, smoking pipes of peace, the hatchet buried in the ground. Across the towering smoke are the words, "In Honor of Geo. A. West, 1934." The conventional sketch of the artist anticipated what actually occurred.

The conception and execution of the reception in such a marvelous manner can be credited to the exceptional skill and ability of Dr. Herbert W. Kuhm and the other members of the Program Committee.

Words have not been coined that will adequately express my deep appreciation of all that has been done for me by you and those co-operating with you.

Yours truly,

GEO. A. WEST.



The Lapham Medal

MR. WEST AWARDED LAPHAM MEDAL

On March 15, 1926, on the occasion of the celebration of its Silver anniversary, The Wisconsin Archeological Society awarded the Lapham Research medal for the first time in its history.

The first member of the Society to receive this high tribute in recognition of his signal service in the survey, preservation and study of Wisconsin's antiquities was Mr. George A. West, founder of the Society.

Mr. West, on that occasion, delivered an illustrated address on "The History of The Wisconsin Archeological Society."

The obverse of the Lapham Research medal presented to Mr. West bears a relief profile of Dr. Increase A. Lapham, Wisconsin's first noted archeologist. Around the relief is the inscription, "Lapham Medal, Wisconsin Archeological Society," surrounded by a representation of a string of wampum.

The reverse of the medal bears two symbolic figures. Above is a representation of the thunderbird, typifying the upper world spirits, the effigy mounds, in which the state is so rich, and is a most fitting symbol of the archeological activities of the Society. Below is a double panther motif, typifying the underworld deities. Between these two symbolic figures and within another encircling string of wampum is the inscription, "Awarded to Mr. George A. West for distinguished service in anthropological research."

LIST OF PAPERS FROM THE PEN OF MR. GEORGE A. WEST

Wisconsin Natural History Society, Bulletin, New Series

Vol. I, No. 3, pp. 157-159, 1900; The American Crocodile.

Wisconsin Archeologist

Vol. 3, No. 1, pp. 6-42, 7 figs., 4 maps, 1903; Summary of the Archeology of Racine County.

Vol. 4, Nos. 3 and 4, pp. 41-171, 16 plates, 204 figures, 1 map, 1905; The Aboriginal Pipes of Wisconsin.

Vol. 6, No. 4, pp. 169-256, 1 frontispiece, 11 plates, 1907; The Indian Authorship of Wisconsin Antiquities.

Vol. 7, No. 1, pp. 34-35, 1 plate, 1908; Platform Pipes from a Mound in Vernon County.

Vol. 7, No. 3, pp. 131-133, 1908; Pebble Net-Weights.

Vol. 8, No. 2, pp. 37-64, 1 plate, 1909; Chipped Flint Perforators of Wisconsin.

Vol. 9, No. 2, pp. 31-34, 1910; Pipestone Quarries in Barron County.

Vol. 10, No. 1, pp. 5-64, 1 frontispiece, 3 plates, 1911; Uses of Tobacco and the Calumet by Wisconsin Indians.

Wisconsin Archeologist, New Series

Vol. 7, No. 1, pp. 7-44, 1 frontispiece, 6 plates, 1 figure, 1927; The Antiquities of Egypt.

Vol. 8, No. 2, pp. 51-61, 1 frontispiece, 3 plates, 1929; The Story of Aztalan.

Vol. 10, No. 3, pp. 89-90, 1 plate, 1931; Superimposed Aboriginal Implement.

Vol. 11, No. 3, pp. 77-81, 1 frontispiece, 1932; A Distinguished Member of The Wisconsin Archeological Society, Dr. George Lucius Collie.

Vol. 12, No. 2, pp. 31-33, 1 plate, 1933; The Greater Copper Pike.

Milwaukee Public Museum, Bulletin

Vol. 10, No. 1, pp. 1-184, 30 plates, 12 figures, 2 maps, 1929; Aborigines of the Lake Superior Region. Report of the McDonald-Massee Isle Royale Expedition, 1928.

Vol. 10, No. 4, pp. 375-400, 3 plates, 1932; Exceptional Prehistoric Copper Implements.

Vol. 17 (Parts 1 and 2), 994 pp., 257 plates, 17 figures, 19 maps; Tobacco, Pipes and Smoking Customs of the American Indians.

Milwaukee Public Museum, Yearbook

- Vol. II, pp. 134-156, 25 figures, 1922; Stonehenge and the Mounds of Salisbury.
- Vol. III, pp. 74-97, 24 figures, 1923; Cliff Dwellings and Pueblos in the Grand Canyon, Arizona.
- Vol. V, pp. 7-39, 59 figures, 1 map, 1925; Explorations in Navajo Canyon, Arizona.
- Vol. VII, pp. 7-10, 1927; Vesuvius the Demon.
- Vol. IX, pp. 175-203, 18 figures, 1929; Cave Men of Europe.
- Vol. IX, pp. 203-215, 8 figures, 1 map, 1929; Mysterious Prehistoric Monuments of Brittany.
- Vol. X, pp. 27-44, 12 figures, 1930; A Visit to Mesa Verde.
- Vol. X, pp. 44-48, 4 figures, 1930; The Lost City of Nevada.
- Vol. X, pp. 48-63, 9 figures, 2 maps, 1930; A Visit to Gypsum Cave, Nevada.





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MILWAUKEE

Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to hlm. Dues should be sent to G. M. Thorne, Treasurer, 1631 N. 52nd Street, Milwaukee, Wisconsin.

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THE LAPHAM MEDAL
REVERSE

The Wisconsin Archeologist

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NO. 4

AWARDING THE LAPHAM MEDAL

Charles E. Brown

The Lapham Medal, founded by The Wisconsin Archeological Society in 1926 in commemoration of the archeological investigations of Wisconsin's honored pioneer archeologist, Dr. Increase Allen Lapham, has been struck from time to time and awarded to members of the state society and to others "for distinguished service in archeological research."

The first group of members to receive the medal, in 1926, were the Messrs. George A. West, Milwaukee; Charles E. Brown, Madison; Dr. George L. Collie, Beloit; Dr. S. A. Barrett, Milwaukee; Harry E. Cole, Baraboo; John P. Schumacher, Green Bay; George R. Fox, Three Oaks, Michigan; Dr. Alphonse Gerend, Milladore, and Halvor L. Skavlem, Janesville. All were men who had devoted many years to archeological research and investigation in the state and contributed some or many papers and monographs to early issues of *The Wisconsin Archeologist*. In 1928, Huron H. Smith, widely known for his work on the ethno-botany of the Wisconsin Indians, was honored by receiving the medal. In 1930, at a Milwaukee meeting of the Central Section, A. A. A., the medal was conferred on Dr. Carl E. Guthe, chairman of the Committee on State Archeological Surveys, National Research Council, Ann Arbor, Michigan; to Dr. Ralph Linton, Field Museum of Natural History, Chicago, and to W. C. McKern and Joseph Ringeisen, Jr., Milwaukee. Both of the latter had been particularly active in advancing the interests of the Society.

At the annual meeting of the Society, held on Monday evening, March 18, 1935, the Lapham Medal was again awarded by the Society to a small group of its members.

These were Dr. Louise Phelps Kellogg, widely-known historian, and the Messrs. Charles G. Schoewe, Town L. Miller, Milwaukee, and Arthur P. Kannenberg, Oshkosh. Mr. George A. West made the awards for the Society, giving a brief account of the services to Wisconsin archeology of each recipient.

A cut of the Lapham Medal appears as the frontispiece of the January, 1935, issue of *The Wisconsin Archeologist*. The obverse of the medal bears a bust of Dr. Increase A. Lapham, facing to the right, and the legend, "LAPHAM MEDAL — Increase A. Lapham — 1836-1878 — Wisconsin Archeological Society." The reverse bears a figure of the Indian thunderbird, below this the words "Awarded to _____ for distinguished service in archeological research" and a blank space for the engraving of the date of its awarding. Below this are two figures of the Indian horned panther or water spirit, facing each other. The figures and legend on this face of the medal are encircled by a string of wampum. As is appropriate, the medal is struck in copper.

The special committee in charge of the awarding of the Lapham Medal consists of Dr. S. A. Barrett, chairman, Milo C. Richter, C. G. Schoewe and George A. West. The President and Secretary of the Society are members by virtue of their offices. The medal has become a highly prized recognition of archeological service. An illustration of the reverse face of the Lapham Medal appears as the frontispiece of this issue of *The Wisconsin Archeologist*.

DEDICATING THE WAPUKA SITE

Charles G. Schoewe

This is a narrative of a modern dedication of an ancient village site of the Sun Fish clan of the Mascouten, or Prairie Potawatomi. It was dedicated to Wapuka, a Mascouten.

Wapuka, or "Watching of the Bald Eagle," was a member of the Wabash band of the Mascouten. He was a Carlisle Indian school graduate, and was said to be conversant in seventeen Indian dialects, mainly Algonkian and Cegika Siouan, with a smattering of Ioway, Oto and Winnebago.

Although a Mascouten, born in Kansas, Wapuka lived with the Kickapoo near McLoud, Oklahoma. He was always religiously inclined, and joined every society open to him, with the exception of the Medicine lodge. He became converted to an orthodox faith of the white man, but later reverted to the older tribal beliefs of his forefathers and joined the Dream Dance. This, in turn, he discarded for the Peyote cult, of which he became a leader.

He was expert in the fashioning of moccasins and other Indian garments, and proficient in working beads and silk-ribbon applique. Like all members of the Peyote cult, he wore his hair in two long braids interwoven with scarlet ribbons. His habitual footwear was moccasins.

Wapuka acted as interpreter for M. R. Harrington, of the Museum of the American Indian, Heye foundation, of New York City. He also aided Alanson B. Skinner when Mr. Skinner served as curator of anthropology of the Milwaukee Public museum.

Wapuka's knowledge of tribal rituals proved of great value to both investigators. He served as interpreter for Mr. Skinner among the Oklahoma Kickapoo and the Kansas Potawatomi in 1923, and completed the season by a visit in Milwaukee, where he supplied the major portion of the information recorded by Mr. Skinner in his Milwaukee Public museum bulletin, "The Mascoutens, or Prairie Potawatomi."

While Wapuka was in Milwaukee aiding Mr. Skinner, I came to know him, and one day told him of the Muskego marsh region, where at one time his forefathers, the Mascoutens, had dwelt. This interested Wapuka immensely and he asked to be shown this region of camp and village sites and mounds of his people. I showed him the hundreds of Indian artifacts in my collection which I had collected from the Muskego marsh region, and this intrigued him the more.

I told him that I had made offerings of tobacco at the Muskego mounds to the Indian deities, pledging that as long as the rivers flow and the grass grows, I would strive to preserve these mounds of his ancestors.

"Spemi-ka-naw-bat," said Wapuka to me, using the Indian name which he had previously given me in a naming ceremony, "take me to this place so that I also can make an offering, smoke the pipe and dream of my people. Truly they were a great people, and their men were braves."

So one day in the month when the suckers go up the river to spawn, we left for the Muskego site where at one time had dwelt the Sunfish clan of the Potawatomi.

The site was of great interest to me as I had found many fine arrow points, celts, grooved axes, drills and potsherds there.

Arrived there, Wapuka made his tobacco offering, and uttered a prayer in the Potawatomi language.

Then holding a red catlinite pipe, which Mr. Skinner lighted, I informed Wapuka that we were to honor him by naming this village site after him. We used the ancient pipe ceremony. I puffed at the pipe, and turning to the four cardinal points, and zenith and nadir, wafted smoke in each direction, and sprinkled tobacco on the ground, saying: "Let this site henceforth be known as the Wapuka site."

The old Indian sat silently looking over the site, and dreaming of the bygone days when his people had fished these lakes and streams and had hunted in primeval forests. He then stood erect and sternly commenced an oration in his native tongue. After he made a tobacco offering and had smoked the pipe, we left, as the sun was low on the horizon.

When we had gone some little distance, Wapuka turned around and gave the site and mounds, where at one time

his forefathers had dwelt, a parting look. It was his last view of the site, for he never returned. I learned later from his people that he died at McCloud, Oklahoma, on March 8, 1924.

Wapuka is no more, but the site of this ancient village remains as a memorial to him and his people.

THE WAY TO GET THE MOST OUT OF ARCHEOLOGY

George A. West

In order to get the most out of archeology and ethnology, it is best to adopt a reference card system, covering all sorts of information that interests you. About 35 years ago, Charles E. Brown, secretary of the Society, and the writer each started a card system, and we have kept them up ever since. Our cards now run into many thousands, and have been of inestimable value to us and to others who have consulted them.

In my own case I started with records of selected articles that interested me, printed in the following publications: Annual Reports of the Bureau of American Ethnology, the National Museum and the Smithsonian Institute; several government pamphlets received from Washington through local congressmen; the Wisconsin Historical Society reports; the Jesuit Relations; Early Histories of Wisconsin; Lapham's reports; the issues of *The Wisconsin Archeologist*; the bulletins of the Milwaukee Public Museum. Only subjects that interested me were chosen, and references carried to the cards, in alphabetical order, giving the subject, volume and page. If the quotation was short, it was transferred to the cards; if of some length, it was merely referred to.

My advice to all students of American anthropology is to start a card system if you have not already done so. It develops one's interest, and preserves information that might otherwise be forgotten. It is a time saver when one undertakes to prepare a paper or lecture, and well worth the work that it entails.

The Bulletin Did It

It was the information contained in *The Wisconsin Archeologist* that extended membership in the Society beyond the confines of this state, gave this organization its enviable reputation, and brought to it success during the first half of its existence. This information was all that many of its members got out of the Society, but it satisfied them. Many of our workers and prominent members from out of the state have passed away, but others interested in archeology have taken their places. It is up to all members of the state society to assist in keeping up the valuable character of *The Wisconsin Archeologist*. Thus we may interest and assist new crops of students of Wisconsin archeology and induce them to become members and workers in the Wisconsin field.

All of our older bulletins devoted several pages to notes, letters, discussions and queries. Such items were always read and were instructive. This plan should be encouraged and continued. Another plan, followed in the publication of our early bulletins, was the printing of the names and addresses of our members. I am not sure that this would be practical at this time, but formerly it resulted in much correspondence among the members on matters relating to archeology. It caused collectors to become acquainted with each other, and informed them on just who to see in their travels.

We have among our membership many who are capable of devoting themselves to the study of any one of many classes of Indian artifacts that are found in most collections, and of carrying their research work to a most satisfactory culmination, of benefit to themselves and value to the Society. This field of research is not exhausted, by any means. The material to work with is available in the splendid collections found in our museums and private cabinets. At some meeting of the members, this work should again be assigned, to avoid duplication, and a score or more of investigators should be set at work on as many different subjects. If this plan is carried out, with additional workers added from time to time, and the results written and submitted for publication, our bulletin will be supplied with more of the constructive material that its editor desires. At

the present time, and for some time in the past, many of our members have been spectators, leaving the work to a willing few. This is, of course, true of nearly all societies. We can do much better than this, as our past history will show. While our monthly meetings are interesting and necessary, the viewing of specimens and the opportunity to listen to the instructive lectures delivered are privileges denied to our absent members, nor do these programs offer any inducement for new members who live at a distance. In other words, the activity of our Society seems to be less than it originally was, and it is up to us who are active and deeply interested to revive it.

This Society's Original Policy Was to Specialize

Let me enumerate some of the results of this original plan, showing how it worked out:

When this Society was first organized, several of our Wisconsin members arranged to specialize, each selecting for study subject of one class of Indian artifacts. Mr. Henry P. Hamilton of Two Rivers selected native copper implements, and his extensive collection later found its way into the State Historical Museum. His collection became one of the finest in the land. Mr. W. H. Ellsworth selected stone axes and celts. He collected one thousand specimens of these which were later purchased by the Logan Museum at Beloit. Mr. Ellsworth next undertook the collection of knives, arrow and spearpoints, made of Wisconsin quartzite. This unique collection came to the Milwaukee Public Museum. Mr. Joseph Ringeisen specialized in stone ornaments and ceremonial artifacts, which resulted in his now owning one of the finest private collections of its kind. A collection of about one thousand specimens of aboriginal stone drills was made by the author and contributed to the State Historical Museum. The author's collection of pipes, donated to the Milwaukee Public Museum, is another example of what can be accomplished by specializing. Mr. Brown undertook the study of fluted stone axes and Dr. Alphonse Gerend was the first to devote himself to the interest of Wisconsin earthenware. These special collections and studies were the basis of many valuable articles and monographs that appeared in *The Wisconsin Archeologist*.

Important in Making Special Collections

In making a specialized collection or, in fact, a collection of any kind, a description and history of each specimen is absolutely necessary in order to remove one's collection from the realm of simple curios and render it of scientific value. The method followed by the author in acquiring his large collection of stone drills and reamers was found most practical. He suggests that others follow the same plan. A ruled book, of about letter size, was purchased for recording the history of this collection. The first part of the book was used for sketches and the other half for the data. Each specimen obtained was outlined and numbered. Outlines were secured by placing the drill on the paper, and following the outline with a pencil. Later this outline was retraced in India ink. In the reference part of the book the number given the specimen was first inserted. Then followed the dimensions of the specimen, its material, where found, when found, by whom found, whether it was a surface, grave or mound find, and any other facts of interest. Such a book was compiled by me and made a part of the stone perforator collection presented to the State Historical Museum. A more elaborate book was used for a record of my pipe collection. It was of considerable size, loose-leafed, with inserts of drawing paper. The drawings of the pipes were done in detail and numbered. Printed in ink below each drawing was the necessary data. This sketch book was presented to the Milwaukee Public Museum, with the pipes, and not only enabled the making of proper labels, but became a reference book for students and gave to the collection its scientific value. None of the pipe collections that I have examined in the great museums of this country have as complete a system as this. That in use by the Museum of the American Indian, New York City, stands next, in my estimation, having a very complete card system. Other museums used a card or book system, but the data was far from complete. Many interesting specimens examined could not be used in preparing my pipe bulletin because of this lack of specific information.

MENOMINI INDIAN MEDALS

Lorraine C. Alfred

The papers of Dr. James Davie Butler, once a Professor of the University of Wisconsin, and an active member of the Wisconsin Historical Society, and which are preserved in its great manuscript collections, contain many letters of interest to Wisconsin archeologists. In the seventies Dr. Butler was quite actively engaged in corresponding with archeologists, collectors and institutions in this and other states with the particular purpose of obtaining information about the specimens and collections of native copper and stone implements which they then possessed.

In an annual address, "Pre-Historic Wisconsin," delivered by Professor Butler before the State Historical Society, in the Assembly Chamber of the State Capitol, on February 18, 1876, he described the Indian archeological collections in its historical museum, then numbering some nine thousand specimens. Describing these he said, "The Historical Society has had its energies turned into this new channel to a large extent by the researches and accumulations of Mr. F. S. Perkins, of Racine county, now one of its vice-presidents. Before his labors began, antiquities were daily turned up by the plow, or in digging wells, cellars, and railroad cuts. But they were left where they were found or wantonly broken or scattered about as playthings of the nursery. He, first among us, gathered the fragments together by thousands until they filled so many baskets or boxes, that for a month the Historical Society was unable to prepare a place to receive them." He enumerates nearly eight thousand arrow, spear and lance heads, six hundred stone pestles, knives, scrapers, awls and pikes, sixty-five stone axes, and about fifty stone pipes and perforated ornaments. There were also in this collection one hundred and nine copper implements, including spearpoints, knives and axes. This was then the largest collection of these in the United States. These he described. This address was published in the Wisconsin Historical Collections and also as a separate circular. It is illustrated with four fine halftone plates of the native copper implements. Dr. Butler mentions that in 1870 the

Smithsonian Institution had only seven copper implements; the German Society of Natural History, Milwaukee, only fourteen; Dr. Lapham had eleven; Milton College had four; Beloit, one; Lawrence University and the State University had none.

Indian Medals

Among the papers in the Butler gift is one relating to Wisconsin Indian medals. This bears the date 187... It is quoted for the interest and information of Wisconsin archeologists.

"In 1864, on the first day of August, an Indian council was held with the Menomonies at Keshena by Dr. Davis, Indian agent. In compliance with his request, various presents which had been handed down in the tribe and had been bestowed by British functionaries, were brought forward and laid on a table. Among these were several British flags—letters—and twelve medals, all of George III.

"One letter of Sir William Johnson was then exactly one hundred years old—being dated August 1, 1764.

"The twelve medals were taken to Washington by Dr. Davis, and as many more bearing the name of Abraham Lincoln were given in turn to the chiefs.

"One retained by Dr. Davis came from a chief named Ah-wah-shayha, and was said to have been in his tribe before the American Revolution.

"In the United States mint at Philadelphia there is a cabinet of miscellaneous medals. Among these No. 14 is a medal which was worn by Tecumseh when he was killed at the battle of the Thames, October 5, 1813. (Snowden, p. 118.) It is of silver. Its size is No. 48. That is, its diameter is three inches. It bears on the obverse a bust of George the Third, and on the reverse the crest and arms of Great Britain.

* * *

"Wisconsin can show a double of the Tecumseh medal, one identical in size, material, effigy, legend, escutcheon, and origin. It was accepted by a Menomonie chief from a British agent, and worn as a token of his allegiance to Britain. It was discovered with others of a similar character by a Wis-

consin Indian agent. During the Rebellion, orders came from Washington to that agent to make search for foreign medals—which might be viewed by Indians as obliging them to take up the hatchet in aid of Canada—if England should take sides with the South. Our government was careful to furnish its agents with American medals in place of those from abroad, which it required the Indians to surrender.”

One of these Abraham Lincoln medals is in the State Historical Museum.

“THERE IS NO GOOD INDIAN BUT A DEAD INDIAN”

Wilton E. Erdman

In documents, letters, and personal conversation with old settlers, one often encounters the saying that “there is no good Indian but a dead Indian.” This quotation brings forth a malice that was not in all cases justified. Some Whites would also probably have been better dead than alive. The Indian, moreover, often had good reasons for the deeds that he committed. His land was often stolen from him, and being filled with the white man’s firewater, he was frequently swindled out of most of his earthly possessions. His favorite hunting, fishing, camping, and garden sites were wrung from him by the invading Whites, and the graveyards of his ancestors were often plowed up and lost to him forever. Besides, in a spirit that he thought showed good will and friendship, he was frequently forced and tricked to sign treaties that he did not even understand. Such documents often made him forfeit all his rights and holdings. It is no wonder that the Indian became resentful of the Whites and that he often leaped from ambush to scalp them.

The Indian was used as a pawn by the French, Spanish, British, and even the American Colonies, in their struggle to accomplish their own selfish political and territorial ambitions. When he first saw the Whites, he was filled with curiosity and a desire for friendship was usually manifested on his part. The greed and the trickery of the white man, however, brought out a spirit of hatred and revenge, and he tried to retaliate for the wrong done him whenever the

opportunity arose. His reaction was probably that "there was no good white man but a dead white man"—which, of course, was never orally phrased but only voiced in his deeds. Many good pioneers were sacrificed and scalped, thereby, that the work of dishonest politicians and traders might be avenged.

Gratifying enough are the volumes of good deeds, kindness, and protection often afforded the Whites by the Indians, during their struggle for existence in the New World. Many tribes and individuals still were friends to the Whites, even after being so shamefully treated. On the other hand, not all Whites harbored or voiced such ill-feelings towards the Indians, but realized the human phase of the Indian's character, as well as the predicament he had to face. The fictional element of many stories of Indian wars also often instilled unwarranted feelings in the minds of readers and listeners. Propaganda—good and bad—therefore, existed in the early days of the pioneers, as well as it exists in so many subtle forms today.

Many of us in this present age, happily enough, have Indian friends that establish the fallacy of this old saying so frequently made by the old-time settlers. Many a slaughter and tragedy could have been averted if the Indians and the Whites could have established and maintained a lasting spirit of true, unselfish friendship. May a mutual enthusiasm of good will, understanding, sympathy, and friendship continue to grow between the Whites and the last remnants of a mighty race.

ARCHEOLOGICAL NOTES

Meetings

October 15, 1934. President Alfred L. Kastner presiding. There were fifty members and visitors present. The President explained the aims and work of The Wisconsin Archeological Society and invited all interested persons to become members. The election of Miss Betty Hagberg and of Erwin F. Wood, of Milwaukee, as annual members was announced. Mr. T. D. Shipton, of Hanover, Illinois, had been elected an honorary member.

Dr. Lewis S. Buttles presented an illustrated lecture on the subject of "Lower Mississippi Archaeology." He spoke particularly of the Indian pottery vessels of Missouri and Arkansas, obtained from mounds and village sites in these states. Many of these were, he showed, Mexican in form and ornamentation. He illustrated his discourse with specimens of vessels, numerous drawings and lantern slides. He also exhibited some of the stone implements of the regions described. The President, and Messrs. West, McKern, Schoewe, Brown and others participated in the discussion which followed this very interesting lecture.

During the meeting Dr. Kuhm exhibited a copper bead and harpoon point, flint arrowpoints and fragments of pottery vessels collected from a village site at Jacksonport, and Mr. Paul Scholz a bone bead obtained from a refuse pit.

November 19, 1935. This meeting was held in the lecture hall of the Milwaukee Public Museum. There were 250 members and visitors in attendance. President Kastner announced that the meeting was in the nature of a testimonial of the archeological and civic services of Mr. George A. West, an officer and a charter member of the Society. He introduced Dr. S. A. Barrett, who acted as master of ceremonies. Dr. Barrett called in turn on a number of speakers who were seated on the platform beside him. Secretary Charles E. Brown spoke for The Wisconsin Archeological Society, Dr. Joseph Schafer for the State Historical Society, Dr. Rufus M. Bagg for the Wisconsin Academy of Sciences, Arts and Letters, Mr. Milton G. Potter for the Milwaukee Public Museum board of trustees, Mr. William George Bruce for the Milwaukee Auditorium trustees, and Mr. W. C. McKern for the staff of the Museum.

All paid tributes to the activity and interest of Mr. West.

At the conclusion of these addresses, Dr. Kastner presented to Mr. West an engrossed scroll in recognition of his services in the advancement of Wisconsin archeological research and exploration. Dr. Barrett presented to him an Indian pipe, being a gift to him of Mr. Joseph Ringeisen, Jr. Mr. West, being called upon, spoke briefly, expressing his pleasure at being thus honored and remembered.

The stage of the lecture hall, where the speakers and officers were seated, was tastefully decorated with large baskets of roses and chrysanthemums. A basket of American beauty roses was presented to Mrs. George A. West in the name of the Society.

December 17, 1934. President Kastner conducted the meeting. Seventy members and visitors were present. Dr. H. W. Kuhm acted as secretary of the meeting. The minutes of the meeting of the Executive Board and Advisory Board were read. Mrs. Edith M. West, Miss

Grace A. West, and Mrs. Margaret A. Taylor of Milwaukee and Mrs. Dorothy Frooms of New York City had been elected annual members of the Society, it was announced. The Board had decided to publish in the next issue of *The Wisconsin Archeologist* an account of the testimonial meeting held in honor of Mr. George A. West.

Dr. Albert Bardes gave a very interesting lecture on "The Customs of the Early American Indians." This was greatly appreciated by the members and visitors present. A number of these participated in the discussion which followed this lecture, being the second which Dr. Bardes has given before the Society.

After the meeting, interesting archeological specimens were exhibited by the Messrs. Arthur Gerth, Paul Scholz and Paul Joers.

January 21, 1935. Vice-president Dr. H. W. Kuhm conducted this meeting. There were forty members and visitors present.

Secretary Charles E. Brown announced the election as annual members of Dr. Robert B. Roberts, Beaver Dam, Rev. W. E. Staehling, Waupun, and Merrill P. Henn, Union Grove. Mrs. George A. West and Mrs. Laura Lapham Lindow, Milwaukee, had been elected life members of the Society.

The death of Mr. Charles Lapham of Milwaukee, a charter member, was announced. He was a son of Wisconsin's famous pioneer archeologist, Dr. Increase Allen Lapham. The death of so old and so actively interested a member of the Society was deeply regretted.

Mr. Charles G. Schoewe favored the audience of members and visitors with an instructive lecture on "The Wooden Implements of the Wisconsin Indians." This he illustrated with a collection of wooden bowls, ladles and other implements largely obtained from the Potawatomi Indians resident in Forest County, Wisconsin. This lecture was discussed by the Messrs. Cornell, McKern, Brown and other members. Mr. Kermit Freckman exhibited survey maps of several mound groups located on the shores of Pleasant Lake, near Coloma, Wau-shara County. Stone, bone and native copper artifacts were shown by several other members.

February 18, 1935. Vice-president H. W. Kuhm in the chair, Mr. Paul Joers acting as secretary. Forty members and visitors in attendance. It was announced that Rev. Chr. Hjermstad, New Lisbon, and Mr. Edw. E. Frisch, Milwaukee, had been elected annual members of the Society. Resolutions of sympathy on the death of Mr. Charles Lapham had been adopted. A nominating committee consisting of W. C. McKern, E. F. Richter and Dr. L. S. Buttles had been appointed at the Executive Board meeting. The evening's program consisted of a "technical clinic" and round table discussion in which the Messrs. Geo. A. West, C. G. Schoewe, Paul Scholz, T. L. Miller, L. S. Buttles, Kermit Freckman, M. F. Hulburt, H. O. Zander and Erwin Wood participated.

Exhibits of specimens, maps, field record books and forms were shown by those participating. Dr. Barrett spoke of the value to members of holding occasional meetings of this nature.

March 18, 1935. This was the Annual Meeting of The Wisconsin Archeological Society. President Kastner conducted the meeting. There were one hundred members present.

Secretary Brown announced the election to membership of Paul W. Hoffman, Milwaukee, and Lewis C. Palmer, Madison. The annual reports of Treasurer G. M. Thorne and of Dr. H. W. Kuhm, chairman of the Program Committee, were received. Mr. W. C. McKern, chair-

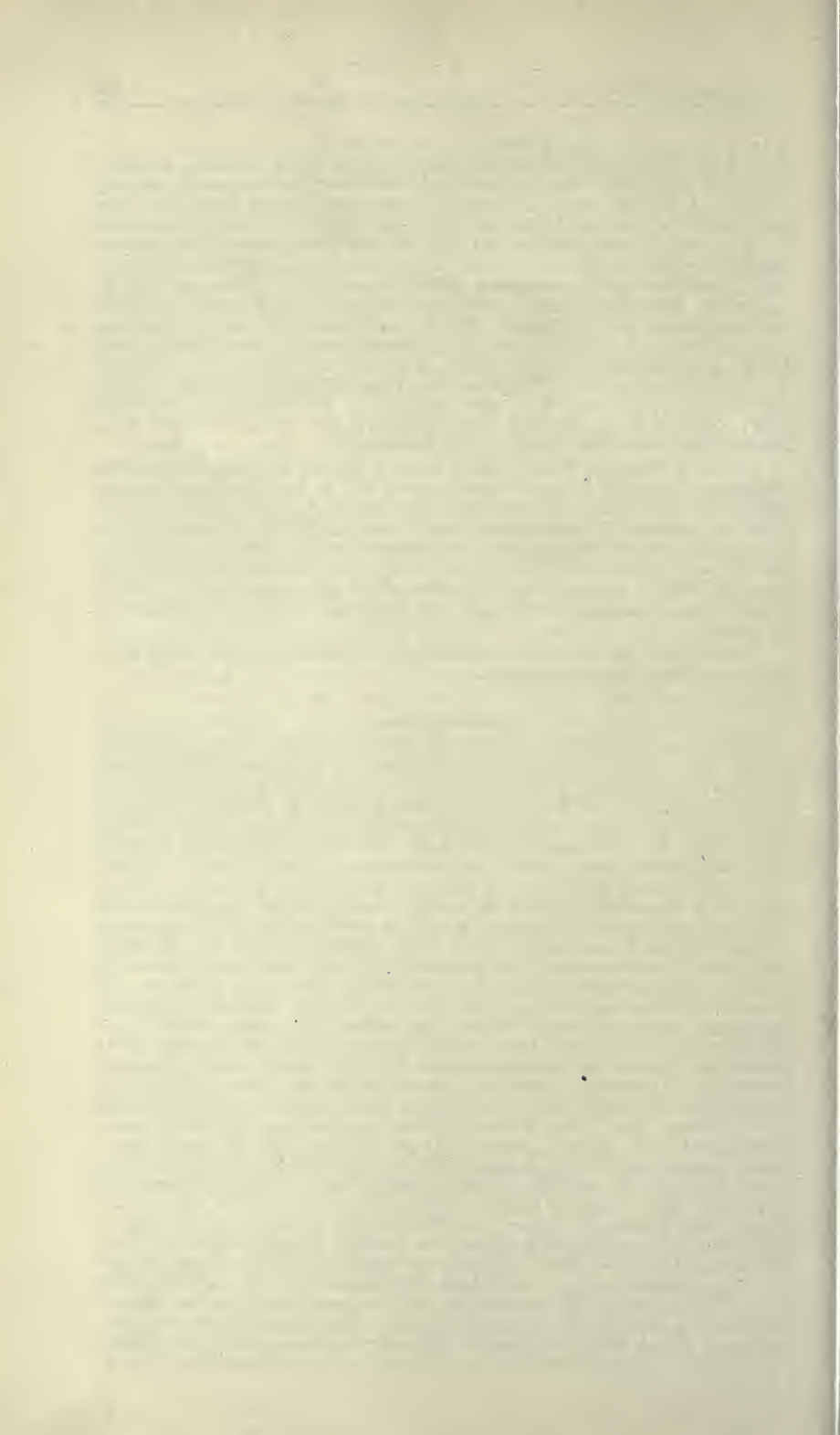
man of the Nominating Committee, presented the nominations for officers of the Society for the ensuing year. There being no other nominations these officers were unanimously elected, the Secretary casting a ballot for their election. Dr. Kastner was elected president, the Messrs. H. W. Kuhm, L. S. Buttles, T. L. Miller, W. E. Erdman and H. W. Cornell, vice-presidents; C. E. Brown, secretary; G. M. Thorne, treasurer, and the Messrs. G. A. West and S. A. Barrett, directors. Thirty members of the Advisory Board were elected. These are W. K. Andrews, Rudolph Boettger, Dr. William H. Brown, Col. Marshall Cousins, Rev. F. S. Dayton, W. S. Dunsmoor, Kermit Freckman, Arthur Gerth, J. G. Gregory, Richard Hallstrom, O. J. Halvorson, M. F. Hulburt, Paul Joers, A. P. Kannenberg, Louise P. Kellogg, R. J. Kieckhefer, Mrs. Theodore Koerner, Marie C. Kohler, T. M. Lewis, W. C. McKern, A. T. Newman, E. J. W. Notz, L. P. Pierron, E. F. Richter, M. C. Richter, Jos. Ringeisen, Jr., C. G. Schoewe, Paul Scholz, Dr. Orrin Thompson and G. R. Zilisch.

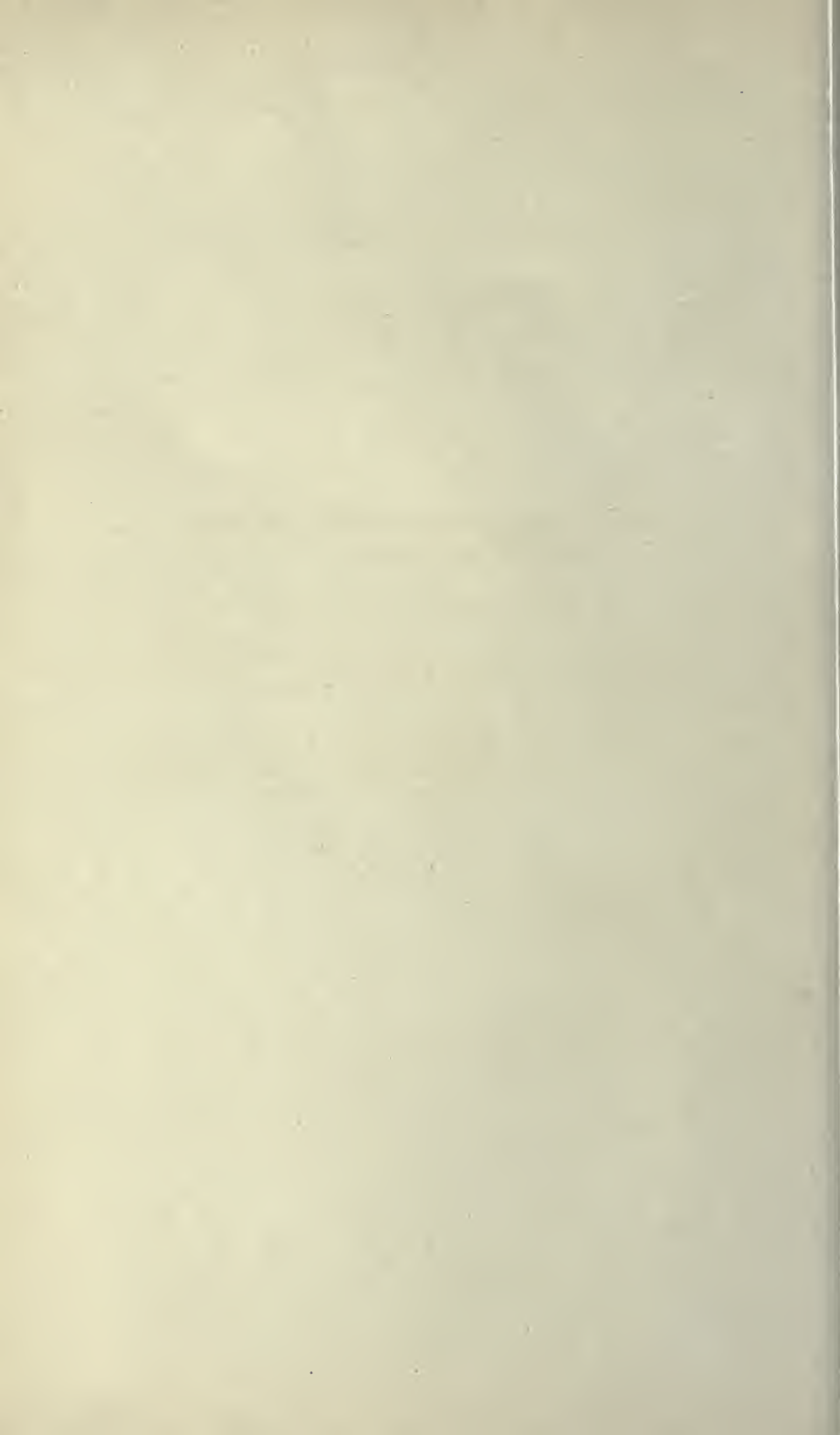
Dr. S. A. Barrett gave a brief history of the Lapham Medal. He announced that the Medal Committee, of which he was the chairman, had decided to award the medal to Dr. Louise P. Kellogg, Charles G. Schoewe, Arthur P. Kannenberg and Town L. Miller. Mr. George A. West presented the medals to the members named. Mr. W. C. McKern gave a very instructive illustrated lecture on "American Indian Pottery," in which he described the aboriginal pottery of many culture areas, from Patagonia to Canada. It was one of the best lectures of the year.

At the close of the meeting exhibits of specimens were made by a number of the members present.

Miscellaneous

Mr. Alonzo W. Pond is conducting excavations for the Government on the site of early Jamestown settlement in Virginia. Mr. Gardner P. Stickney, a charter member of The Wisconsin Archeological Society, died at Milwaukee, on February 26. Miss Frances E. Densmore expects to continue her work among the Wisconsin Winnebago this summer. Mr. Charles C. Thomas of Springfield, Illinois, has issued a circular letter asking for suggestions and assistance in preserving the extensive archeological collections of our late member, E. D. Payne, of that city. It is expected to erect an artistic bronze tablet marker on the mound group preserved in the University of Wisconsin Arboretum, at Madison. It will be mounted on a large boulder. There are fourteen fine effigy, linear and conical mounds in this group. There are four others in another group located elsewhere on this large preserve. At Rice Lake, Barron County, the preservation of another group of mounds is receiving consideration. Mr. John J. Knudsen, chairman of the State Survey, reports that among those assisting the Society in its field work during the past year were H. F. Feldman, M. F. Hulburt, Rev. Chr. Hjerstad, Martin Lipke, Frank M. Neu, Taggart T. Brown, Homer Lynn, Dwight Kelsey, Paul Scholz, C. G. Schoewe, C. E. Brown, Ray Lann, Robert Roden, Jos. Lucius, Bartlett Foster, Merrill P. Henn, Oscar Johnson, D. A. Blencoe, R. R. Jones, Mrs. Dan Cannon, Kermit Freckman, John Faville and R. M. Miller. It is hoped that a large number of our members will engage in some field work this year. Record blanks and printed instructions may be obtained from Secretary Brown. Dr. Frederic H. Douglas, of the Denver Art Museum, has issued a leaflet on "Indian Vegetable Dyes." The Wisconsin Academy of Sciences met at Beloit College on April 19 and 20. The Central Section, American Anthropological Association, met at the University of Wisconsin, at Madison, on May 3 and 4. Frank Cornelius, a chief of the Wisconsin Oneida Indians, died at the reservation near Green Bay, on April 6. He was a grandson of Chief Daniel Bread, who brought this tribe to Wisconsin one hundred years ago.





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Milwaukee, Wisconsin

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and preservation of Wisconsin antiquities

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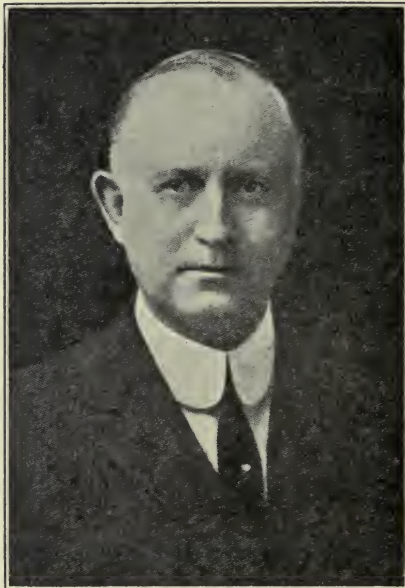
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NO. 1

INDIAN MOUNDS IN WISCONSIN STATE PARKS

Charles E. Brown and Karyl Chipman

Among the numerous tourist and other visitors to Wisconsin there are a large and ever-increasing number of persons who are interested in seeing some of the Indian mounds for which this state is widely known. Although some of these are located in tourist travel books and on some highway maps, travelers as a general thing do not know where examples of these ancient aboriginal monuments are to be seen. The same is also true of many Wisconsin citizens who enjoy taking their families and friends on week-end motor-ing trips. Many others make vacation pilgrimages through parts of the state and would be grateful for mound information, if it were available. Because of this apparent need and desire of the traveling public for Indian mound location data this brief paper on the Indian earthworks in Wisconsin state parks is published. Most of the mounds and mound groups noted here have been described in past issues of the Wisconsin Archeologist. That many of these are preserved in Wisconsin parks is in a large measure due to the activities of such former active and prominent members of the Wisconsin Archeological Society as the Hon. Publius V. Lawson, Menasha; Julia A. Lapham, Oconomowoc; Harry E. Cole and Dr. Arlow B. Stout, Baraboo; Rolland L. Porter, Mukwonago; W. W. Warner and Dr. Reuben G. Thwaites, Madison; Rev. Leopold E. Drexel, Fox Lake; Hon. Robert Glenn, Wyalusing; Rev. S. T. Kidder, Ripon; and Dr. Orrin Thompson, Neenah.

In 1906 the Society began a movement for the preservation and marking of Wisconsin mounds and other aboriginal monuments which has received a wide appreciation and

which has continued to the present year. Since then other Middle West states have successfully carried out mound preservation projects.

DEVILS LAKE PARK

(1,400 Acres)

The first of the Wisconsin Indian mound groups to be preserved in a state park are those to be seen in beautiful Devils Lake State Park. These were surveyed in 1905 by Dr. Arlow B. Stout, then a very active Wisconsin archeologist, and were described by him in a report on the Indian remains in eastern Sauk County, published by the Society in 1906.

Of the mounds in this park all but one are located at the northern end of Devils Lake, on the edge of a former Indian village site, the evidences of whose former existence are now obscured by lawns, roads, park buildings and cottages. This so-called "Terminal Moraine Group" of twelve mounds was located both east and west of the Warner Memorial road, the main entrance to the park. Most of these mounds are still in existence. Those to the west of the road were a bear effigy, two panther effigies, an almost obliterated mound and a linear or embankment shaped mound. The three effigies were on the slope and at the base of the slope below the historic Claude cottage home. The two panther effigies were in 1906 already in process of destruction. To-day the bear effigy and the linear mound near the park superintendent's home remain. Both are in a park area much frequented during the summer months by picnic parties and by campers and suffer much every year from the tramping of careless feet.

A lynx effigy of this group is located on the crest of the Terminal Moraine, a short distance northeast of the mounds above described. It is in a grove of trees and is the most interesting and best preserved of the mounds of this group. It is on a level area from which a fine view of both Devils Lake and the City of Baraboo may be obtained. This mound, a rather rare type among Wisconsin animal-form mounds, is 82 feet in length and about three feet high. This fine mound was marked with a metal tablet at a joint meeting of the Sauk County Historical Society and The Wisconsin

Archeological Society, on June 4, 1921. Mrs. Edwin H. Van Ostrand, then a vice-president of the latter society, delivered the unveiling address and Miss Marjory Thomas of Baraboo unveiled the tablet.

Six other mounds of this group are located among the park cottages east of the Warner road and the C. & N. W. R. R. right-of-way. These are strung out in an irregular southwest and northeast line, the first, a linear mound, being on the west side of the railroad track, and the others east of it. Beginning at its southern end this "procession" of mounds consists of two linear mounds, a bear effigy, and three linear mounds. The largest of the linear earthworks is 123 feet in length, the smallest 45 feet in length. These linear mounds are from 10 to 12 feet wide. The bear mound is 75 feet long. The bear and the three linear mounds beyond it are among the cottages and some of them thus obscured to view. For years The Wisconsin Archeological Society has hoped that these cottages, here so out of place, might be removed by the Wisconsin Conservation Commission and this interesting assemblage of ancient aboriginal monuments restored, as they should be, to become of real educational value to park visitors. That fond dream may some day come true.

One of the most interesting of the effigy mounds in Devils Lake Park is located on the southeast shore of the lake, on the site of the old Kirk hotel. This bird effigy has a body length of 115 feet and a wing spread of 200 feet. It is a bird of a most unusual form, having a forked tail and wings bent downward at their pointed tips. The old hotel building encroached on the tip of one wing. This mound is marked with a metal tablet presented by the late Mr. Harry E. Cole of Baraboo, a devoted Wisconsin archeologist and historian, and was unveiled at a meeting held here in 1916. Mr. William H. Canfield, pioneer surveyor and archeologist, of Baraboo, made the original plat of this mound in about the year 1875.

The mounds in Devils Lake Park, even in their present rather neglected condition, are worthy of great public attention.

NELSON DEWEY PARK
(1,671 Acres)

Most impressive of the mound groups in any of our state parks is the so-called "procession" of mounds in Nelson Dewey Park at the mouth of the Wisconsin River, on the high wooded bluffs overlooking the majestic Mississippi. The designation of "procession" was given to this and other long lines of Wisconsin Indian earthworks by Moses Strong, Jr., a geologist assistant of Dr. Increase A. Lapham in the years when he was serving as state geologist. Of a number of these groups Mr. Strong made surveys and plats.

The mounds in the present group consist of fourteen conical or round mounds, thirteen linear mounds and a single effigy mound, this a mound of the bear type.

The conical mounds are from 25 to 35 feet in diameter and the linear earthworks from 65 to 130 feet long. The single effigy has a length of 60 feet. The mounds in this group, which form a line nearly half-a-mile in length, follow one another so closely that one can in places step from the edge of one to the next.

Before the state acquired these lands for state park purposes they were the property of the late State Senator Robert Glenn of Wyalusing, an actively interested member of The Wisconsin Archeological Society. It had been the dream of both Senator Glenn and of his father before him that these lands with their numerous scenic and historic attractions would some day become the property of the state. To realize this dream he made great personal sacrifices and thereby even incurred the criticism of some of his Grant County neighbors, who openly derided his public spirit. He carefully preserved these mounds and with his permission they were marked with a metal tablet by The Wisconsin Archeological Society at a State Assembly of its members held at Prairie du Chien on September 29 and 30, 1911. Rev. S. T. Kidder, then a resident of McGregor, Iowa, delivered the dedicatory address and Miss Vivian Glenn, a small daughter of the owner of the property, unveiled the marker. The Society was among the first to urge the acquirement of this park by the state.

PERROT PARK**(1,010 Acres)**

This park is located along the bluffs of the Mississippi River near Trempealeau. It is the gift to the state of Mr. John A. Latsch, a public spirited citizen of Winona, Minnesota, and is one of the beauty spots of the great river.

Included in this park is Mt. Trempealeau, an imposing landmark known to all travelers on this stream. The Winnebago Indians called it Hay-nee-ah-chah, or the Soaking Mountain. They are reported to have believed it a "spirit hill" borne to its present location by some great power from the locality of the Dakota village located on the site of the present city of Winona on the opposite shore of the Mississippi.

Both the Indians and the early French explorers and traders had other names for this eminence. The explorer, Nicholas Perrot, from whom this park obtains its name, wintered here with his party in 1685. Another Frenchman, Rene Godfroy, Sieur de Linctot, built a fort on this site.

This park was given to the state in 1927, and on October 7, 1928, exercises were held here in honor of its donor.

On the top of Mt. Trempealeau there is a single conical mound. This was excavated before the lands became a state park by Rev. F. A. Gilmore, Dr. Eben D. Pierce and other investigators. It was found to be partly constructed of stone and contained the remains of six interments and a few potsherds. This mound is as yet unmarked.

MERRICK PARK**(291 Acres)**

This park is named in the memory of George Byron Merrick, noted riverman and historian of steamboating days on the Upper Mississippi, being named for him by the Wisconsin Conservation Commission in April, 1932. Mr. Merrick was a member of The Wisconsin Archeological Society and the State Historical Society. This park is located near Fountain City, on Fountain City Bay, an arm of Lake Pepin. It is the gift to the state of Mr. John A. Latsch of Winona.

On a knoll in the wooded section of this very attractive but as yet little-known state park there is a group of three

Indian mounds. These are of very ordinary form, two being conical mounds and one an oval mound. The conical mounds are 18 and 32 feet in diameter and the oval mound has diameters of 29 by 35 feet. They are arranged in a line, the first two being 40 feet apart and the second and third 100 feet apart. These are low mounds, from one and one-half to four feet high.

When these were visited by the writer in August, 1931, all showed evidence of having been rifled by relic hunters at some time in the past. The State Conservation Commission has been requested to restore and mark them.

AZTALAN MOUND PARK

Two state archeological parks are owned and administered by The Wisconsin Archeological Society. The larger of these, Aztalan Mound Park, is located at Aztalan, on the banks of the Crawfish River, a branch of the historic Rock River, in Jefferson County. The locality is about two and one-half miles from Lake Mills, on one of the state highways leading from Madison to Milwaukee. Aztalan has been for three-fourths of a century a Mecca for archeologists because of the earthwork ruins of a once stockade-enclosed prehistoric Indian village located there, which was described by Dr. Increase A. Lapham, father of Wisconsin archeological research, in 1855, in his book, "The Antiquities of Wisconsin."

The farm land upon which the enclosure was located is still privately owned. A small roadside park enclosing eight round mounds of different sizes, is owned by The Wisconsin Archeological Society, being conveyed to it by Jefferson County in 1922.

In its acquirement the school children of this county participated. Hon. Publius V. Lawson of Menasha, a once-prominent member of the Society, started the movement which led to the purchase and preservation of these mounds. They are the last remaining mounds of a double line of forty-four mounds which once stretched over these and adjoining lands. These mounds are on elevated land overlooking the site of the ancient enclosure in the river bank farm lands below. Faint traces of the enclosure embank-

ments are still to be seen when the land is not occupied by crops.

In the years 1919-1921 the Milwaukee Public Museum excavated the mounds in the park and the site of the enclosure and has published a report of these investigations. In 1927 The Wisconsin Archeological Society held a meeting at Aztalan Mound Park and erected there a boulder bearing a descriptive bronze marker. (See The Wisconsin Archeologist, January, 1929, v. 8, no. 2, n. s.)

MAN MOUND PARK

This small park, located about four and a half miles northeast of Baraboo, just off the highway leading from Baraboo to Wisconsin Dells, is the joint property of the Sauk County Historical Society and The Wisconsin Archeological Society. In it is located the famous Man Mound, the only prehistoric Indian effigy mound of its character among hundreds of interesting emblematic mounds still existing in Wisconsin.

This mound was located and platted by William H. Canfield, of Baraboo, surveyor and archeologist, an associate of Dr. Increase A. Lapham in archeological research, on July 23, 1859. This huge effigy mound represents a man in the attitude of walking toward the west. On its head are two protuberances, probably intended to represent a buffalo-horn or other headdress. Its arms are slightly bent. It is an imposing figure, possibly intended to represent some great Indian deity. The length of its body, according to Mr. Canfield's original survey, was 210 feet. When the highway which leads by this mound was graded some years ago the feet and a portion of the legs of this effigy were destroyed. The mound measures forty-seven feet across the chest and shoulders. The length of its head is forty feet and the distance between the points of the horn-like protuberances forty-four feet. The mound is on nearly level ground, about twenty rods from the base of a steep ridge.

In 1906 the Man Mound Park property was purchased by the two societies and the Landmarks Committee of the Wisconsin Federation of Women's Clubs. On August 7, 1908, at a joint state assembly of the two societies, a bronze tablet, the gift of Mr. Jacob Van Orden of Baraboo, was unveiled at the mound.

OTHER STATE PARKS

There are no Indian mounds in Peninsula Park (3,400 acres), at the head of the Door County peninsula, or in Potawatomi Park (1,040 acres), in the same county.

Three small parks in southern Wisconsin, Terry Andrae (112 acres) in Sheboygan County, Cushing Memorial Park (8 acres) in Waukesha County and Tower Hill Park (55 acres) on the Wisconsin River in Iowa County, are lacking in such monuments of prehistoric human construction.

Rib Mountain Park (280 acres) at Wausau on the Wisconsin River has no mounds within its boundaries, nor do Copper Falls Park (520 acres) in Ashland County, Pattison Park (740 acres) in Douglas County, or Interstate Park (580 acres) in Polk County. All have scenic beauties and other points of interest, however, which compensate for this absence of Indian earthworks within their boundaries.

STATE FAIR PARK

This park, located at West Allis, Milwaukee, is controlled by the State Department of Agriculture. Within its boundaries there remain two of a former group of four Indian mounds. They are located just south of the main street of the fair grounds, near a little grove and creek. In 1906 three of the mounds, all round in form, remained. One had been destroyed in building the railroad track at the western boundary of the grounds. The three mounds remaining were 30, 40 and 44 feet in diameter. One of these was later accidentally destroyed by a park officer in obtaining soil for the surfacing of the race track. The two mounds remaining were marked by The Wisconsin Archeological Society with a tablet on Milwaukee Day, September 15, 1910. Mr. Charles A. McGee delivered the address on that occasion, Miss Jean West unveiling the marker.

OTHER PRESERVED WISCONSIN MOUNDS

Some Wisconsin cities, having the opportunity to do so, have wisely preserved interesting Indian mounds or groups of mounds in parks or on other public grounds. Tourists coming into Wisconsin from the direction of Chicago will do well to halt and inspect the fine group of such aboriginal landmarks on the campus of Beloit College, at Beloit.

At Fort Atkinson the singular intaglio panther effigy preserved in River Park may be visited. At Madison a larger number of mounds are permanently preserved than near any other city in the United States. Some of the finest of these, of animal and other forms, are on the State Hospital lawns at Mendota, on the Y. M. C. A. and Y. W. C. A. camp grounds at Morris Park, on the Black Hawk Country Club golf course, on Eagle Heights, on the University of Wisconsin campus, in the University Arboretum, in Forest Hill Cemetery, on the Edgewood Academy grounds, and in Vilas, Burroughs, Hudson and Elmside city parks.

Elsewhere interesting mounds may be seen in Mound Cemetery at Racine, in Cutler Park at Waukesha, in Myrick Park at La Crosse, and on the county farm at Amherst Junction.

Wisconsin mounds are under the protection of The Wisconsin Archeological Society, a state department, and tourists and others are requested to refrain from digging in or otherwise injuring any of them.

ORRIN THOMPSON

Lorraine C. Alfred

Dr. Orrin Thompson died at his home at Neenah, Wisconsin, on the afternoon of April 29. He had been ill and confined to his home for only two weeks.

Through the death of this fine man The Wisconsin Archeological Society has lost one of its oldest, truest and most active friends of the past thirty years of its history. He was at the time of his demise a member of its Advisory Council and of its Mound Preservation Committee. He was one of the charter members of the Society, each year attending some of its Milwaukee meetings, and, whenever possible, its state field meetings of former years. When he became a member of the Society he was the owner of a collection of Indian implements largely gathered from some of the village sites and farms in his home county of Winnebago. Living in Neenah was his close friend, Thomas B. Blair, and in the neighboring City of Menasha, another friend, Publius V. Lawson, also both interested in archeological research. These three men not only inspired each other but induced many other residents of the Fox River Valley to become members of the Society and to engage in the systematizing of archeological survey and exploration work in this state. Dr. Thompson outlived both of these loyal friends by years. He did some exploration work himself and was one of the best informed men on the archeology and history of his home county.

Years ago he became much interested in the department of the Society's work which has been promoting the establishment of local indoor and outdoor museums. Whenever his business took him to Madison, Milwaukee, Oshkosh or other cities where such museums exist he visited them. He was always a welcome visitor. Several years ago he figured prominently in the preservation and restoration of the Doty Cabin in Doty Park, at Neenah, the early home of James Duane Doty, the second territorial governor of the state. This historic loggery became a museum. A short time before he was taken ill he had launched plans for the celebration of the centenary of Neenah.

Dr. Thompson was the secretary of the Winnebago County Historical Society and a member of the Wisconsin Historical Society, and active in the work of both organizations.

The deceased was born in Neenah, July 12, 1868, of which city his father and mother were pioneer residents. In his youth he attended the local public schools and in 1890 graduated from the Chicago College of Dental Surgery. He practiced dentistry until he became in 1897 one of the eight founders of the then Equitable Fraternal Union of Neenah. In the work of this large fraternal insurance organization he became very active. He was a member of its board of trustees from its inception. In recognition of his service he was in 1915 made its supreme secretary. In 1929 this organization merged with the Fraternal Reserve Association of Oshkosh and the united organization became the Equitable Reserve Association, with now nearly 50,000 members. He served as supreme secretary to the year 1929, being then elevated to the office of supreme vice-president and supreme treasurer. In 1934 he was honored by being made its supreme past president.

Dr. Thompson was also a member of the Masonic Lodge, of the Knights of Pythias, and of the Elks.

Many fine tributes were paid to his memory by Wisconsin and other prominent fraternalists at the time of his death. The Wisconsin Archeological Society mourns the loss of this devoted friend of many years. Large and exacting as were his other interests and duties, he was always ready to lend a hand in preserving to the public the state's archeological records and monuments.

ISLE ROYALE NATIONAL PARK

Wm. J. Duchaine, H. W. Kuhm and C. E. Brown

The inclusion of Isle Royale in the National Park system is being requested of the U. S. Government by the Isle Royale National Park Association of Escanaba, Michigan, and other organizations and individuals interested in its history, natural history and scenic beauties. In this movement to preserve to the public an island long famous for its ancient Indian copper mines, The Wisconsin Archeological Society is also deeply interested.

An official bulletin prepared by the Division of Education and Public Relations of the Michigan Department of Conservation gives a large amount of valuable information concerning this Island:

ISLE ROYALE

"Isle Royale lies 45 miles north and west of Keweenaw Point in Lake Superior. It occupies a N. E. and S. W. position 14 miles from the nearest Canadian shore. It is 44 miles long and varies from three to nine miles in width, averaging five and containing 205 square miles of area of which 12 square miles are occupied by more than 25 lakes. There are hundreds of small islands surrounding the main island. These islands have very rocky coasts and are a chief attraction. The archipelago is fifty-seven miles in total length. The island is the largest in the Great Lakes owned by the United States.

"Geologically the rock formation of the island consists of the upturned edges of ancient lava flows which were placed one on another. The dip is to the southeast and the strike is almost parallel with the longitudinal axis of the island. The strata of lava disappear with the lake and make their reappearance on the other side where they emerge to form Keweenaw Point. The truncated ends of these ancient lava flows form long ridges, parallel with the length of the island, extending from end to end thereof. The ridges are usually not over 100 feet in height, although one reaches 260 feet, and one point is at an elevation of 510 feet.

“The superior lobe of the ancient Wisconsin ice sheet completely buried the island under several thousand feet of ice in the quaternary period. The direction of the ice movement was slightly more east and west than the direction of the rock ridges as is shown by the gouges made by rocks impacted in their ice matrix. The effect of this last intrusion of ice may be seen today in the shape of the lakes and depressions on the island. It is to be noted that the ice action revealed rather than determined the fundamental structure of the island, removing the softer strata.

“When the ice left, the island was covered by a great lake, much larger than the present Lake Superior. Either the land rose or the waters subsided or both events took place. In any case the island emerged from the lake. Not far off on the north side of Lake Superior there are found ancient sea terraces on Mt. Josephine at an elevation of 607 feet above the present lake level. Similar terraces are found near Hancock at 490 feet. On the island we find one very well marked sea terrace at 498 feet and many more such beaches at almost every height above the present lake level, locating the places where the lake halted in its descent. Characteristic ‘sea caves’ are found at various elevations. Numerous skerries or ‘sea stacks’ such as Monument Rock afford additional evidence. None of the rivers have estuaries or deltas.

“The birds on the island are those of the mainland on both sides of the lake, including many of a sub-arctic type.

“The animals include most of the species of sub-arctic Canada and northern Michigan, notably the moose, the woodland caribou, the Canadian lynx and the timber wolf. The woodland caribou, of which there are probably upwards of 400, is not found elsewhere in the United States. (Report of the Department of Interior, not substantiated elsewhere, is authority for present woodland caribou.)

“The Isle Royale moose herd is probably the largest single herd in North America. The increase of the moose on the island is of comparatively recent occurrence. Twenty years ago the moose were scarcely to be found. At the present time there are between 1,500 and 5,000 moose on the island, depending on whose estimate you take. The U. S. National Park Service gives the number at 2,000 plus. They are increasing in numbers at the present time.

"The flora of the island include at least 21 species of trees of which 13 are deciduous, the balance evergreens. As a whole the island is heavily timbered with trees that have never been cut and not much harmed by the ravages of fire. The dominant species are the balsam fir, the white or canoe birch and the black or cherry birch, as well as the hard maples and some oaks. White birch has been found with a diameter of 24 inches. The sub-arctic winters and the short summers make the growth very slow, particularly in the upland regions where increment borings have shown annual rings running from 40 to 50 per inch. A pine has been discovered with a diameter of 45 inches whose height was only five feet. Many of the upland pines are 15 inches in diameter and therefore over 400 years old and very hard. The 45 inch pine referred to grew at a low elevation. It is a curious and perhaps significant fact that no hemlock or beech is to be found. These trees grow everywhere along the south shore of the lake. The University of Michigan ecological expedition of 1928-29 brought back 30 species of orchids. The flowering plants are known to be very numerous and alpine in character but more complete description had better await the report of the above expedition.

"The temperature ranges from 45 below zero to 85 degrees above. The mean average for July and August is 61. Precipitation is that of southern Canada.

"The island is uninhabited during the winter but during the summer there are several fishing camps, and tourist resorts located at Rock Harbor and Washington Harbor. Weekly steamers make visits from Duluth, Port Arthur and Houghton during the summer months. An air service is operated from Houghton. Outdoor recreation consists of boating, both motor and sail, bathing (the water is cold), unexcelled fishing for pike, bass, lake trout, etc., and hiking in territory where almost anything may be discovered but moose are almost sure to be seen. An interesting diversion consists in hunting the beaches for 'greenstone gems,' the only semi-precious stone found in Michigan. These stones take a high polish, are very hard, have considerable value and are not too hard to find.

"The island was obtained by the United States by the treaty of Paris in 1783 when Ben Franklin stipulated that it

should belong to us. It is rumored that he had heard reports of copper on the island which his experiments with electricity made him deem important. In any case he was the one who insisted on our having the island. A more likely cause of his demand being granted was that the canoes of the trappers followed the north shore of the lake to the mouth of the Pigeon River where they turned off to the north and west. But the first story is too pretty to be untrue and we will hope that one of these days, it is substantiated. Had the boundary simply been settled as the deepwater line to the end of the lake, it is altogether likely that we would have had serious difficulty in establishing our claim to the boundary that was finally fixed for our north-west country. The commission which finally settled that knotty question did it by drawing a line due west from the boundary set by the treaty of Paris and that boundary may (we like to think so) have been determined by Ben Franklin's kite string. The Chippewas ceded their rights to the island to the government in 1843.

"There is a certain mystery about the ancient copper mines which were indubitably worked by the aborigines on the island. There was no copper in use among the Indians when the country was discovered. Nevertheless, we find copper relics in the mounds, burial and otherwise, from the east coast to the Rocky Mountains and in all parts except the southwest. Yet we find on this island over 1,000 of the so-called 'Indian pits.' Aside from Keweenaw Point, no other possible source for this copper exists outside of these pits. Some of them were of huge size, fifteen feet deep and over 500 feet long, with earthworks, drains, etc. The labor involved is comparable to that which erected the pyramids and the quantity of copper obtained must have been considerable, measured by the hundreds of tons.

"Charcoal, half burned sticks and tens of thousands of 'hammer stones' tell the story of the method of mining. The rocks were heated very hot, water dashed upon them, the fragmented rocks broken away with hammers held in the hand and the sheet copper 'worried' from its nesting place.

"It is impossible at present to date the workings. The rings on the stumps of trees which grew in abandoned pits indicate that they have not been used for over 400 years.

But how long prior to that time? No man knows. None of the workings is less than 18 feet above the lake level and as the island is gradually rising above the lake that fact may give some help in determining their age. Although thousands of hammer stones have been found, many of them were made from imported rocks as the rocks from which they were made are not found in the island. The Archeological Isle Royale Expedition from Chicago in 1928 discovered a possible source for hammer stones on an old beach near 'Ferguson's site,' verifying previous discoveries of the Milwaukee Public Museum Expedition. All the stone hammers found are in their natural, unworked conditions, having no grooves for the attachment of withes or handles. The one grooved implement previously found proved to be a stone ax, not a hammer or maul. Curiously, all the stone hammers found on the similar workings on Keweenaw Point have such grooves. Does this indicate that different races did the work? If so, certainly that on Isle Royale was the more primitive.

"The Chicago expedition of 1928 discovered several probable camp sites, disproving the earlier theory that the primitives made no overnight camps. This expedition was more prolific of results than all the others. The camp site at Chippewa Harbor has the most evidence. Fireplace stones, charcoal and broken pottery were discovered there. No pottery has been found elsewhere on the island. The design of the pottery has some resemblance to the work of the Iroquoian artists but the impress of the cord used in fabrication was Algonquian. The work on the rim of another piece might have been Siouan. Did all three races visit the island? Could they have been the miners?

"The number of 'points' found is negligible but their nature is distinctly important. A white flint knife was found in a ridge near Sargent Lake and a stone ax on Birch Island. One copper arrowhead was found. More important was the discovery of an obsidian point and a chalcedony point as well. The obsidian could not have been obtained nearer than Yellowstone Park and the chalcedony must have come from Ohio or Illinois. Although there is no chert on the island a broken black chert point was located. There is plenty of quartz present but no quartz implements have been located.

In 'Susan's Cave' a firebed was found beneath a layer of water depositions several feet in thickness. This would indicate great antiquity for its human use.

"No human bones had ever been discovered until the expedition from Chicago in 1928 discovered an ossuary in a cave on Houghton Point. It had been walled up with small rocks and a one ton boulder added for good measure. The skulls of six individuals were found and the additional bones came from about eight people. The skulls seemed to show a much thicker bone structure than that of either the modern Indian or the white man. The tibias were much flattened.

"There is, of course, no necessary connection between the 'Indian Pits,' the pottery finds, the points discovered or the ossuary and its bones. They may all be quite unrelated or part of them may be so. But they contribute to the mystery of the island which the Indians called Minong, or 'the good place to get copper.'

"The primitive hammer stones indicate either a primitive people contemporaneous with those more advanced who worked Keweenaw Point or an ancient primitive people who worked earlier. But if the primitives could use copper they would most certainly have passed through the paleolithic stage. And there is another mystery! The 'best' opinion seems to be that the aboriginal mines date from the time of the mound builders or before.

"The recent Indians very evidently felt an awe of the island and did not make it a habit to frequent it, whether from some untoward incident of the past such as a storm on the way to the island, a pestilence on the island or from some obscure tradition handed down from the dim past we do not know. Perhaps this awe might be ascribed to that far-off day when *some* cause dictated the abandonment of the mines by the primitive copper seekers. Mr. John Linklater states that his wife's grandmother and his own grandfather remembered the going of the Chippewas to Isle Royale. The latter recalled the gathering on the Canadian shore and the ceremonies, dance and appeal to the spirits deemed necessary before the trip could be made. Mr. Linklater states that at that time the Indians did not remain on the coast but made their camps on the inland lakes.

“Several copper companies have tried to work on the island but the last one gave up in the 90’s. Over one-third of the land is still available to the government which made a national park of the archipelago in 1931. As yet the island is not under management as a park, that happy state of necessity waiting on acquisition of the title to the rest of the land.

“An air survey was made in the summer of 1930 at great personal risk by the pilot and photographer, who had to use a land plane and fly from Houghton.”

George P. Fox, present secretary of the Central Section, American Anthropological Association, was the first member of The Wisconsin Archeological Society to visit Isle Royale, which he did in 1911. As a result of his investigations he published in *The Wisconsin Archeologist* in the summer of that year an illustrated monograph on “The Ancient Copper Workings on Isle Royale.” This contained a brief description of the Island and its history and information concerning the very extensive ancient copper workings.

In 1924, explorations were conducted by a Milwaukee Public Museum expedition to Isle Royale and in 1928 by the McDonald-Massee expedition. Of the latter Mr. Fox and Mr. George A. West were the archeologist members. Mr. Fox published a paper in the *Michigan History Magazine* in 1929 and Mr. West in his authoritative monograph on “Copper, Its Mining and Use by the Aborigines of the Lake Superior Region,” published by the Milwaukee Museum.

The conversion of Isle Royale into a national park should have the active support of amateur and professional archeologists of Wisconsin, Michigan, and Minnesota. As five lumber companies are planning to remove the remaining stands of pine and hardwood on the Island its rescue must be immediate. “Without its timber the island will, of course, be just another piece of cutover land not fit for a national park.”

EULRICH GARDEN BEDS COUNTY PARK PROJECT

Doris Newman

At Oshkosh the permanent preservation of the Eulrich Indian garden beds in a county park is being strongly urged before the county projects committee by Arthur P. Kannenberg, a member of the county board of supervisors. The project also has the backing of the Oshkosh Public Museum, the Winnebago County Archeological and Historical Society and of The Wisconsin Archeological Society.

This site is the present Eulrich farm on the lakeshore road between Neenah and Oshkosh. In a statement given to The Oshkosh Northwestern, Mr. Kannenberg said: "The most appropriate piece of land available between Oshkosh and the Twin Cities on the scenic highway between Green Bay and Portage is the Edward Eulrich farm. It can be obtained at a reasonable price. There are approximately 19 acres, fifteen of these being timber land. The timbered area contains the finest examples of pre-Columbian Indian garden beds existing in Wisconsin. The area can be made a showplace and a drawing card for tourists going north and south. It adjoins the lakeshore road, County Trunk A and is accessible to travelers.

"It can be made into an outdoor museum, on account of the archeological remains, and on account of the great variety of trees, shrubs and wild flowers. It could be made a wild flower preserve, a transient tourist camp, a picnic ground for Four-H clubs, Camp Fire Girls and a camping ground for Boy Scouts."

Mr. Kannenberg is very enthusiastic about this project and it will, we trust, receive the approval of the county projects committee. Mr. Charles E. Brown, secretary of The Wisconsin Archeological Society, says: "This is the most worthy archeological park project proposed this year. These garden beds and some very interesting Indian stoneworks on the Eulrich farm were first visited and photographed by George R. Fox, a former Wisconsin archeologist of Appleton, and were described by him in The Wisconsin Archeologist issue of April, 1922. This paper and the accompanying illustration attracted great attention and many archeologists

visited this site in this and the years following. The area of garden beds is not only extensive but the beds themselves are remarkable in that among them are the only curved ones ever found in Wisconsin. The Society has been for years hoping for an opportunity to preserve these evidences of prehistoric Indian planting to the public. It may be that Mr. Kannenberg and his associates have found the way to accomplish this. I trust that all archeologists and public spirited citizens will lend their assistance to him in this important undertaking. Because of their nearness to three large cities the garden beds, stoneworks and other attractions of this site will be most useful as an outdoor museum for school children. Up to the present time the attention of The Wisconsin Archeological Society has had to be largely directed to preserving and marking with the help of other organizations some of the important Indian mound groups of the state. Equal attention should now be given to preserving examples of such other sites and monuments as Indian planting grounds, cemeteries, caves and rockshelters, pictograph rocks, spirit stones and springs, stone quarries, sections of trails and river fords.

“If our friends in Winnebago County fail to accomplish the parking of this fine site in the manner proposed then other steps should be undertaken to bring about the preservation of these beds and stoneworks.”

AGRICULTURE, HUNTING, FISHING

Jasper Hill (Big White Owl), Delaware Indian

When the "Pale Face" first came to North America the Lenni Linnahpa—Original People—sustained life by agriculture as well as by hunting and fishing and by gathering of berries and nuts and many other natural foods. Several varieties of Indian corn have been handed down from the old days and are still grown, while at least three varieties of squash and pumpkins and beans were cultivated. Land was prepared for planting by cutting the bark off the trees in such a way that the tops dried out, letting the sunshine in, burning the brush, then scratching up the earth among the still standing but naked tree trunks, here the Indian women proceeded to plant their corn, squashes, beans, and tobacco. The garden was kept clean all summer, and after the harvest the corn was braided into strings and hung up, protected with bark on poles out-doors or suspended from the rafters of the wigwam. Beans were put away in fine baskets or in rude skin bags, while certain kinds of squashes and pumpkins were cut into strips and dried, apples were also cut and dried, then made into great strings to be put away. Parched corn which is pounded fine and mixed with maple sugar, and berries, and freshly killed game kept the Lenni Linnahpa warriors, hunters, and scouts on their long journeys. To the men fell the very important duty of supplying the tribe with meat and material for clothing. All animals valuable for their flesh or skins were snared or hunted with bow and arrow. But the Lenni Linnahpa was frugal in the midst of plenty. He slaughtered only what he could eat and nothing more. And before he went hunting he always gave an offering to "Misingholikum"—Guardian of Game—so "Misingholikum" could tell "The Supreme Manitow" not to be angry with the brave hunter who was only taking enough to keep his family or his tribe whichever the case might be. And before he let fly an arrow or before he let a swift tomahawk speed on its mission of death, he always murmured an apology to his victim, be it man or animal, for all creatures that were given birth and grew were sustained by a common mother-Earth. He considered himself related to all

living, growing things, he was only a part of the great plan, therefore he gave to all creatures, big and small, equal rights with himself. Destruction was not a part of Indian religion; if it had been, he would have long, long ago preceded the "white man" in completely destroying all species of natural life on this continent. In olden times many ingenious calls were made to reproduce the cry of animals, but good hunters needed only their voices, while game could also be attracted by certain charms and powerful medicines. Venison also was cut into thin slices or flakes, then dried in the sunshine and hung away for future use. Black Bear's grease was used as much as the "Pale-Faces" use cow-butter and pig-grease today. The grease was kept in bags made of cased deer hides, this grease was kept only during the winter moons.

While the Lenni Linnahpa women were busy planting their gardens in the spring the men-folk were busy, too, catching the fish that teemed in every lake, river, and stream. The nets they used were made from the inner bark of certain kinds of trees. These braided nets were often many fathoms long and were made somewhat after the fashion of a modern seine. The smaller seines were used for catching fish in the narrower creeks and streams. For net sinkers the Lenni Linnahpa used stone sinkers which varied in size and weight according to the pressure of the stream where they were used. These stone sinkers can be easily identified for most of them are notched once on two opposite sides. The Lenni Linnahpa also were experts at spearing fish. Their spears were made from slender young trees with a natural fork at the end which was usually burned off with fire and scraped until the spear seemed to have the desirable point for spearing. Bone pointed spears were once used, too, but such fine implements were rather scarce for they were owned only by the more distinguished men whose implements were always finely decorated. The Lenni Linnahpa caught great quantities of fish which they dried and put away for future use. Fish were also smoke-cured and preserved in that way. Certain kinds of shell-fish were considered as very delicious food and this was once part of the daily menu for the Lenni Linnahpa. Shell-fish were consumed in great abundance when the Lenni Linnahpa lived

and roamed along the Eastern Atlantic Coast of North America.

The shell-heaps buried beneath the accumulating sands of time can tell a much truer and better story of this Indian people than can the writer.

ARCHEOLOGICAL NOTES ON THE BRUSH CREEK REGION IN NORTHEASTERN UTAH

Albert B. Reagan

During the summer of 1930, the writer made an archeological examination of the Brush Creek region at the eastern tip of the Uintah mountains, to the westward of Green river, in northeastern Utah, with findings as follows:

The oldest people of the region were undoubtedly Basket Makers, as the pictographs they left are most all of the crude, square-shouldered Basket Maker type of glyphs. These people both lived in the open and utilized the caves of the region.

The next people who occupied the region built earth lodges, much like the present-day Navajo hogan in shape and size, but in structure they were made of a lattice, wattled-work frame, with flattish roof; and over this frame mud was daubed to a thickness of about four or five inches. These dwellings were gathered in villages of from ten to twenty lodges each; and, beginning in the middle course of the valley, these villages, six in number, extended down the creek to its mouth. These were all destroyed by fire, presumably by an enemy, as the lodge walls have all been burned to the consistency of brick, leaving imprints of twigs, brush, and poles in the brick-like clay. The mound that now marks the site of each lodge is due to the fallen, burned earth walls. Furthermore, in and about these ancient lodges are scattered hammer, milling, and rubbing stones, arrow heads, arrow-shaft smootheners, beads, and considerable undecorated, gray pottery fragments.

The next people built somewhat squarish houses of undressed cobbles which were crudely laid up in thick walls,

with a chinking of mud mortar. A "vestibule" was sometimes added on the east side of the house; and at a greater or a lesser distance from the edifice were stone mounds and areas inclosed in a circle of cobbles or by slab-rocks set on end, some of which were probably fireboxes of out-residences of perishable material and the rest were undoubtedly shrines. Considerable charcoal was found in the debris in the houses; while about them are milling, hammer and smoothing stones, beads, stone plug stopper for jars, arrow heads, fragments of coarse, undecorated, plain, smoothed, gray pottery, quantities of chipped stuff, a few earthen jars and some chipped agricultural implements. These people seem also to have used the caves of the region, as the Basket Makers had before them. They were agriculturists and many miles of their irrigation ditches of those far-off times can still be traced. Indeed, some have even been cleaned out by the white settlers and are now in use, as they were in that long ago.

The earth lodges are similar to those previously examined at Willard, Beaver and Paragonah, farther to the westward in Utah, by Dr. Judd of the Smithsonian Institution; and like them they no doubt belong to the very beginning of the Class A type of dwellings of Pueblo I horizon. The house structures are somewhat later in time and were probably erected in the latter part of Pueblo I or at about the beginning of Pueblo II horizon, though the crude pottery of their makers and its scantiness might place them still earlier in the time scale.

According to the latest estimate of the age of Pueblo and Basket Maker cultures, the beginning of Pueblo II horizon was about 500 years A. D.; Pueblo I horizon, about the beginning of the Christian era; and the Basket Maker culture, about 1,500 years earlier. In other words, the Basket Makers were in their heyday when Pharaoh's army was drowned in the Red Sea.

ARCHEOLOGICAL NOTES

Meetings

April 15, 1935. President Dr. Alfred L. Kastner conducted the meeting, Dr. H. W. Kuhm acting as secretary. It was announced that an issue of *The Wisconsin Archeologist* was in press and would be mailed to all members within a few days. Members were urged to attend the meeting of the Central Section of the American Anthropological Association, to be held at the University of Wisconsin and the State Historical Museum, on May 3 and 4. A special committee consisting of G. M. Thorne, chairman, and W. C. McKern was appointed to study the financial status of the Society and to recommend means for improving the condition of its treasury. Mr. Philip Sander, Kenosha, was elected an annual member of the Society.

Mr. Wilton C. Erdman gave an illustrated lecture on "The Archeology of the Horicon Region." He exhibited archeological specimens collected on the sites in this rich region. When his investigations are completed the Society expects to publish these. Mr. Charles G. Schoewe suggested that a short period of topic discussion should feature each meeting. This suggestion was referred to the program committee for consideration. Mr. E. C. Steene exhibited a fine feather headdress.

May 20, 1935. President Kastner in the chair, Mr. W. C. McKern acting as secretary. A report made by the special membership committee (Thorne, McKern and Kastner) at the meeting of the directors held earlier in the evening was made. Mr. Walter Bubbert, Milwaukee, had been elected an annual member. The death of Mr. Gardner P. Stickney, Milwaukee, once a member of the Society, and of Dr. Orrin Thompson, Neenah, a member of the advisory council of the Society, were announced. The President asked members to contribute papers to *The Wisconsin Archeologist*. Mr. McKern presented a brief report on the meeting of the Central Section, A.A.A., held at Madison, on May 3 and 4. Mr. George Pasco presented a brief report on some field work conducted by himself and Mr. W. S. Dunsmoor in Green Lake County.

Mr. Eldon C. Wolf gave a lecture on the subject of "The Firearms of the American Indians" in which he described the various types of guns used by them at various periods, and some of the resulting effects upon white-Indian contacts and history.

May 3-4, 1935. The Central Section A.A.A. held its annual meeting at the University of Wisconsin, at Madison, on these dates. The meetings were held in the Old Madison room in the Memorial Union building. In the absence of President Dr. Warren K. Moorehead, due to illness, Vice-President W. S. Webb presided over the meetings, Secretary-Treasurer George R. Fox keeping the minutes and records. There was an excellent attendance of members from mid-west states, a considerable number from western and a few from southern states. The papers presented at the meetings were excellent and interesting. On Friday evening a dinner was held at the University Club, an illustrated lecture by Prof. Milton J. Herskovitz following. On Saturday afternoon Mr. Charles E. Brown conducted those attending the meeting on an automobile pilgrimage to see the two groups of Indian mounds preserved in the University Arboretum and a third group preserved in Forest Hill cemetery. Members of the Arboretum committee and local members of *The Wisconsin Archeological Society* provided the automobiles for this ride. During the meeting special exhibits of large Wisconsin flint implements, the Hamilton collection

of native copper implements, early surveys and field notes of Dr. Increase A. Lapham, W. H. Canfield and other pioneer archeologists, and publications of The Wisconsin Archeological Society were made in the State Historical Museum. These were viewed by most of those attending the meeting.

Miscellaneous

Mr. John J. Knudsen has been making a visit to Indian sites in the Wolf and Fox River regions. Dr. H. W. Kuhm will undertake some investigations on the well-known old Indian site at Jacksonport, Door County. Mr. Milton Hulburt has promised to again assist the Society in locating Indian camp sites in Sauk County. Mr. Robert Jones will conduct researches in Waushara County. Other members have promised assistance in other counties. Others interested in assisting in the Society's field work this summer may purchase a research manual through the State Historical Museum. The University, assisted by several anthropology students, will conduct explorations on several Indian sites in Burnett County. The State Museum will also pursue researches in several regions. Because of the present condition of the Society's treasury it is necessary to limit the size of the issues of *The Wisconsin Archeologist*.

Mr. Aden T. Newman of Bloomer, who died recently, after a several years' illness, was a member and officer of the Society for many years.

A particularly interesting archeological publication is a report "Archeological Survey of Kentucky" by W. S. Webb and W. D. Funkhouser recently issued by the University of Kentucky.

V. 15, - complete

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Milwaukee, Wisconsin

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

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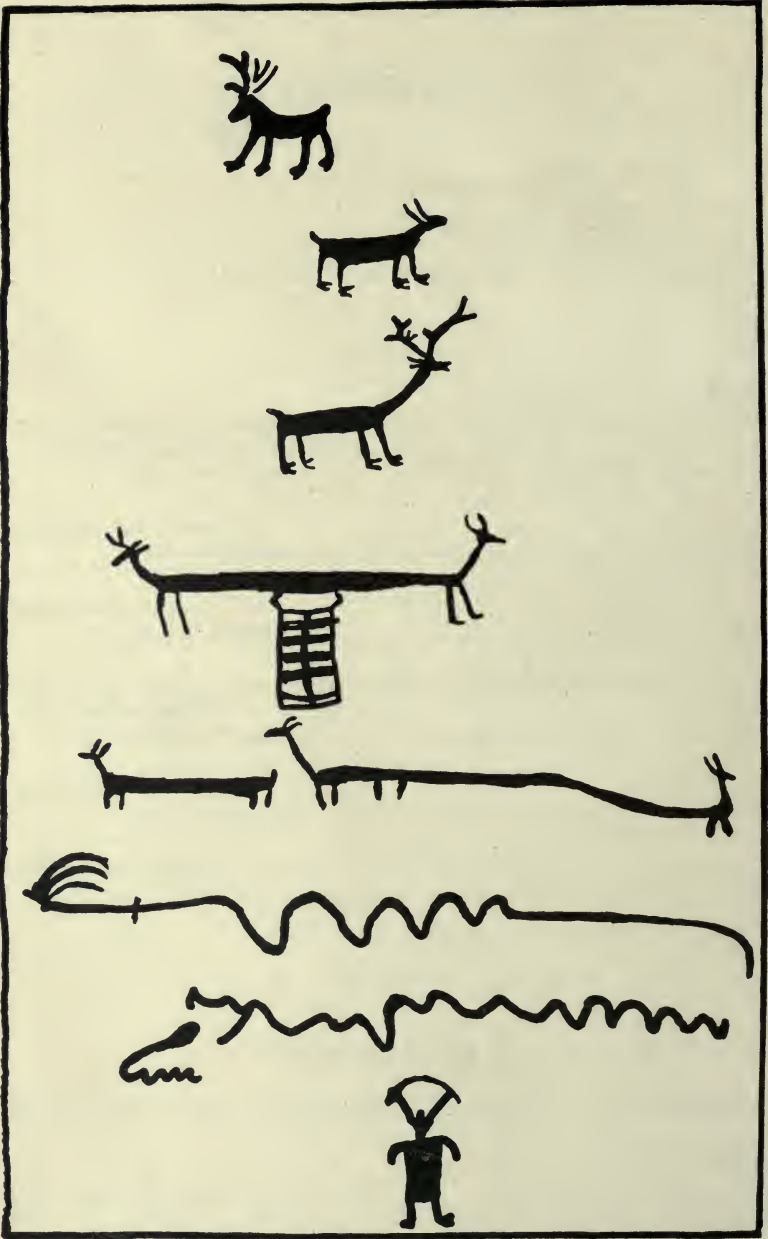
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PICTOGRAPHIC GROUP FROM NINE MILE CANYON
50 Miles East of Price, Utah

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NO. 2

REPORT OF PRELIMINARY SURVEY OF IMPORTANT ARCHEOLOGICAL DISCOVERY AT MAMMOTH CAVE, KENTUCKY

Alonzo W. Pond

The morning of June 7, 1935, Mammoth Cave guides, Grover Campbell and Lyman Cutliff, were exploring a ledge south of Tribble's Trouble, about half a mile in from the artificial entrance known as Violet City. On hands and knees Campbell worked his way south over the loose sand of the dangerous, narrow ledge. He started to crawl between two large rocks to see what lay beyond in the darkness which no civilized man had ever penetrated. His lantern cast a circle of bright light beyond which fantastic shadows played. His left hand rested on a stone; the light from his companion's lantern dispelled the shadows.

"It's not a stone," he said, jerking away his hand. "What is it, Lyman?"

"Gosh! It's a skeleton! No, it's a mummy," answered Lyman Cutliff.

Carefully they backed away to a less dangerous part of the ledge and sat down to think. During all the years of their employ at Mammoth Cave, those two had been buddies. Alone or together, every spare moment they could find was spent searching the ledges and crevices of the dry level of the cave. Other guides, too, explored the great cavern, looking for new avenues, new rooms with formations of beauti-

ful crystals, but Campbell and Cutliff were more modern explorers. They sought the explanation for the burned reeds so common in the great dry cave. They wanted to know who came into the cavern with woven fiber sandals; who battered the gypsum covered walls with crude stone pecking hammers; who left bits of braided grass and twisted grass strings in Mammoth Cave.

As they sat there on the ledge that morning, Lyman finally said, "Well, I guess we've found what we've been looking for."

Fortunately for science, those lads are not great talkers. Perhaps they faintly realized the importance of their discovery, at any rate they kept their silence and returned to the gang to which they were assigned. When their shift was over they reported to their good friend, Mr. Charlet, Manager of Mammoth Cave.

"Will you come into the cave with us now?" was their simple question. No word of explanation followed and Mr. Charlet, wise philosopher that he is, sought no answer.

Soon he, too, knelt on the narrow sand ledge and gazed in wonder at the prehistoric miner preserved for centuries in the very act of life.

"For one hundred thirty-seven years civilized man has known THE MAMMOTH CAVE. We have already explored more than one hundred fifty miles of its dark cavern, but nothing like this has ever been found," said Mr. Charlet. "This is unique."

Mr. Thompson and Mr. R. P. Holland, National Park Service Representative at Mammoth Cave National Project, were notified and shown the find. Mr. Holland took the first photographs, then silence descended on the discovery as far as those at the cave were concerned. "False stories, wild rumors must not start. Scientists must come at once," they said.

Mr. Cammerer, Director of the National Park Service, was notified by telephone in Washington, seven hundred miles away. He was urged to send an archeologist at once. A hurry call was sent for Junior Archeologist Pond at

Jamestown Island, Virginia, and in a few moments he was speeding over mountains toward the latest archeological discovery. He reached the Cave on Monday morning, June 10th, several hours before the officials thought it possible for him to arrive.

The need for secrecy was explained at once. At no time during the preliminary study did any hint of the importance or nature of the discovery reach either the employees of the Cave or the outside world. Any premature announcement was apt to be construed as a "publicity stunt" or would give rise to false rumors about a modern man being trapped in the cave. Realizing this, no messages were sent or received by telephone. Necessary telegrams were couched in most scientific terms and scrupulously avoided any mention of fallen rocks or trapped humans.

The Archeologist was taken into the cavern by Mr. Charlet and Mr. Holland. Guides Cutliff and Campbell accompanied the party from the end of the new trail being built by the CCC boys south from Violet City. The party climbed to the sand covered ledge, crawled through a narrow passage and finally reached the desicated body of the prehistoric miner.

A careful examination showed that the right side of the thorax, the right shoulder and upper right arm, the head and right side of the neck were exposed. The ledge was covered with loose, dry sand over which had settled fine, black soot from the torches of ancient and modern "cavers." Nothing had been disturbed. The Archeologist saw the scene as a tragic tableau. The miner had been caught at his work. There in the cavern time stopped long centuries ago. After the first great upheaval of death and the subsequent drying of the man's body, the scene remained unchanged. Here was preserved one of the most complete chapters in the life of prehistoric people. Modern science seldom finds such complete documents. The interpretation of them will require much time and the collaboration of many specialized sciences. With the certainty of long experience the Archeologist approached the task of a preliminary study.

First photographs were made from the only angles possible. Both general views and detailed close-ups were taken. Strong climbing ropes were necessary to carry the weight

of the photographer standing on the loose sand of the steep ledge, as no weight could be trusted on his feet. That treacherous sand slipped and flowed at the slightest touch. The pictures were made by the light of Coleman Gasoline pressure lanterns and also by electric photo-flash bulbs.

The exposed negatives were taken immediately to Bowling Green by Mr. Holland and the Archeologist who located a photographer about 10:30 P. M. The negatives were developed at once in the presence of the National Park Service Representative who saw that the proper exposures had been made and that the first records of the undisturbed find were complete and satisfactory.

In the meantime a telegraphic request for certain scientific instruments and information necessary to the study, was sent to the foremost anthropologist of the Middle West, Dr. Fay Cooper Cole, University of Chicago. He replied confirming the procedure and offering to co-operate in any way possible.

The first study showed that the prehistoric miner had been caught by a block of limestone six feet long, four feet wide and about three feet thick, weighing perhaps five tons. Although resting on the back and head of the miner, and pinning him to the sand ledge, still it did not crush the head nor, as far as can be seen, did it crush the thorax. It was possible to see part of the left arm and right leg under the rock, but as the limbs were partially buried in the sand, an exact description of their position was not possible.

A small pile of partially burned reeds was located under the rocks ahead of and to the left of the mummy. The "Tomb Rock" showed considerable exposure to fire as it was partially calcined or turned to lime on the under side. Fragments of burned reeds were scattered about on the sand and one or two crude limestone pecking hammers were in the vicinity.

These pecking hammers are pieces of limestone of any convenient size and shape to be held in the hand. They vary from six to ten inches in length and from two to five pounds in weight. They are natural fragments and show absolutely no artificial shaping.*

*See Primitives' Methods of Working Stone Based on the Experiments of Halvor L. Skavlem. Author, Alonzo W. Pond, published by Logan Museum, Beloit, Wisconsin.

All show a blunt, battered point, indicating use.

Nothing more could be determined at the immediate scene of the ancient tragedy but much data was available in other parts of the dry section of Mammoth Cave.

Fragments of burned reeds are found everywhere on the floor, on ledges, in sand piles, and in niches of the walls. Bits of grass tied in knots are also frequently found throughout the dry cave. Occasionally small pieces of branches one to two inches in diameter are seen. Two or three so-called "Indian ladders" have been discovered in the cave. These are sturdy tree limbs with numerous small branches projecting which would make a very serviceable primitive ladder. Gourds and hickory nuts have also been found in the cave.

Woven sandals, bits of bagging, twisted string and braided strands of various grass and fibre have been picked up in parts of the dry levels. Some of the sandals still show the imprint of the wearer's foot.

Practically every section of the dry cave walls containing gypsum concretions show pecking and battering by a blunt implement, and those blunt-pointed pecking hammers are found close to such pecking. Sandstone layers in the limestone walls of the cave have been thoroughly excavated by the prehistoric miners. In one section on "Mummy Ledge" gypsum crystals have formed since the excavations.

The information available therefore indicated to the Archeologist that Pre-Columbian Indians had penetrated the darkness of Mammoth Cave at least two miles from the entrance. It is evident that they sought gypsum although what use they made of it is yet to be determined. The total absence of pottery, the absence of bone tools or animal bones, the complete lack of artificially shaped tools and the absence of leather, tanned skins or raw hide all are significant to the study and seem at present to indicate a considerable antiquity.

The importance of the find and the danger of premature unofficial announcement made it necessary to request that all work be stopped on the Violet City section of the cave. Accordingly, the CCC boys removed their tools and that part of the cave was announced closed to everyone.

With the guides who made the discovery the Arche-

ologist began carefully to expose the body and to lower the dangerously narrow ledge so that more suitable photographs could be taken and a satisfactory analysis of the discovery prepared.

At first the sand was screened as it was removed but this so slowed the work that it was finally stored in safe piles to be handled later. Much dangerous loose rock had to be pushed from the ledge and the whole site made safe for study.

On June 12th, in response to a telegraphic request from Mr. Chatelain, an analysis of the find and statement of its importance was wired to Washington. A reply stated that Mr. Louis Shellbach was en route to Mammoth Cave so the Archeologist redoubled his efforts to have the find ready for study on Mr. Shellbach's arrival. A telephone message to Lexington informed Professor William Webb of the University of Kentucky that his presence at the cave would be appreciated at his earliest convenience.

On June 13th, Mr. Shellbach arrived and was taken immediately into the cavern. He made his own independent investigation reaching the same conclusions as the Archeologist. Together these two scientists completed the preliminary excavation, exposing the body as much as possible and thoroughly familiarizing themselves with the problem.

Friday morning, June 14th, the second series of photographs were taken. At 8:30 P. M. Professor Webb, archeologist from the University of Kentucky, arrived at Cave City and was driven directly to Mammoth Cave. He, too, crawled about at the scene of the ancient tragedy and examined the other evidence already studied by Mr. Shellbach and the Archeologist reaching the same conclusions.

A final summary of known facts and warranted conclusions was made which included the additional information secured by the preliminary excavations.

The desicated body of the prehistoric miner was pinned under a large limestone rock several centuries ago. The rock had fallen from the roof long before the time of the miner. The miner had evidently dug under this precariously balanced stone, causing it to slip. In his effort to protect himself he threw out his right arm. The great weight of the stone continued to push against his back, his arm

broke at the elbow, the hand was forced up at right angles to the upper arm and the shoulder was dislocated as the broken arm was forced farther into the sand.

The lower part of the body was not pinned by the rock and the legs were drawn so that the right knee was finally higher than the head and the right shin pressed against a buried small rock at right angles to the upper leg.

The left leg was also drawn forward and the left arm bent across the leg. The face was driven into the sand and held by the rock resting against the head. Evidently there was considerable bleeding at the mouth and nose as the sand about the head is cemented together. Death doubtless occurred by suffocation. What appears to be matted hair hangs over the left side of the face.

Rodents gnawed off the hand as their teeth marks are visible on the radius and ulna (the fore arm) of the right arm. Similar gnawing is evident on the left arm and leg bones visible under the rock. A small rock presses against the right side of the throat.

The body is desiccated, most of the flesh and skin still being in place. Samples have been taken for blood count analysis. The unusual feature of desiccation is that much of the dry flesh is as soft as chamois instead of hard. This will necessitate an analysis of the air to determine if nitrate salts are present in quantities great enough to cause this effect.

A large size and one small sized twisted fiber cord are around the neck. The larger one doubtless attached to a woven bag which the man carried, one edge of which is visible at the side beneath the thorax. The smaller cord may be attached to some ornament or implement.

A complete breech clout of soft woven fiber covers the left hip and string ends of this garment rest on the left heel.

In the sand close to the body (left and front) was a twisted fiber string and some leaves. A small fire of reeds had burned to the left and in front of the miner's head. To the right, scattered over a distance of six feet, were found several of the limestone pecking hammers, a hickory nut, a part of a gourd and many fragments of burned reeds.

Two bundles of small sticks tied with grass knots were

resting in a niche of the rocks six feet from the miner's head. The end of a packet of reeds is protruding from the sand about three feet to the right of the body.

Two fragments of feces were also recovered from the sand, together with many pieces of gypsum. The feces will be analyzed to determine what food the man had eaten. Their large size and the size of similar specimens found throughout the cave would indicate a coarse vegetable diet. (Some feces measured as much as two and one-quarter inches in diameter.) This observation is strengthened by the lack of animal bones in the cave. Had the people been meat eaters some of the animal bones should be found.

Everyone associated with the discovery has continually asked the question, "What was he digging for in the loose sand?" Two possibilities seem evident, gypsum or epsom salts, both of which occur in the cave. The salts could be considered a precious medicine and very valuable to ceremonial leaders but the use of gypsum is more problematical. The only plausible suggestion so far made (H. S. Day, Junior Archeologist at Jamestown Island) is that it was powdered for burial ceremony. Evidence of that must be sought in burials outside the cave. Probably the bag which is under the body will contain some of the material the miner was seeking.

Except for treating the exposed parts of the body with nitro-cellulose aeroplane wing dope dissolved in acetone, nothing more can be done until the five ton rock is lifted off by engineers. (The exposed parts of the body were treated by Mr. Shellbach and the Archeologist Monday, June 17th.)

Professor Webb, Mr. Shellbach and the Archeologist agreed that there were no time clues other than the cultural material associated with the body. There was no evidence of burial or ceremonial attention after the accident. Therefore there was no need to call in other scientists since the three present are all nationally recognized as authorities in the field.

Permission to announce the find to the press was received from Washington Monday, June 17th, and telegrams were sent to the recognized news services and the local papers. Intense interest was evidenced at once. Telegrams and telephone messages were received from Louisville,

Washington and New York in less than two hours requesting further details and photographs. These were supplied and special writings were announced at the cave during the rest of the week.

It took twenty-four hours for the photographs to reach Louisville from Mammoth Cave, but eight minutes after they were received by the Associated Press they were available to newspapers all over the United States. The discovery had been rated important enough to send the photos by wire.

Throughout the United States the newspapers have told the story. Frequently it was considered front page news. Both large city papers and small town dailies carried the story or the pictures.

June 18th and 19th Mr. Shellbach and the Archeologist made a short survey of the Park area outside the cave. This survey indicated the need for a comprehensive archeological study. There are many rock shelters, burial sites and other evidence of prehistoric occupation. From the literature and studies made in nearby areas, as well as from this survey, it seems evident that several culture periods will be found in the Mammoth Cave Park Area. The first essential, however, is to complete the study of "Mummy Ledge" where lies the key to most interesting information, and a new chapter in our knowledge of prehistoric peoples.

FORK-TAILED BIRD MOUNDS

Charles E. Brown

Among a considerable number of recognized forms of prehistoric mounds constructed to represent birds of various kinds and occurring in mound groups in southern and central Wisconsin there are a small number of bird forms which possess the interesting feature of a divided or forked tail.

Among the first, if not actually the first, Wisconsin archeologist to describe and figure some of these interesting fork-tailed bird effigies, was Dr. Increase A. Lapham. William H. Canfield, pioneer antiquarian of Sauk County, very likely knew of them before. He was associated with Lapham in some of his early archeological investigations and may have called his attention to them or even accompanied him when he made his surveys of the mound groups in which they are located. In the illustrations of his book, "The Antiquities of Wisconsin," published by the Smithsonian Institution in 1855, Dr. Lapham figures in several plats of mound groups several of these bird effigies and also presents detail engravings of several of these.

One of these fork-tailed birds he figures as occurring in a mound group located in sections 18 and 19, township 9 (Prairie du Sac), in range 6 east, "on the road to Honey Creek Mills" (later known as Loddes Mill), in Sauk County. The mound group in which this bird occurred is shown in his Plate XLIII, and in detail in Figure 4, Plate XLII. Of this group he made a survey in 1850.

This bird mound had straight outstretched wings with a spread of about 233 feet, according to the scale of his drawing, and a body length of 90 feet. It was a large specimen of bird mound and the outstanding structure in the mound group in which it was situated. Near it was a bird effigy of the ordinary and very common type. Both mounds were members of a group of fifteen mounds, now obliterated, seven of which were effigies and eight linear mounds of various forms. They were located on the present river road (Highway 60) from Sauk City to Prairie du Chien.

Another bird effigy of the divided-tail type was in another mound group at Honey Creek Mills. This effigy was peculiar in having outstretched, slightly up-turned wings. A second fork-tailed bird in this group had bent wings. This bird had a wingspread of nearly 360 feet; its body was 126 feet long. Its head was directed to the north. Dr. Lapham labeled this mound "The Great Bird," a name well deserved because of its large dimensions. Two other bird effigies, of ordinary form, were in this group which Lapham illustrates in his Plate XLIV, No. 2. Of the large bird a detail figure is shown in his Plate XLVI, No. 3. Of this mound group Lapham made a survey in 1850.

Dr. Lapham also figures a bird effigy with a forked tail and bent wings in a mound group located on "the Great Dividing Ridge between the Mississippi and Kickapoo, Sec. 6, T. 8, R. 5 W. (Eastman Township, Crawford County). This he surveyed in 1852 (Plate LI). Three other bird mounds with bent wings but with plain tails (not forked) were in this group.

Other fork-tailed bird effigies were described by Moses Strong, Jr., of Mineral Point, Wisconsin, in a paper printed in the 1877 Smithsonian Report (pp. 239-246). The first of these was located "a short distance west of the village of Orion, in Richland County. Its exact location was in the southeast quarter of section 35, township 9, range 1 west, "on a low, sandy ridge which separates the Wisconsin and

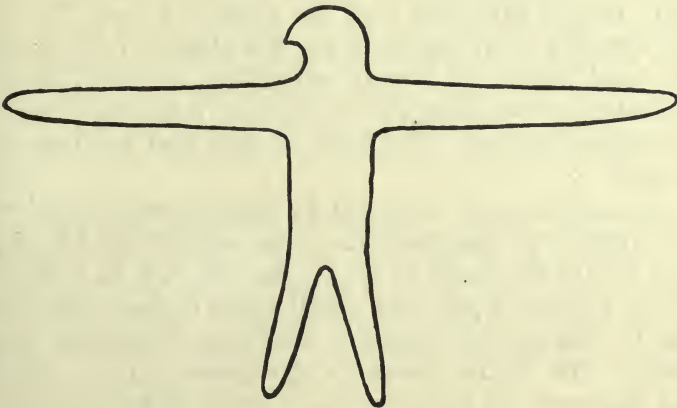


Fig. 1—Fork-tailed Bird

Eagle Rivers." This mound, of which an illustration is given, had a circular head 18 feet long, a body 39 feet long, the two tails, blunted at their ends, being each 36 feet in length. This bird had straight outstretched wings, each being 129 feet long. Its head was toward the west.

Another bird effigy of this character was located in the "N. W. $\frac{1}{4}$ of Sec. 21, T. 8, R. 6 W." and was described by Strong as having "very short legs and long arms." He said, "there are three more exactly similar to this, a little farther west in a plowed field. Of these he gives an illustration. The first of these fork-tailed birds his figure shows to have a head 15 feet long, a body 30 feet long and 15 feet wide. The two tails are each 25 feet long. The tapering outstretched wings are each 110 feet long. The locality where Strong found these effigies was between Eastman and Charme, a C. B. & Q. R. R. station on the Mississippi River, in Eastman Township, in Crawford County. This place is about two miles northeast of Charme.

In his Figure 12 another bird effigy of this type is shown. His field notes (June 7, 1877) give the location, "mounds on the Black River road on S. E. $\frac{1}{4}$, Sec. 21, T. 8, R. 6 W. Mounds are covered with growth of small black oak." This mound was one of a group of mounds located three miles east of Charme. His figure shows this mound to have had a circular head 18 feet in diameter, a body 20 feet long and 24 feet wide and two tails, each 51 feet long. The tips of these tapering caudal extremities were 50 feet apart. In this particular bird the wings are bent. They extend straight from the body for a distance of 40 feet and then bend downward for an additional length of 80 feet. The distance from their tips to the tips of the tails is shown to be about 80 feet. The head of this bird is directed to the east.

In another figure (No. 15) he shows another bird with bent wings. "It lies about one mile beyond No. 13, on the north side of the road. S. W. $\frac{1}{4}$, Sec. 19, T. 8, R. 5 W. This location is about a mile and a half south of Eastman, on the road to Prairie du Chien, in Eastman Township, Grant County. The figure shows its dimensions to be: circular head diameter, 12 feet; length of body, 36 feet; width, 20 feet; tapering tails, 36 feet. The wings stretch straight out

from either side of the body for a distance of 30 feet, then bend downward and extend on for a further distance of 90 feet. A distance of 115 feet separates the wing tips from the extremities of the tails.

Two other bird mounds with divided tails and bent wings were found by Strong in a group of ten mounds located on the Black River road, in the southwest quarter of section 26, township 9, range 6 west. This location is in Seneca Township, Crawford County, about two miles south of Lynxville. One of the birds had a body length of 78 feet (head to the tips of the tails). The length of the bent wings was 86 feet. The second bird effigy had a body length of 75 feet. The total length of the bent wings was 90 feet.

The first bird was directed to the south and the head of the other to the southeast. These mounds were each about three feet high. The other mounds associated in the mound group with these fork-tailed bird effigies were a bear effigy and seven round mounds. This group is on the crest of a ridge. One of the birds is at the western end of the group and the other near its middle.

Only a part of the Smithsonian paper on these Indian mounds and mound groups of western Wisconsin was written by him before August 1, 1877.

"On the 18th of that month, while engaged in the prosecution of his geological researches, he was drowned in the Flambeau, a branch of the Chippewa River. His unfinished article was completed by others from the notes in his field book. In his notes he said, "It is, perhaps, an open question, whether these mounds are effigies of men or birds, but after a careful examination of them and of many others, I incline to think that they are representations of the human form." Moses Strong, Jr., was assistant to state geologist Dr. Lapham.

In his book, *Prehistoric America* (Vol. 2), Rev. Stephen D. Peet devotes a chapter to bird effigies, discussing and illustrating some of the various types of bird mounds. Most of his illustrations are taken from Lapham's book. He expresses a belief that the fork-tailed bird effigies are intended to represent the hawk.

A single bird mound of the fork-tailed type is in a mound group at Frosts Woods, on the southeastern shore of

Lake Monona, at Madison. It is described in the writer's report on the archeology of that lake.

This well constructed bird effigy has a wingspread of 125 feet. The length of its head and body is 70 feet. Its height is about 2 feet. Its head is toward the west.

This mound was excavated by the writer in July, 1928. No burials were found.

Among 58 bird effigy mounds of at least half a dozen distinct types located in the rich mound region of the Four Lakes of Madison, this is the only specimen of the fork-tailed bird effigy. It is also, so far as known, the most easterly example of bird mound of this particular design found in Wisconsin. No bird mounds with divided tails were found among the once numerous effigy mounds of the Milwaukee region, none in the region of the Waukesha lakes and none along the Rock River or elsewhere in eastern Wisconsin.

The habitat of this peculiar type of bird effigy is, as present state archeological records show, pretty closely confined to the lower Wisconsin and Mississippi River regions in Crawford, Vernon, Richland and Sauk counties. All but a very few of the fork-tailed bird effigies were in mound groups located in the fifties and seventies of the past century by Dr. Increase A. Lapham and his assistant geologist, Moses Strong, Jr. Land and highway improvements in the passing years have taken their toll of these interesting effigy mounds. Only a few of them remain. The thought of a few former Wisconsin archeologists that they or some of them were constructed to represent men is not entertained by present-day archeological investigators.

A LARGE STONE PESTLE

Loyal O. Wight

Mr. Stoughton W. Faville, veteran collector of Indian implements, of Faville Grove, near Lake Mills, Wisconsin, during the summer of the present year, brought to the office of the editor of *The Wisconsin Archeologist* a stone pestle of the long tapering form. Stone pestles of any form are not as common in Wisconsin collections as they might be expected to be, and this specimen was especially worthy of consideration not only for its interesting form, but also because of its large size.

This pestle measured 18 inches in length. Its diameter, within a few inches of its pointed end, was $1\frac{1}{4}$ inches and $2\frac{1}{2}$ inches at its rounded base. Its sides were slightly flattened, giving a not entirely circular section. This pestle weighed $3\frac{3}{4}$ pounds. It was obtained from the Depke farm on the west side of the Crawfish River, near Hubbleton, Jefferson County. So far as known, no pestle of similar form has ever been collected in that region.*

It is one of the largest stone domestic tools of its class found in Wisconsin. A slightly larger specimen of the same tapering form, measuring 19 inches in length, is in the collections of the State Historical Museum at Madison (A244). This pestle is made of greenstone and weighs $3\frac{1}{2}$ pounds. Its once polished surface is slightly weather-worn. It was presented to the Museum by the late Mr. Henry Casson, Jr., of Madison, years ago. It was found near Viroqua, Vernon County, in 1880. In the same collection there is another tapering pestle $10\frac{1}{4}$ inches in length and weighing three pounds, which was collected at Silver Springs, Milwaukee County (A12665). It was in the collection of the late Prof. A. S. Mitchell of Milwaukee, and was presented to the Museum by Mrs. Mitchell.

These large tapering stone pestles closely resemble others which we have seen from Wyoming, Washington, and Oregon. Some others have been described as carved or otherwise ornamented. Prof. Warren K. Moorehead figures and describes a series of them as in the Prof. C. P. Wilcomb collection in San Francisco. These are from a number of

*Sec. 3, Waterloo Township.

California counties. Some have a projecting encircling ring near the head of the pestle or near its base. The largest of these tapering California pestles, from Lake County, is nearly 36 inches long. It is finely polished. "It was purchased from an Indian in whose family it had been as far back as the Indians could tell."*

Stone pestles have been recovered from Indian sites in nearly every part of the United States. Information concerning this class of domestic implements is scattered through numerous books and bulletins on American archeology. It might be well if some advanced student of this science would now undertake the collection of the available data on this subject and publish a monograph on the Indian pestles of the country as has been done for the pipes and some other classes of Indian artifacts.

In the Handbook of American Indians, pestles are described as "implements used by the aborigines in combination with mortars and grinding plates for pulverizing foods, paints, and other substances. Pestles for use on flat surfaces are cylindrical and used with a rolling motion, or are flattish beneath for use after the manner of a muller. For use in a depression or a deep receptacle, the grinding end of the implement is round or conical, while the upper part or handle is shaped for convenience in grasping or is carved to represent some esoteric concept associated in the primitive mind with the function of the apparatus. In many cases the shape of the implement was such that it could be used in one position as a muller and in another as a pestle."

"Long, slender, cylindrical pestles are common in the Eastern states, a length of 2 feet being common, while the diameter rarely exceeds 3 inches. In the Ohio and adjacent valleys a short, somewhat conical or bell-shaped form prevails, while on the Pacific slope the shapes are remarkably varied. The prevalent type of California pestle is somewhat cylindrical, but tapers gracefully upward, the length varying from a few inches to nearly 3 feet. They are sometimes encircled by a ridge near the base to keep the hand from slipping down, and frequently terminate above in a similar encircling ridge or a conical knob. On the Northwest coast

*Prehistoric Implements, page 290, figure 30.

the shapes are still more noteworthy, occasional examples being carved to represent animal forms. Some are T-shaped, suggesting the conventional pillow of the Egyptians, while others have perforations or annular handles."

Members and correspondents of The Wisconsin Archeological Society are requested to communicate to the editor of *The Wisconsin Archeologist* information concerning the pestles and mullers in their collections.

ANCIENT UTAH PEOPLE SEEM TO HAVE BELIEVED THAT SNAKES EVOLVED FROM AN ANIMAL

Albert B. Reagan

It is the belief, or at least suggested by some of our scientists that the Indians of America believed in a form of evolution,—that is, that they were developed, or evolved, often clan by clan, from animals and inanimate things and that these are now their respective totems. Be that as it may, space will not permit of any discussion of it here, the ancients of picturesque, deep-chasmed Nine Mile Canyon, fifty miles east of Price, Utah, apparently believed that the "lightning-snake," their feathered (horned) sky-snake, which was undoubtedly considered as one of their principal deities, at least "thing of power," evolved from an animal. One continuous set of their "rock drawings," which appears to be Pueblo No. II in age, photographed by us as pictographic groups N-P13A and B, has for its upper figure a normal goat or elk, and as the figures are repeated downward in the group, the animal is represented as being more extended longitudinally, finally becoming double headed, lastly developing into the horned lightning-snake. The development is shown step by step in the drawing, and seems to be unmistakable.

That these ancients should come to such a conclusion is easy to understand, believing, as Indian myths and beliefs seem to indicate, that one thing could develop from another and that in the days long gone certain things even had the power to change themselves into any form they chose at will. The goats, elk, and deer of their times hung about the crags of the mountain tops of their area. Similarly, the thunder-gusts of summer with their emanating lightning streaks, hovered about these same mountain crags and peaks. The animals leaped from rock to rock; and the lightning, apparently to the aborigines, shot out from the same rocky crags and points, under cover of the clouds. Hence the apparent belief that the sky-snake, the lightning, evolved from a goat or elk, judging from the pictures that have come down to us, and that the snake of the water courses of earth finally evolved from the lightning. (See Frontispiece illustration.)

THE YUMA POINT

Alice B. Andrews

In a very instructive illustrated monograph published in October, 1934, bearing the title, "The First Thousand Yuma-Folsom Artifacts," Dr. E. R. Renaud, of the University of Colorado, has prepared a classification and given an interesting account of the fabrication, history and distribution of these prehistoric stone implements. Of special interest to collectors of Indian implements is his separation of certain forms of these from the others and their classification under the name of "Yuma Types."

Briefly stated, the two classes of points, Folsom and Yuma, may be identified by the following characteristics. The Folsom points are leaf-shaped blades somewhat triangular or oval in outline. They have a concave base. On both surfaces of the blade a longitudinal groove extends from the base of the point toward its tip. This treatment of the blade may consist merely of the removal of one or several chips or of a groove extending $\frac{1}{3}$, $\frac{1}{2}$, or $\frac{2}{3}$ of the length of the blade. Dr. Renaud illustrates three different types (5-a, 5-b and 5-c). In every instance the longitudinal groove was made after the flaking of the implement was completed.

These Folsom points obtained their name from the finding in 1926-1927 of a number of them in close association with the bones of an extinct species of bison at Folsom, New Mexico. Since then field investigations and inquiries showed these points to be distributed over a large part of the United States, from the Rocky Mountains to the Atlantic coast. Specimens or numbers of these points were found to occur in many private collections and in museums in that area.

The Yuma points take their name from the fact that "it is in the county of Yuma, Eastern Colorado, that by far the largest number of such specimens and the greater variety of types, all, in fact, had been found. The three best known types (which Dr. Renaud designates as Type 1, Type 2-a, Type 2-b and Type 3-a) are elongated leaf-shaped blades with square, convex or concave bases. All lack the longitudinal groove characteristic of the Folsom points. Dr.

Renaud also includes two forms of stemmed points among his Yuma types (Type 4-a and Type 4-b). He points out the similarity in shape of some of the Yuma points to the Cantabrian blades of Europe.

“The use of the terms Folsom and Yuma has never been challenged publicly or in print by archeologists, knowing the accepted practice of naming artifact types, industries or cultures.”

From our own knowledge of the existence of both the Yuma and the Folsom points in collections, we suggest that the so-called Yuma points will be found to have, when collections in other states are studied, nearly, if not quite, as wide a distribution in the United States as the Folsom points. In Wisconsin collections one is apparently nearly as numerous as the other.

As there has been some confusion among collectors as to just what points to classify as Folsom points, this brief article is printed.

Students of American archeology interested in this particular subject will do well to read Dr. Renaud's fine paper.

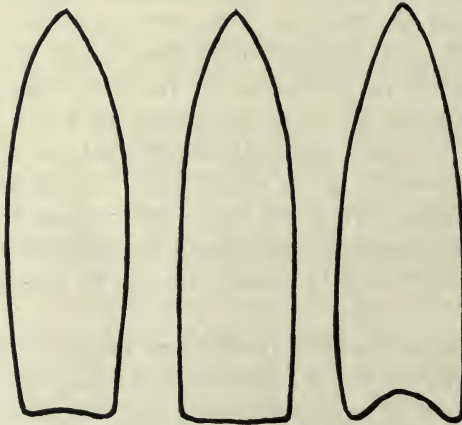


Fig. 2—Yuma Point

ARCHEOLOGICAL FORMULAE

H. W. Kuhm

To Remove Lime Incrustation on Pottery, etc.:

Use dilute Hydrochloric acid; then rinse off in water.

To Mend Potsherds and Fractured Specimens:

Wash the emulsion off discarded kodak films with hot water and then dissolve the film in much or little Acetone to obtain any desired stickiness.

Coat the seams of sherds and press the fragments tightly in place. This glue is waterproof and strong.

To Hold Potsherds While Fitting:

Use glycerine-impregnated clay such as "Plasticene" or "Mouldine."

For Mounting Sherds, Specimens, etc.:

3 parts (6 ounces) best bleached Beeswax.

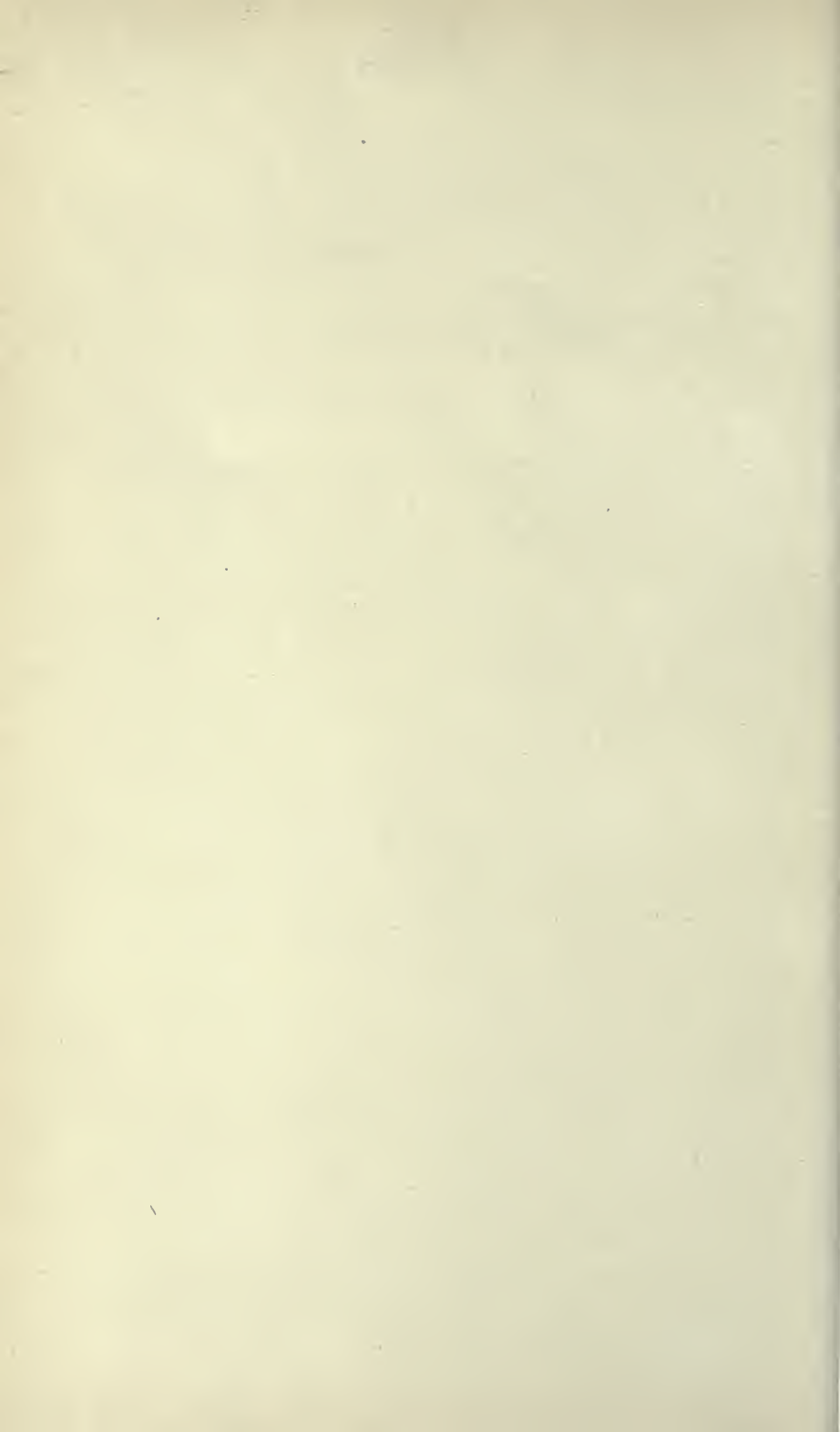
1 part (2 ounces) Canada Balsam.

Melt the Beeswax, and add the balsam, stirring it in while wax is still molten.

To Harden Fragile Bones:

Treat with dilute solution of shellac after cleaning with brush. Ordinary commercial shellac is about "four pound cut." This may be diluted with three or four parts of denatured alcohol,—that is, one part shellac and three or four parts alcohol.

Sprinkle this on the bone with a fine paint brush. Allow to dry well. The shellac is diluted to avoid gloss on bone specimens so treated.



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NO. 3

FRAUDULENT ABORIGINAL PIPES

George A. West

The most deceptive and alluring frauds are doubtless perpetrated in the manufacture and sale of aboriginal pipes. Some of them are so poorly made as to carry their own condemnation, but many will defy detection by the best judges.

No fixed set of rules can be laid down for the guidance of the student in the discovery of these frauds. A general knowledge of the several types, the locality to which they belong, the materials used and the manner of working the same by the Indians in making pipes, are essentially necessary. A certain unexplainable sense of detecting these frauds seems to develop with experience and study of the subject. Some specimens at a glance will impress one as having all the characteristics of genuineness, while another inspires him with a feeling of suspicion.

Pipes have been submitted to me that were easily traced to a well known manufacturer of relics in Virginia. The material was of yellow sandstone, and so well were they made as almost to defy detection.

Many fine effigy pipes are to be found in the museums and private collections of America that come from this source. The frog and trumpet-shaped types seem to be his favorite productions. Their exterior show no file marks, the bowl and stem cavities are cone shaped, characteristic of the older forms, and show striations as if made with stone drills.

After being worked into shape, they were evidently placed in running water, which was tintured with iron and lime, to give them an aged appearance. After removal from the stream, the coating of lime was removed in places where the fingers would naturally come in contact with the surface, and all such places treated to a greasy compound to give it the appearance of much use. But in this the skillful maker overstepped himself, as it is inconsistent for the exterior of a pipe bowl to contain greasy fingermarks while the interior retains the apparent deposit of ages. Neither is it reasonable to suppose that any perceptible amount of grease would remain in a piece of stone that had lain in the soil for a sufficient length of time to collect a thick coating of lime deposit.

It has been reported on good authority that these pipes were made by modern Indians in the employ of a white man.

A beaver pipe said to have been found near Lake Winnebago, Wisconsin, a bird pipe from Indiana, and a pipe from Ohio containing a portrait, were sent to me for an opinion as to their genuineness.

These pipes were of a coarse grained yellow sandstone, evidently pecked into shape and showed no file marks. The bowl holes had the appearance of being made with a rotary wood drill and coarse sharp sand, and their tops rounded out after being drilled. In fact, when taken separately, they all had the ear-marks of aboriginal make.

Yet it struck me as strange that three different pipes from as many states should be of the same material and be made on the same general lines.

Careful measurement of the lower parts of the stem and bowl holes revealed the fact that they were of precisely the same dimensions. It was also observed that in each case the stem cavity entered the bowl hole about a half inch above the base of the bowl cavity, something very unusual in Indian manufacture. Although the exteriors of these pipes were pitted as if from age, the maker neglected to so treat the lower parts of the excavations.

While all of these points might appear in a single genuine specimen, it would certainly be a strange coincidence

were they to happen in three different pipes collected by the same person from as many different states.

In further carrying on my investigation, I found the bottom of each stem hole a clean yellowish color, while that of the exteriors was very dark. A lighted match was held near to portions of the surface of one of the specimens resulting in the immediate extraction of a large amount of pitchy substance with which it had been treated. The same test was applied to the remaining two with the same result, demonstrating their fraudulent character beyond a reasonable doubt.

Some years ago the curiosity of our antiquarians was excited by an article in the *Journal of the Anthropological Institute of Great Britain and Ireland* in regard to some singular works of art found in Haywood County, North Carolina. Mr. Emmert was subsequently sent into that region to procure, if possible, some specimens of this singular class of articles, and to ascertain whether they were ancient or modern.

Mr. Emmert ascertained that these articles were made from the soapstone found in that region by some persons who had learned how to give them the appearance of age. This was done by placing them, after being carved, in running water which was tintured with iron, as most of the streams of that region are. Mr. Emmert found the fraudulent articles were principally pipes. Dr. Cyrus Thomas writes of these North Carolina frauds in the Twelfth annual report of the U. S. Bureau of Ethnology, pp. 347-349.

Banded slate, being easily worked and attractive, is frequently employed in the manufacture of fake specimens, such as banner stones, ceremonials, tubes and pipe bowls. Any product of this material may well be regarded with suspicion when not accompanied by a satisfactory pedigree.

Even metal tomahawk pipes, although of small commercial value, are not exempt from the curse of human avarice. Four of these pipes were offered to the writer with the representation that they were taken from a mound on the banks of Lake Winnebago, Wisconsin. Upon removing a heavy coating of rust, each was found to be of cast iron and of recent make.

While the traffic in bogus material in America is not so extensive as to put collectors constantly on their guard, it is the more dangerous, especially to beginners in Archeology and those of wealth who do not exercise care in their purchases.

Many archeological publications have exposed "dealers" who are dishonest, but owing to the caution usually exercised by them in their representations on sale, they are not always apprehended. Unless Congress can be induced to pass a law preventing the manufacture of fraudulent aboriginal articles we can hope for no relief except through the medium of education.

This pernicious practice of faking does least harm to the amateur collector, who does not aid science by study and investigation but regards his specimens as mere curiosities; yet to the serious student and collector an irreparable injury may result, as it places before him false and misleading evidence, which, if not discovered in time, must lead to erroneous conclusions.

FRAUDULENT ARTIFACTS

Herbert W. Kuhm

"The widespread demand for archeological specimens and the ambitions of some collectors of special forms have brought about the fabrication and sale, in ever increasing numbers, of spurious antiquities," asserts Neil M. Judd, curator of the division of archeology, United States National Museum, in a paper on "The Present Status of Archeology in the United States."

"Just now," continues the paper, "these frauds come mostly from Kentucky, Tennessee, and Alabama; others have appeared from New York, Pennsylvania, Wisconsin, and elsewhere. Some of these fakes are so cleverly made as to deceive the expert. Generally they go first into private collections, but sooner or later they reach public museums, bearing seemingly plausible notations as to the place and date of discovery. We shall always have with us, no doubt, the man intent upon hoaxing the scientist, but the successful faker is a snake of a different color!"

Curator Judd's strong condemnation is fully justified in view of revelations of archeological faking throughout the country.

Wisconsin, it is unfortunately true, has produced its portion of fraudulent artifacts, but were it not for the constant vigilance of the committee on frauds of The Wisconsin Archeological Society, these spurious pieces would more frequently be foisted upon the unsuspecting collector.

This committee, comprising Jos. Ringeisen, Jr., George A. West, E. F. Richter, and N. E. Carter, has a personnel of eagle-eyed, time experienced archeologists whose years of observation and research particularly recommend them for this task of ferreting out the false from the true.

Were these manufacturers of fraudulent artifacts not curbed by such means as our society provides for the protection of its members we might expect a situation to arise

in Wisconsin similar to that in Kentucky where an individual has advertised "to reproduce, at from \$1.50 to \$10 each, almost any type of stone object used by the ancient Indians."

This Kentucky faker, or to carry out Curator Judd's verbal brand,—this archeological "snake" in the Blue Grass—evades prosecution by the federal authorities on a charge of using the mails to defraud by stating in his printed catalog that the archeological specimens he obliquely manufactures to fit the purchaser's specifications and purse are "modern forms made at the present time."

The shameful part of this unsavory business is that such fraudulent reproduction of ancient artifacts may eventually be donated with a private collection to some museum and there appear as genuine antiquities.

Our society, through its committee on fraudulent artifacts, has co-operated with the federal authorities in taking steps to apprehend the proprietors of the fake Indian implement "factory" located at Cumberland City in Kentucky. The perpetrators have unfortunately escaped through a legal loop-hole, but continued unfavorable publicity will tend to curb such nefarious practices.

Returning to Curator Judd's statement concerning the false testimony of a specimen's source, this subterfuge is equally contemptible. In this connection it is apropos to quote a statement by Mr. George A. West in his monograph on "Copper: Its Mining and Use by the Aborigines of the Lake Superior Region" (Vol. X, Bulletin of the Milwaukee Public Museum):

"Another variety of fraud is the pernicious practice of a few dealers who sell specimens with the declaration that they came from some desired locality, when in fact they were not found there. This practice should also be condemned, its effects being equally as contaminating as if the specimens themselves were fraudulent!"

Most flagrant among the commoner types of archeological frauds are obsidian artifacts, such as obsidian knives and the so-called obsidian "bird points." Many of the bird points of obsidian, agate and jasper have their source in

North Dakota. It is not always the small collector who becomes an innocent victim,—in more modern parlance, a “sucker,” for the sale of this variety of fraud. An instance is known where a very wealthy collector paid \$5,000 for a huge framed collection of faked bird points whose extremely fantastic designs should have aroused his suspicions. Hence true scientific knowledge is as equally desirable in an archeological purchase as money.

As the ancient Romans declared: “CAVEAT EMPTOR” —“LET THE BUYER BEWARE!”

Some archeological fakers stop at no reasonable bounds, as for example the ludicrous product of one ambitious manufacturer who turned out POTTERY SPEAR-HEADS!

The authenticity of stone fish hooks is particularly questionable. In the opinion of W. C. McKern, curator of anthropology of the Milwaukee public museum, stone fish hooks found anywhere north of the West Indies are not reliable.

I relate an incident to illustrate to what extremes a faker will go to sell his shady product. A man came to Curator McKern with a two-foot thick boulder most crudely carved to represent the head of an Indian (?) idol. He claimed to have unearthed this unique archeological specimen in a Wisconsin mound and was willing (!) to sell it to the Milwaukee museum.

Curator McKern, recognizing the boulder as an obvious fraud, referred the man to Dr. S. A. Barrett, who invited the man to leave the specimen at the museum for thorough examination and study. The man was requested to return the following day for the museum's decision as to its purchase. The next day a police officer was waiting as official reception committee in Director Barrett's office, but the man, evidently suspecting a trap, never showed up. The monstrosity still reposes in Curator McKern's office awaiting its author's return!

Pottery is the one type of aboriginal specimen that has not been faked to any appreciable extent for the reason that it is too difficult to reproduce. But some South American aboriginal pottery has been faked, including some wonder-

ful ware with six or seven colors, finely smoothed so as to compare favorably with the original. Much of this faked ware finds its way to European markets where it is less likely to be identified. Instances are known where pottery has been faked with plaster of paris imitations, which, after immersion in oil, have been painted to resemble Aztec and South American ware.

An instance is known where one dealer in frauds employs modern Indians to manufacture specimens for him so that he may safely and boldly state that his wares were "made by Indians."

One man who is adept at turning out discoidals as large as a dish pan has devised a unique manner of authenticating his spurious wares. He has photographs taken showing him in the very act of discovering supposedly aboriginal artifacts! When purchasers doubt the authenticity of his product, he produces a photograph of its alleged exhumation.

Recently a man came to the museum to consult Mr. McKern about a double-bitted axe that puzzled him.

Mr. McKern gave the alleged implement one look and said: "It's made of concrete."

"But it can't be concrete," exclaimed the man, "because the Indians didn't use concrete!"

"If the Indians did NOT use concrete, and this piece IS of concrete, then draw your own conclusions as to what it is," said Mr. McKern with his characteristic dry Scotch humor.

Because of the steady demand for and ready sale of aboriginal pipes, these specimens are repeatedly faked for the unwary collector.

Recently an Indian pipe "factory" near Hart, Michigan, was disclosed through co-operation of our society's fraud committee with Donald O. Boudeman, curator of archeology, Kalamazoo public museum, and Prosecuting Attorney Cunningham of Berrien county, Mich.

Twenty-four doubtful pipes were sent to our committee for identification, all being made of clay or clay stone, some

in effigy form. All but one of the twenty-four proved to be fakes, only a small broken pottery pipe being genuine.

One of the pipes seemed an exceptional piece, and had been pronounced authentic by several Michigan authorities. However, to Mr. George A. West, member of the committee and donor of the splendid West collection of aboriginal pipes in the Milwaukee public museum, this seemingly fine specimen did not seem quite "kosher." So Mr. West proceeded methodically to question each phase of the pipe.

The examination at length narrowed down to the drilling in the bowl and stem. It is not likely that the Indian artifact faker, however clever, will trouble himself to bore a hole after the manner of the aboriginal pipe makers. That would prove too arduous a task and would definitely slow down his quantity production.

But how to determine the matter of the bore of the pipe bowl and stem without breaking it open? Modern science with the Roentgen or "X" ray came to the rescue.

We placed the pipe on a sensitized photographic plate. The Roentgen rays penetrated the stone artifact and in a few seconds the image was imprinted on the negative. The radiograph proved conclusively that the pipe was a fraud. However, skilful the faker had been in fashioning the exterior, his procedure in working the bore was now exposed. The "master stroke" of the aboriginal artisan was missing.

It is of interest to note that of these twenty-three fraudulent Michigan pipes, two were accompanied by bona fide affidavits, sworn statements as to their authenticity. Proving that if the faker can fake an artifact, he also can fake an affidavit!

Mr. West tells me of a fraudulent dolomite pipe he discovered in an Illinois collection where the faker had burned kerosene in the bowl of the pipe to simulate its having been smoked by some aborigine.

In manufacturing fraudulent copper artifacts, fakers attain a patina, after a fashion, with either acids or by burying the specimen in a manure pile. This produces a thin patina that rubs off readily; of course the signs of the deep erosions of time are absent.

In copper pieces that have been cast from molds made from original specimens, the sand-grain imprints are often to be detected along with mold edges. Although fakers cannot get very far in faking copper artifacts, they can readily fool novices.

A second-hand dealer on Wells Street, Milwaukee, had a copper rat-tailed spear for sale in his display window. It was alleged to have come from Black River Falls, Wisconsin. It was observed by our committee and condemned as a flagrant fraud. Several other copper frauds were discovered by the committee in a second-hand store on Fond du Lac Avenue, Milwaukee.

Concerning fraudulent coppers, we wish to quote Mr. West from his bulletin on aboriginal copper mining in the Lake Superior region:

“Copper implements have been fabricated by unscrupulous white men, by pouring melted copper or brass into molds or forms made from genuine specimens. Some of these fraudulent productions are known to have been rejected and condemned by several collectors, and yet have found a resting place in the cabinet of some unsuspecting man of means. These counterfeits have all the marks, elevations and depressions of the original, and, after being treated with acids, possess the characteristic patina or green coating that aids in deceiving the inexperienced and unobserving collector. Such a coating is thin, never incrustated, and can be easily removed.

“Other frauds in copper are occasionally encountered. Some are cut from heavy sheet copper, in the form of an arrow or spear point. These are perfectly flat and while showing the green coating have none of the characteristic evidences of erosion that the genuine objects show.

“In the genuine native copper implement, the grain of the metal, by reason of being drawn out, runs lengthwise with the object. In cast implements of this sort, it has been found that the grain of the metal crosses the object, which can be determined by the application of a strong acid.”

The inexperienced collector can derive much benefit from a careful study of the fraudulent archeological specimens

now on permanent display in the Milwaukee public museum, First floor, southeast section. The case exhibits two "Rob-inette" pipes, a platform pipe, two birdstones, six "native copper" harpoons, two banner stones, some cast brass pieces, stone fish hooks, fancifully fashioned projectile points and an obsidian cross.

Other museums throughout the country would do well to follow the precedent set by the Milwaukee museum in this instance. The exhibit of fraudulent artifacts has a card bearing this instructive legend:

"Manufactured by unscrupulous fakers and placed on the commercial market to be sold as aboriginal products, a few of these reproductions are so accurately shaped and carefully finished, following primitive methods, that they may deceive the most experienced students. However, most of them can be readily detected by qualified experts.

"The Committee on Fraudulent Artifacts of The Wisconsin Archeological Society, made up of experienced observers, offers its free services to any who desire to submit specimens of doubtful authenticity for identification. The committee may be reached through application at Room 417, Fourth floor, Milwaukee public museum."

The Wisconsin Archeological Society was instrumental in having a law passed by the state legislature making it a criminal offense to purchase or sell fraudulent artifacts in Wisconsin. If every state in the country would do the same we would reduce the illicit traffic in counterfeit artifacts to a minimum.

THE ARROWHEAD ART

"A few weeks ago a press dispatch, entirely unauthorized, stated that the art of chipping flint arrowpoints and spears had been lost and that the Rochester Museum was looking for someone to help the Seneca Indians learn this their most ancient of trades. The first syndicated account brought to our attention was in a Batavia paper but later a great flood of clippings came from all over the United States. Inquiries were made as to whether we wished to hire experts to teach the Indians. Samples of arrowpoints that people had chipped were sent in.

"To counteract the erroneous report the museum took an employee to a local reservation and had ten or twelve Indians demonstrate the art of making chert points. Photographs were taken by the press and an interview given. Another press report went all over the United States. Almost immediately we were importuned for samples of flint and finished points. Things went from bad to worse; if the papers said we didn't know how, we were swamped with letters from those who did know how; if we said we could make arrowheads and that a lot of local Indians could do likewise we were again swamped by those who wanted to know how. We were 'hanged' if we did and 'hanged' if we didn't.

"However, the whole matter has resulted happily. Our museum now possesses the names and addresses of scores of those who can flake out points by percussion and pressure. We have the samples and the addresses. It is interesting that not one person sending samples said they could make them by heating the flint. The fact is that no one can do the trick that way." (Reprinted from **Museum Service**, Bulletin of the Rochester Museum of Arts and Sciences, Rochester, N. Y., Sept. 15, 1935.)

There are at least a half dozen men in Wisconsin who have mastered the Indian art of arrow making. The best known of these is the veteran archeological investigator,

Mr. Halvor L. Skavlem of Carcajou farm, Lake Koshkonong, the methods and results of whose work with both the bone and antler flaking tool and with the stone hand-hammer have been so fully described by Alonzo Pond, archeologist, in a fine illustrated monograph issued some years ago by the Logan Museum of Beloit College.

THE AMERICAN GUIDE

Work on The American Guide, a Federal Writers' Project, has been begun in Wisconsin by the establishment of a state office at Madison and a district office at Milwaukee. The American Guide, to be published in five regional volumes, is designed to meet the need of a comprehensive guide to the United States arranged by states, cities and counties. Its purpose is to provide residents of communities, tourists, students, authors and research workers with an inclusive picture of the scenic, historical, cultural, recreational, economic, aesthetic, commercial and industrial resources of the country: with (1) information that is not now readily available or is scattered in various sources; (2) an understanding of the native and folk backgrounds of rural localities; and (3) a convenient and compact series of reference books, for tours, sight-seeing, and investigation of notable landmarks, objects of interest, fictional association, or other data of value to citizens throughout the country. Since it will not supersede road guides and other private publications, it is non-competitive and non-commercial.

In its general scope it is intended to be of service to all private tour agencies, public carriers, local and national associations having to do with the conservation of historic monuments, natural beauties, and the like, chambers of commerce and civic bodies, recreational clubs and societies, and all enterprises, public and private, which minister to the varied interests of the general public. As by-products of the National Guide, material will be deposited in the states and in local districts for state and local guides.

Mr. Charles E. Brown has been appointed the state director of this Federal Writers' Project, the state office of which will be in the Works Progress Administration building in Madison, Wisconsin.

Mr. Ben W. Saunders, assistant state director, is now organizing the American Guide project. Members of the Wisconsin Archeological Society are invited to assist in the

progress of this undertaking by supplying lists and descriptions of interesting scenic landmarks, historic and architecturally interesting buildings and monuments, and other noteworthy features covered by the Guide program in their home localities and counties. Such information the Madison office will be grateful for and it will be promptly acknowledged. Local guides, folders, maps and other printed and manuscript matter will be very acceptable and useful in making this Wisconsin survey and investigation, the results of which will be of future educational value to every resident of Wisconsin. Other Wisconsin organizations will also assist.

Mr. Victor S. Craun is supervising the work in Milwaukee and Milwaukee County, with offices in the County Court House.

ARCHEOLOGICAL NOTES

MEETINGS

September 16, 1935. President Dr. Alfred L. Kastner conducted the meeting, Dr. Herbert W. Kuhm acting as secretary. Forty members and visitors were in attendance.

The election to membership in The Wisconsin Archeological Society of F. Bruce Berghoefer, West Allis; W. M. Cunningham, Benton Harbor, Michigan; Dr. F. W. Lehman, Hartford; J. C. Householder, Indianapolis, Indiana; L. C. Whiting, Lake Mills; Robert A. Elder, Laona, and A. H. Kraus and Earl J. Zellmer, Milwaukee, was announced. Former members rejoining the Society were A. H. Sanford, La Crosse; Edward P. Hamilton, Two Rivers, and P. G. Nichols, Ogilvie, Minnesota. Treasurer Thorne reported on the results of the summer's membership campaign.

Mr. George A. West reported that President Roosevelt had authorized an allocation of \$705,000 to purchase privately owned land on Isle Royale, as a definite step toward the establishment of this archeologically rich island as a national park. The movement to preserve this Lake Superior island to the public had received the active support of the Society. Mr. E. C. Steene spoke of the work accomplished by the Madison Transient Bureau Camp under the direction of Secretary Brown and Professor Longenecker in restoring two groups of prehistoric Indian mounds located in the University of Wisconsin Arboretum on the shores of Lake Wingra at Madison. He exhibited a series of photographs of various Western tribes.

Mr. G. M. Thorne presented a report on the work of the Geist archeological expedition on St. Lawrence Island in Behring Strait. This expedition, financed by the University of Alaska, was attempting to obtain knowledge of aboriginal man's early migration from Asia to North America and of the possibility of an ancient American Indian migration to Asia.

Mr. W. C. McKern reported the latest finds of Dr. Roberts of the so-called Folsom complex. He discussed the technique of the Indians in the making of the Folsom-type point.

The chairman of the program committee invited members of the Society to present short papers at the meetings.

At this meeting exhibits of archeological and ethnological specimens of interest to the members were made by Mr. E. C. Steene, Mr. H. O. Zander, Dr. L. S. Buttles, Mr. Paul Scholz, Mr. Paul Joers, Mr. Charles G. Schoewe and Dr. Herbert W. Kuhm.

October 21, 1935. President Kastner conducted the meeting held on this date, Dr. Kuhm acting as secretary in the absence of Secretary Brown. Sixty members and visitors were present. Mr. Herman J. Johnson of Elroy was elected an annual member. The deaths of Mr. Charles A. Paeschke, Milwaukee; Mr. H. George Schuette, Manitowoc, and Dr. Otto L. Schmidt, all of them old and valued members, were announced. The organization of the Missouri Archeological Society was made known.

In observance of the centennial of the completion of the first road in Wisconsin, the "old Military Road" connecting the three American frontier forts—Howard, at Green Bay; Winnebago, at Portage, and Crawford at Prairie du Chien—The Wisconsin Archeological Society heard two appropriate papers on this subject. Charles G.

Schoewe spoke on "Historic Forts of Wisconsin" and G. M. Thorne on "Indian Fortifications." Both were very interesting. George A. West, Miss Kastner, Paul Joers and W. C. McKern discussed these papers, presenting additional information.

A display of Folsom points by Joseph Ringeisen, Jr., and H. O. Zander was made. These were discussed by Mr. West. Dr. L. S. Buttles exhibited a cache of ten chert scrapers found at Port Arthur, Canada.

November 18, 1935. Vice-president Dr. L. S. Buttles occupied the chair in the absence of President Kastner. There was an attendance of seventy-five members and visitors. Secretary Brown announced the election as annual members at the Board of Directors meeting of Col. Fain W. King, Wickliffe, Kentucky; Charles W. Porter, Rockford, Illinois, and John Mueller, West Allis. He informed the Society of his appointment as state director of the Federal Writers' Projects—the American Guide and other projects, and asked the interest and co-operation of the members in these important Government undertakings.

The program of this meeting consisted of a paper on "Fraudulent Aboriginal Pipes" by Mr. George A. West and another by Dr. Herbert W. Kuhm on "Fraudulent Artifacts." To illustrate these, exhibits of fraudulent pipes, discoidals, bannerstones, stone axes and flint and native copper implements, and a huge carved stone likeness of an Indian deity were made by the Milwaukee public museum, Mr. H. O. Zander and Mr. Wilton E. Erdman. Mr. West, Mr. Ringeisen, Mr. Joers, Mr. Brown, Mr. Zander, Mr. Erdman and other members took part in discussions of these papers.

It was announced that Wisconsin had been one of the first, if not actually the first state in the Union, to enact a law prohibiting the manufacture of fake antiquities. Through the vigilance of its Frauds committee and other officers and members of the Society many fakers and dealers in fraudulent artifacts had been brought to book during the past thirty years.

Mrs. Estelle C. Berghoefer read a fine poem on "Ancient Aztalan," her work receiving the applause of the meeting.

The American Anthropological Association, the American Folklore Society and the Society for American Archeology will hold annual meetings at Phillips Academy, Andover, Massachusetts, December 27-29, 1935. Papers will be presented by members of the three societies at this meeting.

An opportunity will be given to inspect the archeological collections assembled here during many years of field work in various parts of the United States by Professor Warren K. Moorhead, veteran American archeologist and other investigators.

MEMBERS

During the past year death has claimed a number of prominent older members of The Wisconsin Archeological Society.

Dr. Otto L. Schmidt died on August 20, 1935, after a long illness. He was an active member of the Chicago Historical Society since 1894, serving as its president from 1923 to 1927, and as a member of its board of trustees for the last thirty-six years. He was "an informed and active worker in the field of historical research. Hundreds of pamphlets, books and letters now in the library of the Chicago Historical Society were gifts from him." He became a member of The Wisconsin Archeological Society in about 1914. He was well known

to many of its officers and members. He was one of the men who encouraged the organization years ago, at Chicago, of the Central Section of the American Anthropological Association. He encouraged other men in Illinois and Wisconsin in historical and anthropological research. The passing of this great citizen constitutes an irreparable loss to the cause of Chicago and Illinois history. His summer home was at Lake Geneva, Wisconsin.

Mr. H. George Schuette of Manitowoc, a charter member of the Society, died on May 16, 1935. He was a member of the Manitowoc merchant firm of Schuette Bros. His interest in Wisconsin Archeology was keen up to the time of his death. He was the owner of a choice collection of chiefly Manitowoc County artifacts which his relatives are preserving. When this collection was begun in about 1900 he and Henry P. Hamilton, Two Rivers, and Rudolph Kuehne of Sheboygan, were the most prominent and widely known collectors of archeological material along the Lake Michigan shore north of Milwaukee. These men vied with each other in possessing specimens of rare and unusual interest. Mr. Schuette never contributed any archeological papers to the Wisconsin Archeologist. He was the author of at least one book privately printed and distributed. He took pleasure in attending the field meetings and pilgrimages of the Society and sometimes spoke at these gatherings. He was a fine, kindly gentleman of the old school. He was 85 years old at the time of his death.

Mr. Charles A. Paeschke of Milwaukee died on April 28, 1935. He had been a member of the prominent Milwaukee manufacturing firm of Gueder & Paeschke and had retired from active work when he became a life member of the Society twenty years ago. He was much interested in Wisconsin archeology and history and occasionally attended the meetings held at the Milwaukee Museum. He was always ready to contribute to the Society's undertakings when called upon. In his personal character he was the same type of friendly man as was Mr. Schuette. The names of both men will be missed from our membership roll.

The death of Dr. Orrin Thompson, Neenah, was announced in a previous issue of The Wisconsin Archeologist.

MUSEUMS AND COLLECTIONS

Members of the Society are cordially invited to visit when in Kentucky the excavations of our brother member, Col. Fain W. King, at Wickliffe. This aboriginal area, the "Mound Builders' Tomb" embraces twenty-five acres in the city limits of Wickliffe, on a natural bluff or fortification overlooking the river where the Ohio joins the Mississippi. Over the excavations in three of the large mounds on this property Colonel King has erected substantial frame buildings to which visitors are admitted. In one of these, the Burial Tomb, are shown in situ more than one hundred and forty burials of three types, "the prone or extended, the bundle or basket and a crematory basin containing charred human bones."

Accompanying these ancient interments are plain and effigy type pottery vessels, chipped flint implements, copper on wood ornaments, marine shell ornaments and implements, flake mica, fluor spar ornaments, and lead and hematite ore. A second building encloses a temple structure and a third a council house. Excavations in a fourth mound were progressing during the past autumn. At that time the skeletons of eighteen children had been exposed in this earthwork.

In the council house mound in wall cases is displayed Colonel King's magnificent and very extensive collection of Middle Mississippi

Valley pottery and stone, shell, bone, clay and metal implements, ornaments and ceremonials for the instruction of the hundreds of visitors, many of whom journey for long distances to view this remarkable archeological monument.

In a recent paper printed in the *Journal of the Tennessee Academy of Sciences*, Colonel King says of the archeological excavations at Wickliffe: "The purpose and intent is for the preservation of these earthworks, the advancement of science and education. These remains have been willed to the state and will belong to posterity as a part of the State Park System." No more efficient example of expert excavating of aboriginal remains is to be seen anywhere than at Wickliffe, Kentucky. Visitors to this archeological preserve will find the owner a most interesting and hospitable host.

Two recent newspaper articles have called public attention to the collections of two members of the Society. On October 5, the *Milwaukee Journal* published an article on the collection of Mr. H. O. Zander, who joined the Society last year, and the October 6 issue of the *Milwaukee Sentinel* dealt with the prehistoric Indian implement collection of one of the Society's past presidents, Mr. Joseph Ringeisen, Jr. Mr. Ringeisen was shown with the only double-crescent ceremonial axe of native copper ever found in Wisconsin and with some rare fluted axes and birdstones. Of the collection of the latter Mr. Ringeisen has made a specialty.

Mr. Alonzo W. Pond, who in our last bulletin contributed a report on an important archeological discovery at Mammoth Cave, Kentucky, is now located as an officer of the CCC camp at St. Croix Falls, Wisconsin. In a recent visit to the State Historical Museum Mr. Pond brought with him an interesting stone axe of the fine oval type and an unusual engraved catlinite disk.

PUBLICATIONS

Two issues of *American Antiquity*, the quarterly review published by the recently organized Society for American Archeology, have appeared. The July, 1935, issue contains a paper on "Certain Bluff Mounds of Western Jersey County, Illinois," by P. F. Titherington, and Part 1 of a report "Archeological Field Work in North America During 1934." The October, 1935, issue contains papers on "Burial Customs of the Delamara Peninsula and the Question of Their Chronology," by S. D. Davidson; "Tree Rings—the Archeologist's Timepiece," by Emil W. Harvey, and "A Brief Metallographic Study of Primitive Copper Work," by Curtis L. Wilson and Melville Stone. Part 2 of the report on archeological field work appears in this issue. It also contains an account of the organization meeting of the Society for American Archeology, held at Pittsburgh, December 28, 1934.

We have received a reprint of a paper on "Minnesota Prehistory," by Albert E. Jenks, published in the *Minnesota Historical Quarterly*. The September issue of *Arrow Points* published by the Alabama Anthropological Society is devoted to an illustrated paper by Peter A. Brannon on the history and archeology of Taskigi Town, an early site of the Tuskegee Indians.

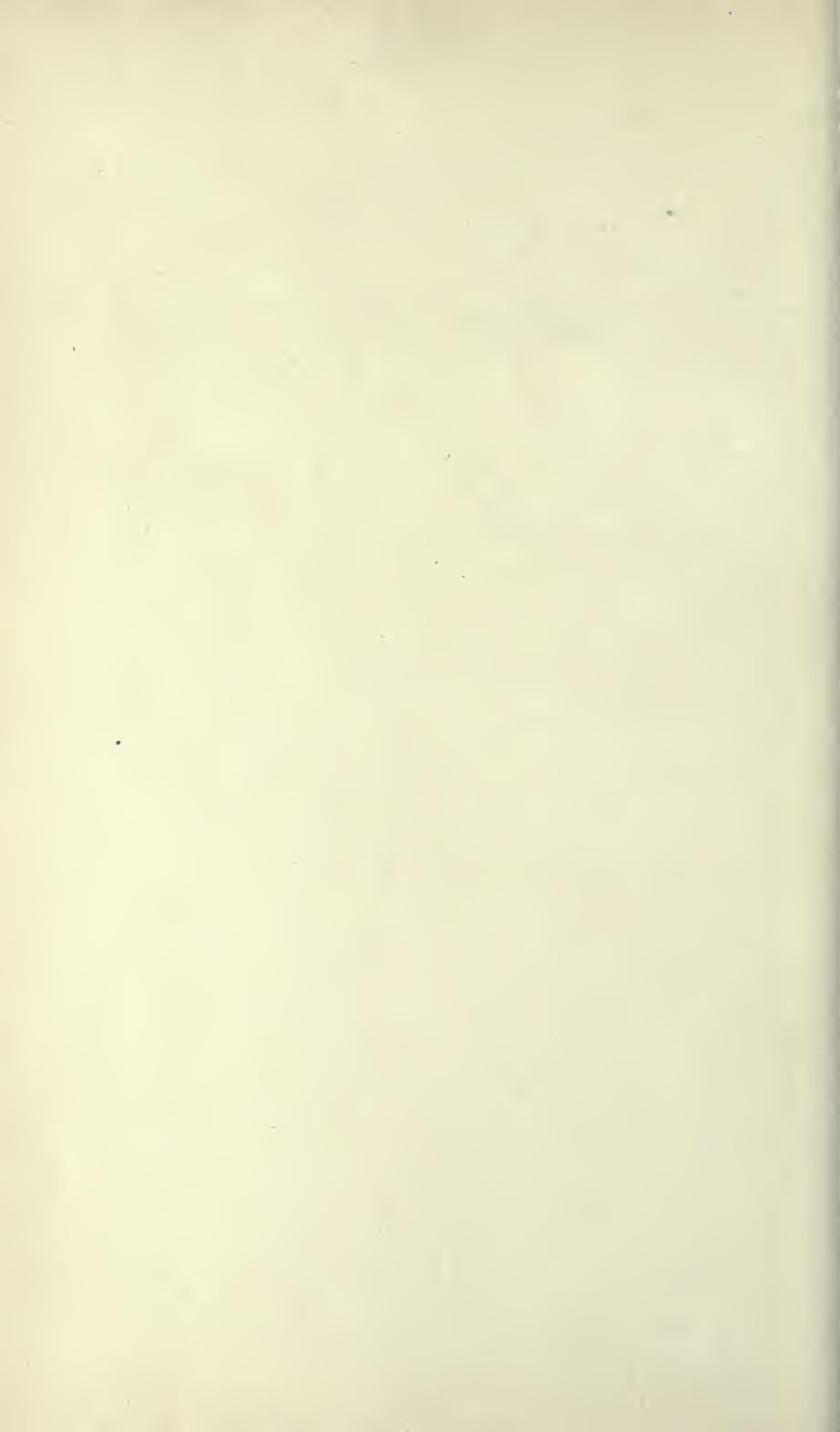
In a recent Utah report Dr. Albert B. Reagan has printed descriptions of pictographs and petroglyphs in a number of different localities. These are interesting for the wide variety of human, animal and other figures depicted. They occur on rock ledges and boulders. Curiously enough some of the boulders had been hauled away from their original locations by citizens of Cedar Fort for use in rock gardens. "Wintu Ethnography," by Cora Du Bois, is a recent monograph of the University of California. The Wintun peo-

ples occupy the Sacramento Valley. The National Museum of Canada has issued a fine bulletin, "Folk-Songs of Old Quebec," by Marius Barbeau.

MISCELLANEOUS

Members of The Wisconsin Archeological Society are requested to assist the Society by securing new members. All citizens of Wisconsin interested in archeology or Indian history are invited to become members. Applications for membership may be handed or mailed to either Treasurer G. M. Thorne or Secretary C. E. Brown.





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NEW SERIES

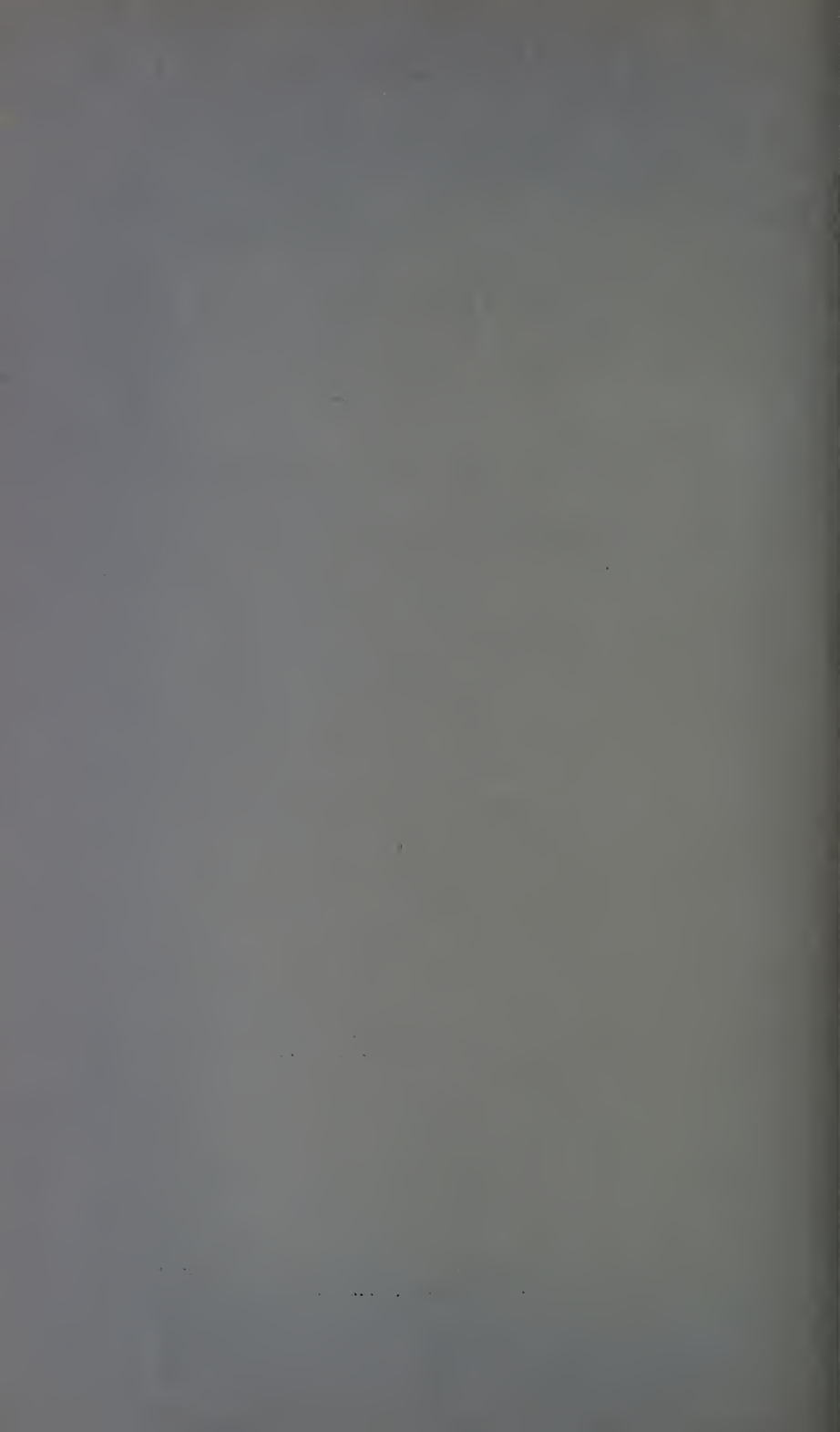
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ROCK RIVER FORDS PLEASANT LAKE MOUNDS



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WISCONSIN ARCHEOLOGICAL SOCIETY
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MILWAUKEE

Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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DR. ALFRED L. KASTNER
President, The Wisconsin Archeological Society

The Wisconsin Archeologist

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NO. 4

INDIAN FORDS OF THE ROCK RIVER

Charles E. Brown

A century ago, and, in many parts of Wisconsin, up to much more recent years, Indian trails or pathways paralleled the banks of streams or approached them from various directions. At various places, or a number of places, along the shorelines of all of our larger streams in southern Wisconsin were fords or river crossings by means of which individual Indians, families or groups of redmen journeying from one camp or village site or from one hunting ground or fishing place to another found it desirable or necessary to pass to the opposite bank of a stream. Such crossings were made during the warm months of the year, although there were instances when Indian men waded a stream early in the spring or late in the autumn or early winter, when the water was cold. These fords were at the shallow places in the beds of streams and where there was a gravel or rock bottom to offer a firm foothold for the feet of the traveler. If the water flow was rapid or reached to or above the knees of the traveler, and the footing slippery or the river bed uncertain, a stout stick was sometimes used as a support. In years when the water was high or the streams in flood, Indians often swam the streams at the fords or crossed from bank to bank on an improvised raft or a floating log. Crossings of streams were negotiated with care and there were but few accidents.

The purpose of this short paper is to describe a few of the quite numerous Indian fords or crossings of the Rock

River in southern Wisconsin. One of the best known of these was the ford at Janesville, known to early white settlers of Wisconsin as the "Rock Ford." This ford crossed the river near the site of the present bridge across the Rock on U. S. Highway 51, leading from Beloit northward to Madison. It took its name from the huge rock outcrop on Monterey Point on the north bank of the river. "The rock itself had some traditional sacred significance for the early Indian inhabitants of this region, the exact nature of which is not recorded."

At this ford the Indian people have for centuries crossed the river. When the water was deep (in days of early white settlement of the state) the crossing was sometimes made in canoes. Indian trails ran along both banks of the river and several other trails, coming from the east and the west, also centered here or near here. A Winnebago village was then (1829-1832) located on the site of present Janesville, Jump-ho-ha-ga, Coming Lightning, being its chief in those years. Many early settlers coming to Wisconsin in the early thirties crossed the Rock at this ford. Some drove or swam their horses or drove ox-teams through the water. The local Indians seem to have been helpful to the white invaders when their help was desired. The stream was not very broad at this point and the water generally of only moderate depth. The sandstone rock served as a guide to white travelers. The Indian name of the Round Rock Winnebago village was E-nee-poro-poro. A river crossing of less importance was at Afton, between Janesville and Beloit.

Another Rock River ford was located at the white settlement of Indian Ford, about six miles north of Janesville. This was also an old and important river crossing. The Winnebago designated it as Nee-ru-tcha-ja, river crossing. By means of this ford Indians coming by trail from the camps or villages at Lake Koshkonong reached the Winnebago Catfish Village at the mouth of the Yahara (also known as the Catfish River) about half a mile below Indian Ford. Of this village Little Priest or Little Chief was the leader in 1829. The Yahara is the outlet stream of the Madison lakes.

Old white settlers of this region remembered hundreds of Indians, both Winnebago and Potawatomi, crossing the Rock River at the river ford at Indian Ford. This ford was just above (north of) the present highway bridge. Men, women and children followed each other through the water which was generally rather shallow, some of the women carrying heavy packs and bundles on their heads and shoulders. In later years Indian ponies were also led or ridden across the ford. There was almost no talking.

Now and then an Indian or a child slipped and went down in the water. When this happened the one who fell was helped to his feet and the silent procession moved on. Sometimes the women gathered up their petticoats before they entered the water, which might be knee high, but generally they entered without doing so. Some carried children in cradles or in a blanket on their backs. The men never removed any clothing, moccasins or leggings. If the weather was chilly a fire might be built somewhere down the river bank where some of the company might pause for a while to dry or partly dry their wet clothing.

A short distance below the Catfish village there was another ford in some years, which some Indians also used.

Another important old Indian crossing was at the southern end of Lake Koshkonong at the present site of Newville. This place is about four miles northeast of Indian Ford. At Newville the Rock River flows out of this lake. At this place there was an Indian village site on which Indian people have camped for centuries. This place at the foot of this large lake was a fine hunting and fishing locality. Large beds of wild rice were in the lake and stream. Indians coming down either shore of the lake by trail crossed the river in the shallow water at this point. According to old settlers of this region quite a large number of Indians of several tribes forded the Rock River at Newville. Some brought with them packs of furs, as there were Indian traders here and at Beloit, twenty-five miles down the river.

There were other Indian crossing places along the Rock River between the head of Lake Koshkonong and Jefferson and this place and Watertown, but none of these were as

important or as much used as those described. In the winter Indians were sometimes seen crossing at these fords on the ice on their way to some muskrat trapping or spearing site.

Another widely known early Indian ford of the Rock River was in the eastern part of the City of Watertown, where the highway bridge on the river road from this city to Pipersville crosses this stream. Here, according to Mr. R. L. Thomas, an old resident of Watertown, in past years hundreds of Indians and numerous white settlers, moving east or west, forded the river. The Indians were traveling in groups, on foot and on Indian ponies, such as were a not uncommon sight in parts of southern Wisconsin fifty years ago. On the high river bluff overlooking this old ford site stands the stately and ornate old octagonal house built eighty-three years ago by John Richards, an early prominent settler of Watertown, and which has itself been a landmark for many years to persons traveling over the old road from Madison to Watertown and Milwaukee. Here on the fields surrounding the octagonal house were formerly to be seen abundant traces of a former Indian village site.

Another Indian crossing of the Rock was opposite the J. Perry farm. This crossing was in the river rapids at this place. A big spring is here on the river bank. This crossing was to the former Collins (now Kohlhoff) woodland on the opposite bank, where there is a small group of a tadpole shaped and a round and an oval mound.

Other Indian fords are located between this point and Hustisford and Horicon. These will be described in the report of an archeological survey of the headwaters of the Rock which has been progressing for several years past.

At Madison a widely known Indian ford was located at the foot of Lake Monona where the Yahara River, a branch of the Rock River, flows out of that lake. This was a meeting place of several old Indian trails—one from the site of present Madison and leading southward toward the Rock, one from the Lake Koshkonong region and one from the east leading in a general westerly direction to Lake Wingra and Madison. This ford is designated on some early maps of

Madison as the "Grand Crossing." Indian camp sites were on both shores of this stream and the foot of this lake, on the old Hoyt farm, in Frost's woods and at Belle Isle, and on the old Griffith's farm, and at Hoboken and Esther Beach in this vicinity. Forty Winnebago Indians camped on the Hoyt place and in Frost's woods as late as 1906. Smaller groups have camped there since then.

This crossing was about on the site of the "old iron bridge" across the Yahara, now replaced by a new highway bridge. The river was not wide here or the water deep. Old settlers remember many trail-traveling Indians crossing here in former years. A few would sit on the bank to remove their moccasins and leggings before entering the water and replace them when the opposite bank was reached.

Many other early river fords in other parts of Wisconsin might be described with interest to readers of *The Wisconsin Archeologist*.

ADDITIONAL PLEASANT LAKE MOUNDS

Kermit Freckman

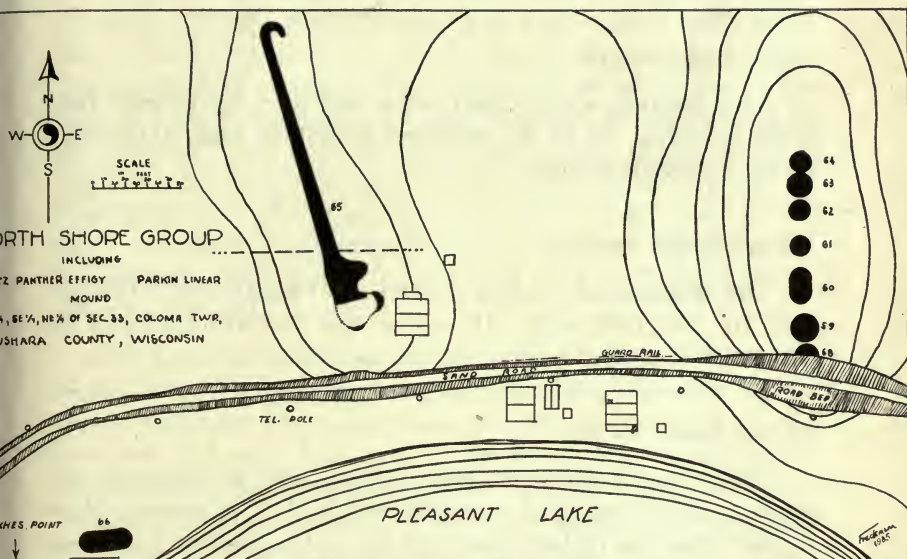
In one of the preceding issues of *The Wisconsin Archeologist* (Vol. 12, No. 4) was published the first account of results of archeological investigations conducted by myself in the Pleasant Lake district of Coloma Township, Wau-shara County, Wisconsin. In that first report were described four mound groups known as the South Bay, Chain, Scheutte, and the Butler groups and a lone linear mound on the west bay of the lake known as the Hine mound. This mound, together with the four other groups, comprised a total of fifty-eight (58) mounds existing on the shores of Pleasant Lake. As the reader, perhaps, recalls, the mapping and recording of the antiquities of this lake region was at the time of the earlier publication still incomplete. I am now able to offer a complete archeological surface description of Pleasant Lake and also an added account of a group of mounds located a short distance from the lake to the southeast.

The remaining mounds on the shores of Pleasant Lake, in this addition to the survey record, are distributed over a small area along a portion of the north shore. This area is included within the distance from "Fouches Point" eastward to approximately two hundred and fifty yards (250 yards). There is a narrow sand road that extends east and west along this shore and is only one half ($\frac{1}{2}$) mile long. It bisects the eastern half of Section 33, Coloma Township, and is used mainly by persons traveling to and from their cottages. (See map, Vol. 12, No. 4.) The shore along this section of Pleasant Lake is quite hilly and is heavily forested with oak trees.

There are nine mounds remaining on the shores of this lake. A detailed description of each follows. It has been my system to number the mounds on the lake in the order in which they follow, instead of renumbering in each single group. Why I have done this, there seems to be no apparent

reason, but since this minor technicality was performed, I shall conclude this report in the same manner.

North Shore Mound Group



On the north shore of Pleasant Lake SW $\frac{1}{4}$ of SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 33, Coloma Township, Waushara County, Wisconsin, is a small group of mounds (numbers 58 to 64, inclusive) of which six (6) are conical and one is a linear mound. A detailed description of each mound follows:

Conical Mound No. 58

The north half of this mound is all that remains since the other half had been destroyed in the construction of the road. The portion which still remains indicates that the original undisturbed tumulus had a diameter of 20 feet. It is a good two feet high and has a single oak tree growing on its surface near the eastern edge. Mr. Frank W. Plotz reported that some human bones were encountered during its partial excavation.

Conical Mound No. 59

This mound is in a good state of preservation. It is twenty-four feet in diameter and is twenty-five inches high.

The mound is 5 degrees West of North from the conical mound No. 58. From this mound the remainder of the group lie in almost a straight line that has a trend of N. 2 degrees W.

Linear Mound No. 60

This mound is only thirty-five feet long by twenty feet wide (35x20). It is in excellent condition and is twenty-eight inches in height.

Conical Mound No. 61

The dimensions of this mound are twenty feet in diameter by two feet high. It is like the preceding mound in its state of preservation.

Conical Mound No. 62

This mound was formerly sixteen feet in diameter by approximately one and one-half feet high. At present it is a good example of vandalism as the entire mound has been destroyed. I could find no traces showing whether anything had been discovered during its excavation. This mound together with mound No. 64 were evidently destroyed in the early spring of 1934. No informant could be found to provide data regarding these two mounds.

Conical Mound No. 63

This mound is situated between the two excavated mounds and was fortunate enough to escape destruction. The dimensions are: Twenty-two feet in diameter by two feet high.

Conical Mound No. 64

As previously mentioned, this mound is completely destroyed. The former dimensions were, however, eighteen feet in diameter by one foot high.

These seven mounds are all located on a narrow flat top of a sand knoll that extends north from the road.

Ploetz Panther Effigy

A short distance to the west, to be exact, 387 feet, from the previous group is a lone panther effigy of noteworthy dimensions. The head of the effigy begins 50 feet back from the road (north) and its body and tail extend northward. The trend of the mound is N. 15° W. Almost the entire forward portion of the body has been removed with the exception of a very small part of the head and an equal part of the foreleg. This excavation was done for "filling in" purposes around the side and front of the cottage owned by Frank W. Ploetz of Coloma. However, in the manner in which the mound was excavated, one can plainly distinguish the original outline of the fore part of the effigy. The remainder was left intact.

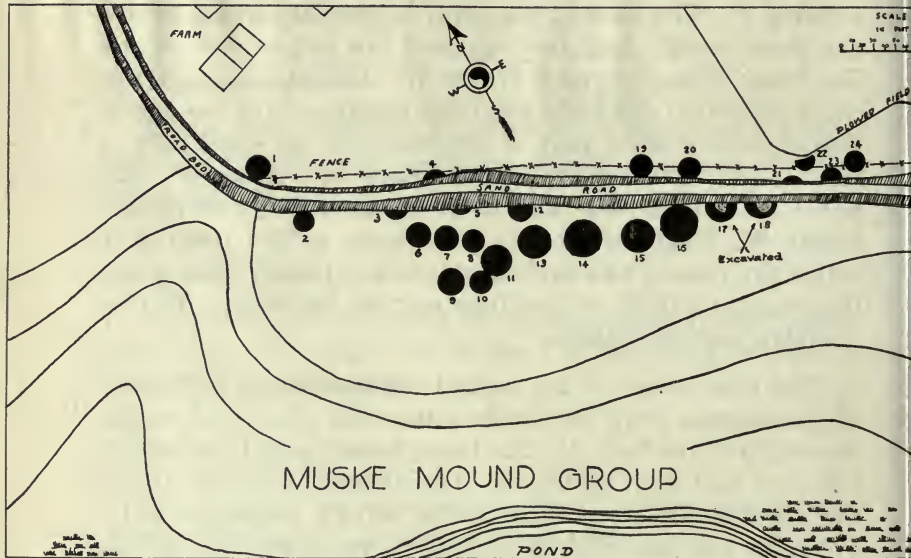
The dimensions of the mound are as follows: The body of the mound, from the head to the root of the tail, measures sixty-three feet. Of this body, twenty-eight feet of the fore part had been destroyed. The distance from the top of the shoulder to the bottom of the foreleg measures forty-five feet. The head is approximately twenty-five feet across, while the foreleg measures seventeen feet in width. From the top of the hip to the bottom of the hind leg the distance is thirty-seven feet. The effigy is almost four feet in height. The distance from the root of the tail to its extreme north end is two hundred and thirty-four feet. From this end the tail curves down, or eastward, in a semi-circle for another twenty-one feet, thus making the total length of the tail two hundred and fifty-five feet. The length of the entire mound, from the head to the tip of the tail, is three hundred and eighteen feet.

It is most unfortunate that such a beautiful example of a panther effigy should have been mutilated. It is the only mound in this vicinity of such tremendous proportions.

Parkin Linear Mound No. 66

A short distance to the southwest of the Ploetz effigy, near the base of Fouches' Point, is a single short linear mound. It is forty-three feet long by sixteen feet wide and is one and one-half feet high. Its axis is N. 85° E., and it is in a fairly good state of preservation.

Muske Mound Group



This group of twenty-four conical mounds lies about eighty rods southeast of Pleasant Lake in Marquette County. It is in the N $\frac{1}{2}$ of the NE $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 3, Springfield Township. My first visit to this group was quite brief in duration. At that time I estimated that there were about fourteen or fifteen mounds. In an actual survey twenty-four mounds were revealed.

The mounds are situated on a high sand bluff that borders a pond on the north. This large pond is the source of Bachelor's Creek, which is a tributary to the Montello; thus, a direct connection with the Fox-Wisconsin riverway is evident. This group was so called the "Muske Group" in honor of William Muske, living a short distance east of these mounds, near the creek. The owner of the land upon which the mounds are is Gust Busse of Westfield, Wisconsin. A sand road coming from Pleasant Lake cuts almost through the center of the group and partially destroys eight of the mounds. The general trend of the mounds is a little south of east. All of them are conical in shape.

Mound No. 1

This mound is twenty-one feet in diameter and is three feet in height. It stands just at the entrance to the farm.

Mound No. 2

This mound is twenty-two feet in diameter, one and one-half feet high, and is situated near the edge of the bluff, with a ravine to the west.

Unless otherwise mentioned all the mounds are in a fairly good state of preservation. This area on top of the bluff is treeless.

Mound No. 3

Approximately half of this mound remains, the other half having been destroyed by the road. The diameter is twenty feet and the mound is one foot high.

Mound No. 4

About one-third of this mound remains, having a chord of ten feet and a height of one and one-half feet.

Mound No. 5

This mound has undergone the same mutilation as Nos. 3 and 4. The fragment remaining is fifteen feet long and one foot high.

Mound No. 6

This mound is twenty-two feet in diameter, two feet high, and is about ten feet south of the road.

Mound No. 7

This mound is twenty-one feet in diameter, two feet high, and is closely associated with Nos. 6 and 8.

Mound No. 8

This mound is eighteen feet in diameter and two feet high.

Mound No. 9

This mound is a very low one, being only six inches high. The diameter is twenty-two feet.

Mound No. 10

This mound is eighteen feet in diameter and one foot high. It has a shallow depression near the center.

Mound No. 11

This mound is twenty-six feet in diameter and about two feet high.

Mound No. 12

About five feet of this mound have been cut away by the road. The remaining portion is twenty feet in diameter and one foot high.

Mound No. 13

This mound is thirty feet in diameter and four feet high.

Mound No. 14

This mound is thirty-seven feet in diameter and four and one-half feet in height. It is a very imposing mound. There is evidence that it has been trenched at some time.

Mound No. 15

A telephone pole has been placed on this mound. The mound is thirty feet in diameter and three and one-half feet high. It has also been trenched.

Mound No. 16

This mound is thirty-one feet in diameter and three feet high.

Mound No. 17

This mound is also partially destroyed by the road, it had also been dug into just prior to 1931. Its diameter is twenty-eight feet, and its height four feet. William Muske reports that two men from Oshkosh had taken some clay vessels from this mound.

Mound No. 18

This mound was formerly thirty feet in diameter and about three feet in height. It is now almost entirely destroyed, the earth being used for grading purposes. When I first discovered this mound, I saw a few white bleached bone fragments lying on its floor. By digging in the loose sand with my hands, I was able to unearth a number of fragments of jaw bones and skull sherds, these indicating that at least four individuals had been buried there.

Mound No. 19

This mound is twenty feet in diameter and two and one-half feet high.

Mound No. 20

This mound is twenty feet in diameter and one and one-half feet high.

Mound No. 21

A small portion of this mound remains, the rest having been destroyed by the road. This fragment is twenty feet in length and about one and one-half feet high.

Mound No. 22

This mound is partially destroyed by a plowed field to the north. It is eighteen feet in diameter and one foot high.

Mound No. 23

Only half of this mound remains and that has a diameter of twenty-one feet and is two feet high.

Mound No. 24

This mound is in a very poor state of preservation. It is very low, perhaps at one time it has been under the plow. It is nineteen feet in diameter and about one-half foot in height.

This concludes the survey report on the Pleasant Lake mounds and other surface indications. The total number of mounds surveyed is eighty-eight. Much still remains to be done in this region relative to its Indian history, trails, etc., which with other sources of information may help to reconstruct the interesting life history of the prehistoric and early aboriginal occupants of Wisconsin.

**AMERICAN INDIAN EXHIBIT AT THE CALIFORNIA
PACIFIC INTERNATIONAL EXPOSITION,
SAN DIEGO, CALIFORNIA**

This exhibit portrays the life and history of the American Indian, divided into geographical groups, the exhibit now being enlarged in the Palace of Science at the 1936 California Pacific International Exposition, and is one of the most comprehensive displays of its kind ever attempted.

Years of patient work and research have gone into assembling the vast collection of material that already has been gathered. Much material that never before has been shown, now is being installed in the Palace, all of it is being re-grouped and at the forthcoming Exposition the visitor will be able to gain a complete history of the Indians of Southern and Lower California, of the Southwest, the plains and northwest plateaus, Alaska and the north Pacific Coast, the East and Middle West and from South America as well.

The exhibit is the permanent collection from the Museum of Science and has been assembled under the direction of Malcolm J. Rogers, director. It includes a vast array of models, showing the principal types of Indian that have inhabited the North and South American continents. These models show the Indians at various ages and portray in graphic manner the way in which they have adapted themselves to climatic and geographical conditions, although all types retain the same general characteristics of facial and skeletal features.

In the field of the American Indian the Museum has specialized on the Archeology of the Southwest and particularly on that of Southern California. In displaying the Indian from this section, not only have the characteristics of the particular tribe been taken into consideration, but also the wild life, the climatic and geographical aspects of his existence have been carefully considered and portrayed. In a series of large glass cases, figures of the Indians in their

native habitats and engaged in their characteristic occupations are shown. These life-size figures show the Indians hunting, fashioning weapons and utensils from copper found in the region, making clothing, of which they wore little, preparing food, homes and other needs for their primitive lives.

The assemblage of products and peoples from these Southwestern tribes is the most complete and authoritative in existence.

In an adjoining room will be found the highly interesting "village" exhibits of every tribe from Alaska to South America. Typical Indian settlements, showing figures of the Indians at work, at rest, at home and in pursuit of food and game, are portrayed in accurate detail. Ranging from the homes of the Far North, built of snow and ice, to the tropical shelters at the equator, one may study for hours the lives and customs of these original American settlers.

In the Southern California division the utensils, tools, weapons, and ornaments of the early inhabitants are shown. Every people known to have inhabited this region is represented and many of the items on exhibition can be seen nowhere else. Comparative burial methods and skeletal types are exhibited and a comprehensive basketry exhibit from Northern California is shown.

One of the most interesting ethnological collections in the Palace represents the historic tribes of Navajo, Apache, Pima and the modern Pueblos. Pottery, baskets, utensils and textiles of the prehistoric peoples of New Mexico, Utah, Arizona and Chihuahua are included in the southwestern section.

Utensils, clothing and hunting equipment of the Eskimo and baskets, utensils and wood carving of the Haida and Tlingit tribes are included in the Alaska and North Pacific Coast region, while from the middle west and east comparative collections of Algonkin and Iroquois stone work and pottery and stone work of the Mound Builders are shown.

Middle American Indians apparently reached a higher artistic state than those from the northern continent, for in the exhibit from that region replicas of Mayan monu-

ments, glyptic inscriptions and temples from Guatemala and Yucatan predominate and even as far north as Mexico, up through Central America, pottery, sculpture and implements of early culture, including Inca bronze, copper and silver work overshadow the crude but perhaps more practical objects made by the tribes of North America.

The Indian exhibit is by no means the extent of the Palace of Science display. Included also are the Polynesian and Philippine, the Oriental and Asiatic and the Egyptian and African exhibits. The Polynesian room is being extended and will include objects from every walk of life of these Pacific Island peoples. Whole villages, art objects, boats, weapons, art work and utensils are portrayed. The Oriental exhibit includes examples of Chinese and Japanese art, Babylonia antiquities and ethnological objects from Indian, Persia and Armenia.

One of the outstanding exhibits also is the important collection of antiquities from Tell-el-Amarna, Egypt, and a new shipment of this material now is being installed in the Egyptian wing. Implements, weapons, ornaments of Abyssinians and other African peoples are included in this large section of the Palace.

FREDERICK WEBB HODGE ANNIVERSARY PUBLICATION FUND

In December of 1886, Dr. Frederick Webb Hodge joined the Hemenway Southwestern Archaeological expedition to Arizona, and began a career in anthropology which will reach its fiftieth anniversary in 1936. The occasion is to be marked by the creation of the Frederick Webb Hodge Anniversary Publication Fund, under the guidance of the following Sponsoring Committee: H. B. Alexander, Franz Boas, Herbert E. Bolton, Fay-Cooper Cole, Carl E. Guthe, E. L. Hewett, Ales Hrdlicka, A. V. Kidder, Jesse L. Nusbaum, Bruno Oettking, Elsie Clews Parsons, Edward Sapir, Frank G. Speck, A. M. Tozzer, Henry R. Wagner, Clark Wissler. This Committee will appoint an editorial board, self-perpetuating, to select works in the field of American anthropology for publication by the Fund. Southwest Museum, of which Dr. Hodge has been Director since 1932, will administer the Fund as an endowment trust.

All publications will be sold, at approximate cost, the income of the Fund being used as a reserve to meet the heavy initial cost of printing and to cover possible deficits. Contributors to the Fund who so desire will receive a **pro rata** credit on its publications, enabling them eventually to recover in publications the amount of their contribution in dollars. Contributions should be sent to Hodge Fund, Southwest Museum, Los Angeles, California.

Dr. Hodge is one of the pioneers of American anthropology. A founder of the American Anthropological Association, he edited its journal, the **American Anthropologist**, during its first fifteen years, meeting much of the initial expense from his own pocket. The **Handbook of American Indians North of Mexico**, always the standard work of reference on this subject, is but one among many of his editorial and original contributions to the study of aboriginal America. Dr. Hodge headed the Bureau of American Ethnology for eight years. His long career has been one of constant support and encouragement to the study of American pre-

history. The Fund which is to bear his name offers to his many friends and admirers an opportunity to do him personal honor, at the same time increasing the meager existing facilities for publication of research in the important field of American prehistory.

ARCHEOLOGICAL NOTES

A new state park has been acquired by the Wisconsin Conservation Commission. On December 24, the U. S. Emergency Board allotted the sum of \$14,000 to the Commission for the purchase of the Nelson Dewey estate as a state historical park. The remaining \$2,000 of the purchase price will be furnished by the neighboring village and town of Cassville. This purchase also preserves two groups of prehistoric Indian mounds, one group, consisting of more than 25 mounds, on the flat Mississippi River bottom land, and another group on the higher bluff land. This land contains 770 acres. Nelson Dewey was Wisconsin's first governor. The park is a memorial to him.

A new Federal project, the Historical Sources Survey, a Federal Writers' Project, is being organized in Wisconsin. This survey will engage in the locating and cataloguing of the historical documents in public offices in about thirty Wisconsin counties. Another project, a Museums' Project, encourages the organization and administration of museums especially in cities and villages where there are none at present.

Mr. Earl H. Bell, of Nebraska University, a member of the Wisconsin Archeological Society, who received his training in Wisconsin, spent about three months on Kodiak Island with Dr. Ales Hrdlicka excavating a stratified refuse heap. E. F. Greenman, for a number of years with the Ohio State Archeological and Historical Society, has returned to Ann Arbor to conduct investigations for the University of Michigan. Mr. Joseph Ringeisen, Jr., reports that he will specialize in the collection and study of birdstones and fluted stone axes.

Mr. John J. Knudsen, now the supervising architect of a Milwaukee Federal project, recently favored the editor with drawings of a fine fluted stone axe found near the village of Maplewood, Door county. Its blade is ornamented with a series of parallel vertical flutes.

The Louisiana Historical Society celebrated the one hundredth anniversary of its organization with a centenary banquet at New Orleans, January 15, 1936. We offer our congratulations.

The frontispiece illustration of this issue of The Wisconsin Archeologist is a photograph of Dr. Alfred L. Kastner, of Milwaukee, president of The Wisconsin Archeological Society. Dr. Kastner has been for a number of years a very active officer and member of The Wisconsin Archeological Society. He has frequently contributed talks, lectures and discussions to its monthly programs. He has given to it two of the best administrations it has had in recent years.

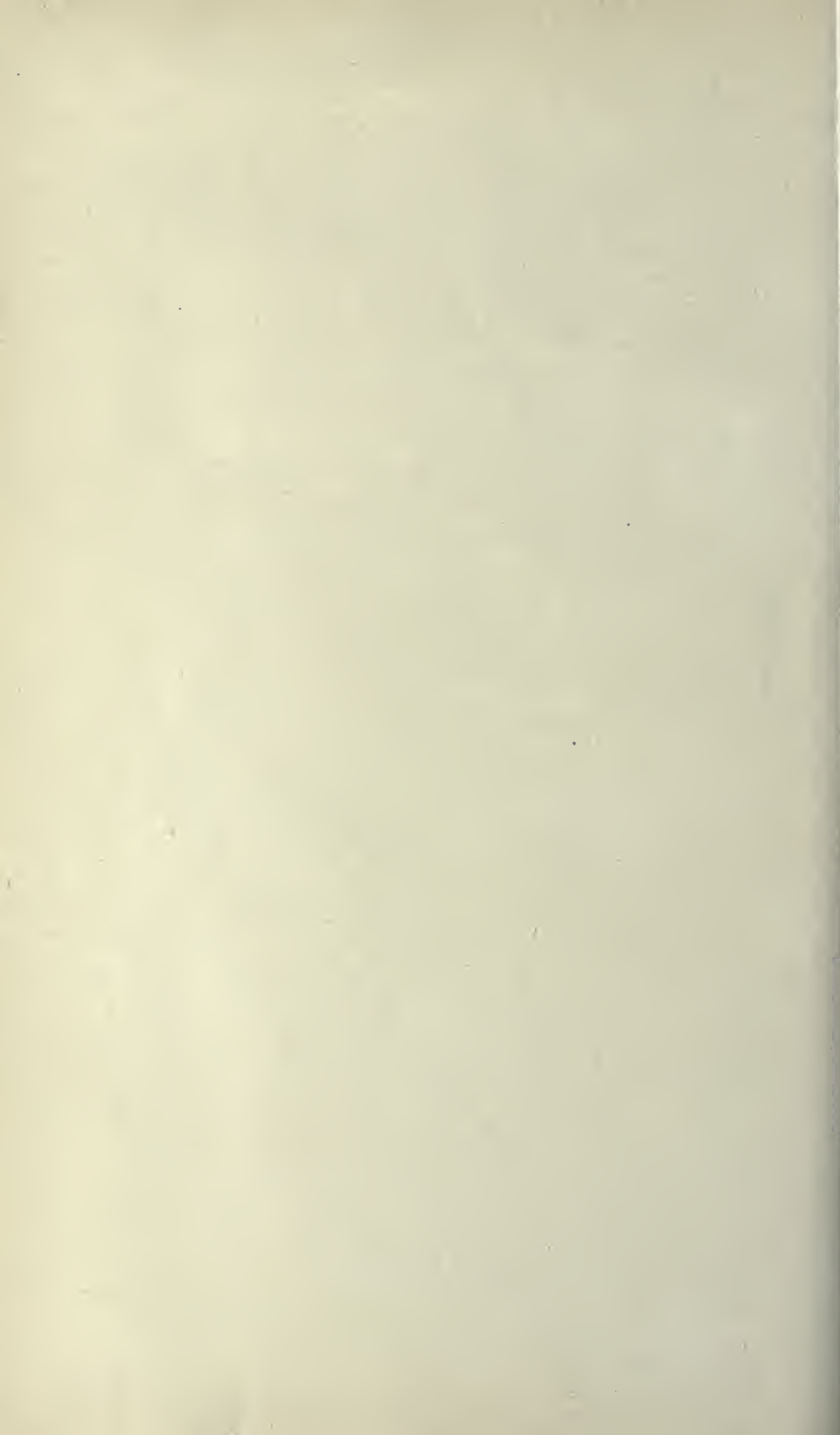
Present members of The Wisconsin Archeological Society should bear in mind that it has always a need of new members to replace those removed by death, removal to other states, and other causes. Application blanks may be obtained from the secretary, Treasurer G. M. Thorne or Mr. Paul Joers, the chairman of its membership committee. Scattered throughout the state are many budding and other archeologists who should become members.

The recent death of Mr. Fred Vogel, Jr., of Milwaukee, an old member of The Wisconsin Archeological Society, is greatly deplored by its members who knew this sterling citizen personally. Although he never attended its Milwaukee meetings, he was always deeply interested in its activities.

State archeological societies are in existence in Michigan, Ohio, Minnesota, Missouri and Kentucky. Others might well be organized in Illinois, Indiana and Iowa. Many persons interested in archeological research will not join national or sectional societies but they will enlist and become active in organizations in their own states.

In this issue of *The Wisconsin Archeologist* there is printed a paper by Kermit Freckman, of Milwaukee, one of the younger active members of the Society. In the past several years Mr. Freckman has completed accurate surveys of the Indian mound groups of Pleasant Lake, in Waushara County, Wisconsin, thus preserving a record of these earthworks and creating public interest in their educational value and need of preservation.





v. 16 - complete

The Wisconsin Archeologist

Vol. 16

April, 1936
NEW SERIES

No. 1

An Indian Medal
Panther Mounds
Bogus Indian Implements
Missouri Archeology



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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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MILWAUKEE

Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 1631 N. 52nd Street, Milwaukee, Wisconsin.

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The Wisconsin Archeologist

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VOL. 16

MILWAUKEE, WIS., APRIL, 1936
New Series

No. 1

ARCHEOLOGICAL ACTIVITY IN MISSOURI

J. Brewton Berry

Secretary, Missouri Archeological Society

Students of archeology have long recognized the fact, not only that Missouri possesses a wealth of prehistoric remains, but that many important and interesting problems of American archeology possibly will find solution in this state. Missouri derives this importance from its central location and from its two great rivers—the Mississippi and the Missouri—and their many tributaries. Today Missouri is an interesting sociological laboratory, a mixture of North and South, East and West, Democracy and Republicanism, and its history has continually reflected these conflicting elements. Likewise, in prehistoric times, Missouri was apparently a marginal area, where diverse cultures met, and blended or conflicted.

Missouri, however, has received very little archeological attention. There was a brief flare of interest a generation or two ago, in the 70's and 80's. Newspapers of the period gave considerable space to the activities of amateur collectors and excavators. Prof. Broadhead of the state university, made some excavations and published a few reports. The St. Louis Academy of Science sent out expeditions to dig pottery, and not a few private citizens gathered sizable collections of artifacts. These pioneers, however, accomplished little to warrant our gratitude, for they kept no records of what they excavated and seldom recorded the location from which their collections came.

There have been, however, a few worth-while undertakings. Gerard Fowke did some work in the mounds and caves of central and southern Missouri, and his reports were published by the Bureau of American Ethnology, although these reports are not as full as one wishes. There are several of the annual reports of the B. A. E. which contain information of value. Some thirty years ago Louis Houck conducted a superficial survey of the state's archeological remains. Two or three other brief references would complete the list of significant contributions to Missouri archeology.

About four years ago Prof. J. E. Wrench and the writer, members of the University of Missouri faculty, became interested in the problems of the state's prehistory. We began by instituting a survey of the county in which we lived. Later we had several projects approved by the relief administration, and in one way or another the survey has continued. To date we have succeeded in gathering a quantity of data, showing the location of approximately 13,000 mounds, 1,000 village sites, 100 inhabited caves, and other miscellaneous remains. This information, of course, needs to be checked, for it has come to us from various and sundry sources. We have gathered surface collections of potsherds and chert artifacts from more than 300 village sites.

In December, 1934, we called a meeting of all in the state who were interested in archeology. The meeting resulted in the formation of the State Archeological Society, organized for the purpose of locating and preserving the state's prehistoric resources, scientific study of such remains, and the publication of information about these antiquities and the people who left them. The Society has adopted the policy of holding an annual business meeting in December of each year and a spring conference devoted to the discussion of archeological matters. The first conference, held in Columbia on April 12, 1935, was well attended; and the second will be held on April 18, 1936. Four numbers of *The Missouri Archeologist* have been published, and the membership of the Society has been steadily increasing.

Officers for the first year were the following: President: J. E. Wrench; Vice Presidents: Henry W. Hamilton, Perry K. Hurlbut, D. M. Oliver, Chas. A. Shelburne; Trustees: Thos. P. Bedford, J. B. L. Davis, J. D. Elliff, Mary Folse, J. J. Sullivan; Secretary: J. Brewton Berry.

The officers serving the present year are: President: J. E. Wrench; Vice Presidents: H. W. Hamilton, C. A. Shelburne, T. P. Bedford, J. B. Butler; Treasurer: J. D. Elliff; Trustees: R. G. Beezley, A. H. Burress, W. D. Collier, J. B. L. Davis, W. R. Denslow, D. K. Greger, C. G. Morrison, C. A. Noland, H. I. Player, J. J. Sullivan, W. M. Swift, P. F. Titterington, and M. D. Wheatley; Secretary: J. Brewton Berry.

The Society attempts to create interest in the fascinating problems of Missouri prehistory; but it seeks also to give proper direction to such interest as has already been created. It encourages amateurs to keep full and accurate information about the various items in their collections, and discourages wherever possible the wasteful looting of ancient sites. In both of these aims visible and tangible results have been accomplished. It has been attempting to incorporate several of the more important antiquities into state parks, or otherwise to preserve them; and some progress in that direction is observable. It has succeeded in arousing the interest of University authorities in its program, and increasing cooperation may be expected from that quarter. We have reasonable hopes that within another year we shall have a competent archeologist devoting his full time to these problems.

Columbia, Missouri, March 19, 1936.

KING GEORGE II INDIAN PEACE MEDAL

Lorraine C. Alfred

In a recent issue of the *Indiana Magazine* a description of an Indian peace medal is given in an article by Dr. Amos W. Butler of Indianapolis. This medal, he states, is in the possession of Charles C. Deam of Bluffton, Indiana. He gives the following description of it:

"The medal is mainly of silver and is one and three-quarters inches in diameter. On the edge one can make out thirty-seven notches. Its face shows the profile of George II, surrounded by the legend, 'GEORGIUS II. DEI. GRATIA.'

"On the reverse side, around the outer rim of the circle, are the words: 'LET US LOOK TO THE MOST HIGH WHO BLESSED OUR FATHERS WITH PEACE.' Toward the center is a white man wearing a hat, seated on a stone beneath a tree, offering to an Indian seated on the ground beneath the sun, a pipe of peace towards which the Indian extends his arm to receive it. Below them, beneath a double line, is the date 1757."

Of the finding of this medal Mr. Deam states:

"The medal was found by my uncle Frank Deam (1829-1907). It was plowed up probably between 1850-1865. My grandfather Deam came to Wells County in 1837. The locality where the medal was found is just above the mouth of John's Creek on the north side of the Wabash River, about a quarter of a mile east of the corporation limits of Bluffton."

Dr. Butler says:

"This place is reputed to have been the site of an Indian village—Miami, Delaware or Potawatomi, probably the last. A hole approximately an eighth inch in diameter was made in the object at sometime so it could be worn suspended. No doubt it was lost by its possessor, probably an Indian

chief, and remained until discovered in the middle of the nineteenth century."

In making inquiries concerning the possible history of this particular medal coinage Dr. Butler learned that Harold E. Gillingham of Philadelphia, treasurer of the Numismatic Society of New York, had written two articles, one on "Indian Silver Ornaments" and one on "Indian and Military Medals from Colonial Times to Date," both published in the Pennsylvania Magazine of History and Biography (1934 and 1927) in which information relative to these Indian medals was given.

"It was in 1756 that 'The Friendly Association for regaining and preserving Peace with the Indians by Pacific Measures' was inaugurated by the most prominent Friends of Philadelphia and adjacent counties."

Concerning this society, Mr. Gillingham wrote:

"Members of this association attended a meeting with Indians on April 29, 1756, 'at Fort George in the City of New York,' where after an address they gave presents to different Indians, showing they endeavored to extend their influence to other colonies. They also attended the conference with the Indians at Easton, Pennsylvania, in 1756."

"The French of Canada seem to have been the first to have given medals. Those of Louis XV. are mentioned. Both the English government and the Friendly Association presented silver medals of King George II. to the Indians in 1756, and the 'following year the Friendly Association decided to have a medal of their own, and the minutes of 3 mo, 15 (March 15), 1757' show that a committee was appointed for that purpose."

The minutes of the next meeting state: "The committee appointed now produced the Essays (essai, models) of the Device of a Medal suitable to be Struck, and reported what they had done towards getting one finished and procuring the Silver Plates &c to which service they are continued."

"The manufacture of the medal is described in detail, and pictures of both sides accompany Mr. Gillingham's article, proving it to be a medal struck from the same dies as

was that found by Mr. Deam in Indiana. Edward Duffield cut the dies, and a member of the Association, Joseph Richardson (the elder), struck the medals, which were made of silver, with a little copper and pewter added. They are believed to be the first Indian Peace Medals made in the colonies. The white man in the scene, probably the figure of a Quaker, is "symbolic of the Governor of the Colony (Pennsylvania): the Indians called William Penn Onas, and so styled the succeeding Governors. The tree is likely to be the Tree of Peace, as the Indians spoke of the friendship for other nations as being like a great tree, firmly rooted in the ground, under which they gathered together."

"Another description of the medal is found in a paper by Henry Phillips, Jr., which he read before the American Philosophical Society in 1879."

Dr. Butler states that "these medals are rather rare." He mentions specimens in the collection of the American Numismatic Society, three in the former collection of the late W. C. Wilson of Montreal, and restrikes in the collection of the New York Historical Society, in that of Mr. Gillingham of Philadelphia and in the collection of the United States Mint at Philadelphia.

"The medal found in Indiana was probably brought from Pennsylvania by the Indians, as they were in all probability only distributed to the Indians in that colony."

"The date of the medal was during the war between the French and English. Great destruction had been wrought and many atrocities committed upon the British colonists. There was evident a general hope that the war would soon cease as it did in America in 1760, and also that peace should be made with the Indians. To these ends the English Government and the colonists began to plan."

The Deam medal was presented by Mr. and Mrs. Charles C. Deam to the William Henry Smith Memorial Library of Indianapolis.

Many British and American Indian medals have been found in Wisconsin and some are still in the possession of Indian families. There is of course no possibility of an example of this particular medal ever being recovered in this state.

BOGUS INDIAN RELICS

Doris Renault

To the March, 1936, issue of *Hobbies*, Prof. Warren K. Moorehead has contributed an article, "Concerning Bogus Indian Relics."

In it he mentions, though not by name, a Flag Pond, Virginia, family, whom most old collectors remember very well as being notorious offenders in the nineties of the past century. They advertised in collector's magazines and also occasionally issued circulars to prospective customers. One of these, which Secretary Brown once chanced to see in a small job printing office in Cleveland, Wisconsin, contained the names of collectors in a considerable number of states and which were offered as references to the reliable nature of the Indian relic makers specimens. Among these was the name of a Wisconsin collector of prominence. This collector happened to be with Mr. Brown at the time of this visit. He denied having ever made any purchases from the Flag Pond "factory." His name and reputation was being used as a lure, and wholly without his permission, to catch possible victims in Wisconsin. From the number of bogus relics which were in those years and later encountered in Wisconsin collections, and even in one or two museums, we know that these sly Virginians sold a good many of their products in this state. Even at this late date a few of them occasionally turn up in collections made years ago.

One dear old lady, who, because of her interest in archeology, once invited Mr. Brown to her home to see her collection. Some of the specimens so neatly displayed in her cabinet were axes, celts and arrowpoints which had been collected by herself from a small tract of land which her husband once owned and were genuine pieces, but all of the others, pipes, gorgets, pendants, bannerstones, discoids, beads, etc., were frauds and unmistakable products of the Flag Pond locality. It was indeed hard to have to

inform this dear old friend, for she cherished them, that all of these prize pieces were spurious. The story she then told of the manner in which she had acquired them was a pitiful one. Somewhere she had seen an advertisement of these wares and thereafter made a purchase from the fakers. She was pleased with her purchases and bought more and more of their offerings from time to time, as she could afford to do so. She corresponded with the Virginians and they came to know her well as a regular customer. To keep her interested they sent her occasional gifts of specimens, and especially at Christmas time always remembered "Grandma D" with a pipe or some other article of home make. No one will ever know how many bright dollars these wily frauds robbed this dear unsuspecting old lady of in the course of years of trading.

Dr. Moorehead tells of the expose of the practices of the Flag Pond natives in the 1898 issues of the American Archeologist by its then editor, Dr. J. F. Snyder of Illinois, with the assistance of the late Dr. W. H. Holmes of the Smithsonian Institution, Major J. W. Powell, Mr. H. C. Mercer of Pennsylvania and others. This onslaught of American archeologists on these fakers undoubtedly saved many other collectors from being victimized.

Members of the Flag Pond family when cornered, and also at other times, always contended that the relics which they sold "were made by Indians." As they were said to have some Indian blood in their veins this statement was at least partly truthful.

Many of their specimens were made of soapstone (steatite), a material probably abundant somewhere near their home, and not difficult to cut, carve, perforate and polish. Flag Pond must have been a busy place to furnish all of the large number of specimens which were traced back to that evil source. When the country was warned their lucrative business was gone. However, in years following some new fraud of Flag Pond relationship now and then reappeared on the scene in an effort to re-establish the fake relic business there, or in some nearby town.

The Robinettes disposed of, the equally notorious group of Detroit Frauds appeared to vex and victimize collectors with their inscribed coppers, ornaments, tablets and caskets. These malicious offenders and their wily leader were brought to book by the Wisconsin Archeological Society and others with the assistance of the Detroit Free Press and the Detroit News and have not been heard of since. Hardly had these been disposed of than a Tennessee vender of fraudulent discoidals, pipes, etc., began to take advantage of Wisconsin and other collectors. Soon the nature of the man and his wares became known and he was taboo in this state.

In recent years a group at Cumberland, Kentucky, engaged in the manufacture of fake pipes, birdstones, bannerstones, boatstones, etc. They and their agents in surrounding states soon became very troublesome. Collectors were better informed and on the alert, but many beginners and others were victimized. The Committee on State Archeological Surveys of the National Research Council was finally induced to take the matter in hand and upon investigation by U. S. post office officials the use of the mails was denied to these fakers.

For years the Wisconsin Archeological Society has taken a very prominent part in the suppression of frauds and continues to do so. Specimens, the genuine Indian character of which is in question, may always be referred to the committee on fraudulent implements on which several of its members have served for some years past.

CURVE-TAILED PANTHER MOUNDS

Charles E. Brown

A very common and widely distributed form of effigy mound in southern Wisconsin is the so-named panther or water spirit type. The best examples of these animal-shaped mounds have comparatively short bodies, stout limbs, a rather erect head and a long tapering tail. A small number have a small upturned or downturned projection or ball at the extremity of the tail. A few others have the tip of the tail curved upward or downward. A small number have the tail slightly raised or slightly depressed instead of straight.

The most striking of all these variations of the normal panther mound form are a very few which have tails which curve upward from the body, the tip of the tail in several examples, after describing a large curve, reaching to opposite or nearly opposite the head of the animal. Not more than half a dozen specimens of these curve-tailed panthers have been found in Wisconsin mound groups. In only one known example the tail curved beneath the body instead of over it.

Dr. Increase A. Lapham was the first Wisconsin archeologist to depict one of these curve-tailed panther mounds. It was in a mound group at Lake Ripley, near Cambridge, Wisconsin, of which he made a survey in 1850. This group he briefly described in his book, *The Antiquities of Wisconsin*, and illustrated in one of its beautifully engraved plates (Plate XXIX). In this plate a curve-tailed panther is shown as located at the western end of a line of mounds consisting of two other panther effigies of the normal straight, tapering-tailed form, a parallel-sided linear mound, a long-tailed turtle effigy, another linear mound of the same shape as its predecessor, and a small round mound. The curve-tailed panther has a tail which rises in a curve which extends to about opposite the middle of the animal's back. This mound is shown as facing

toward the lake, the bank of which is only a short distance away. Unfortunately Lapham's plate is not accompanied by a scale, nor does he furnish a detailed engraving of this particular mound. Judging by the size of a turtle effigy in this same group, and of which he gives a detail drawing, this panther must have been three hundred or more feet long. A short distance beyond the eastern end of this line of mounds there was another group of three mounds consisting of a bird effigy with curved wings, a club-shaped mound and a short parallel-sided linear mound. (Figure 1.)

In Plate LV of his book Lapham illustrates another curve-tailed panther mound. The illustration bears the legend: "One of a Group of Mounds—Near the Wisconsin River—S. W. $\frac{1}{4}$ of Sec. 4, Tp. 10 R 7 E.—Surveyed in 1852 by Wm. H. Canfield. Mr. Canfield, a surveyor, was the pioneer antiquarian of Sauk County, Wisconsin. He cooperated with Dr. Lapham in his archeological investigations, surveying quite a number of Sauk County mound groups.

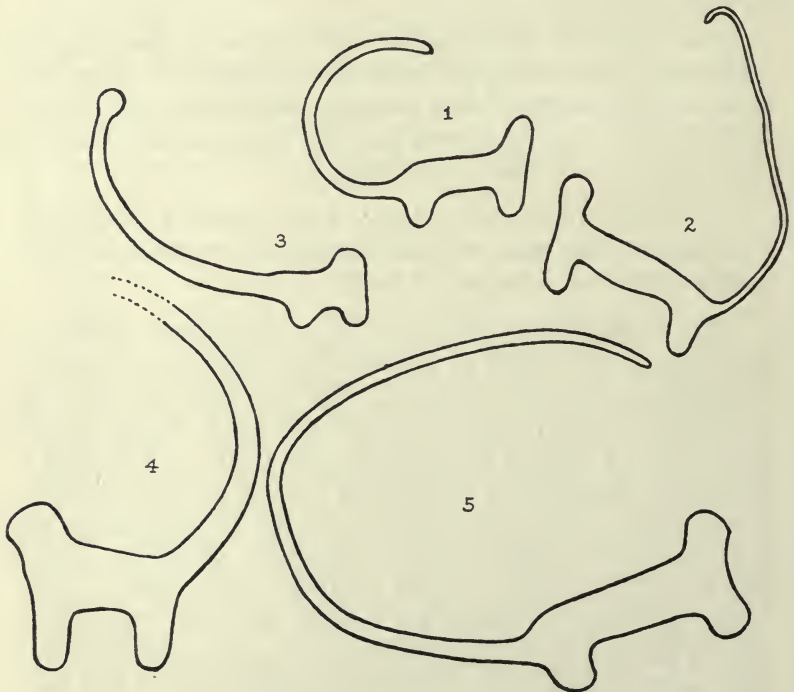
The form of this panther is shown in the copy of Lapham's illustration, reproduced in Figure 2. The long tapering tail curves for a distance from the body of the animal, then runs in a straight line for a longer distance, and curves again near its extremity.

The length of its body (chest of the animal to its rump), according to the scale of this illustration, is 53 feet. The length of its tail is about 98 feet.

Mr. A. B. Stout, who made an archeological survey of the eastern townships of Sauk County for The Wisconsin Archeological Society, states in his published report, that this mound, one of the mounds of the "River Bank Group," is incorrectly located in Lapham's book. It was located in Fractional Section 9 of Merrimack Township. This location is about two miles west of the town of Merrimack on the bank of the Wisconsin River. He states that this mound was one of a group of eight mounds. Only two of these remained when he made his report, in 1906. These two were a bear effigy 90 feet long and a panther effigy with a depressed tapering tail. The curve-tailed panther had been destroyed with other mounds of this group.

Lapham describes and figures a third curve-tailed panther (Plate XIV, No. 1). This he locates as in the S. W. corner of the N. W. $\frac{1}{4}$ of Sec. 26, T. 2, R. 19, five miles south of Burlington, Racine County. The location places it in Kenosha County. The tail of this mound rose in a long sweeping curve, according to his illustration, and terminated in a circular knob. The latter is a feature which none of the other curve-tailed mounds possessed. It occurs occasionally in panther mounds of the straight, tapering-tailed form.

The length of this mound, according to the scale given in Lapham's plate, was 221 feet, the length of its body 40 feet, and the diameter of the knob at the tip of the tail 12 feet. Lapham says of this mound: "It is a solitary animal mound with a curved tail, and enlarged at the extremity, as shown in the figure. It is situated on a gently sloping hillside, and the road [to Burlington] passes directly



Curve-tailed Panther Mounds

over it [the tail]. It is an unusual circumstance to find such a mound disconnected from other works; but we could find no others in the vicinity." It was then (1850) in a woodland, and overlooked the Pishtaka (Fox) River several hundred feet away. (Figure 3.)

On June 27, 1927, C. W. Beemer of Kenosha, a member of The Wisconsin Archeological Society, took an airplane photograph of this mound, this being the first such picture to be taken from the air of any Wisconsin mound. A reproduction of it appears as the frontispiece of The Wisconsin Archeologist issue of September, 1927 (v. 6, no. 4). In writing of this undertaking Mr. Beemer said: "A comparison of Dr. Lapham's plat with the bird's-eye view reveals several minor differences. It will be noted that the line from the head to the end of the fore legs of the effigy is concave in the photograph but straight in the plat, the hind legs are more rounded, the angle at the junction of head and back more acute, and the ball at the end of the tail of a different shape. The effigy is evidently intended to represent the panther (water spirit). The road curve in the photograph is due to the hill on which the mound lies."

Each summer for the past twenty or more years hundreds of University of Wisconsin Summer Session students and a quite large number of other visitors have journeyed to the State Hospital grounds, on the north shore of Lake Mendota, at Madison, to view the fine collection of prehistoric effigy mounds preserved on the beautiful lake lawn of that institution. Among the effigies located there one of the most attractive to visitors is a large curve-tailed panther mound. This mound lies on a gentle slope with feet down the slope. Trees surround it. The lake shore, toward which it faces, is about 40 rods to the south. The public drive from the hospital towards Governors Island passes within a few feet of the tips of the limbs. Head, legs and body are well preserved with abrupt slopes along the sides. The body is about 5 feet high. The tail gradually slopes off to a height of nearly two feet at the highest point where the cultivated field, into which it extends, begins. Beyond this point the tail, which curves to opposite the head, has suffered much. The length of the body of this mound is

90 feet; its limbs are 30 feet long and its tail now 210 feet long. A portion of the latter has been removed in the cultivated field.

Dr. Stephen D. Peet referred to and illustrated this mound in the *American Antiquarian* and in his book, *Pre-historic America*, Vol. II. He called it a "squirrel" mound. Messrs. A. B. Stout and Emil Artzburger made a survey of this mound on July 29, 1906. The illustration (Figure 4) is from this survey.

A fine specimen of the curve-tailed panther effigy is in the so-named Kennedy Pond Group on the old Kennedy farm north of Fox Bluff and the Lake Mendota road, at Madison. It is in a group which consists of this mound, two panther effigies with long tapering tails, two bird effigies, a tapering linear mound and a parallel-sided linear mound—seven mounds in all. All were near the shores of a pretty woodland pond, some of them among trees and some in a small clearing.

The curve-tailed panther was at the eastern end of this group, the two panthers with tapering tails being near it. The heads of all of these panthers were to the southeast, toward Lake Mendota. A survey of this group was made by the writer with the assistance of Prof. Albert S. Flint and Dr. J. J. Davis, members of The Wisconsin Archeological Society, on September 26, 1911. This particular effigy has a long tapering tail which curves behind it and above its back and head in a large oval. Its body is 73 feet long and its tail 245 feet long. The tail is 10 feet wide where it joins the body and about 2 feet wide near its pointed extremity. The height of its body is about $2\frac{1}{2}$ feet. The distance between the top of the animal's head and the tip of the tail is about 42 feet. The distance across the widest part of the oval described by the curved tail is 102 feet. (Figure 5.)

Dr. Lapham found panther effigies in a number of the mound groups which he located and surveyed at Milwaukee, during the years 1836-1852. A count shows 25 of these. He referred to them as "lizard" mounds, a designation which modern archeologists have changed. All but one of his

panther mounds was of the common form with a long tapering tail. This effigy, located on Block 33, Shermans Addition, had a tail with a downward curve. One panther in a group in the then First Ward, near the intersection of Main (Broadway) and Johnson streets, had a small downward-pointed projection at the extremity of its tail. In a group at Indian Prairie, on the Milwaukee River, north of the city, there were four intaglio panther effigies—mound forms excavated out of the soil instead of built upon it. Dr. Lapham also found panther type effigies at Sheboygan, Waukesha, Fort Atkinson, Pewaukee, Madison, Cambridge, Hartford, Horicon, Mayville, and Lake Winnebago.

No explanation is offered for the occurrence of the curve-tailed and other uncommon forms of panther mounds. If all of the known specimens were in one locality or near each other one might believe them to be the products of the art of some progressive prehistoric effigy mound engineer or designer. But most of them are separated from each other by long distances. It has been shown that some of them occur in mound groups where specimens of the common normal form are also found. The curve-tailed panther mounds must have had some special significance for their aboriginal builders.

PROGRAMS OF THE PAST YEAR

Herbert W. Kuhm

Chairman, Program Committee

During the past year the program committee of The Wisconsin Archeological Society adhered to its policy, formulated two years ago, of limiting its program topics as closely to archeological subjects as possible.

The opening meeting of September 16, 1935, after the summer recess, was given over to reports of summer field work and the discussion of specimens collected.

On October 21, Mr. Charles G. Schoewe spoke on "Historic Wisconsin Forts," and Mr. G. M. Thorne, treasurer of the Society, on "Indian Fortifications."

On November 18, Mr. George A. West read a paper on "Fraudulent Pipes" and Dr. H. W. Kuhm discussed "Fraudulent Artifacts."

The December 16 meeting featured a talk by Secretary Charles E. Brown, of Madison, on "Archeological Reminiscences."

On January 20, Mr. Erwin Wood, of the Milwaukee Public Museum, presented an illustrated report on "Recent Archeological Work in Northwestern Wisconsin."

The February 17 meeting program consisted of an address by President Dr. A. L. Kastner, on "Trepination—Ancient and Modern," supplemented by a talk on "Diseases of the American Indian," by Dr. A. K. Fisher.

"Ancient Camp Sites of Sheboygan County" was the title of a joint paper given by Messrs. H. S. Thomson and R. S. Van Handel, of Sheboygan, at the annual meeting of the Society, on March 16.

The program committee wishes to assure the members of the Society that short papers on any archeological subject are equally as welcome as those of major proportions. In fact, an entire program of several short papers and the discussion of these should prove of exceeding interest.

ARCHEOLOGICAL INVESTIGATIONS IN WISCONSIN IN 1935

John J. Knudsen

Chairman, State Survey Committee

The Wisconsin Archeological Society has been continuing from year to year an archeological survey of the state which it began in 1911. Although no state funds have been available for surveys and investigations for several years past its work in this field of its labors for the Wisconsin commonwealth has been continued, almost wholly through the personal contributions of its members and other co-workers.

The annual report of the survey which has just been prepared by Mr. Charles E. Brown, secretary of the Society, shows that a large or a small amount of field work was accomplished in thirty-five counties. This consisted in the mapping of lake and river regions, the excavating of Indian mounds, village and camp sites and burial places, the examination of caves and rock ledges, the preparation of casts and photographs of pictograph rocks, the examination of pipestone and quartzite sources, the restoration and marking of mound groups injured in past years by relic hunters, the tracing of trails, the collection of local Indian history and legends and a considerable variety of other desirable and necessary work.

In the course of this research work there have been located 25 additional mound groups and some solitary mounds (a total of 300 mounds), 123 village and camp sites, 12 burial places, and a considerable number of such features as planting grounds, caves, pictographs, pipestone and quartzite sources, implement caches, sugar bushes, refuse pits and other features of archeological interest, none of which have been previously reported.

About fifty members and co-workers of the Society have assisted in this work, the most noteworthy contributions to which have been made by the Rev. Chr. Hjermstad, New

Lisbon; V. E. Motschenbacher, Sparta; D. A. Blencoe, Alma Center; Bert Gearhart, Medford; Chas. Bachhuber and F. M. Neu, Madison; H. F. Feldman, Wauzeka; A. P. Kannerberg, Oshkosh; P. B. Fisher, Fort Atkinson; L. L. Whiting, Lake Mills; A. W. English, Portage; J. J. Knudsen, Milwaukee; and M. B. Henn, Union Grove.

Others who contributed the results of field work or information were: W. M. Ward, Soldiers' Grove; Paul Paulson, Janesville; S. S. Morse, Oshkosh; Walter Bubbett, Milwaukee; John English, Madison; Phillip Ferry, Lake Mills; J. E. Spangberg, Siren; Dr. H. W. Kuhm, Milwaukee; L. J. Daugherty, Steuben; T. J. Hobbs, Madison; R. A. Amundsen, Madison; A. B. Anderson, Medford; Dr. Aldo Leopold, Madison; M. O. Lipke, Wisconsin Rapids; S. A. Williams, Madison; G. W. Foehringer, Cassville; Milo Hosely, New Glarus; Mrs. Nettie Smith, Madison; W. C. Jones, Waupun; A. C. Thalacker, Westfield; Earle S. Holman, Antigo; J. L. Grindell, Platteville; V. E. Taylor, Lake Mills; and R. R. Jones, Wild Rose.

An archeological survey of the Rock River region, begun in 1928 at Beloit and continued from year to year, was during the past summer extended from Watertown to Pipersville and resulted in the location of a number of village and camp sites and of several mound groups and solitary earthworks which were previously unrecorded. Some field work was also done along the Catfish River, a branch of the Rock. Mr. Harold Feldman located and mapped the archeological features of the Wisconsin River region about the mouth of the Kickapoo River. A report on additional sites in Jefferson County was furnished by Mr. Paul B. Fisher.

A burial site at Algoma, in Kewaunee County, has been excavated by the chairman of the survey committee, who also engaged in the examination of several village sites at Jacksonport and Heins Creek in Door County.

At Lake Mills and at Annaton, in Grant County, hoards or deposits of flint implements have been found. Several caves inhabited at a remote period by Indians have been located and will be further examined. One of these bears

on its sandstone walls pictorial representations of thunder-birds and animals. Several burial mounds in the Four Lakes region at Madison and elsewhere were excavated with interesting results. Sources of pipestone in Burnett and Chippewa counties were inspected. Collections were made from village sites in Green, Dane, Adams, Juneau, Wood, Portage, Kewaunee, Door, Jefferson and Dodge counties.

A site at Butte des Morts, in Winnebago County, was examined by A. P. Kannenberg and others and with very interesting results in stone, bone, antler, shell, metal and other implements. Here evidences of early Indian cannibalistic feasts were found in refuse pits and fireplaces.

With the help of county surveyors and others, old trails in Taylor and Washburn counties were re-located.

In several recent issues of *The Wisconsin Archeologist*, descriptions and plats of the mound groups at Pleasant Lake, Waushara County, prepared by Mr. Kermit Freckman, and descriptions of the Indian fords of the Rock River between Beloit and Watertown have been published.

ARCHEOLOGICAL NOTES

Meetings

November 18, 1935. Vice-president Dr. L. S. Buttles presiding. There were seventy-five members and visitors in attendance. Secretary C. E. Brown reported on the meeting of the Board of Directors held earlier in the evening. New annual members elected were: Col. Fain W. King, Wickliffe, Kentucky; Charles W. Porter, Rockford, Illinois, and John Mueller, West Allis. The program of the meeting consisted of a paper on "Fraudulent Aboriginal Pipes," by Mr. George A. West, and one on "Fraudulent Artifacts," read by Dr. Herbert W. Kuhm. Following these interesting papers a display of fraudulent implements of many kinds was made. Most of these were shown through the courtesy of the Milwaukee Public Museum, some were exhibited by members of the Society. A lengthy discussion of notorious American fakers and of dealers in spurious Indian relics was participated by the Messrs. Joseph Ringeisen, Jr., Paul Joers, H. O. Zander, W. E. Erdman, Secretary Brown and others. It was shown that Wisconsin was the first state in the Middle West to cause the passage of a state law protecting collectors against the wiles of fakers and dealers in fraudulent Indian artifacts.

Mrs. Estelle C. Berghoefer read a scholarly poem on "Ancient Aztalan," being a real contribution to a fine program. It was announced that Mr. B. Knobloch of La Grange, Illinois, was preparing a book on bannerstones and that members of the Society and Wisconsin museums were assisting him with photographs and information. At the close of the meeting exhibits of interesting Indian implements recently collected were made by H. O. Zander, W. E. Erdman and other members.

December 16, 1935. Dr. H. W. Kuhm conducted the meeting. Fifty-eight members and visitors attended. The election to membership of John B. Hansen, H. S. Roswell and A. M. Bauer, Mauston; Miss Elizabeth Allerding, Milwaukee; Paul B. Fisher, Ft. Atkinson, and Wm. H. Jensen, Browns Valley, Minnesota, was announced.

The recent deaths of two old members, Louis Allerding and Miss Alice B. Chapman, Milwaukee, were reported. A letter from the secretary of the newly organized Minnesota Archeological Society was read. Other matters of interest to the members—the organization of the Missouri Archeological Society, the contents of the forthcoming issue of *The Wisconsin Archeologist* and the addition, through a gift, of three hundred additional acres to the University of Wisconsin Arboretum were reported on.

Secretary Brown gave a talk on "Archeological Reminiscences," in which he told many interesting stories of the organization of the Society, its archeological surveys and other investigations, and of the old members of the Society. After his talk, Mr. George A. West, Mr. Paul Joers, Mr. Joseph Ringeisen, Jr., Mr. Lee R. Whitney, Mr. E. F. Richter, Mr. Charles G. Schoewe and other old members present added other stories and information to the great interest and enjoyment of the audience.

After the meeting exhibits of stone and copper implements were made by several members.

January 20, 1936. President Dr. Alfred L. Kastner presided at this meeting, Dr. Herbert W. Kuhm acting as secretary.

Dr. Kuhm gave a brief account of the business conducted at the Directors' meeting. He announced the death of Mr. Fred Vogel, Jr., Milwaukee, a life member of the Society. It had been decided not to participate in this year's meeting of the Wisconsin Academy of Sciences. The purchase by the U. S. Government and the city and township of Cassville of the Governor Nelson Dewey homestead located near the Mississippi River near Cassville, was announced. By this purchase two large groups of Indian effigy and other mounds had also been preserved. This was a matter for congratulation. The Society was giving its hearty support to the proposal to acquire at Milwaukee, through Federal auspices, a large tract of land for a nature sanctuary and other uses. This project, if successful, would probably also preserve some Indian sites.

Mr. Erwin Wood gave an interesting talk on the results of last summer's joint University of Wisconsin and Milwaukee Museum investigations in Burnett County, Wisconsin. He mentioned some birch-bark containers of food and bones found in a mound and also the vari-colored earths used in the mound construction.

Paul W. Hoffman exhibited a Hopi vessel with an effigy handle and Milton F. Hulburt a copper spearpoint and several stone implements.

February 17, 1936. Vice-president Kuhm in the chair, Dr. Buttles acting as secretary. The election to membership of John Egan, Manitowoc, and Claude U. Stone, Peoria, Illinois, was announced.

Dr. Alton K. Fisher presented an illustrated talk on the "Diseases of the Prehistoric American Indian." He showed from exhumed specimens of human bones the various afflictions of the aborigines.

Dr. A. L. Kastner presented a talk on "Trepination—Ancient and Modern," not only tracing this ancient practice to the earliest origins, but demonstrating on specimens the entire procedure of trephining.

It was a very interesting and instructive meeting. Forty-odd members were present.

At the conclusion of Dr. Kastner's talk Mr. George A. West presented him with an old treatise on medical science, in token of his services as president of the Society. This gift and Mr. West's remarks in presenting it were warmly applauded.

The chair appointed a nominating committee, consisting of the Messrs. West, McKern and Schoewe, to nominate officers for the ensuing year at the annual meeting of the Society in March.

Mr. West explained that he had undertaken a project of preparing a re-classification of Indian stone artifacts. He was hopeful that this new venture would bear useful fruit.

March 16, 1936. Dr. A. L. Kastner presided at the annual meeting of the Society. Dr. L. S. Buttles acted as secretary in the absence of Secretary Brown.

After reading the Secretary's announcements, Dr. Kuhm presented his report as chairman of the program committee. Chairman Ringeisen, of the Committee on Fraudulent Implements, stated that he would present his report at the April meeting.

Announcement was made of the coming meetings of the Central Section, American Anthropological Society, and the Society for American Archeology, both to be held at Northwestern University, at Evanston, Illinois.

It was decided to invite these organizations to hold their 1937 meeting at Milwaukee, The Wisconsin Archeological Society to be the official host.

Mr. West, as chairman of the nominating committee, presented his report.

On the motion of Mr. Ringeisen and the second of Mr. E. F. Richter the nominees proposed were declared elected.

President—Dr. H. W. Kuhm.

Vice-Presidents—Dr. L. S. Buttles, T. L. Miller, W. E. Erdman, H. W. Cornell, Kermit Freckman.

Directors—Geo. A. West, Dr. S. A. Barrett.

Secretary—Charles E. Brown.

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Dr. Kastner, in turning over the office of president to president-elect Dr. H. W. Kuhm, expressed his appreciation of the co-operation of the officers and members of the Society during his term. He expressed his commendation of the services of Dr. Kuhm as chairman of the program committee. On motion of Mr. West the retiring president was given a vote of thanks for his services as president of the Society.

Dr. Kuhm, on assuming his office, stated that he hoped to serve the Society as earnestly and successfully as his predecessor. He offered various suggestions of interest for the conduct of the meetings and programs during his term of office.

He requested the support of the members in volunteering to appear on the Society's programs and in preparing papers for *The Wisconsin Archeologist*.

Mr. M. S. Thomson, of Sheboygan, presented a talk on "Ancient Camp Sites in Sheboygan County." He exhibited many specimens which he had collected during the course of his researches, including five restored pottery vessels and some native copper and stone implements. Following this interesting talk, Mr. R. S. Van Handel, of Sheboygan, exhibited an artistic illuminated archeological and historical map of Sheboygan County. This was greatly admired by the members present.

Mr. E. F. Richter and Mr. H. W. Cornell were appointed an auditing committee to audit the books of the treasurer.

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NEW SERIES

No. 2

Fluorspar Ornaments
Outdoor Museum
Chippewa Autobiography



PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 1631 N. 52nd Street, Milwaukee, Wisconsin.

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FLUORSPAR ORNAMENTS IN THE KING COLLECTION

Blanche Busey King

Prehistoric people had great admiration for beauty and, being an ingenious people, utilized everything within their reach to create beautiful objects. Fortunate for Archeology two of the largest fluorspar deposits in the world are located in the Mississippi Valley, one at Rosiclare, Illinois, and the other at Marion, Kentucky. By being near these deposits the prehistoric people learned of the great beauty in quality and color of this material and mined, shaped and carved it into handsome ornaments, which we of this generation have been fortunate to find, otherwise prehistoric fluorspar ornaments would be unknown as these veins of deposits are the only ones found in the Mississippi Valley.

The finest fluorspar ornaments known may be seen in the King collection at the King Mounds, better known as the Ancient Buried City, at Wickliffe, Kentucky.

Notwithstanding beads, earbobs, pendants and gorgets have been covered for centuries in graves, fire pits and kitchen middens, subjected to the elements, as some are found buried near the surface, they still show beauty in color and design.

The pendants are unusually interesting, one exquisitely carved squirrel about an inch in length is a translucent amethyst in color, and has a bushy tail curved over the back. This was located on the Cumberland River near Eddyville, Kentucky. Also near Eddyville was found a pendant of a deep purple color, showing an excellent attempt on the part of the artisan to depict a human face. The profile shows a long, well accentuated nose, high cheek bones and slit eyes, with the hair looped over the forehead—but no mouth. There is a hole in the top for suspension around the neck. This



Fluorspar Ornaments
Fain W. King Collection

figurine is similar to the one found at Tulu, Kentucky, which is illustrated in Funkhouser and Webb's *Archaeological Survey in Kentucky*, Vol. 1-1932.

At the Kincaid Mounds on the Ohio River near Unionville, Illinois, ten miles from Paducah, Kentucky, were found several fluorspar ornaments. One, a large figurine, grayish pink in color, has no fractures in it. The fluorspar being the same grade now utilized in laboratories for scientific lenses. A hole for suspension has been drilled through the entire figure. This is an exceptionally fine specimen because of the size, workmanship and beauty of the crystal. The delicacy of the carving denotes a skilled artisan. Several lavender earbobs, a bead of white fluorspar and a small yellow and pink pendant, shaped like a teardrop, were also found. Near Hickman, Kentucky, at the Green Adams mounds, a small yellow pear-shaped pendant was upturned by the plow.

At Wickliffe, Kentucky, in the King Mounds, were found two pendants, an unfinished round, white bead and a polished, rectangular piece shading from palest lavender to deep purple in color. One of the pendants is an excellently well-carved face scarcely an inch in length, of translucent shades of amethyst. The delicate carving on one side has a slight mar caused, no doubt, from the elements or from defective material. It has a hole for suspension. This was found near the skull, the mandible inverted, in a bundle burial. Another piece is dark blue and pointed in shape.

In the Beckwith Collection at Cape Girardeau, Missouri, there is a beautifully wrought owl, while in Carlisle County, Kentucky, there is almost an exact duplicate in size, coloring and workmanship of the one uncovered with the bundle burial at Wickliffe.

In the newly excavated fourth mound at Wickliffe, during the summer of 1935, a very unusual and large pendant of white fluorspar, rectangular in shape, with rounded corners showing evidences of having been surrounded by copper, was unearthed. Because of the fragility of this material, the artist showed great skill in his carving. This is the largest and finest specimen that has been discovered.

These artifacts all represent infinite care and patience as well as great skill and love for beauty on the part of the prehistoric people.

AN OUTDOOR MUSEUM

Mary A. Rice

In Central Park at Clintonville, in Waupaca County, Wisconsin, a rather unusual outdoor museum is in existence. Its sponsor is Mr. Walter A. Olen, president of The Four Wheel Drive Auto Co. of that city. In recent years Mr. Olen has encouraged the representatives of the company in America and in foreign lands to secure for this museum objects of geological and historical interest. These he has caused to be mounted and labeled. They make an exhibit which is very interesting to visitors to this lovely park. Mr. Olen has furnished a description of these specimens :

“The first monument is a section of the Wall of China, which was obtained during the life and the influence of Sun Yat Sen. It contains every kind of material used in the famous Wall.

“The second stone is a section of a petrified pine tree from the petrified forests of Arizona.

“The third is an obsidian rock from the Yellowstone National Park.

“The fourth exhibit is the grinding stones used in the first grist mill in Clintonville.

“The fifth stone is from King Solomon’s Quarries in Jerusalem and was found in one of the older chambers or pockets and the chisel marks identify it as being of about the time of the building of King Solomon’s Temple.

“The sixth exhibit is a stone that was taken from about half way up the Mount of Olives. It was located close to the path or road. From this road one can look into the Garden of Gethsemane; also see Stephen’s Gate and the Temple grounds. Christ or His disciples may have sat on this stone.

“The seventh are cannonball stones from the Cannon Ball Canyon in South Dakota.

“The eighth is a collection of molten rock from the volcanoes of the Hawaiian Islands.

"The ninth is a corner or marker of a building in the ancient city of Babylon erected by Nebuchadnezzar in memory of his father and is so labeled.

"The tenth is an old survey section corner showing all of the original surveyor's marks.

"The eleventh is a Sun Dial inscribed, 'I Count Only Sunny Hours.'

"The twelfth is a gun mount with a flag pole on which is erected an American eagle worked out by one of the gunners of the 'Big Bertha during the World War'."

To these interesting specimens Mr. Olen expects to make additions as opportunities offer.

Rexford Collection

In the Clintonville Public Library there is a collection of material commemorating the life and works of Eben E. Rexford. This contains the original manuscripts, documents and furniture from the study room of his former home at Shiogton and other interesting belongings of this famous writer and song composer. These were obtained and presented by Mr. Olen.

Clintonville

"In 1855 Norman C. Clinton and son, U. P. Clinton, came to this region and founded a community known as The Pigeon. In 1858 a post office was established and the name was changed to Clintonville. Founded as a small lumbering center, it later developed into a great dairy section and cheese center and these in turn brought industry. This prosperous and progressive city now has a population of 3,600 and a valuation of over \$4,300,000.00."

At a locality known as Leeman on the Wolf River is a site interesting to Wisconsin archeologists because of the Indian village site, enclosure, garden beds and corn hills located there. This is believed to have been the site of the early "Lost City" of the Fox Indians and the Mission of St. Marc. This site is twelve miles from Clintonville. A description of this site was published by Mr. George R. Fox in *The Wisconsin Archeologist* in March, 1916. He suggested that this might be the site of the old Outagami Indian town.

THE LAPHAM-WISCONSIN CENTENNIAL

Lewis S. Buttles

Chairman, Program Committee

Approved by the directors and the advisory board, the program committee of The Wisconsin Archeological Society is planning the observance of the hundredth anniversary of the coming of Dr. Increase A. Lapham to Wisconsin in 1836.

The Lapham-Wisconsin Centennial observance will be held early this fall, with an appropriate program. Dr. E. F. Bean, Chief State Geologist of Wisconsin; Mr. George A. West, founder of the society; Dr. S. A. Barrett, director of the Milwaukee Public Museum, and Mr. Charles E. Brown, director of the State Historical Museum, at Madison, will be invited to participate.

President Dr. H. W. Kuhm extended an invitation to the members of the Milwaukee County Historical Society to attend the Lapham celebration as our guests. This invitation was accepted in the name of the society by its president, Col. Frederick Best.

An invitation to attend the Lapham observance will also be tendered the new Geological Society of Milwaukee, through its secretary, H. O. Zander, who is also active in our society, for Dr. Lapham and Wisconsin geology are synonymous.

Mrs. Laura Lapham Lindow, granddaughter of Dr. Lapham, has been invited to attend as the society's guest of honor, and has graciously accepted.

In connection with the Lapham-Wisconsin Centennial observance there will be an exhibit of Laphamiana such as a bust of Dr. Lapham, many Lapham papers and letters from the State Historical Museum, various Lapham publications, including his celebrated "The Antiquities of Wisconsin," and like articles pertaining to this noted pioneer Wisconsin scientist.

ANALYSIS OF NATIVE COPPER ARTIFACTS

Circular Series No. 21, Committee on State Archeological Surveys, Division of Anthropology and Psychology, National Research Council.

Melville Sayre, archaeologist, and Curtis Wilson, metallurgist, members of the staff of the University of Montana School of Mines, Butte, Montana, have for the past year been carrying on joint research in the metallography of primitive American copper artifacts. First results are published in "American Antiquity," Vol. 1, No. 2, October, 1935. Further material is needed in order to carry on the work.

In order to be suitable for metallographic analysis, complete artifacts are not needed. Any copper objects or fragments of copper objects, odd pieces which are not highly valuable either to individuals or museums, are useful in this work. A polished section, $\frac{3}{8}$ " to $\frac{1}{2}$ " in diameter, is usually sufficient for the determinations.

The exact locality from which the object came is important, but artifacts merely from a definite region are also very valuable.

These are polished, etched, examined under the microscope, photographed, and filed. Then a laboratory assistant, using Lake Superior copper, attempts to duplicate the conditions under which each artifact was made. The laboratory product is then photographed and filed with the original.

If individuals and museums will be willing to cooperate in this work by sending specimens from their collections, a comprehensive study of primitive metal-working techniques in North America can be made.

Dr. Wilson and Professor Sayre will be glad to answer questions in regard to this work and to furnish reports to anyone sending material for analysis. Correspondence should be addressed to them at the University of Montana School of Mines, Butte, Montana.

The State Historical Museum and several members of The Wisconsin Archeological Society have given specimens for this investigation and we trust that others will do so.

IN THE EARLY DAYS OF WISCONSIN

An Amalgamation of Chippewa and European Cultures

Sister M. Inez Hilger, O. S. B.
St. Mary's Academy, Altoona, Wisconsin

The following autobiography of Frank Thayer, of New Post, Lac Courte Orielle Reservation, Wisconsin, is part of an ethnological study of the Chippewa Indians of Minnesota, Wisconsin, and Michigan.

Mr. Thayer's father was a white man; his mother, a full-blooded Chippewa. His life, therefore, may well portray the amalgamation of cultures in early northern Wisconsin life, where manners, customs, and beliefs of Chippewa life met European civilization at the hearth.

The autobiography was dictated in the summer of 1935 and is here reported for the most part in the words of Mr. Thayer. Mr. Billie De Brot, a relative, and Mr. George Fleming, a friend, both of Chippewa origin, corroborated Mr. Thayer's account. His statement follows:

I was born on Rice Lake in Burnett County. There were eleven in our family. One sister, Belle, died young. A neighbor named Chisholm lived about a quarter of a mile from us. Mother had Belle on her lap when this neighbor's wife came in. The woman took the baby and sat on a chair. Suddenly she said, "Ah! there is something the matter with this baby." The child was dying. We didn't know what caused its death. Father made a coffin out of lumber and buried Belle on the homestead. I was about seven or eight years old then. I was the oldest in the family. Now only three of the eleven children are living.

We lived on a farm when I was young. My mother's people lived far away, and the Indian side of my life was not well developed. There was no ceremony when I was given my name. Usually when a child is born an old woman says to the parents, "Give me the child for my namesake." Another will say, "Let it be my namesake." A namesake

for a boy or a girl may be either a man or a woman. I have a namesake, Frank Denasha, who is twenty-three years old. One can give the child any name. Neither did they put charcoal on my face. After small children reported a good dream, it was customary to blacken their faces with charcoal before breakfast, and they were not given anything to eat until noon.

The first bird I shot was a wild goose. I shot it through the head with a bow and arrow. It flopped about for a long time, but finally I secured it. I was then about six years old. No feast was given for me. Among many Indians, a feast is given when a boy shoots his first bird or catches his first fish. The bird or fish which he has obtained is part of a dish served to everybody who comes to the feast. All the village is invited. This is done at New Post today.

In a large family father and mother have a particular liking for one of their children. I was my mother's pet. I ascertained that fact when she was sick. She sent for me and I then heard that she had told people that she preferred to have me present rather than any others. But she loved all her children. When I did something wrong, she reported this to father. She tried to bring me up right. I obeyed her as best I could. Although I was the oldest of eleven children, I had no special privileges, except that the others must obey me.

We children were told what to do and what not to do. We were told not to stare at any one. We were told to say good-bye. My mother never called us all together to instruct us, but my father did.

One day, at the township school, I got into trouble. I didn't mean any harm; it was through a girl,—a cousin. We were playing during recess. I held a limber willow in my hand and was swishing it through the air as though I were whipping the ground. The children ran away from me. We were only playing. The girl fell, and as I passed her, I accidentally struck her on the head. A fight began. The boys attacked me and I had to defend myself.

After recess there was an inquiry. I was not asked what happened, but those who fought me were and they

lied. They said I struck the girl deliberately. My side was not questioned. The teacher struck my hands with a ruler, —a ruler that I had made. It was twelve inches long and two fingers wide. I took the punishment without complaining. The teacher asked me: "Why did you do that?" "It was an accident." I explained to the teacher how it happened. She pointed to individuals in the opposite group and said, "Didn't you say so, and you, and you?" When the matter had been cleared up, those who had lied were whipped. I thought that was nice. When I arrived home my brothers and sisters had told about it. Father was in the garden. "You were fighting!" he said. "I had to defend myself," said I. I had to explain the incident to him for if we were punished at school, we were again punished at home.

We boys had pals, such as one finds among Whites. We cliqued together, mostly for fighting; for example, the Corbines against the Shogys.

Among the old pagans when a boy was ten or twelve years old, his father said to him, "Tonight I want you to remember your dream." Next morning his father would ask him whether he had had a dream. If he had not dreamed, his father would tell him the next night to dream. When, finally, he had a dream which satisfied the father, the father took charcoal from the fire, rubbed it between the palms of his hands, then rubbed the face of the boy, blackening it, and saying to the boy, "No breakfast this day." He is going to make something out of the boy through his dreams. He may abstain from food, though not from water, for five to ten days. I have known boys to fast until they could scarcely stand. Later in life they may exercise their dream power by finding something which is lost. One might dream one night, and the next day find the lost article. If a man's dream comes true, he is a person of importance among his people; if he lies, he is nothing.

My father was a homesteader. Chisholm, as I have said, lived about a quarter of a mile from us. He was my father's chum. Three miles the other side of us, at Ridge, MacMillan settled. The latter owned a pair of oxen. In a store at St. Croix Falls he had gotten some contrivance to fasten bolts of the yoke. It had two keys with which the bolts on

the yoke were locked to keep the yoke together. When I was very young I saw those keys and thought they would make good revolvers. How I wished for them! One day I stayed around until noon. But they didn't unyoke the cattle to graze. I went behind the barn, picked up a stick, and ran toward the oxen. I pulled out a key and put the stick in its place. Then I ran home three miles through the woods. My conscience must have bothered me, for I did not take the key home but buried it thirty rods from home. I did not want to bring it home; the incident troubled me. Every little while I would go back to the hiding place and play with it. I pretended I had a pistol. After a while I got used to it, and took it home. When I came into the house mother said, "What is that?" "A gun." "Where did you get it?" "At MacMillan's." "Wait till father gets home." She hung it up high. When father came home he questioned me. I had to describe exactly how I had taken it. Father went out and told me to come. He had a stick and gave me a thrashing. "Take that key and give it to Mr. MacMillan. Put it in his hand." I hated to have to give it to him! But I went. I hesitated a long time in the back yard. But I had to do it; I would be whipped again if I did not. MacMillan said, "Hello, son, you've been crying! What is the matter?" I did not reply to this question, but pulled the key from my pocket and said, "This belongs to you." MacMillan said, "I knew you had it. I won't scold you, but never do that again. That is a hard start. Never take anything, but always ask for it." I never forgot that. He had not said anything to my father about the key.

I have lived seventy-five years, but I can not remember that far back. One thing I remember well. I ran away from home to get an education. The circumstances which led to this were the following:—In the morning my father would say, "Frank, here is some work you must do today. Work hard, and tomorrow you may go to school." But the next day the same happened. So I had very little chance to get an education. There was a school in the district, but I could not go to school more than two or three days a week. The teacher was kind to me. It was easy for me to learn. At school, I studied. When I raised my hand, the teacher would say, "Well, Frank, what is it?" "Teacher, I know my

lesson now." "Then come up here and recite." And that is how I secured a little education. I always wanted to learn. It was easy for me. Finally, I ran away to get an education and was gone for three years.

The night I was going to run away, I told my mother about it. I did not tell my father. He would not have allowed it. Mother did not like the plan. "You should not do that, son," she said. But she understood me. Father had a little money; mother did not have much. She gave me seventy-five cents and packed a lunch for me. It went against the grain to have me do that. When she had gone to bed, and my father was sound asleep, I took the lunch, and, with the seventy-five cents in my pocket, sneaked out, about eleven o'clock. I had with me only the clothes which I wore. Mother did not reveal my plans. I ran most of the way. I was going to St. Croix Falls, now in Polk County. I knew how to get there, but had never been farther. I paid five cents toll to cross a bridge over the St. Croix River at a place fifty miles north of Hudson. I then had seventy cents.

I went about seventy-five miles that night and was within eight miles of St. Croix Falls by morning. I was worried, too. I had a feeling all the time that the old man was behind me. I stopped at a farm house in the morning to get a drink. It was a real nice family. The man asked me where I was going. "Are you in a hurry?" "In a way, I am. In a way, I'm not." "I have a certain amount of work I'd like to have done. If you stop to help me today, I'll take you to St. Croix Falls in the morning."

I didn't know how far I was from home. I was always thinking that my father might come and take me back. I must have shown by my actions that I was uneasy. The man said, "Are you expecting someone?" I did not answer him. "I believe you are running away." I made no response. Next morning, before he was up, I fed the horses. I knew how to do that, for I had seen him do it the day before. I curried them also. About the other chores, I knew nothing. He did them. He paid me for the work I had done, and gave me my meals.

Yes, he gave me one silver dollar! I now had a dollar and seventy cents. It was the first dollar I earned. After

breakfast, he hitched up the horses and we went to some place unknown to me. There he talked to a man. This man questioned me, but I gave him no information. He said, "Where are you going? Where will you stay?" I told him nothing and walked away. I did not know who either of these men was, and I did not want my father's friends to learn my whereabouts.

I went down the main road toward Stillwater, took a branch road west, and walked all day. When evening came I stopped at a farm house where I expected to pay for my lodging. The man said, "I have no sleeping room, but I can feed you." The next farm house had a sleeping room. I stopped there. This man wanted to hire me, but I wouldn't take a job. I was going farther. On the road I met a young man going to St. Croix Falls, and accompanied him. He said he too was looking for work. I felt better satisfied now. We continually made inquiries but secured no work. No one was willing to hire youngsters. We were each about fourteen years old. He was the kind who does all the talking. So when we came to a certain farm house he said, "You wait here and I'll look around." He left, and came back with a man—one of two who were standing in the yard talking. He said, "I think this man has a job on his farm for both of us." The man looked at me and said, "Are you really looking for work? What farm work can you do? Do you come from a farm?" "Yes, but it isn't like this country." The young man I was travelling with was a great talker. He was constantly interrupting. He said, "Let us go see the other man and ask if we can get a job at his place." By that time the other farmer walked up to us. My chum did all the talking. Finally this farmer called me aside and asked, "Would it make any difference to you, if you and your partner parted and you came with me?" We agreed, and in an hour we were ready to go. On the way out to his farm he told me that I would work with six farm hands. He wanted to know whether I got along well with people. "I think so; I have never had any experience in that line," I said. "How much farm work do you know?" I answered that I could do some things, and could learn others quickly. We rode in a spring wagon. I spoke to the farmer about my wages. I thought we should agree on the

wage before I started work. The farmer said: "I don't know what you are worth, but I'll put you on trial; and then I'll pay you what you are worth. Is that satisfactory?" He wanted me to work under these conditions for four weeks. But I said: "I think you will know in two days whether I satisfy you or not. But I'll stay for two weeks and at the end of that time, you can pay me what I have been worth to you and tell me whether you want me to stay longer." With this understanding I accompanied him.

We drove right on and stopped in front of his house. Then the women started coming out—one, and another, and another; and they kept coming out! They all busied themselves taking things out of the wagon. "Here, girls, I have brought a playmate!" I did not like that expression. That was the bunch I was to work with—six girls, the youngest being thirteen years of age. The oldest was the foreman—the boss.

I was shown my room. I should be able to hold my own with these girls, I thought. The one in authority was a good boss. You could not beat that girl in working! She was a worker! How she had the strength, I don't know. She pitched bundles, and did as well as any man. We got along nicely. Next day, toward evening, my chum came along the fence to tell me that he had left his job. Later I learned that he had been fired.

I stayed all fall. I could have stayed all winter. At supper table one day the farmer said: "How long have you been here?" I said: "Two weeks tomorrow." "Well, young man," the farmer said, "as far as I am concerned you may remain; but you have not proven satisfactory to the boss!" "Well," I said, "I agreed with you that if my work was not satisfactory, I would go." The boss jumped up and said: "Pa, that isn't true. I never said that." So I stayed. My pay was increased and later I was promoted and made the boss. I did not want to be the boss, but the girl insisted. "It is more natural for a man to be the boss than a woman," she said. When the work was done in the fall, I wanted to go to the lumber camps. The farmer wanted me to stay with him. But since I persisted in my desire to go to the camps, he consented, but wanted me to come back in the spring. I did not go back.

I accordingly went to the lumber camps. First to one in Wisconsin; and then in the spring, I went to Marine Mills, Minnesota. Here I attended school. I worked for my board and room Saturdays, and, on other days, in the morning and evening. The remainder of the time, I went to school. The hotel proprietor's son, who was also at the lumber camp, told me where I could find a place to board. In this school, I finished the Fourth Reader, and learned arithmetic and writing. I liked school but had never had a good chance to go to one before. We had to furnish books and writing materials. It was three years before I returned home. In the meantime, I had written home. Father came to get me. He said nothing about my having run away.

We were still living on the old homestead in Burnett County. One afternoon about three o'clock, one of my brothers—I can't remember whether it was John or George—came running up the road. He said that while they were playing at the corner of the farm, they saw a man wearing a dress, and that he had a long beard, too. That was Father Oderic. He looked at the children and said, "These are Indians! These are Indians! And that is what I am looking for!" He had two big satchels. We boys took them, and brought him up to our home. That was the first stop he had made since leaving the railroad eight miles away. He always came to us after that. He gave us instructions and then baptized us all, including mother, who was a pagan. When he would leave us, he would go to Danberry. I would hitch up the team to the lumber wagon and take him as far as my horses would go, to the lake called Rice Lake (not the town Rice Lake), Wisconsin.

On one of the first trips I made with him, I took him to my grandmother across the lake. She lived alone and had no near neighbors. I told him she might be queer; for she was a thorough pagan. Her name was Little Porcupine. She ordered him out of the house. He used to laugh about this. It amused him to think that an old lady had ordered him out of the house. If she had lived two more weeks, she would have been baptized. She and he became good friends.

One time an old medicineman was sick. Everybody thought he was going to die. I told Father Oderic about

him. Father said, "Take me to him tomorrow morning." I took him, but Father Oderic could not do anything with him. In a few days, the man died; but he wasn't converted. I met Father Oderic when I was seventeen or eighteen years old, after I came back from school.

One time at Long Lake many Indians were gathering rice. They were camping across the bay. They had a drum. We used to go over at night to watch them, and to dance. Old Omazig was their speaker. He was a brave. He made a speech. A girl was sick and was getting worse. This old speaker said, "We are going to kill the cause of the disease which troubles her." He gave no explanation of how he was going to do this. He simply said, "In the morning you will know." Early next morning at sunrise—it was foggy—we heard a big noise across the bay; then a gun shot. We wondered if there was some truth in what the old man had said. Someone said that the people had fashioned bullrushes into the shape of a person. Then they attributed the sickness, as it were, to the statue. The noise we heard was made by the women, who, with hatchets, were attacking the statue. The old speaker had shot at it with the gun but missed it, and everybody laughed about it. The women chopped the statue into pieces. The old fellow predicted the girl would get better, and she did. I was twenty-five years old at that time. Yes, the old fellow missed that statue, and with a shot gun at that! The shot scattered a considerable distance, and yet he missed the figure! The man may have had poor eyesight, or perhaps the fog obscured the target.

My step-grandmother must have had many deaths in her family, for I never saw her unless she was carrying a baby-like form or bundle. In the bundle was a dish. When anyone died she was asked if she wanted to do this. If she did not she was released. If she said yes, she carried the bundle with her for a year. When visiting, she set the bundle down, opened it, took out the dish, and ate from it. This was a tin dish. Besides the tin dish the bundle contained something that the dead person had liked, such as a pair of moccasins. A year after the death, everything that the dead person had owned was given away. This was done for deceased near relatives including grandchildren. The pagans still do this.

I liked horses. I joined the cowboys in Montana one season. I liked the life of the cowboys but I didn't like the character of the boys. They were great drinkers. They would say, "Let's go to town and paint it red!" When they were nearly drunk, they would pick out some of the boys and order them to dance the clog dance. They did not have any music, so they simply clapped their hands for music. If you did not dance to suit them or if you stopped jigging, they would shoot right between your feet with their revolvers, so that the splinters would fly. It was pretty dangerous, for they might wreck your ankles. In the beginning I could not catch any animals with the lasso, but later on I did.

And now I want to tell you about our organizations. My father was a white man and therefore did not belong to any clan. Clan members are as brothers and sisters. Long ago all clans must have been blood relatives and, therefore, all clan members must have blood relationship today. Any member of the Wolf Clan, for instance, in any one of the bands today, must be related to all members of the Wolf Clan in all the Chippewa tribe. Today when two meet, and they discover that they are members of the same clan, they grab each other by the arms and say, "Oh! you are my relative." Animals represented in these totems or clans, such as the Bear Clan, Wolf Clan, etc., are not considered sacred. They are killed and eaten as are other animals.

In old days the Lac Courte Orielle band had a head chief. He had two names, Bagowas, which means "patch," like patch on a pants, and Aquewanse, which means "old man." When Bagowas died his son, Gengwawa, became chief. After Gengwawa died, his sister's child, Peter Wolf, became chief. A son of Peter Wolf, Mike Wolf, is now the recognized chief. Since Mike is not on this reservation,—he is in the Indian service in one of the Dakotas,—one of the sub-chiefs, Anaquat, of the Chief Lake group, is acting as head chief. His duty is to represent the Lac Courte Orielle Chippewa if anything tribal turns up. If any such business turns up, a meeting is held to which all are invited, and whatever is decided upon there, Peter Anaquat will present to the agent or whoever is concerned. The tribe will uphold him in these decisions.

Sub-chieftainship is also inherited. There are three sub-chiefs on the Reservation today. Peter Anaquat is sub-chief of Paquawang, which includes Chief Lake on the Chippewa River. Mose Bluesky, Oshawashgogesik, is sub-chief of the Couderay band that lives on the Chippewa River, now called New Post. Joe White, Ashquagabow, is the sub-chief at Reserve. His grandfather is one of the chiefs who signed the Treaty of September 30, 1854, at La Pointe.

All the Indians on this Reservation belong to the Lac Courte Orielle Band. The Indians at Odanah, in Ashland County, are of the Chippewa tribe, but of a different band. The Chippewa at Redcliff are called the Redcliff Band or John Buffalo's Band. John Buffalo is now dead. Another band of Chippewa live at Lac du Flambeau.

There are other Chippewa in this state. When the Chippewa were placed on reservations in Wisconsin, some of them would not leave the places in which they were then living. Today the descendants of these are called the Lost Tribes. There are some four hundred of these Indians in the counties of Loraine, Barron, Polk, and Burnett. They are called Lost Tribes because they are scattered around and never had their names recorded on the tribal roll-call which was kept by the Government, at the sub-agency at Reserve. Some seven or eight years ago ninety-four out of ninety-six persons of the Lost Tribes were given a settlement by the United States Government. The following year other members of the Lost Tribes sent representatives to a council held in Spooner, having hired an attorney from St. Paul to arrange for a settlement with the United States Government.

Three years ago our men made a study to discover the sub-chiefs in order to make up a delegation which was to go to Washington to request the records of the treaty of September 30, 1854. A treaty was drawn up on that date between the seven bands of the Chippewa Indians—the bands of Wisconsin, Michigan, and Minnesota—and the United States Government. Forty chiefs and sub-chiefs signed this Treaty of 1854¹.

¹The Treaty of September 30, 1854, was made at La Pointe, Wisconsin, between the seven bands of the Lake Superior Chippewa and the Mississippi Bands, on one side, and the United States Government on the other. The signers of the

After the terms of the treaty had been drawn up and signed, the Indians said, "We move around so much, gathering wild rice and making sugar, etc., that we can't very well preserve the records. Therefore, let us leave them in the President's hand with the understanding that he hold the records until such time as the seven bands reunite and sit before him and demand the records." Only at such a time were they to be given up to any of the Indians. Time and time again since then, representatives of one or two bands have gone to Washington, but always they are told to go home because things are not ready yet. They will not be ready until all of the seven bands are represented.

Never were the seven bands able to get together until three years ago. They met at Lac du Flambeau. The idea was to get together so that they could go to Washington and ask for the records of the Treaty of 1854. Since no one of today knows the agreement found in these records, no one knows what was decided by the chiefs and to what conditions they bound the Indians. At the Lac du Flambeau meeting it was decided that a delegation would go to Washington to demand the records in order that the Chippewa might establish their claims as agreed to in 1854.

The principal speaker of this meeting was Anamasung, a Minnesota Chippewa of Cloquet, who said he had promises of money from two sources for expenses of the trip to Washington; and, if these failed him, he had sufficient money in Washington upon which to draw. He had been to Washington five different times. Just as he was about ready to go, while setting traps on this Reservation, he dropped dead. He probably had a stroke.

On some reservations the Indians now have business committees who act in place of the old tribal sub-chiefs. Lac du Flambeau and this Reservation each have one.

In old days women sometimes came to council meetings, but they were only witnesses, not members. A woman might

Lake Superior Chippewa are grouped under the following bands: La Pointe, L'Anse, Grand Portage, Fond du Lac, Lac Courte Orielle, Lac du Flambeau, and Bois Forte. Of these bands twelve first chiefs, twenty-four second chiefs, and thirty-four headmen signed the treaty. Signers of the Mississippi bands were one head chief, one first chief, eight second chiefs, and five headmen. (Treaty with the Chippewa, 1854, Indian Affairs, Laws and Treaties, Vol. II, Senate Document No. 319, 58th Congress, 2nd Session, pp. 648-652.) (Government Printing Office, Washington, 1904.)

also be called on for information; for instance, the wife of a chief. But the Chippewa never had women chiefs; at least I never heard of any.

And now to get back to our story. If you want to tattoo, in order to cure a sickness, take a small piece of wood, split one end of it and tie a few needles into this end. Mark off the space that is to be tattooed, an area about one inch square, dip needles into medicine, and with them prick the marked area. I broke my hip some years ago and used to have great pains driving a lumber wagon. I drove this wagon practically every day, hauling lumber to build a new house. I had a spot tattooed on my hip. I found great relief but after having it done so many times, I no longer found that it helped any. After it was pricked, I was supposed to rest. Once I felt that the whole thing was taking too much of my time, so I took the needles and instead of pricking my hip continuously for a long time, I drove the needles down deeper. But this made my hip very sore. After each pricking, the pricked part oozed blood. It was covered with the down of any bird. The down sticks to the wound until it is healed.

In '81 I saw an old woman on the Reservation who had tattooing in the form of a cross on her forehead. The parts of the cross were all equal. They were made up of four one-half inch squares. The color was a deep blue. The design, so far as I know, didn't mean anything. This woman had merely been treated and cured of some trouble.

When I was a little boy, I saw an old man preparing medicine in a corner of a house. He had a wooden vessel in which there was water. The old fellow said, "You watch when I sing. I am going to throw some of this into the water. I'll sing of a star. Watch now when I throw this into the water." A star formed. It was wonderful to see! In early days, when the old fellows made medicines, they sang songs. Old Martin Shogy used to sing. Mrs. Fleming doesn't sing when she prepares her medicines.

My grandfather knew roots and herbs that could be used as medicine. Sometimes those that know the value of herbs sell this information, but you have to pay a good price to buy it. Indians who know the medicinal value of plant life

consider this knowledge personal. That is why you have to pay a big price for it. They brew medicines from herbs and give you the brew, and you pay them for this. That is paying for medical service. If you want the knowledge of how and where to collect the plants, you have to pay well for that, too. When the old fellows or some women go out to gather these plants, they cut tobacco into small pieces and place them in the ground, as offerings, wherever they dig up a root or gather an herb. Their belief is that the more you pay, the better the medicine will be.

Sick people are bled by being cut at the temples with a flint stone. Small gashes are made and the end of a horn of any critter is used to draw the blood by sucking with the mouth at the narrow end. Blood often runs down the side of the face. This is used as a cure for headaches.

Sometimes bleeding is done on the arm—the inside of the arm. A small knife blade is used for this. A string of some kind is wrapped tightly around the blade nearly to the very end. The point is not wrapped. You must leave just enough to cut as deep as you want to cut. Then, with one hand, you hold the point right over a vein and, with the other hand, you tap it so that gashes are made. You don't have to suck the blood from this for it will flow a plenty by itself. There are people today who cure sicknesses by both sucking blood and bleeding the vein.

Indians can do good to each other but they can do each other great harm also. They have a way of doing away with each other. They have bad medicines—bad powers—from the effect of which people die.

My grandfather was a medicineman. Once, before they had a medicine dance, they had initiation songs four successive nights. I saw my grandfather go to his bundle and take out a roll of birch bark. He opened the roll and looked at it. There was no writing on it to indicate its meaning; only animals and birds were on it. He looked it over, and picked out some songs and hymns. I looked at it, too, and asked how he could read it. He said, "I know what it means. I can read it."

Suppose there is something wrong in the chest or some part of the body. You call in the medicineman. He has

bones of a bird, for example, a goose, the largest ones of which are probably two inches long. He will have two or three of these bones, cleaned and smoothed. When he is ready to perform on the patient, he puts the bones into a dish of clean water. One by one, he puts them into his mouth and swallows them. He then puts his mouth on the chest, or on the bare skin of the sick part, and one by one he will cough up the bones. He sucks the sick part through the bones, and sometimes worms or whatever causes the sickness, appear.

My grandfather's brother was a fake medicineman. He was asked to discover whether a sick child was going to live or die. His sons and nephews were told to build a tipi; we built a regular one of light poles seven feet high and four feet in diameter. We tied the poles together and covered the tipi with blankets. Some twelve feet from the tipi was a bonfire. Some men sat near it and beat the drum. Half way between, the acting medicineman—in this case my grandfather's brother—sat down and smoked his long pipe. He sat on the ground with the bowl of his pipe resting on the ground. His hands clutched the pipe stem, his arms rested on his bent knees. He continued smoking his pipe and staring before him at the ground, continually staring, while the others beat the drum. Finally he said, "Everything is all right!" meaning, he was ready to go into the small tipi. He goes in, and in a few minutes things begin to rattle. Often there are bells at the top of the tipi, and these begin to rattle. My great uncle went in and, as soon as things began to shake, the tipi went to pieces. We had purposely constructed it carelessly, so as to annoy the old man. He was cross and said, "Come, now, make a good one." Next day we built one of poles so strong that we were hardly able to bend the poles in order to tie them together. Now the old fellow couldn't make things go; things only quivered. He came out and said, "Spirits won't come." So another man who sat nearby was asked to go in. He didn't want to, but finally he did; he was middle-aged. He made the thing go because he was a powerful medicineman. He nearly shook it to the ground. I knew that fellow; he wasn't so strong physically that he could shake that tipi! We fellows who had made it, tried our level best to make it shake, but

couldn't move it. This fellow made it shake! My grandfather's brother had failed, for he was a fake. This fellow said the girl would live, and in two days she was up and around.

Another time I saw a medicineman work. Two medicine tipis were built not far apart. The same strong man that acted in the case of the sick girl was to occupy one, and another man, the other. The first one refused to act. The second man came and said he would try. They beat the drum, and he smoked, and thought, and studied, gazing on the ground. Then, raising himself up, "It is all right; we can start." He crept on hands and feet for five feet to the tipis. He took off his shirt, tucked it in one tipi, and he went into the other. Both tipis began to shake and sway from side to side. The purpose was to find out whether a certain person was going to live or die, and what medicine should be used.

If any one was sick in camp everyone knew it. It wasn't announced by smoke signalling or gunshot. But if one died in camp, a gun was shot three times. At Odanah guns were shot five and six times. This idea had its origin with the Chippewa. They didn't get it from the White people. I never heard of the Chippewa using smoke signalling. We did not signal in any way when leaving camp. Anybody who came could see that we had left. The way we went was pointed out by broken twigs which extended in the direction in which we travelled. Today we sometimes mark our trail by driving sticks into the ground and tying a rag to the upper end of each.

After a person in this village dies, people fast four days. If a husband dies, his wife must stay single for a year and continue living in her home as if her husband were still living there. At the end of the year, the woman is dressed up and painted. The medicineman comes and so do the dead husband's parents and relatives. One of two conditions will be placed before the woman: First, her husband's parents, or, if these are dead, his nearest relatives may accept the presents the woman offers them. If they accept them, she is released and is free to marry any one of her own choice. Or, secondly, the parents or relatives may present her with

a husband right there, and she must accept him. Her husband's relatives have that right. Should the widow marry before this ceremony, or be seen with a man, her relatives will violently upbraid her. A certain woman here had one braid cut on one side to remind her that she had done something wrong. One woman had a gash cut in her throat. Another had a gash cut in her face. Men fall under the same restrictions laid down for women.

The general custom is that when a woman dies all the things she has used on her person are placed in a box. A year after her death, they are distributed to her children, near women relatives, and very near friends.

There are no written wills; but a woman may state before she dies that her clothes and personal belongings should go to designated persons. The wigwam belongs to the whole family. The woman does not claim it as her possession although she has built it.

On the first of May, some years ago, we were clearing a piece of land for the people of the village. It was to be a sort of community farm, and I was appointed foreman on the job. The winter before, someone went out there and measured off ten acres. I don't know who did the measuring. When I went out with a crew and the superintendent, they said that all but two acres had been brushed, chopped and cleared. I looked at the piece of land and thought, "That cannot be ten acres." I did not say anything until the next day, when I said to the superintendent, "We are going to run out of work with these twenty-four men. We have just that little corner left. Do you consider that piece to be ten acres?" "No." "Weren't we supposed to clear ten acres? I am sure this isn't more than five acres. Have you a surveyor's chain to measure it off?" "Yes," he said. But we didn't have any compass. He said, "How are you going to tell directions?" I said, "I can tell directions; I use a watch compass." I pulled out my watch and showed him. This is how it is done. Set the hour hand in line with the sun. Then the mid point between the hour hand and twelve o'clock is south. To use your watch as a compass you must, of course, have sunshine. I set the stakes and showed him. That was a new one for him. They had measured off exactly ten acres.

Shabagizig tells about this. In old days in the spring of the year—take a warm day in spring—some fellow would wear snowshoes and go in the direction of a bear lair. He'd beat the snow down with his snowshoes, the snow after freezing making a trail. After dark, this person would get ready, put on his coat, take his hatchet and strike out on the trail. He might go several miles perhaps. It is night. Here is how he told it. This fellow would go along and stand and listen, and stand and listen, and stand and listen. Pretty soon he would hear something. He would hear bear yaps. Sometimes they came from the ground; sometimes, from hollow trees. When he would hear the sound, he would take his hatchet, cut a stick, and place it into the snow so that it would point in the direction from which the yaps had come. The next day he and some others would go out and find the bears there!

I have always tried to do my best whenever there was anything to be done. I held various offices. I held all the town offices: I was policeman, sheriff, school director, land surveyor, foreman; but I don't like to tell about these because it sounds too much like praising myself.

I am not allowed to work on any public works now on account of my age. I have no money. I am ready to die any time God calls me. I work in my garden every day and it is a fine garden.

Mr. Thayer's garden was a fine garden. As he stood in it pointing out with just pride its beauties and with fond interest its merits, one could not help but think with Shakespeare: There are no gentlemen but gardeners.

ARCHEOLOGICAL NOTES

MEETINGS

April 20, 1936. President-elect Dr. Herbert W. Kuhm conducted the meeting. There were 80 members and visitors present. He gave a short talk in which he promised to devote his full attention to forwarding the best interests of the Society in its various activities and asked the cooperation of all of its members.

He read a list of the standing and special committees appointed to serve during the ensuing year. These had been approved by the Board of Directors. Secretary Brown announced the election of Mr. Daniel Strampe, Reedsburg, as an annual member and of the State Teachers College, Superior, as an institutional member. The deaths of two members, Dr. A. F. Heising, Menomonie, and Dr. W. G. McLachlan, McFarland, were made known. The auditing committee had reported the account books of Treasurer Thorne in good order. At the Society's request Dr. Barrett had extended invitations to Central Section, American Anthropological Association and the Society for American Archeology to hold their 1937 meetings at Milwaukee.

Mr. Schoewe announced a centennial celebration to be held at Oshkosh, July 19 to 25. Mr. Herbert W. Cornell gave an illustrated lecture on "Archaeology and the Stars." This was undoubtedly one of the finest lectures given to members of the Society during the year past. At the end of the meeting, exhibits were made by various members, all of them giving brief talks about the materials shown.

May 18, 1936. President Kuhm presiding. There were seventy members in attendance. Secretary Brown announced the election to membership in the Society of Gerald C. Stowe, West Depere; Victor S. Taylor, Lake Mills, and Martin O. Lipke, Wisconsin Rapids. Dr. Lewis S. Buttles made a tentative announcement of the programs proposed for the ensuing year. Mr. H. O. Zander announced that he would speak before the Milwaukee Hobby Council on Indian implements in June.

In the annual "Archeological Clinic" which formed the program for the evening, Mr. Schoewe spoke on "The Technique of Surface Research," Dr. Buttles on "Photographing Archeological Specimens," Mr. H. O. Zander on "Collecting Indian Implements," Mr. W. C. McKern on "Collecting Pottery," Mr. Brown on "Archeological Records" and Mr. West on "Archeological Exploration." All of these talks were discussed by the members. Mr. Paul Scholz and other members exhibited noteworthy specimens which they described to the members. Mr. Buttles suggested that one of the autumn or winter meetings be held among the collections in the Milwaukee Museum.

The Central Section, American Anthropological Association, held its fifteenth annual meeting at Harris Hall, Northwestern University, Evanston, Illinois, on April 10 and 11, 1936. The Wisconsin Academy of Sciences, Arts and Letters held its annual meeting at the Memorial Union building at Madison on April 17 and 18. The American Association of Museums met in New York City on May 11 to 13. Members of the Wisconsin Archeological Society attended all of these meetings.

Miscellaneous

Dr. Joseph F. Quin, of Milwaukee, an old member of the Wisconsin Society, died on February 11. Robert A. Elder, of Laona, a University

of Wisconsin graduate, has been awarded a fellowship at the Brooklyn Museum. He took the museum courses in 1935 and 1936. Mr. Walter Bubbert has been employed in the Resettlement work, WPA, at Black River Falls. He and Mr. A. P. Jones have made a survey and prepared a report on a mound group located at City Point. Mr. Geo. A. West is preparing a monograph on flint implements. This promises to be helpful to Wisconsin and other students.

The recent death at his fruit ranch at Hermiston, Oregon, of Mr. Harry H. Willard, a former resident of Wisconsin and a charter member of the Society, is reported. Prof. Ethel T. Rockwell wrote and staged the Wisconsin Centennial Cavalcade pageant given at Madison during the week of the State celebration, June 27 to July 5. This was the finest Wisconsin pageant which she has ever produced. Mr. Albert O. Barton was the chairman of the historical committee which arranged the street show window exhibits. Chief Yellow Thunder led the Wisconsin Indians in the daily parades. The State Historical Museum made extensive Territorial history exhibits.

Attention is called to the standing and special committees appointed by President Herbert W. Kuhm. These appear on one of the beginning pages of this issue. All members of the Society who engage in any field work during the summer are requested to prepare reports of the same for the Society's records. Printed report blanks may be obtained from Secretary Brown.

Mr. Robert R. Jones is conducting the Historical Records Survey work for the Federal Writers' Projects in Waushara County. Mr. C. E. Brown, State director of these Federal projects, has approved the appointment of Mr. Jesse O. Boell to succeed Miss Alice E. Smith as assistant state supervisor of the Wisconsin Historical Records Survey. Mr. Brown has been reappointed to membership in the Committee on State Archeological Surveys of the National Research Council, Washington, D. C.



The Wisconsin Archeologist

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NEW SERIES

No. 3

Wisconsin Indian Land Cessions
xtension of the Ioway Focus
Corner-Tang Flint Artifacts
American Buffalo in Wisconsin
Artistic Ability of the Indian



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Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 1631 N. 52nd Street, Milwaukee, Wisconsin.

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New Series

WISCONSIN INDIAN LAND CESSIONS

Taggart Brown

Only a few years after the Americans took over from the British the lands embraced in the present State of Wisconsin, after the close of the War of 1812-15, and had constructed a chain of frontier forts across the state—Fort Howard at Green Bay, 1816; Fort Crawford at Prairie du Chien, 1816, and Fort Winnebago at Portage, 1828—the Wisconsin Indians began to part with their lands to the United States.

The earliest of these Indian land cessions to the government was brought about by the settlement (1822-1830) of Americans in the lead mining region in southwestern Wisconsin. These mines had long been known to the Indians and the French, and the latter had already worked them to great profit. To avoid trouble with the aboriginal claimants of these lands, the Chippewa, Ottawa and Potawatomi Indians were in the year 1829 induced by the United States to cede these mineral lands in Wisconsin and Illinois. The Wisconsin tract, in the southwest corner of the state, included all but a small part of the present Grant County (an area bordering on the Wisconsin River not being included), the western part of La Fayette County and southwestern corner of Iowa County. This was accomplished at a treaty held with representatives of these tribes at Prairie du Chien, July 29, 1829. This land cession formed a part of an earlier southern Wisconsin cession made to the government by the Sauk and Fox Indians on November 3, 1804, and which extended over the country from Lake Michigan to the Mississippi River, and north to the Wisconsin River.

This land had been retroceded by the government to the Chippewa, Ottawa and Potawatomi on August 24, 1816.

Winnebago Cession

On August 1, 1829, the Winnebago Indians at Prairie du Chien ceded to the United States a much larger land area in southwestern Wisconsin. This adjoined the Chippewa, Ottawa and Potawatomi cession on the east and extended (in Wisconsin) from the Illinois boundary northward to the Wisconsin River, and from the Sugar River and the Madison lakes westward to the above-mentioned boundary. White settlements of lead miners had already sprung up in this region, at Mineral Point, Dodgeville, Shullsburg and elsewhere.

Included in this land cession were the western part of present Dane County and Columbia County, the greater part of Green, Iowa and La Fayette counties and an area south of the Wisconsin River in northern Grant County.

Menomini Cession

At a treaty held at Washington on February 8, 1831, the Menomini Indians ceded a tract of land along the Lake Michigan shore, described as extending from the south end of Lake Winnebago to the mouth of the Milwaukee River, thence along the shore of Lake Michigan to the end of the Door County peninsula (and including the islands at the tip of the peninsula). From the shore of Lake Michigan it extended west to the Fox River and the eastern shore of Lake Winnebago. In this tract were included the north-eastern part of present Milwaukee County, a part of the eastern part of Ozaukee County and of the eastern part of Fond du Lac County, the eastern half of Brown County, and the entire present counties of Sheboygan, Manitowoc, Calumet, Kewaunee and Door.

The right of the Menomini to transfer the land in the Lake Michigan shore counties to the government has been questioned, since it appears that the Potawatomi Indians had a prior claim to those lands. In these lake shore counties Potawatomi villages were located at Milwaukee, Sauk-

ville, Sheboygan, Manitowoc Rapids, Mishicott, Kewaunee, in Door County and other localities in 1831.

In the Fox River region (west bank) near present Kaukauna and extending north along the Green Bay shore to the Oconto River, a tract of land was set apart for the occupation of the New York Indians. At this time the Menomoni also ceded a large tract of land in northeastern and northern Wisconsin, described as follows:

“Beginning at the mouth of Fox River; thence down the east shore of Green Bay and across its mouth, so as to include all the islands of the ‘Grand Traverse,’ thence westerly along the highlands between Lake Superior and Green Bay to the upper forks of the Menomoni River; thence to the Plover portage of the Wisconsin River; thence up the Wisconsin to the Soft Maple River; thence west to the Plume River, which falls into the Chippewa River; thence down said Plume River to the mouth; thence down the Chippewa River 30 miles; thence easterly to the forks of the Manoy River, which falls into the Wisconsin River; thence down the said Manoy River to its mouth; then down the Wisconsin River to the Wisconsin portage, thence across the said portage to the Fox River; thence down Fox River to its mouth at Green Bay, or the place of beginning.”*

In this large cession is a large area to which the Chippewa Indians may be thought to have had an equal, if not a prior, claim.

Winnebago Cession

In 1832 the Winnebago were induced to part with another large tract of their holdings, this ceded region extending from the Illinois line north to the site of the present city of Oshkosh and the Wolf River, and from the Rock River and Lake Winnebago west to the Fox and Wisconsin rivers. This cession, which was made at a treaty held at Fort Armstrong, at Rock Island in Illinois, September 15, 1832, also included lands in that state.

Included in the cession was the western half of present Rock County, the western half of Jefferson County, the

* 19 Ann. Rept., B. A. E.

eastern half of Dane County, the eastern two-thirds of Columbia County, the western half of Dodge County, the western half of Fond du Lac County, and the southern part of Winnebago County.

In this region in 1832 were important Winnebago villages at Fond du Lac, Rush Lake, Green Lake, Portage, the Madison lakes, Lake Koshkonong, Fox Lake and elsewhere.

Potawatomi Cession

In 1833, the Potawatomi, Ottawa and Chippewa ceded to the government a territory extending from Gross Point, twelve miles north of Chicago, to the foot of Lake Winnebago, and from Lake Michigan and the Milwaukee River west to the Rock River.

Thus this nation parted, at a treaty held at Chicago, September 26, 1833, with the last of their lands in Wisconsin.

Included in this cession were prairie and forest lands now forming Kenosha and Racine counties, the eastern half of Jefferson County, the eastern part of Dodge County, all but the northeastern corner of Washington County, the southern part of Fond du Lac County, the eastern half of Rock County and entire Walworth and Waukesha counties. It is estimated that by the terms of this treaty the Potawatomi parted with about 5,000,000 acres of land in northern Illinois, southern Wisconsin and Michigan. In this region they had villages at Milwaukee, the Muskego lakes, Waukesha, Racine, Lake Geneva and elsewhere.

This treaty, approved on February 21, 1835, was intended to remove all of the Potawatomi west of the Mississippi, but many fled to Canada. Some remained in Wisconsin, and about 700 settled on the large tract of land provided for them on the Missouri River, near Council Bluffs in Iowa. In 1846, the influx of settlers caused their removal to a reservation in Kansas.*

Chippewa Cessions

At a treaty held at St. Peters on the Mississippi River,

* P. V. Lawson, *The Potawatomi*—Wis. Archeologist, V. 19, No. 2.

July 29, 1837, the Chippewa parted with a vast territory held by them in northern Wisconsin.

The very large area covered by this land cession extended from the St. Croix River eastward to the present locations of the cities of Crandon, Antigo and Stevens Point, and from the vicinity of Stevens Point north to Rhinelander, and from Osceola and Eau Claire north to Lake St. Croix. Within this once great pine forest region are the headwaters of the Wisconsin River and large parts of the Chippewa, Flambeau, Namekagon, Black and Yellow rivers.

On October 4, 1840, the Chippewa ceded to the government the remainder of their lands in Wisconsin—another extensive region extending from the north line of the foregoing cession north to the shores of Lake Superior and the Wisconsin-Northern Michigan boundary.

Within these two extensive cessions lies the present "Vacation Land" of thousands of residents of southern Wisconsin and of visitors from other states.

Dakota Cession

Adjoining the Chippewa land cession of 1837 on the south was a large territory ceded by the Dakota (Sioux). This extended from the Black River west to the Mississippi and from the Black River north to the boundary of the Chippewa cession of the same year. This tract was ceded by them at Washington, D. C., on September 29, 1837.

It included "all of their lands east of the Mississippi River and all their islands in said river." The present Mississippi River counties of Pierce, Pepin, Buffalo, Trempealeau, and parts of St. Croix, Dunn, Eau Claire, Clark and Jackson, were in the area ceded to the United States.

Winnebago Cession

At a meeting held at Washington, D. C., on November 1, 1837, the Winnebago tribe parted with the last of its lands in Wisconsin. They ceded at this time a large area extending from the Wisconsin River westward to the Black and Mississippi rivers, and northward to just beyond Neillsville and Marshfield.

Present La Crosse, Monroe, Juneau, Vernon, Crawford, Richland, Sauk, and parts of Clark, Jackson and Columbia counties are in this ceded area. Within this region, near Black River Falls, Sparta, Portage and elsewhere, reside most of the about 2,200 descendants of this once powerful Wisconsin tribe.

At the meeting held at Washington on November 1, 1837, the Winnebago agreed to remove from Wisconsin to a tract of land in northeastern Iowa, known as the Neutral Ground, set aside for them in a previous treaty made on September 15, 1832.

“This treaty of 1837 was loudly proclaimed by the tribe to be a fraud. It is stated that the delegation which visited Washington in that year had no authority to execute such an instrument, Chief Yellow Thunder and others, who were of this party, so declared. The first attempt to remove them from Wisconsin to the west side of the Mississippi was made in 1840, when a considerable number were induced to move to the Turkey River, to the Neutral Ground. A portion of the Fifth and Eighth regiments of U. S. Infantry came to Portage to conduct their removal. Two large boats were provided to transport them down the Wisconsin River to Prairie du Chien.”*

Up to 1846 there remained considerable bands of Winnebago in the picturesque valleys of the Wisconsin, Fox, Kickapoo, Black and Lemonweir rivers in Wisconsin. Many of these were induced to go to La Crosse for shipment by boat to St. Paul, whence they were conveyed in wagons to a reservation selected for them in this year at Long Prairie on the Mississippi River above St. Cloud in Minnesota. About thirteen hundred Indians were removed at this time. In 1873, a last attempt was made to remove the balance of these Indians remaining in Wisconsin, several hundred being removed to a new reservation in northeastern Nebraska. Many, however, remained and others returned to Wisconsin. The Winnebago in Wisconsin today live chiefly in Jackson, Adams, Marathon and Shawano counties. Most have been provided with homesteads.

* P. V. Lawson, The Winnebago Tribe—Wis. Archeologist, Vol. 6, No. 3.

Menomini Cession

The Menomini cession, made at Lake Poygan, October 18, 1848, ceded to the United States all of their remaining lands in Wisconsin. This large land tract in central Wisconsin adjoined on the west their cession of 1836. It extended from the Wolf and Fox rivers westward to the Wisconsin River and from Fort Winnebago at Portage northward to the northern waters of the Wolf River beyond Keshena.

In this cession are included Adams and Waushara counties, all but the southeastern corner of Waupaca County, the eastern half of Portage County, the northwest corner of Green Lake County, the greater part of Marquette County, the northwest corner of Columbia County, the northeast corner of Sauk County and a small part of western Winnebago County.

As the Menomini had been in the service of the British in past years, and in the War of 1812-15 and were still true to their old allies, it became necessary to establish a treaty of peace between the United States and the tribe. This occurred on March 30, 1817.

At a treaty made between the United States and the Chippewa, Menomini and Winnebago tribes at Butte des Morts in 1827 the southern boundary of the Chippewa country left undefined by the treaty concluded at Prairie du Chien, August 18, 1825, was agreed upon.

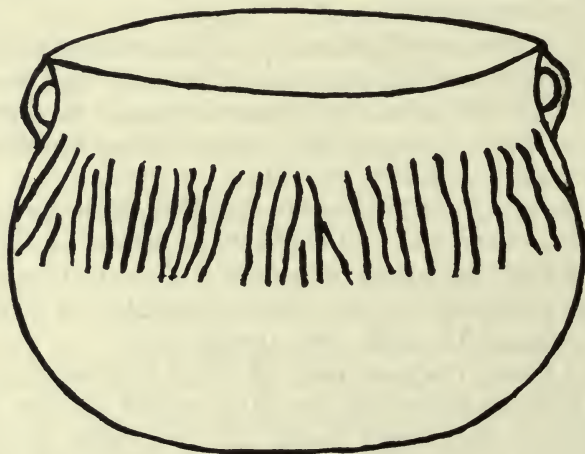
By a treaty made October 18, 1848, between the United States and the Menomini, the latter agreed to cede, sell and relinquish to the United States "all their lands in the State of Wisconsin, wherever situated." The United States gave them for a home the tract of country lying upon the Wolf River, their present reservation. This treaty was assented to by Oshkosh and Keshena, and was proclaimed on August 2, 1852. In October, 1852, the Indians removed to their present home. "Under treaties with the United States, the Menomini, Oneida, Stockbridge and Munsee have each their respective reservations. The Oneida have a reservation near Green Bay and the Stockbridge and Munsee occupy one southwest of the Menomini."*

* 12th Annual Report, Bureau of American Ethnology, pp. 20-32.

EXTENSION OF THE IOWAY FOCUS

Robert A. Elder, Jr.

In ancient time, during the Upper Mississippi stage of culture in the prehistory of Wisconsin, there were cultural influences that filtered in from the territory to the southwest of the state. One of these specific influences is illustrated in the Ioway focus of the Upper Mississippi culture. This focus, though well known from Wisconsin, has only been found on sites from which the Mississippi River is visible and south of about the latitude of Trempeleau County. Thus, as known, it has been a very localized influence.



[Pottery Bowl of the Ioway Focus

In the latter part of 1936, on the property (SE $\frac{1}{4}$ of NE $\frac{1}{4}$ of sec. 15, T. 37 R. 12 E. town of Hiles) of E. L. Cornell, on the east shore of Pine Lake, near Hiles, Forest County, Wisconsin, there was found in association with a burial, a pottery bowl, which has been definitely identified by W. C. McKern as belonging to the Ioway focus.

The vessel is a round bowl-shaped pot almost seven inches across the mouth, slightly larger across the body

which rounds down into a flat bottom. It stands five and one-eighth inches high, has on opposite sides two strap handles one and one-eighth inches wide; and has, beginning one and one-eighth inches down from the rim and extending over the body bulge, a two inch wide band of vertically incised lines. These lines are shallow and one-eighth inch broad, and give the appearance of having been done with a broad blunt point of some kind. The walls average one-quarter inch in thickness, are made of coarsely shell-tempered, blackish clay, and show rather poor technique of manufacture.

The location of this Ioway piece, so far from its before known range, is a very valuable addition to the information concerning Wisconsin prehistoric cultures. Determination of its true significance awaits further archeological work in central and northern Wisconsin, but the results will be the corroboration of one of the three following possibilities:

1. The actual extension of the culture of which this pottery is characteristic, into Forest County, some two to three hundred miles northwest.
2. The diffusion of the particular technique of this pottery's manufacture without the people who actually carried it having migrated into the county.
3. That the piece found in Forest County is an isolated occurrence that can only be explained in that it was traded over this relatively long distance of two to three hundred miles.

Through the administrations of the writer this vessel was presented by its owner to the Milwaukee Museum. A figure of it accompanies this paper.

CORNER-TANG FLINT ARTIFACTS

Charles E. Brown

A bulletin issued by the University of Texas is devoted to a description of "The Corner-tang Flint Artifacts of Texas," written by G. T. Patterson, professor of zoology in that institution.* In introducing this monograph Professor G. E. Pearce, of the same University, says in part:

"Dr. Patterson's high abilities as a research worker in his own field of biology assures one of exhaustive scientific treatment of any theme with which he attempts to deal. This study represents a profound interest on his part in a field that is to him a second love; namely archeology. He had accumulated a considerable number of specimens of this very interesting and elsewhere unknown implement before he decided to undertake to delimit the area in which it is found and get definite information about as many as possible of the specimens now in the hands of collectors. To this end he has devoted, as his map will show, no small amount of energy and time.

"As a consequence this paper represents the last word upon this implement and the area in which it is found, except as the area itself may be extended to the south by further investigation and perhaps to the levels in which the knives may be found within the Central Texas field. As to the matter of the culture levels to which this knife belongs, any information that I have at the present time would indicate that his conclusions are correct.

"The relative scarcity of the blades, together with the variety of forms found among them, would indicate two facts; one, that they belong to a relatively early period and had once been more numerous than their presence in the middens and on the surface would now imply; and, too, that they had been picked up by later people who did not make them but who retouched them, transformed them into drills and otherwise used them up to such an extent as to account for their relative scarcity."

* Anthropological Papers, Vol. I, No. 4.

For the information of Wisconsin archeologists and of archeological investigators in other states we take the liberty of presenting a brief review of Professor Patterson's exhaustive and well illustrated monograph.

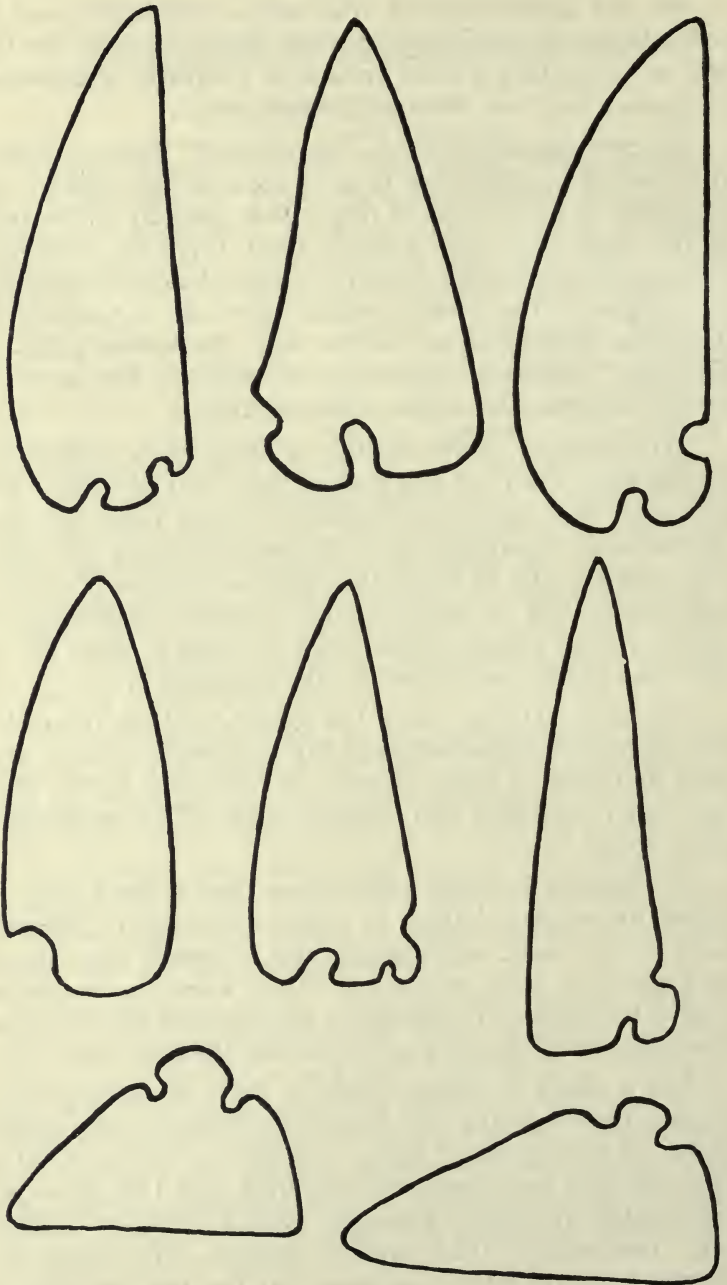
Roughly described, these "corner-tang" knives are flint knife forms in which the tang or stem at the base of the implement is at one side of rather than directly at the base of the blade as is the case in most types of aboriginal stemmed chipped flint, quartzite, quartz, chalcedony or rhyolite artifacts. The several outline drawings accompanying this paper and which are copied from the eleven plates illustrating Professor Patterson's monograph will serve to clarify the above brief description of them.

"The striking characteristics of these stone objects attracted attention from the time of their first discovery, and gave rise to a number of questions which have not been satisfactorily answered. While the main object of this paper is to describe and to illustrate the several types of corner-tang pieces and to indicate their general distribution in Texas, yet an effort will be made to answer some of the questions which were raised by their discovery.

"For the past four years the writer has been interested in accumulating information on the occurrence of these artifacts in Texas. A large number of collections in the state have been examined and records made of all corner-tang pieces found.

"In addition to these, many other records have been obtained by sending letters to collectors living in different parts of the state, and asking them to report any corner-tang pieces in their possession. They were also requested to give the source of each piece, accompanied by an outline tracing made by drawing a line around the specimen.

"As a result of these efforts, a total of 533 authentic records of corner-tang pieces has been obtained. The county source of only seven of these is unknown. Of the total of 533, 383 have been seen and examined, and 118 others are represented by outline tracings, leaving thirty-two known only from reports from reliable persons. The writer has heard of several other specimens but has not been able to trace them to the point where it seemed safe to include



Corner-Tang Flint Artifacts
Figure 2

them among the authentic records. All specimens that were open to the suspicion of being spurious are likewise not considered.

“Eighty-five of the 533 pieces are broken. Since many collectors discard broken or badly injured pieces, it is evident that were this not the case, the number of records would have been much higher.

“Fully half of the other flint artifacts found on the camp sites and in the mounds are broken or injured, and the corner-tang pieces should show the same proportions between broken and perfect specimens. For the study of distribution and for the determination of the percentages of the different types of corner-tang artifacts broken specimens are fully as important as perfect ones.”

Types

As a result of his investigations Professor Patterson recognizes “at least six types or varieties” of corner-tang pieces. These he classifies as:

- (1) the base corner-tang.
- (2) the diagonal corner-tang.
- (3) the back corner-tang.
- (4) the mid-back tang.
- (5) bifurcated and two-tang pieces.
- (6) the re-worked pieces, usually in the form of drills.

He gives a full definition of each type. These can be recognized in the accompanying plate and are not therefore quoted at length.

Of the base corner-tang knife he says, “It gives a possible clue as to how the corner-tang pieces could have arisen among the Indian artisans. Since the presence of a tang on any flint implement presupposes that the piece in use was fastened to a shaft as handle, the corner-tang knives must represent handled knives, as Moorehead (1910) first pointed out.

"It is well established that the American aborigines used the shafted spearhead as a two-edged knife (Wilson, 1907; Willoughby, 1902). It is reasonable to assume that the corner-tang knife evolved from the spearhead type and must have reached its final form through a series of modifications. If this is so, it should be possible to detect among tang-bearing flint knives some of the modified forms, which may be regarded as prototypes."

The spearhead type of knife, with the tang located in the middle of the base end, is not a convenient implement for certain types of work, such as skinning.

The inherent difficulty in using the spearhead type is in part obviated by the use of the curved knife. It is therefore not surprising that many tang-bearing flint knives are either curved, or else have the main cutting edge convex."

Of the reworked pieces he says, "Drills with corner-tangs are rather common among corner-tang pieces. They are interpreted as representing re-works, that is pieces that have been made by rechipping corner-tang knives. The evidence for this interpretation is convincing. In the first place there is no conceivable advantage in having a corner-tang on a drill. They have such tangs for the same reason that many ordinary stone drills show arrowpoint or spearhead tangs and barbs, because they have been fashioned out of specimens which originally bore such parts. In the second place, the character of the chipping shows that the pile of the drill is the product of secondary chipping."

By means of a text map Professor Patterson shows the geographic distribution of corner-tang pieces to be largely confined, as his present records show, to Central Texas. Here they have been found in an area extending from the Rio Grande River northward to near the northern boundary of the state. In this area over fifty counties have produced specimens, some as many as 61, 40, 43, 34 and 31. Outside of this large central area specimens have also come from a smaller area (eleven counties) in western Texas. Only two counties (widely separated from each other) in eastern Texas have each yielded a single specimen. Altogether 533 corner-tang specimens have come from seventy counties.

In concluding the part of his treatise on the geographical distribution of corner-tang pieces Professor Patterson says, "Finally, it must be kept in mind that we are dealing with the distribution of an artifact that is by no means common, even in the region where it is most numerous."

The corner-tang blades were probably provided with short wooden handles lashed in place with rawhide thongs and strips of sinew. The manner of their hafting is illustrated in a text figure.

Their Use

On the subject of when the corner-tang blades were developed and used the author says:

"We may be expected to say something about the probable 'age' of the corner-tang pieces. In the present state of knowledge concerning central Texas archeology it is impossible to give a definite answer to this question.

"Any attempt to determine the age of the central Texas flint artifacts is met with almost insurmountable difficulties. As Thomas has stated, the heavy rainfall over this region, coupled with the open and exposed condition of the camp sites and mounds, has resulted in the loss of practically all associated objects of a perishable character.

"Such wooden objects as posts and beams are entirely gone and consequently the tree ring method for determining archeological dates cannot be employed.

"The burnt rock mounds, or kitchen middens of central Texas offer evidence worth considering. While most of the corner-tang artifacts have been found on the surface of camp sites located in cultivated fields, yet a number of them have been obtained from excavations of the kitchen middens."

Some of these latter occurred "at a considerable depth and unassociated with white artifacts." The "possible associations of these artifacts with definite tribes would seem to be unprofitable."

In a summary of the data presented and conclusions Professor Patterson says:

"In approaching the problem of the origin of the corner-tang knives one may assume that these artifacts did not spring into existence with the suddenness of a biological mutation, but, like all human implements, were gradually developed from some basic tool, which in turn had been perfected throughout the ages of man's history.

"A study of these artifacts supports this assumption, and indicates that the basic implement from which they were developed was the common spearhead type of knife.

"The corner-tang pieces must have arisen during prehistoric times in response to a desire to have a more convenient knife. They were doubtless used for more than a single purpose, just as any modern tool is employed for several different functions.

"These knives could scarcely have been developed by an agricultural people, but must have originated among tribes who lived mainly by hunting. In brief, the corner-tang artifacts represent implements associated with the chase.

"In 1907, Thomas Wilson in his paper on 'Arrowpoints, Spearheads and Knives of Prehistoric Times,' illustrated by a photograph a corner-tang knife from San Saba County, Texas. In 1910, W. K. Moorehead figured and briefly described a broken specimen found in a collection in Colorado.

"The piece described by Moorehead had a very weak tang, this led him to suggest that the hafted knife must have been used for cutting soft meat, like that of fish. This suggestion undoubtedly constitutes the source of the term 'fish knife,' which is one of the common names applied to these pieces."

Dr. P. F. Titherington called the attention of the author to the occurrence of five of these artifacts in Cedar County, Missouri.

In Wisconsin

Of the type of corner-tang artifacts described by Professor Patterson as a "simple tanged knife" a number of specimens have been found in Wisconsin. No study of their distribution has as yet been made so that it is not possible at

this time to state just how common or how rare they are. This type of assymetric harpoon-shaped point is the one generally referred to by local collectors as a "fish-knife." Of the scrapers or knives described by Professor Patterson as "back corner-tang" knives at least one specimen has been recovered in Wisconsin.

The writer thinks it very likely that some of the other forms of corner-tang blades have also been found in this state.

Wisconsin collectors are requested to examine their collections and to report to the writer on any examples of these corner-tang blades which they possess. Outline drawings of these should be sent.

We would not be at all surprised to learn that specimens of these curious corner-tang blades of Texas have been found in nearly all of the Mississippi Valley states from Texas to Minnesota. Archeologists will remember how widely distributed the Folsom and Yuma points were found to be in the United States after they were once described from a Western state.*

* See "The Folsom Phenomena As Seen From Ohio," H. C. Shetrone, Ohio State Archaeological and Historical Society Quarterly, July, 1936.

THE BUFFALO IN WISCONSIN

Myra E. Burt

The first European to gain any authentic knowledge of the bison, or American buffalo, as far as historians have been able to learn, was Ilvar Nunez Cabeza de Vaca, who saw them about 1530 and described them as living in freedom on the plains of Texas.

At that time the herds ranged from below the Rio Grande in Mexico northwest through what is now New Mexico, Utah, Oregon, Washington and British Columbia; then crossing the mountains to Great Slave Lake they roamed in the valleys of the Saskatchewan and Red rivers, keeping to the west of Lake Winnipeg and Lake Superior and south of Lake Michigan and Lake Erie to the vicinity of Niagara; there turning southward to Western Pennsylvania and crossing the Alleghenies, they spread over the western portion of Maryland, Virginia, North Carolina, South Carolina, Georgia, Northern Mississippi and Louisiana.

There is some evidence that the buffalo in those days came almost to the Atlantic coast in Georgia. There is also evidence they once went as far east as Cavetown, Md.

A straight line drawn from the foot of Lake Michigan to the foot of Lake Superior (Fond du Lac) marks the eastern boundary of the bison country in Wisconsin. Near Madison the boundary line bends slightly west of a straight line, while farther north it bends to the east so as virtually to cover the headwaters of the St. Croix and Chippewa rivers.

During the French régime in Wisconsin (1671-1760) a buffalo hunting ground of the Indians was the prairie lands on the Sauk County side of the Wisconsin River, especially in the region west and north of present Sauk City and Prairie du Sac. At Richland City the buried skeleton of a buffalo was recovered in the nineties. From a mound excavated at Eagle Corners, Richland County, a notched buffalo rib rattle was obtained.

Two Wisconsin geological features, Buffalo Lake in Marquette County (Cha dah nee) and the Pistaka (Buffalo) River (better known as the Fox River), and which has its source near Brookfield, in Waukesha County, and flows southward through Racine and Kenosha counties and into Illinois, bear names commemorating the former presence of the American bison in Wisconsin. A western Wisconsin county, Buffalo County, does the same. A noted early Chippewa chief of the Lake Superior shore bore the name Tagwane, The Buffalo. His council pipe, the stem of the catlinite pipe-bowl bearing the carved effigy of a buffalo, is preserved in the State Historical Museum.

THE ARTISTIC ABILITY OF THE INDIAN

The American Indian has a culture all his own and has produced some real artistic creations not only in pottery and basket weaving but in architecture. Some interesting examples of this art are given in the current issue of the *National Republic* by M. W. Stirling, Chief of the Bureau of American Ethnology. Writing under the title "The Indian as an Artist," Mr. Stirling says, in part:

"As a weaver the Indian has produced in certain areas of America the finest basketry the world has known, and in other regions textile fabrics which will stand inspection beside the best which the Old World can offer. Basket making reaches its greatest advancement in a region where pottery is absent. It is in central California that we find the highest development of the basket maker's art. Two fundamental techniques are employed in basket making, weaving and coiling. In the former, innumerable variations are employed in intertwining the warp and weft elements, each method giving its characteristic effect. They are subject to almost as many variations. The coiling process in particular lends itself to the application of exterior embellishments. The making of the basket is interesting as an art, not only because of the great variety of complex and tasteful techniques employed in its fabrication but because of the artistic taste employed in shaping and ornamentation. As a general rule the basket is decorated either by skillful use of different colored materials which make up the elements of the weave, or by means of applique or the addition of such embellishments as shells or feathers. The beautiful feather baskets of the Pomo Indians of California are world famous. The red crest of the woodpecker, green feathers from mallard or teal ducks, quail plumes, are tastefully applied by the California basket maker. Colorful pendants or abalone shell and beads are added in many instances for further adornment.

"The skill of the Indian in weaving textile fabrics is well known. The finest examples of prehistoric textiles come from Peru, where the art had reached a very high stage of

development. It is probable that fabrics of equal merit were woven in Mexico and Central America at the time of the Spanish conquest. Unfortunately climatic conditions in this region are not such as to favor the preservation of perishable articles, so that archeological specimens of textiles are almost entirely absent. However, early travelers have left us descriptions, while representations of fabrics on ancient pottery and stone give us an impression of the designs in vogue.

“As with basketry, the nature of the artistic medium brings about the formation of angular designs. Among Indian tribes with whom the art survived to later days, the Indians of the Southwest, particularly the Navajo, and certain tribes of the Northwest Coast, have been most skillful as blanket makers.”—Banner-Journal, Black River Falls.

PROJECTS FOR RESTORATION OF SITES AND STRUCTURES OF HISTORICAL OR ARCHEOLOGICAL IMPORTANCE

Section 1. Supervision—Projects for the excavation, restoration, or rehabilitation of historic areas or structures; for the excavation or restoration of areas of archeological importance; for the erection of commemorating markers, tablets, or memorials; prosecuted by the Works Progress Administration, shall be subject to the written approval of the National Park Service of the Department of Interior and the technical supervision of that Agency, unless the National Park Service waives jurisdiction for supervision of the project or area in which the work is contemplated. Projects shall not be conducted as local WPA projects in state programs under this Operating Procedure, when they are eligible for prosecution as project units under WPA-sponsored Federal Project No. 2, Historical American Buildings' Survey, National Park Service, Department of Interior, Cooperating Sponsor.

The services of the regional officers of the National Park Service will be available to sponsors of projects of the type described herein and to the staffs of the Works Progress Administration in planning, developing, and executing these projects. A list of the regional and district offices, their addresses, and the states under their respective jurisdiction is given in Appendix A attached hereto.

Section 2. Sponsors—For prosecution in State Works Progress Administration programs, projects requiring the supervision of the National Park Service may be sponsored only by state public agencies such as Conservation Commissions, Park Departments, State Universities, Research Laboratories, or similar institutions. Other projects of the type described herein may be sponsored by local public agencies only when jurisdiction over them has been waived by the National Park Service.

Section 3. Plans and Proposals—Project proposals and applications for such projects will be prepared and handled

in exactly the same manner as for other types of projects, except that the State Works Progress Administration shall, before submitting the application to the Project Control Division in Washington, obtain clearance with the proper regional officer of the National Park Service, providing him with a sufficient number of copies of the project proposal, project application, and supplementary data. The State Works Progress Administration, after having obtained clearance with the regional officer of the National Park Service in writing, shall insert one of the following statements in the application:

- a. "This project has received written approval of the regional officer of the National Park Service;" or
- b. "This project has been released by the regional officer of the National Park Service as being beyond its jurisdiction."

An extra copy of the project proposal, WPA Form 301, and its supplementing data shall be forwarded to the Federal Project Control Division with the project application.

Section 4. Working Procedure—The actual operation of projects described herein shall be carried on by the Works Progress Administration under the general consulting supervision of the regional officers of the National Park Service. Accordingly, it will be necessary that the proper regional officer be given sufficient notice of the expected commencement of a project, and that he be informed of any contemplated changes in the status of a working project. In cases where, in the judgment of the State Works Progress Administrator, it is necessary to suspend or cease work on a project of this type, because of a decrease in the available supply (or quota) of labor in the state, or for any other reason, the representative of the National Park Service shall be so informed and the State Works Progress Administrator shall arrange, if possible, to do whatever additional work the regional officer considers essential to the protection of the property or objects of historical or archeological value.

Section 5. Adjustments—In the event that disagreements arise with respect to project promotion, approval, se-

lection, or prosecution that cannot be satisfactorily settled in the field by representatives of the Works Progress Administration and of the National Park Service, a report containing all necessary facts, pertinent data, and recommendations shall be prepared and forwarded without delay to Washington to the Works Progress Administration (for the attention of the Chief Engineer) and to the Department of Interior, National Park Service (for the attention of the Director). Upon final determination of the points at issue, the State Works Progress Administrator and the regional officer of the National Park Service will be notified by their respective authorities of the decision reached, and they shall be governed accordingly. (Works Progress Administration, Washington, D. C.)

ARCHEOLOGICAL NOTES

MEETINGS

May 18, 1936. Meeting of The Wisconsin Archeological Society held at the Milwaukee Public Museum, Dr. Herbert W. Kuhm presiding. One hundred members and guests were present. Secretary Brown announced the election as annual members of Gerald C. Stowe, Oshkosh, Victor S. Taylor, Lake Mills, and Martin O. Lipke, Wisconsin Rapids. Dr. L. S. Buttles, chairman of the program committee, reported on the proposed programs for the ensuing year. Mr. H. O. Zander announced that he would speak at a coming meeting of the Milwaukee Hobby Council and that this would give him an opportunity to interest some citizens in Wisconsin archeology.

The program of the meeting consisted of an "archeological clinic," a kind of instructional program for the benefit of members, which the society has held annually for several years past. The speakers and their subjects were:

Technique of Surface Research.....	Charles G. Schoewe
Photographing Archeological Specimens....	Dr. L. S. Buttles
Collecting.....	Herman O. Zander
Collecting Pottery.....	W. C. McKern
Keeping Archeological Records.....	Charles E. Brown
Excavations of Archeological Sites.....	George A. West

All of these talks were discussed by the members present. Mr. Brown expressed a hope that all active members of the Society would engage in some archeological survey or exploration work during the summer months and report the results to the society during or at the season's close. He pointed out some neglected areas in Wisconsin in which survey work could be conducted, he thought, with profit. Mr. Robert R. Jones, a trained archeologist, had been appointed chairman of the State Survey Committee. Some extracts from the annual Survey report of Mr. John J. Knudsen, the 1935-36 chairman, were read. Mr. West was engaged in preparing a monograph of American flint implements. Mr. Paul Scholz exhibited an interesting handled stone pipe found at Horicon. Exhibits of an interesting nature were also made by other members.

Members of the Door County Historical Society and their friends were present at a meeting of the society held on Sunday, August 9th, at Rock Island, at the head of the Door County peninsula, on the estate of C. H. Thordarson, Chicago manufacturer.

In observance of the 100th anniversary of the first settlers of Rock Island, a program consisting of talks by H. R. Holand, president of the Door County Historical Society, Charles E. Brown, director of the State Historical Museum, and Albert Fuller, curator of Botany of the Milwaukee Public Museum, was given during the meeting. Mr. Holand presented the interesting story of the early settlers of the island, Mr. Brown told of its Indian history and archeology and Mr. Fuller explained the types of flora native there.

Those attending inspected the interesting stone, log and other buildings, erected on this scenic and historic island by the owner, Mr. Thordarson. Mr. Fuller conducted a tour of the island forest preserve and Mr. Brown and another group visited the archeological sites. Over one hundred residents of Door and other counties participated in this historic steamboat excursion.

The Congress Prehistorique of France will be held at Toulouse Foix on September 15 to 20. A fine program of papers, lectures, and pilgrimages to archeological sites and monuments has been arranged. American archeologists have been invited to attend and participate in the Congress.

OTHER NOTES

At Kenosha a municipal museum has been organized in the old post office building under the auspices of the Kenosha County Historical Society. This society has for some years past had a historical museum in several rooms in the basement of the County Court House. Among the most generous givers to this museum, it may be remembered, were the family of Mr. Frank H. Lyman of Kenosha, and Mr. Lyman was an early active member of The Wisconsin Archeological Society. William E. Dickenson, a former member of the staff of the Milwaukee Public Museum, has been appointed director of the municipal museum. The museum will exhibit collections illustrating the history, flora and fauna and the industries of Kenosha.

Dr. Paul E. Jenkins of Williams Bay, Wisconsin, died August 5, 1936. His death is greatly regretted by those who knew him. He was an honorary life member of the Wisconsin Archeological Society, and co-author, with Charles E. Brown, of an Indian history and archeological survey of Lake Geneva. Greatly interested in the collecting and preserving of the history of the Lake Geneva area, Dr. Jenkins was the author of a book on the history of the lake, one of the organizers of the Lake Geneva Historical Society, and the father of a movement for the organization of a historical museum at Williams Bay. He was a nationally known authority on guns and gunnery and was the honorary curator of the firearms collection in the Milwaukee Public Museum. His private collection of guns was an excellent one.

During the month of August Mr. H. C. Shetrone, director of the Ohio Archeological and Historical Museum, Columbus, and several members of the museum staff, visited the State Historical Museum at Madison and the Milwaukee Public Museum. One of the fine Indian effigy mound groups preserved at Madison was viewed by the party.

Assisting in the celebration of the Centennial of Wisconsin Territory (1836-1936) occupied much of the attention of Dr. Louise E. Kellogg, Charles E. Brown, Albert O. Barton, Victor S. Taylor, and other members of The Wisconsin Archeological Society during the months of June and July, at Madison. Celebrations were also held at Beloit, Watertown, Lake Mills, Fort Atkinson and other Wisconsin cities.

Excavation of the remains of a "forgotten city" built by prehistoric American Indians has been completed by the Bureau of American Ethnology of the Smithsonian institution.

The ancient town, once known as the "capital of the kingdom of Anilco," may have been one of the largest settlements east of the Mississippi river at the time Columbus discovered America, the institute reports.

Winslow M. Walker, who began the excavation as a staff member of the bureau, said the "city" near the modern town of Troyville, Louisiana, was at the height of its prosperity in 1542 when it was seen by Hernando De Soto.

The Wisconsin Archeologist

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No. 4

LAPHAM ANNIVERSARY



PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

Milwaukee, Wisconsin

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

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INDIAN MEDALS
OSHKOSH PUBLIC MUSEUM

The Wisconsin Archeologist

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New Series

No. 4

INCREASE A. LAPHAM, GEOLOGIST

E. F. Bean, State Geologist

Lecture given at a meeting of The Wisconsin Archeological Society, at Milwaukee, October 19, 1936.

Increase A. Lapham, from the time of his arrival in Milwaukee on July 1, 1836, until his death on September 14, 1875, was the leading spirit of science in the state. He took an active part in all movements aimed to advance science and education in the state. T. C. Chamberlin states: "By profession a civil engineer, he became at an early day a faithful collector, observer, and recorder of natural phenomena in nearly all leading lines from bed rock to sky. He was at once a botanist, a zoologist, an archeologist, a geologist, and a meteorologist. He was a distinguished example of the best order of the old school of all-round students of natural science. Probably we owe to Dr. Lapham, more than to any other single individual, the establishment of our Weather Service."¹

"Lapham, perhaps even more than others of his time, was an all-round naturalist—a type not possible in this day and generation. Beginning life as a stonecutter and afterward a civil engineer, he yet found time to study and observe in nearly all branches of the sciences, and this, too, with remarkable accuracy."²

He did not have the advantage of a formal college education. Instead he gained his knowledge by observation, by reading, and by contact with scientists through correspondence and attendance at scientific meetings. In a letter to L. C. Draper dated May 16, 1859, Lapham says: "It was

¹ T. C. Chamberlin. *Science*. Vol. 52, p. 5, 1920.

² Merrill, G. P. *The First One Hundred Years of Geology*, p. 485, 1924.

at the latter place (Lockport, N. Y.) in 1825 that I commenced the business of engineering by carrying the measuring rod for my older brother Darius. It was also among the rocks of the "Mountain Ridge that I acquired my first lesson in Mineralogy and Geology, not from books but from observation."

In evaluating Lapham's geological contributions, it must be recalled that he spent the major part of his life in allied sciences. His reputation as archeologist, botanist, zoologist, and meteorologist had long been established when he became state geologist.

Lapham, the Geologist

The appended list of his geological publications, while probably incomplete, indicates the breadth of his geologic interest. It begins with a paper written in 1827 when he was sixteen years of age and ends two years after his death, thus covering a period of 49 years. The "Geographical and Topographical Description of Wisconsin" was published in 1844. A revision prepared in 1855 was never printed. Without question, this reliable handbook had an important influence in directing settlers to the state. The geology is satisfactorily described in simple terms. "Lacustrine Deposits in the Vicinity of the Great Lakes," in 1847, makes a distinction between the stratified fine clays and the underlying pebbly clays or till. He properly attributes these finely laminated clays to deposition in the lakes at a higher level. In 1849 his recommendation of a quarry site near Waterloo as "the most eligible location" for a state penitentiary was quoted in Governor Dewey's message.

His discussion of the general geology of the Penokie Iron Range is quite adequate, when the date of the report (1859) is considered. Little was known of the softer ores, and the furnaces at that time were operating upon magnetic ores. He, therefore, stressed the economic value of the hard, magnetic part of the range.

The "Report on the Disastrous Effect of Destruction of Forest Trees" is a remarkable document reflecting his broad scientific background. Much of it would be considered up-to-date at the present time. He discusses the need for re-

tention of cover on slopes if soil erosion is to be prevented. Windbreaks are being planted today in the sandy area of central Wisconsin. He called attention to the need for such shelter belts in 1867. He stressed the need for establishing nurseries to produce trees in large quantities.

In 1853, James Hall, one of the leading paleontologists of the country, agreed to prepare a work called "American Paleontology" based upon manuscript placed in his hands by said Lapham (which manuscript embraces descriptions of about 2,000 species). Nothing seems to have come of this contract. In a letter to Hall dated May 19, 1856, pleasure is expressed that the matter "was not forgotten but only delayed for good cause." In 1857 Lapham wrote suggesting that the expense of publication might be reduced by omitting descriptions and figures, and on January 31, 1860, he asks for the return of his "tin box of 'American Paleontology' that has been cumbering your premises so long."

Lapham, State Geologist

As counselor and friend he was very helpful to the earlier state geologists during the period from 1853 to 1862. It is quite certain that he had an important part in the movements to establish these earlier surveys. His lectures and newspaper articles did much to create public interest in geology. We know that Lapham prepared the second report of Percival for the printer. On April 19, 1873, he was appointed state geologist, after the adjournment of the legislature. Through some oversight, his name was not sent to the senate during the 1874 session. In 1875, Gov. Wm. R. Taylor sent the name of O. W. Wight to the senate, who, as Wight reports, "confirmed the appointment with singular unanimity." The assistants of Dr. Lapham tendered their resignations and sent him the following letter:

"I. A. Lapham, LL.D.

Dear Sir: We trust that the intercourse of the last two years, during which we have acted as members of the geological corps under your direction, has not left you without unmistakable evidences of the confidence we have reposed in you as a man, a scientist, and as our official superior; and we hope that, even now, it is not

necessary that we should add to these evidences. But we, nevertheless, desire to express individually, and collectively, and in this explicit manner, our high appreciation of the very great efficiency of your administration of the survey and of the valuable assistance you have rendered us in the discharge of our duties; of the many facilities you have placed in our possession, which have added largely to the work accomplished; of that vast fund of knowledge collected by your industry, during thirty years, or more, of active study of the resources of the state, which has ever been freely at our command, and which has been so generously mingled with our own accumulations; of that promptness which has never caused a delay for want of material, or instruction; of that exactness which has never left room for hesitancy or doubt, and of that prudence and discretion that have so conspicuously marked your administration. More than we can readily estimate of those results that bear our names are due to the contributions that you have continually poured into them.

Knowing that time, which proves all things, will do ample justice, and feeling most strongly the irreparable loss the State has sustained in the dis severment of your connection with the Survey, we remain, with most sincere respect, your obedient servants,

ROLAND D. IRVING,
T. C. CHAMBERLIN,
MOSES STRONG,
Assistant Geologists.
W. W. DANIELS,
Chemist to the Survey."

R. D. Irving said: "No one else could have started our survey as Lapham did. He did none of the field work, but the previously-done work of his enabled him to start the rest of us about where another man would have brought us in several years' time."

During the short régime of Lapham, much was accomplished. The assistants chosen were R. D. Irving, T. C. Chamberlin, and Moses Strong. One hundred detailed colored geological and topographic maps were produced. Chamberlin and his assistants during the years 1876-1882 completed the field work and published the four volume Geology of Wisconsin, which is still in constant use as a valuable

reference. In the prefatory note to Volume II, Chamberlin expresses his appreciation of the service of Dr. Lapham as follows:

“The revisal of the reports of Dr. Lapham was very kindly undertaken by his son, Mr. S. G. Lapham, and they appear as they left his hands, with a few trivial changes made at his request. It should be considered by all, that these annual reports made thus early in the history of the work, and merely intended to show the progress and results of the survey, in accordance with legal requirements, cannot do full justice to their distinguished author, but it is hoped that they will indicate the work accomplished under his administration, and if there be anything meritorious in the final results of the survey, a just and generous public will award a due measure of honor to the hand that organized and gave it direction at its inception.”

Lapham, the Citizen

A great service of Lapham to the state was his day by day contribution through lectures, newspaper articles, correspondence, and conference. Unofficially and without compensation, he performed many duties of a state geologist. He did much more than this because, as other speakers have indicated, he was a consultant in many sciences.

In 1891, the State Agricultural Society authorized the offer of a premium to the lady naming the most distinguished citizen (deceased) of the state, presenting a sketch of his life. Nineteen papers were entered, of which five named Dr. Lapham. The judges awarded the premium to Mrs. Amelia M. Bate, of Milwaukee, author of one of the five papers. N. H. Winchell, State Geologist of Minnesota, closes his account of the life and work of Dr. Lapham as follows:

“The value of Dr. Lapham’s services to Wisconsin will grow in the estimation of competent judges as time passes by. When we are near the light we are not so able to judge of its brightness as when we are far removed that we can compare it with other lights or with surrounding objects. In the distant future Lapham’s name will appear brighter in Wisconsin because of its shining almost alone and in an epoch when such lights were few, and generally faint.”¹

¹ Amer. Geol. Vol. 13, p. 34, 1894.

A LIST OF DR. LAPHAM'S GEOLOGICAL PUBLICATIONS

1828. Notice of the Louisville and Shippingsport Canal, and of the Geology of the vicinity, with maps and illustrations. *American Jour. Science*, Vol. 14, pp. 65-69.
1832. Facts and Observations respecting the Primitive Boulders of Ohio. Ditto. Vol. 22, pp. 300-303.
1836. Miscellaneous Observations on the Geology of Ohio, State Doc. of Ohio for 1837, p. 31.
1844. Statement of Elevations in Wisconsin. *Amer. Jour. Science*, Vol. 46, pp. 258-260.
1844. A Geographical and Topographical Description of Wisconsin. Published by P. C. Hale, Milwaukee. 250 pp., 12 mo.
1846. Second edition of same, enlarged.
1847. On the existence of certain Lacustrine Deposits in the vicinity of the Great Lakes, usually confounded with the Drift. *Amer. Jour. Science*, 2d Series, Vol. 3, pp. 90-94.
1848. Communication to Gov. Dewey, on subject of the State Penitentiary. State Doc. 1848.
1851. Geological Formations of Wisconsin. *Trans. Wis. State Agr. Soc.*, Vol. 1, pp. 122-128.
1851. The Geology of Southeastern Wisconsin. Foster and Whitney's Rep. on Geol. of Lake Superior, part 2, pp. 167-171.
1855. Geological Map of Wisconsin.
1859. The Penokie Iron Range. *Trans. Wis. Agr. Soc.*, Vol. 5, pp. 391-400.
1859. Wisconsin. *Appleton's American Encyclopedia*, 1st ed.
1860. Discovery of Devonian rocks and fossils in Wisconsin. *Amer. Jour. Science*. 2nd series. Vol. 29, p. 145.
1867. Report on the Disastrous Effects of the Destruction of Forest Trees. *Legislative Doc.*, 8 vo., 104 pp.
1869. New Geological Map of Wisconsin.
1874. On the Relations of the Geological Survey to Agriculture. *Trans. Wis. Agr. Soc.*, Vol. 12, pp. 207-210.
1876. Geology (of Wisconsin). Walling's Atlas of Wisconsin, pp. 16-19.
1877. Annual Report for 1873. Geology of Wisconsin. Vol. II, pp. 5-44.
1877. Annual Report for 1874. Geology of Wisconsin. Vol. II, pp. 45-66.

SOME LAPHAM LETTERS

Charles E. Brown

Selected from a number of letters written by and to Dr. Increase Allen Lapham,
pioneer Wisconsin archeologist.

Milwaukee, Dec. 26, 1849

Dear Sir

I have your favor of the 7th. inst. requesting me to make an estimate of the probable cost of an examination and survey of the Ancient Mounds in the State of Wisconsin. It would be difficult to do so with much certainty without knowing to what extent and degree of minuteness the investigations are to be made.

It would be best to employ a horse and light wagon, with a boy for an assistant,—the daily expense of which including tavern charges while traveling about the state, would be about four dollars. If three months are consumed, (say ninety days) and an addition for laborers to open 20 or 30 of the mounds, and another for the purchase of such articles as have already been dug out, it will be safe to estimate the expense at about five hundred dollars.

For this sum a large amount of accurate data may be collected, and perhaps as much as is desirable.

In my notebook there are over fifty localities mentioned where these works are now known to exist, extending over twelve counties. I am not able to say whether they extend to the northern and more unsettled portions of our state, but presume they do not.

Very truly yours,

I. A. Lapham

Saml. F. Haven, Esq.

Lib. A. A. S. (American Antiquarian Society, Worcester,
Mass.)

Milwaukee, March 12, 1850

Dear Sir

I am grateful for your kindness, and for the liberality of the American Antiquarian Society in the matter referred to in my former letters, and will endeavor to render full satisfaction.

It will be advisable to commence operations as soon as the roads are settled in the spring, say in May or by the first of June.

I should like to have one or two of the last volumes of your "Transactions" which you may send to me by express. It would be gratifying also to me to be admitted as a member of your society. I have a "diploma" from the "Royal Society of Northern Antiquaries" at Copenhagen.

The most convenient way to transmit the funds is to send a draft or certificate of deposit, payable to my order in Boston or New York. If on New York it can be sold here at a small premium. You will of course deduct the cost of the 2 volumes and of membership.

I have applied to the Smithsonian Institution for the use of a pair of mountain barometers, so as to enable me to ascertain the elevation of these "high places" above the lower regions around and above Lake Michigan as a basis.

Yours truly,

Increase A. Lapham

Madison, July 7, 1850

My Dear Wife

It is now three whole days since I have indulged myself in writing to you and a whole week since the date of your last. I certainly felt much disappointed that the mail of yesterday (it now comes through in one day) did not bring a line in reply to my last letter from Aztalan, and the Telegraphic dispatch from Jefferson. Tomorrow I must pass along on my journey, so that your epistle, if indeed you

concluded to write one, must be thrown among dead letters. I have, however, requested the P. M. here to forward to Mineral Point anything that may arrive within 3 or 4 days.

Tomorrow we go to Baraboo, in Sauk County, where we will stop with Mr. Locke. There I must search out three quarter sections of land on which to locate some land warrants. The next move will be for Mineral Point where is situated the Land Office. From Mineral Point perhaps I shall go to Grant County and sell some of William's lands.

We remained at Aztalan until evening of the third, then went to Jefferson where I telegraphed to my wife, and remained until after dinner on the fourth. We then took our course due west to Cambridge where there was a very pretty exhibition of fireworks, considering the newness of the country and the smallness of the place. The landlord had "sent 15 miles for a roast pig" and then no guests honored him with their patronage!

"However," said he, "a number have called for supper and I guess it will be eaten before it spoils."—We had some of it for supper after 9 o'clock and in the morning the same table pig constituted the breakfast. Some folks are too economical of time to clear off a table and set it again in the morning! July 5 we went south two miles to Clinton and there being no ancient works along the valley of the Koshkonong and no shoe on the "off hind foot" of Billy he was left at the blacksmiths while I examined the "outcrop" of sandstone and limestone at that place. Their junction could not be seen—and the thin layer of "Blue Limestone" (like the Cincinnati rocks) which belongs between the two could not be found.

We stopped on the evening of the fourth at Ripley Lake and went around to the other side of it through 4 gates to "see an elephant," but he was not to be seen, unless he is among these. (Marginal sketch of the group of five mounds illustrated in *The Antiquities of Wisconsin*) Among these we could not recognize the real critter. We were assured positively however by two persons that one of the mounds represents an elephant!

From Clinton we came here and I have seen some persons here I wanted to see. Saw Mr. Thompson (of whom

you wrote) last evening—gave him an order on you for a mortgage vs Wm Payne which you will find among the files in the safe. I cannot now say which file but you will soon find it by looking where it ought to be. If you had adopted this principle in looking for the gage stick you would have found it, just under the edge of the boards. You cannot look at the gage from below without seeing the stick.

Saw Mr and Mrs Conover last evening—But you make me feel so bad about my old cloths that I do not seek society but rather avoid it. I have been in my room all day to-day writing and drawing and reading—rather than to expose my un-respectable habiliments. By the by the people here do not seem to act upon your doctrine about fine cloths and respectability. Some very respectable gentlemen here—such as Judges of the Supreme Court Chancellor of the University — United States Marshall, Secretary of State, have shaken me by the hand and treated me very respectably, even without that new coat which you seem to think constitutes my claim to that distinction!

John has been enjoying himself in the society of an old companion Master Robt Ream.

Goodbye

I. A. Lapham

Ann N L

x Capt. Cotton was my room mate,
he left last evening for home.

Racine, January 10th, 1851

Mr. Lapham Esq.

Dear

Sir

I have just received a letter from Samuel George Morton of Philadelphia in which he states he has sent a catalogue of his Crania to you. Please forward the same the first opportunity.

I have had the good luck to obtain two vases of pottery from one of the mounds you visited last summer—they were in the gravel pit $2\frac{1}{2}$ ft. below the original surface of the ground in immediate contact with the fragments of two skeletons much decayed. I send you a rough drawing of the vases — Pots more properly — No. 1 is made of cream colored clay and white sand, quite similar to the composition of our pale brick. It is about $\frac{1}{5}$ inch thick, nearly uniform and originally quite smooth and hard. I have so far restored it as to be a good specimen—it would hold about 5 quarts being 7 inches in diameter at the mouth and $11\frac{1}{2}$ inches high—No. 2 is of a red brick color one half as large, much thicker and coarser and crumbled considerably on handling. A considerable portion of gravel was used in connection with the clay in its manufacture.

Some Irishmen in digging a ditch through a peat swamp near Racine found a deposit of disks of hornstone some 30 in number. They were immediately on the clay at the bottom of the peat some $2\frac{1}{2}$ feet below the surface. Some of the disks were quite regular varying in size from $\frac{1}{2}$ to 1 lb. in weight. I give you an outline drawing of a medium sized one.

If you have not completed your new edition of "Wisconsin" you may add to your list of birds the "Tengmalm Owl" and Hutchison's barnicle goose. Please answer—

Yours truly,

P. R. Hoy

Menasha, June 16, 1851

Mr. Editor

Among the towns rapidly springing into existence along the Neenah (usually called Fox) river, there are but few that have made more rapid progress, or exhibited a more indomitable spirit of enterprise and perseverance than the one from which I now write. Within two years quite a large and thriving village has been built up showing every sign of future greatness. A steamboat is now nearly ready

to run from here to be called the "Menasha," a beautiful Indian name. Already a daily line runs the whole length of Lake Winnebago.

One of the most profitable investments being made here is the plank road from this place, the end of Lake Navigation to the foot of the principal rapids of the river. It is quite clear that the state must collect a pretty heavy toll upon the business of the "Improvement" to keep it in repair, and pay salaries of officers (including stealings of course); and as the distance across is but little more than half the distance around by water, it is certain that a large proportion of the business will be thrown upon this road. The boats suitable for navigating Lake Winnebago are not well adapted to the river and they will prefer to keep within their own proper sphere. It will be more to their advantage to make a trip upon the lake than to spend their time in winding about the rivers, and passing through the tedious process of locking down some 160 to 170 feet. The sum the state must charge would pay pretty well for transshipment and tolls on the plank road. Besides it may be some years before the improvement is completed. Upon the whole there is no doubt but that this plank road will be one of the best paying roads in the state.

Another plank road is in progress to connect this place with Manitowoc, thus accommodating the emigration from the eastern world, and save the necessity of the trip to Green Bay. Emigrants intended for the Neenah and Wolf Rivers will by taking a Milwaukee and Chicago boat have the benefit of a greater competition.

Menasha only wants one more road to secure her permanent prosperity—one running directly west through the fine and thickly settled farming district on and about Bald Prairie. This she will soon doubtless have.

Lake Winnebago is now about two feet above its ordinary level, having been swollen by the late excessive rains. But little progress is now being made on the public roads owing to the constant rains and consequent high water.

One mile below Menasha is the lake Butte des Morts or Mound of the Dead, so named from a quite large and conspicuous mound situated on the west bank and formerly

used as a burial place by the Indians. It is said to have been built at the time of the battle with the French about 150 years ago, the Indians having collected their dead into a heap and covered them with earth. But this is probably a mistake. It stands upon a sloping bank with a forest in the background and presents quite a striking appearance well calculated to arrest the attention of the passing traveler and excites thoughts of the spirit land. It is to be hoped that this mound will be forever preserved to continue its silent and solemn admonition to a different race of men.
Milwaukee Sentinel

To Prof. Henry

Milwaukee, November 1st, 1857

Dear Sir

I am not at all sorry to hear that the results of my antiquarian researches in Wisconsin are to be offered to you for publication, provided they withstand the severe ordeal through which they must previously pass. My work is yet in the form of notes, sketches, and memoranda made on the ground, and if you have any important suggestion to make in regard to their preparation for the press please inform me. I have your first volume, a good model, which I hope not to fall behind. I want your second volume very much. Please inform me where and at what price I can obtain a copy. Squier's An. Monuments of New York promised me some time ago I have never received; if it was sent it must have miscarried.

Since the arrival of the two barometers I have made five or six short tours in the interior with the siphon, where 296 observations have been made at 159 different places. Mrs. Lapham has in my absence made 113 observations here.

To reduce these observations I use the Tables of M. Oltmanns, as given in De La Beche's Geological Manual (Pha. 1832) and copied into Jackson's Final report Geol. of N. Hamp. (Concord 1844)

I hope to induce some of our railroad companies' inspectors to give me and my siphon barometer employment in making some of their preliminary explorations. I could at least save them a great deal in making more expensive surveys on impracticable routes, and they would be aiding me in making a complete general topographical survey.

My work has not been completed as yet as was intended last spring. The excessive rains of the early part of the season made the roads in much of our new country almost impassible; and when I was about ready to commence an extended tour, sickness in my family prevented it. I have however a large amount of material on hand which I propose to "work up" with a view of adding to it hereafter or having it published without addition as may be deemed best. There is yet \$200 at my disposal to meet personal expenses—you are probably aware that expenses only are paid by the Ant. Soc.

Prof. Henry

Royal Society of Antiquaries,
Copenhagen, Denmark

Milwaukee, Wisconsin
June 2, 1863

Dear Sir

It is only now, after a lapse of five years that I have received your letter of September 3, 1858, through the Astor Library in the City of New York, together with the valuable and interesting books and documents you have so kindly sent with the same.

You will find the results of my extended investigation of the antiquities of the state (Wisconsin) in one of the volumes of the Smithsonian Contributions to Knowledge, which has been, no doubt, sent to your Society by that Institution. The Memoirs was published in 1855 with 55 quarto plates. Since then a remarkable man-shaped mound has been discovered of which I send herein an outline figure made from a careful survey. Some light has recently been thrown upon the question of the meaning of the strange forms of these

large ancient earthworks by the discovery in Ohio of stones on which are inscribed characters of similar forms. Can it be that our earthworks are the written record in some unknown language of the events of ancient times?

An effort is about to be made by the Chicago Historical Society to secure a similar investigation of the ancient works of the State of Illinois which lies next south of Wisconsin, and must have been densely populated in the days of the "mound builders." Should this project be carried into effect we may expect some important results.

I shall be happy to hear from you again, and to receive the more recent publications of the Royal Society of Northern Antiquaries.

Very truly yours,

I. A. Lapham

C. C. Rafn
Copenhagen

Milwaukee, April 14, 1873

Dear Sir:

The governor having sent me a commission as "Chief Geologist," I am now prepared to answer your letter of the 22nd. March requesting a position for your son as an assistant on the geological survey of the state. If he has made good use of his opportunities as you have stated them, I presume he is qualified to fill the place.

The law requires the survey to be begun on the 1st of June in Ashland County—would he be willing to take charge of a party there?

Perhaps he can make it convenient to come to Milwaukee this week, when I shall be glad to confer with him upon the subject. Professor Irving of the State University will probably be another assistant, and he proposes to come here on Saturday next; I should be glad to see your son on or before that time.

Please let me hear from you (or him) on the subject.

To Moses Strong

International Exhibition, 1876

Board on Behalf of U. S. Executive Departments

National Museum: Smithsonian Institution

Woods Hole, Aug. 16, 1875

Barnstable, Mass.

Dear Dr. Lapham:

Would it be possible to secure your assistance in making a series of models, in relief, of some of the more interesting animal mounds of Wisconsin to be exhibited in connection with our ethnological display at the Centennial? The table on which they will be exhibited might be about six feet by four divided into sections with several representations on each section of the more remarkable of those described by you in the antiquities of Wisconsin.

Yours truly,

Spencer V. Baird

Milwaukee, Wisconsin

August 21st, 1875

Dear Sir:

Your favor of the 16th. respecting a model in relief of some of the more interesting animal mounds of Wisconsin was duly received, and I have consulted with a skillful carver in wood, who will do the work as soon as I can prepare the proper designs. We adopt the size you suggest

(4 feet by 6) but find it hardly desirable to divide the table into sections, as you will see by the accompanying sketch. I presume it to be the intention of the Commission to pay for this work—I shall want the privilege of exhibiting it here, and perhaps of making a few copies for sale.

I have collected a few more shells to be sent early in the season.

The small lakes about Oconomowoc have been an object of study with a view to their capabilities for fish production. Would you like to have a brief paper on the subject? I have sent to Mr. S. I. Smith some of the invertebrates for examination and hope he will find time to examine them.

Yours truly,

I. A. Lapham

Prof. S. V. Baird
Comm. of Fishes

Wood's Hole, Mass.

Sept. 23, 1875

Dear Sir:

I was greatly pained at hearing of the sudden and unexpected death of your father, with whom I have been on terms of intimate association for so many years. I had not known previously anything of the particulars of his death, and thank you for furnishing them.

I am gratified to learn that you will carry out the arrangements between your father and myself as to the exhibition of the animal mounds of Wisconsin and shall be glad to hear that you have accomplished satisfactorily the construction of the remainder of the series.

Very respectfully,

Spencer V. Baird

Seneca G. Lapham, Esq.
Milwaukee, Wisconsin.

The Lapham Archeological Society of Wisconsin

Milwaukee, Wis. April 11, 1877

Miss Mary Lapham

Miss Julia Lapham

Oconomowoc,

Wisconsin

Ladies,

I had the pleasure of proposing your names as the first honorary members of this Society, and it becomes my duty as corresponding secretary to announce to you the fact that you were duly elected.

In conveying to you this intelligence—not very important in itself perhaps—you will permit me to remark that I find each day such reminders of those labors and good deeds of your Father as impress me with a profound sense of their value to humanity. His work was a noble one. We have named this little Society after him and shall, all of us, as members endeavor to carry out the principle which he invariably upheld, that of simply searching for fact and truth.

Trusting that you may—if it be convenient—attend our meetings, I am

Yours very sincerely,

C. T. Hawley

INDIAN MEDALS IN THE OSHKOSH PUBLIC MUSEUM

Arthur P. Kannenberg

Among the notable specimens relating to Wisconsin Indian history now on display in the Oshkosh Public Museum are eight medals once belonging to prominent Indians. Seven of these were all obtained from the Menomoni Indian Reservation at Keshena by the writer and R. N. Buckstaff, while the eighth was found by the writer at Butte des Morts in 1935.

In this group is a silver peace medal with the bust of Abraham Lincoln and the wording, "Abraham Lincoln, President of the United States, 1862." It once belonged to Phillip Nacootie, a member of the South Branch settlement of Menomoni, and was purchased by the Oshkosh Public Museum from another Menomoni, Peter La Motte. This medal weighs 6 ounces, measures 3 inches in diameter and is three-sixteenths of an inch in thickness.



ABRAHAM LINCOLN INDIAN MEDAL
Collection of the Oshkosh Public Museum

Figure I

There are two silver peace medals which once belonged to the noted Menomoni, Chief Oshkosh. One of these was given to the chief at the treaty held at Butte des Morts in 1848, and was issued by President James K. Polk in 1845. It weighs 3 ounces, is 2 inches in diameter and is three-sixteenths of an inch in thickness. The other is a silver peace medal given to this noted Menomoni chief at the treaty of Prairie du Chien in 1828. It was issued by President John Quincy Adams in 1825, and weighs four ounces, is two and three-eighths inches in diameter and is one-eighth inch in thickness. Both of these historic peace medals were obtained from Reginald Oshkosh by R. N. Buckstaff, and are now a part of the latter's extensive collection of specimens relating to Chief Oshkosh, now housed in the Oshkosh Public Museum.

The writer obtained three silver presidential peace medals from Frank Keshena, who was a grandson of old Chief Carron, noted Menomoni leader. One of these was given to Chief Carron at the treaty of Butte des Morts in 1828, and was struck by order of President James Madison in 1809. It bears a bust of this president with the legend, "James Madison, President of the United States, A. D. 1809," and has the usual crossed tomahawk and peace pipe with the legend, "Peace and Friendship" on its reverse side. This medal weighs 6 ounces, is 3 inches in diameter and is three-sixteenths of an inch in thickness. A second medal was issued to Chief Carron when he was yet a sub-chief, and is somewhat smaller. It was given to him at the treaty of the Cedars (near Kimberly on the Fox River) in 1832. It is a James K. Polk medal, and was struck in 1845. It bears a bust of this president, with the legend, "James K. Polk, President of the United States, 1845," on its face and the crossed tomahawk and pipe, clasped hands, and the legend, "Peace and Friendship" on its reverse. A third of this group, obtained from Frank Keshena, was given to Chief Keshena, another noted Menomoni leader, at the treaty of the Cedars, and is exactly the same as the James K. Polk medal given to Chief Carron at the same treaty, only differing in that it is larger. It weighs 6 ounces, is 3 inches in diameter and is three-sixteenths of an inch in thickness.

From Reginald Oshkosh, descendant of old Chief Oshkosh, the writer obtained a silver medal suspended from a silver link chain, which was given to this well-known Menomoni Indian by Rodman Wanamaker in 1913. It is one of a number of medals of this type issued to each attending Indian who participated at the "Memorial of the First Act by the President of the United States in the National Tribute to the North American Indian at Fort Wadsworth, Washington's Birthday, 1913." This medal is three and one-quarter inches in diameter, weighs, together with its chain, just eight ounces, and is one-eighth inch in thickness.

An oval-shaped brass medal, issued by the Catholic Church through its early-day missionaries to converted Indians, was found at a depth of three feet under the surface of the ground at Butte des Morts by the writer in 1935. The face of this medal bears a likeness of the Virgin Mary, with the legend, "Holy Mary Ever Virgin And Conceived Without Sin Pray For Us Who Implore Thy Aid," and the date 1830. Several other small round and oval religious medallions were found at Butte des Morts during this period of research and excavation work, but these had become so badly corroded through the action of the soil that it is now impossible to identify them.

REGINALD OSHKOSH

Phebe J. Lookaround

Reginald Oshkosh, last nominal chief of the Menominees, who died in February, 1931, at the age of sixty-seven, was a vivid and picturesque personality. For those so unfortunate as to have never known him in life, the all-but-breathing figure that stands in the entrance to the Department of Anthropology of the Milwaukee Public Museum will serve to give an inkling of what sort of man was this Chief Oshkosh. So true to life is this figure, clad in tribal regalia of buckskin and splendid war bonnet, poised in that attitude of welcome so characteristic of Chief Reginald, and wearing the expression of kindness and humor so familiar to his friends, that it brings tears to the eyes of those who knew him. Spare, of medium height was Reginald, with brilliant, extremely expressive eyes, an aquiline nose, wide humorous mouth, and the truly copper-colored skin which has earned the Indian the name of Red Man.

The last of a notable line of chiefs, Reginald, and his brother Ernest, were educated at Carlisle Indian School, "because," as he was wont to say, "our father thought that although we were to be chiefs no longer, we still were leaders, and we must be prepared to assist our people to understand the whites and be understood by them." He was a gifted orator, possessing a fine voice and good presence, and having through study equipped himself with an adequate and colorful vocabulary in English, while having at hand full understanding of his own Menominee tongue. On an occasion when he had been complimented for making a fine speech, he said: "Thank you. One time when I was in the East on tribal business, a newspaper reporter took me to see the Brooklyn bridge and said to me, 'Look, see-um big water, see-um big bridge!' I looked and I said, 'Magnificent, stupendous!' The reporter, like you, was surprised." Reginald Oshkosh often represented his tribe in Washington, and was the official interpreter.

Genial, sardonic, sagacious, Reginald was a keen student of human nature. One could easily imagine him a wise and

powerful chief in the days when chiefs were chiefs. There was a fiery spirit in him which flared on occasion. Someone said of him when questioning him on the Indian idea of life after death: "His thin frame sprang suddenly into a posture as vibrantly alert as an arrow taut in the bow. About his head I seemed to see a chief's resplendent head-dress with red-tipped eagle feathers quivering. Deep lines sharpened his face. From between his narrowed eyelids his eyes were like beacon fires. His mouth was a hard bitter line, and through his tight-set teeth came the words, 'The only hell the Indian knows is living under Indian Bureau control!' So he sat for several minutes, oblivious to everything around him, seeing into a far country. Then turning, the fire gone from his glance, an infinite sadness in his face, the garment of frailty like a blanket upon him, he said, 'We have come a long way. Our moccasins are bloody. They said we must give allegiance to the flag and it would protect us. But it has not wrapped us round. They have driven us ahead of it—'til now our backs are against the wall, and there we must drop in our blood. Some day, those who brought us to this end will know what anguish means.'"

It was Reginald's lot to endure the racial humiliation of lost sovereignty, but to accept with stoic dignity the inevitable irruption of white invasion. There is no doubt but what, in his heart, he hated fiercely the white race, while making strategic concessions to it. His courtly manner savored not a little of noblesse oblige. His bland suavity often cloaked contempt of white ways, and his courtesy ridicule and even pity. It is difficult for white people to comprehend the fact that Indians do not admire white people, and feel their own race superior. This was markedly true of Chief Reginald. However, he did not permit his racial antipathy to extend to individuals. He was a sincere friend to many white people who held him in mutual esteem.

Versed in the lore of his race, Reginald was the source of much data recorded about the Menominees by field representatives of the Smithsonian Institution. He was, as well, an authentic story teller. If you read Menominee Indian legends and history, you can pretty well depend upon it, also, that Reginald Oshkosh is the authority quoted, although other Menominees have interpreted the lore for per-

manent record. Reginald was the interpreter for Dr. William Hoffman, who collected much material for the U. S. Bureau of Ethnology.

For many years previous to his death, Reginald lived at Keshena Falls, where he operated a curio, lunch stand, and filling station, and provided picnic conveniences for tourists. This place was called Chief Oshkosh's Camp. From this vantage point he viewed the steady encroachment of white customs. People came from great distances to see and converse with him. He was quick to detect insincerity and vulgar curiosity. Coming in contact with a great many tourists yearly, he was frequently amazed at the average tourist's ignorance of present day Indian life. He was often tempted to exploit this ignorance, and while this scarcely contributed to the tourist's store of accurate knowledge, it afforded Oshkosh no little amusement. A friend, inadvertently overhearing Oshkosh yarning to a wide-eyed tourist on matters relative to scalping, warpaths, and the Indian runners of the present day, who ran regularly to Milwaukee and other points south, could not refrain from asking Oshkosh afterward why he told such "big ones." Reginald replied: "Anyone so dumb should be strung along. Besides,—I like to see their eyes get big." He laughed in remembrance. He joyed in "slipping one over" on the white man, but he did it without acidity. People seldom knew when he was laughing at them. One time a tourist was examining buckskin gloves to purchase from the Chief, and said, "Why is it that Indian made gloves are better than the ones we make?" "Oh," replied Reginald, "the Indian uses brains—and the white man doesn't use any brains." But the enquirer did not know that, really, deer brains are used in the curing of deer hides. The following incident will throw additional light on Reginald's opinion of the average white tourist: Each Spring he prepared his picnic grounds with care, anticipating the coming vacation season, and, among other things, provided large chicken wire receptacles for refuse. One day in the summer he was watching from the porch of his little house a group of picnickers, preparing to leave, and observed that they took no pains to clean up the place, but left papers and boxes scattered around. He called across to

his niece at the stand, "Tell those tourists to use those garbage baskets." Then turning, he said to a companion, "In the Spring I made several of those containers, but they have all disappeared but two. I suppose tourists take them home and put them on their pianos and say, 'See our souvenir? Chief Oshkosh made it.'"

While Oshkosh was widely known as a "real Indian," and was in demand for public appearances, he was also respected for his wisdom in his contacts with white people. When the matter of running state and federal highways through the Menominee Reservation came up some years ago, many of the tribe opposed it, but Oshkosh expressed himself thus: "It will be a good thing. We shall all understand each other better then. Now whites think all Indians savages, and Indians think all white people are crooks. That way we will get better acquainted and find we aren't much different from each other after all." Similarly, later when the matter of building dams on the Wolf river within the Reservation to produce electric power for a large utility was before the public, and councils with the Menominees and conferences with the utilities representatives were numerous, Oshkosh took a definite stand. Asked to address an organization meeting where many people were present who had as their slogan "Save the Wolf for Our Children," and were interested in saving the beauty spots on the famous river from exploitation, he surprised many by saying that he believed the Menominees should be the ones to decide. He also remarked that the whites had been willing to place a commercial value upon all other beauty spots in Wisconsin and profited financially by so doing and that the Wolf should be saved for the Menominee children to the extent of selling that power for their benefit if need be. He advocated selling the power rights if the money would be given the Indians, instead of being put in trust for them in Washington. The Wolf remains undammed on the Reservation today.

For a number of years before his death, Chief Reginald was very frail. It was a sorrow to him that he could not be active in the efforts being put forth by the tribe toward self-government. However, the younger men came to him for advice. On occasion, when he was able, he would go to make a speech in behalf of his people. He was fearless in

stating the case, and did so with fire and clarity, but these excursions tired him greatly. Proud, he did not like to acknowledge his failing health. He carried a cane, but did not like to use it. On being reminded to do so, he replied: "It gives the appearance of age." And made an effort to walk with his usual vigor.

During his lifetime, Reginald had to make many concessions to expediency. He accepted the necessity for this with uncomplaining fatalism. He took the wounds of indirect warfare like a true warrior of old. How deeply he was hurt, for his own sake and for that of his people, no one will ever know. He was clever and kind enough to make the best of a difficult situation utterly beyond his control. Indianhood had in Reginald Oshkosh an honorable representative, making an adjustment as well as he could between the old and the new. In his last days he wished to remain in his little home near the roaring Keshena Falls, and on a bleak February night, with those "talking waters" speaking their counsel to him, he passed over to the Happy Hunting Ground. Imbued with the native religion, versed in its lore, baptized a Catholic, and reared as one by the zealous Franciscan missionaries, in his death he was surrounded by the ritual of both religions, for beside his bier mourned seven Indian women chanting the ancient death songs of the Medicine Lodge, while above his head a crucifix hung, and holy candles burned. So passed Chief Reginald Oshkosh, last chief of the Menominees.

A MENOMINEE INDIAN CONCEPT OF CONSERVATION

Mrs. Phebe J. Lookaround

A Menominee Indian of the present generation, a man well educated and equipped to understand the viewpoint of white people, yet well versed in the traditions of his own race, voices in this wise the general Indian concept of, and attitude toward, game conservation:

“Animal life, as well as human life, is the creation of the Great Spirit. We do not consider that the human has any right to take the life of wild creatures, except when those creatures are a menace to human safety, or when he needs to do so for food. Village and clan life was so organized among the Indians that the old were provided for by the young. When the hunters went out for food, they took enough for their families and for the old people, so that none would be in want. The process of killing was not pleasant to the Indian. The strictly religious Indian always said, and does to this day, a special ritual when hunting, and regards his kill with a mingling of regret and esteem, believing that his ‘little brother’—deer or bear, etc.,—has been willing to give his life so that the higher form of life, the human, can exist. The flesh was looked upon as ‘medicine’ as well as food. It was against the rules and customs to ‘hog’ any game.

“Today, as formerly, it is usual for Indians to hunt deer in groups. The one who shoots the animal is entitled to the hide and the head, for brains are used in curing the hide, and the loin. He selects someone to butcher the deer and divide the meat. This task is a time-honored one. The meat is apportioned among the hunters. Each hunter in turn shares his portion with whomever he deems most in need of it. Regardless of the number in the hunting party, and the size of the animal, this principle is adhered to. A solitary hunter, fortunate to shoot a deer, would not think of keeping the meat for himself, but felt beholden to share it.

“Every part of the animal was used, if at all possible. As for cooking, this was done so as to avoid waste, as wasting such ‘gifts’ was thought wrong and meant a lessening of such animals to be had. Of the meat, the loin is the choicest part. This averages about twenty-four inches in length, and the chops are about the size of large pork chops. The loin should be cut across about three-quarters of an inch thick, put on a meat block, well salted and peppered, and pounded firmly and gently with a smooth stone about the size of a man’s fist until about one quarter of an inch thick, then put on a hot griddle which has been generously greased with pork fat, seared about one-half minute on each side, and cooked to taste, ‘rare, medium, or well done.’ The loin will gradually resume its original thickness when done. When serving this delicacy, the rest of the dinner should be ready and the diners waiting. The hot venison steak should be taken from the griddle and placed at once on individual plates. It is both delicious and nutritious. Other parts are used for soups and stews, and the tallow for salves and cooking fats.

“The white man has been extremely slow to take up the Indian’s idea of conservation. He appears to us to be savage and bloodthirsty. Nowadays people organize clubs so that, at their convenience, they can murder this game with high-powered rifles, and they call themselves sportsmen. It is against the law in this country to have game cock fighting, where a fowl will fight until dead. One living thing should not be preserved to satisfy the bloodlust of some individual. The days of throwing live creatures into a den of hungry lions is over.”

The Indian has always viewed with amazement, and often with contempt, some of the practices which are considered “civilized” by the white man. So he views with contempt today the attitude which condones the wholesale slaughter which takes place in Wisconsin during the deer hunting season, and does not consider it praiseworthy that dead deer tied to the running boards and across the radiators of automobiles have been counted to the number of 620 as being carried past a given highway point in Wisconsin on any one day in the hunting season. He well knows that amount of venison is not needed for either food

or "medicine." The Indian idea of hunting and of conservation of wild life is not compatible with the white man's idea, but it is consistent with traditional Indian ethics. Among the young Indian's earliest instructions, taught him by example and precept and through the tales told around the lodge fire, was the proper attitude toward the rest of the Great Spirit's creation.

ARCHEOLOGICAL NOTES

Meetings

September 21, 1936. President Dr. Herbert W. Kuhm conducted the meeting. Sixty members and guests were present. Secretary Brown announced the election as annual members of the Society of John A. Brechlin, Oshkosh; Victor G. Pope, Milwaukee; Jens Jacobson, Washington Island, and E. B. Trimpey, Baraboo. Mr. Frederic Heath, Milwaukee, had been elected a life member. The death of Dr. Paul B. Jenkins, Williams Bay, an honorary life member, was reported.

Dr. Samuel A. Barrett, director of the Milwaukee Public Museum, spoke of the great desirability of securing, with the possible assistance of the Works Progress Administration or the National Parks Service, the purchase and preservation of the site of the famous prehistoric Indian enclosure at Aztalan. His proposal was discussed by Mr. Victor S. Taylor, Mr. Herman O. Zander, Mr. Walter Bubbert, Mr. Charles E. Brown, and other members, who favored the State or Federal acquisition of this ancient site.

Mr. John J. Knudsen, a member of the Society, delivered an address on "The Recording and Care of An Archeological Collection," and which he illustrated with mounted specimens and file cards. His methods received the approval of the Society, the Messrs. Kuhm, Brown, Schoewe and others discussing the fine talk which he gave.

Mr. John Peter Knudsen, a junior member of the Society, in response to an invitation given by President Kuhm, gave a short talk on the subject of his personal experiences in collecting Indian implements when accompanying his father in his field investigations. His talk was received with great applause.

The matter of marking the courses of early Milwaukee County Indian trails was introduced in a brief talk by Mr. Frederic Heath. Dr. Barrett, Dr. Kuhm, Mr. Schoewe and other members took part in the discussion which followed.

Dr. L. S. Buttles stated that Mr. George A. West and Miss Grace West had consented to give a joint illustrated lecture on Mexico at the November meeting. He exhibited a series of photographs made by himself of Indian mounds in the Lower Mississippi Valley and told of their interest. Mr. Paul Joers discussed the making of such photographs. He exhibited an interesting tomahawk pipe with a lead ornamented blade and a series of choice chert arrowpoints. The proposed restoration of some Indian mounds located on the old Bender's Mill site on the Upper Milwaukee River, and the preservation of the so-called Teller Mounds in the northern part of the city by the Milwaukee County Park Commission, was announced by Mr. Victor S. Craun. Mr. Schoewe told of the protest made by himself to the State Fair Board on the neglected and injured condition of the two Indian mounds in State Fair Park. A motion was made and carried seconding his protest.

Mr. W. C. McKern presented a report on the archeological investigations carried on during the summer months by a University of Wisconsin and Milwaukee Public Museum field party in Burnett and Barron Counties.

Secretary Brown reported on a meeting held by the Door County Historical Society on August 9 at Rock Island, Door County.

Mr. H. O. Zander exhibited a fraudulent copper implement, and Mr. Joseph Ringeisen, Jr., warned the members of the manufacture in Michigan of some fraudulent double-barbed axes.

September 19, 1936. Lapham Centennial Anniversary meeting. Dr. Kuhm presiding. Attendance, 80 members and guests. The President welcomed the members of the Milwaukee Geological Society and of the Milwaukee County Historical Society who were in attendance to assist the Society in honoring the memory and achievements of Wisconsin's distinguished scientist and educator, Dr. Increase Allen Lapham.

The speaker of the evening was Dr. E. F. Bean, State Geologist, who gave a very interesting lecture on "Increase A. Lapham, Geologist" (printed elsewhere in this issue of *The Wisconsin Archeologist*). This lecture was received with great appreciation by the audience. Other speakers who contributed to the interest and success of the Lapham program were Mr. George A. West, who met Dr. Lapham during the later years of his life, Mr. Charles G. Schoewe, who gave the history of the founding of the Lapham Medal, Mrs. Laura Lapham Lindow, who told some stories of her grandfather, and Mr. John G. Gregory, who spoke of Dr. Lapham's life in early Milwaukee. Secretary Brown read some letters written by Dr. Lapham and others addressed to him by prominent scientists of his day. He also exhibited some field notebooks, drawings and maps of Dr. Lapham's, prepared during the years before 1855, when engaged in his archeological survey of the state.

Mr. Frederic Heath spoke of the intention to mark, with the aid of a local Works Progress Administration art project, the course of the Indian trails entering Milwaukee during the time of Lapham's coming to the city in 1836.

Dr. Buttles, chairman of the Program Committee, announced the plans for future programs. Among these it was proposed to hold an archeological seminar among the collections of the Milwaukee Public Museum.

At the close of the meeting exhibits of Indian implements were made by some of the members. Mr. Paul Scholz displayed a series of diorite points from Crawfish River sites.

November 16, 1936. President Kuhm presiding. Due to the overflow audience the meeting adjourned to the lecture hall of the Milwaukee Public Museum, where Miss Grace West gave a most interesting and instructive talk on her recent trip to Mexico, illustrated with a large collection of colored lantern slides. Miss West added to the interest of her talk by appearing in the native Mexican costume. At the conclusion of her address, her father, Mr. George A. West, supplemented her talk with a brief description of ancient archeological sites and ruins in Mexico. It was a most enjoyable evening with an audience that was most gratifying to the speakers and to the Society.

At the Directors' meeting held at the Aberdeen Hotel earlier in the evening, a report of the Secretary was read informing the Directors that he had made a visit to Aztalan on November 5th with Mr. Thomas M. Pitkin, historian of the U. S. Forest Service, to urge the preservation and restoration of the famous site. The two men had also called upon Mr. Robert P. Ferry at his Lake Mills home, in this connection.

Dr. Barrett reported that on November 9th he had also visited the site of Aztalan with Mr. Pitkin, and acquainted him with the possibilities of its restoration, and furnished him with an estimate of the cost of the purchase of the land, and of the cost of restoring the ancient stockade-protected enclosure.

Mr. Brown's report on a list of Wisconsin mounds which had been recommended to Dr. Clark Wissler, chairman of the Division of Anthropology of the National Research Council, for recognition as "National Monuments" was also read. Included in this list were mound groups and mounds at Aztalan, Pistaka, Indian Ford, Green Lake, Eastman, Big Bend, Barton, Madison, Devils Lake, Baraboo, Wisconsin Dells, Fort Atkinson and Wyalusing. Owing to the impending death of Mrs. Brown, the Secretary was unable to come to Milwaukee for the meeting.

The American Anthropological Association, American Folk-Lore Society and Society for American Archeology will meet at the Charlton Hotel, Washington, D. C., on December 27-29, 1936.

MEMBERSHIP

Mr. Alonzo W. Pond, the widely known archeologist and conservationist, now residing at St. Croix Falls, gave an illustrated lecture on Mammoth Cave Man before the members of the Technical Club of Madison and their ladies on November 3rd. It was an exceptionally interesting lecture and was greatly appreciated by the large audience. Mr. Pond has been until recently an officer of the C.C.C. Camp in Interstate Park.

Rev. Christian Hjermsstad of New Lisbon was the only member of the Society to respond to a request which appeared in the September issue of *The Wisconsin Archeologist* for data concerning Wisconsin corner-tang flint artifacts. He sent for examination a specimen of a knife which may be considered as of this class, which was found near Sparta, Monroe County. This flake knife, $3\frac{3}{4}$ inches long and $1\frac{1}{4}$ inches wide at its widest part, is made of light brown quartzite. It is flaked along both edges.

Mr. Enos Kiethly of Dixon, Illinois, has a very well made stone gouge which was found on a site on the banks of Bullhead Creek, a tributary of the Rock River, at Grand Detour, Illinois. It is a well made gouge and is $4\frac{3}{4}$ inches in length. It is grooved for the attachment of a handle. This was no doubt the tool of some prehistoric canoe maker or woodworker of this region.

Mr. Frederic Heath, a member of the Milwaukee County Board of Supervisors, is sponsoring the placing of markers along the courses of some of the old Indian trails formerly entering the City of Milwaukee. The first of these former aboriginal travelways to be thus marked will be the so-called Old Sauk or Lake Michigan shore trail which entered the city from the north and passed through its East Side to present East Wisconsin Avenue. These trail markers are being designed by the Art Project, Works Progress Administration.

Mr. Robert A. Elder, Jr., formerly of Argonne, Wisconsin, is taking an advanced course in museum administration at the Brooklyn Museum, Brooklyn, New York. When a student at the University of Wisconsin Mr. Elder was selected for a fellowship at Brooklyn.

Rev. White Eagle, a Wisconsin Indian missionary, is in charge of the Indian Church at Neopit on the Menomini Indian Reservation. He was a recent visitor at the State Historical Museum at Madison.

Dr. Albert F. Heising, a recently deceased life member of the Society, bequeathed his collection of Indian implements to the State Historical Museum. This collection consists of numerous stone arrow and spearpoints, knives, perforators, scrapers, hoes, axes, celts, hammers and other stone implements; copper spearpoints, stone pipes and ornaments, potsherds and other Indian implements largely collected from Indian sites at Menominee and elsewhere in Dunn County, Wisconsin.

Mr. John P. Schumacher of Green Bay, one of the oldest members of the Wisconsin Archeological Society, has been engaged during the past season in making an archeological survey of the Indian village and camp sites, mounds, planting grounds and burial grounds in Brown County and the surrounding Green Bay region. This work he did under the auspices of the Neville Public Museum with WPA and other assistance. He has also conducted some researches along the Oconto River. Mr. Schumacher sent the editor a drawing of a large native copper chisel which he had added to his collection. This very fine specimen of prehistoric Indian metallic art is $13\frac{3}{4}$ inches in length and weighs $2\frac{3}{4}$ pounds. It is about $1\frac{1}{2}$ inches wide at its rounded cutting edge and $\frac{3}{4}$ of an inch wide at its squared poll. It was found at Ford River, Michigan. A fine oval bannerstone with pointed wings is made of slate, and was found in Suamico Township, Brown County. Mr. Schumacher also secured some large and very well made copper spearpoints and flint spearpoints and knives.

PUBLICATIONS

The Indian Council Fire, Chicago, Marion E. Gridley, Secretary, has published a book, *The Indians of Today*. It contains biographies of five well known Wisconsin Indians, among others. It is a volume of great interest. The foreword is written by Hon. Charles Curtis. Cost \$2.50.

Charles C. Willoughby, Director Emeritus of the Peabody Museum, Cambridge, Massachusetts, is the author of a new book, *Antiquities of the New England Indians, with Notes on the Ancient Cultures of the Adjacent Territory*. Here is a story of primitive man in New England, as told by the ancient stone implements and other remains, supplemented by notes and comments by early voyagers and colonists who came in contact with the proto-historic tribes. Cost \$4.75, Peabody Museum, Cambridge.

The Andover Press, Andover, Massachusetts, announces that it will print a report on *The Susquehanna Expedition of 1916*, a joint archeological survey conducted with funds provided by the Museum of the American Indian (Heye Foundation), Phillips Academy and Dr. Warren K. Moorehead, provided sufficient encouragement is received from libraries, students, scientists and others.

The September, 1936, Bulletin of the Texas Archeological and Paleontological Society contains a fine illustrated paper by Harry J. Lemley on Discoveries Indicating a Pre-Caddo Culture on Red River in Arkansas. It presents an account of the excavation of a number of mounds on the Crenshaw Place, on Red River, in Miller County, Arkansas. The pottery vessels obtained are particularly interesting. Four plates of these are illustrated.

OTHER ITEMS

Marking of the historic portage from the headwaters of the Brule River to St. Croix Lake at Solon Springs was completed on October 3, 1936, by the Superior Garden Club, which started the project three years ago. Boulders with bronze tablets describing the history of the portage have been placed at each end of the two mile trail, and markers have been placed along the path. WPA workers have cleared the trail for hiking. The Indian portage was first used by a white man—Greysolon Sieur Du Luth—in 1680. It was later used by numerous explorers, missionaries and fur traders.

A valuable and permanent accompaniment of the recent Nicolet celebrations in the upper peninsula of Michigan has been the establishment of historical museums at Sault Ste. Marie and Mackinac Island.

The citizens of St. Ignace, another community with an outstanding historical background, are preparing to build a museum there which will be the basis of a local history exhibit. The initiative has been taken by the chamber of commerce and the move has met with general approval.

The St. Ignace Chamber of Commerce Program for next season will have as a leading feature the rebuilding of Fort De Buade, at the northwestern edge of the city. The fort was built by the French in the seventeenth century, when St. Ignace had a population of 8,000 Indians and whites.

The barbecue is an old American institution—possibly going back to the ice ages. Dr. Frank H. H. Roberts, Jr., Smithsonian Institution archeologist, this summer uncovered two large sites littered thickly with the split and charred bones of an extinct variety of bison. They can be explained most plausibly, he said, as the remains of gluttonous feasts of Folsom men, the earliest inhabitants of North America of whom authenticated archeological traces have been found.

These ancient barbecue remains were uncovered on the Lindenmeier site in northeastern Colorado, a place which appears to have been a semi-permanent hunting camp of the Folsom men, who were following on the heels of bison herds that browsed in the meadows just behind the retreating ice sheets. At one of the areas—about 30 feet square—was a mass of smashed bones around traces of an ancient bonfire.

Amidst the bones was a fine assortment of the characteristic Folsom points, stone knives and scrapers. Some of the points are burned, as if they had been in the flesh when large chunks of bison were roasted over the open fire. Several new varieties of Folsom implements were found.

The graveyard of one of the chief aboriginal trading centers of eastern North America before the arrival of Europeans may have been uncovered by a steam shovel engaged in the construction of an army flying field near Washington.

Smithsonian Institute archeologists, after examination of the scores of skulls and bundles of other human bones found a few inches below the surface, tentatively assign them to the inhabitants of the large town of Nacotchtank, described by Captain John Smith in the account of his memorable voyage up the Potomac River in 1609.

WISCONSIN ARCHEOLOGICAL SOCIETY PUBLICATIONS

Of the 36 volumes of *The Wisconsin Archeologist*, 20 volumes were published in the old series and 16 in the new series. Most of the quarterly numbers are in print and may be secured by addressing Charles E. Brown, Secretary, State Historical Museum, Madison, Wisconsin. Price, 50 cents each.

A table of contents of all publications to and including Volume 7, New Series, may be obtained from the secretary. A list of publications for the last eight years, Volumes 8-15, New Series, can also be obtained from him.

