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Maria Pearson and the UI-OSA Indian Advisory Council

by Shirley J. Schermer, UI-OSA Burials Program Director

Iowa and the Nation lost a strong advocate for Indian rights on May 24, 2003, with the death of Maria "Running Moccasins" Pearson. Her determined efforts for respectful treatment and protection of ancient burial sites had a tremendous impact on archaeology in Iowa. While many of us are most aware of Maria's involvement in burial protection, her activism was not limited to that. Her obituary in The Des Moines Register listed her many accomplishments and advocacy of issues important to the Indian community including alcoholism and substance abuse, juvenile justice, education, and environmental conservation.

Maria, a Yankton Sioux, was born in 1932 in South Dakota. She occasionally would talk about the trauma as a child of being forcibly taken from her family and sent to a government boarding school. In 1971, Maria was living in Marne, Iowa, with her children and husband, John Pearson, an engineer with the DOT. Her son, Robert Thompson, recently talked about harassment of the family while living in Marne, the lack of responsiveness from local law enforcement officials, and Maria's determined efforts to protect her family. During archaeological excavations for expansion of U.S. 34 near Glenwood, in southeast Iowa, the graves of 26 Euroamericans and one American Indian were recovered. The remains of the Euroamericans were reburied in a nearby cemetery, but the remains of the American Indian were boxed up like artifacts and taken to Iowa City for study. Maria strongly objected to the unequal treatment of the burials. Her tenacious objections resulted in statewide news coverage, involvement of the Governor's Office, and eventual reburial of the remains of the American Indian individual. Briefly hospitalized during the controversy, Maria was quoted as saying, "Like your John Paul Jones, I've just



Maria Pearson

begun to fight” (Des Moines Register, July 11, 1971). That fight continued for the next 32 years.

In 1972, human remains found at Siouxland Sand and Gravel, north of Sioux City, resulted in additional controversy and armed confrontation. The wide-spread, long-time displays of American Indian human remains in museums, including the State Historical Museum, were further cause for protest. Human remains accidentally unearthed during construction related to the Lewis Central School, near Council Bluffs, led to further dissension. Maria assumed a liaison role between tribes and agencies involved with the project and ensured that the interests of Indians were safeguarded. As arrangements were being made to disinter the burials, Maria readily agreed that recovery by archaeological techniques was preferred to a local undertaker’s proposed use of a bulldozer. These and similar events in the early 1970s convinced Maria and others that Iowa’s laws concerning burials needed to be changed. She, Duane Anderson, several key legislators, and Governor Ray worked together to pass in 1976 Iowa’s current burial protection laws. The UI-OSA Indian Advisory Council was formed as a result, with Maria as one of the founding members. Maria and Iowa went on to national leadership in the treatment of ancient human remains and burial sites.

Maria’s basic belief was “there is rarely a good reason for removal of the dead from the ground where they have rested so long, and when it does become necessary, those human remains should be reburied as soon as possible and in a proper and dignified manner.” In reflecting upon Iowa’s burial protection efforts, Maria stated, “Perhaps the best point of it all has been that the Indian and the archaeologist have gotten together in Iowa. They have found out that both are human and can teach the other something.” Maria could be a formidable opponent, but she could also be a warm and funny individual. I will always remember both serious and light-hearted conversations during our many trips across the state in pursuit of the goals she set in 1971—respectful treatment and protection of burials.

Donald Wanatee

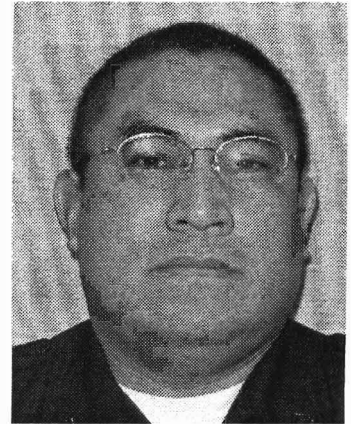
Don is Meskwaki and lives on the Settlement near Tama. He, as with Maria, has served on the UI-OSA Indian Advisory Council since its formation in 1976. Don has been an advocate for cultural integrity among American Indians and has worked for various



educational agencies dealing with local control situations. As a student at Iowa State University, he helped found the United Native American Student Association. Don received his master’s degree from The University of Iowa in social work and directed Social Services for his tribe, the Sac and Fox of the Mississippi in Iowa. Although retired, Don remains an active advocate for Indian issues including burial protection.

Royal Nahno-Kerchee

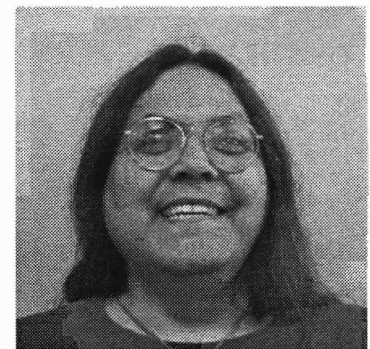
Royal is 43 years old and has been married for 27 years with four grown children. He is Comanche and Meskwaki. Royal lives in Altoona and has worked for the City of Altoona Police Department for 22 years. He is currently the 3–11 Sergeant and heads up the Reserve Program and the SRT Team. Royal



teaches at the Iowa Law Enforcement Academy on firearms and cultural awareness. He is working toward a degree in public administration. Royal became involved with the UI-OSA Indian Advisory Council (IAC) through Maria. He met her by accident coming out of the DOT offices in Ames. She spoke to him about the IAC and told him she thought it would be good for him to “jump on board.” Royal has been a member of the IAC for 10 years and says he has enjoyed being on the IAC and working with Maria and the staff from OSA.

Howard Matalba

Howard is Navajo and lives in Des Moines. He is Lead Outreach Counselor for Youth and Shelter Services, Inc., working with homeless, runaway, high-risk youth. Howard has served on the UI-OSA Indian Advisory Council since



1993 and served on the Governor’s Indian Council for six years. He also serves as Indian advisor to several conservation centers in Iowa, leads Native American Prayer Stick meetings at Powell CDC for recovering people, and works with Native youthful offenders at Woodward State Academy. Howard lectures and speaks to colleges, universities, Human Service agencies, and Correctional facilities on Native spirituality and way of life.

FYI

The Contact Period as Seen in Euro-American Accounts of the Upper Mississippi Valley

Part 1. Early Contact (A.D. 900-1700)

By Tim Weitzel

The Mississippi River valley is the preeminent drainage basin in North America. Formed in large due to torrents of glacial floodwater at the second half of the Pleistocene, its headwaters rise in the glacial plain of the upper Midwest. The great river extends 2,357 miles from Lake Itasca, Minnesota, and empties into the Gulf of Mexico in Louisiana. Traveling back up the river, it extends 3,877 miles to the headwaters of the Missouri, its largest tributary. The Missouri alone is 2,357 miles long, its upper reach extending well beyond the area included in this discussion. The Missouri, Illinois, Des Moines, Wisconsin, and Minnesota rivers are the largest among the dozens of tributaries in its upper section. The western Great Lakes and the Fox River, although technically not part of the Mississippi drainage, are functionally part of the same waterway, especially when it is factored that the 1.5-mile portage between the Fox and Wisconsin rivers are reported historically to have been connected by the overflow of one to another at times of seasonally high water. Portages of a similar nature are found along the southwest side of Lake Superior in the old Brule woods, and beyond the sand dunes at the Southern end of Lake Michigan.

The first reports of exploration on the Mississippi River came as early as 1513–1519 in its lower section. Over the course of Spanish and primarily French exploration, the Mississippi was named *Rio del Espiritu Santo*, *Rivière de la Conception*, *Rivière Colbert*, *Rivière Buade*, and *Missi Sepe*, which in Algonkian simply means “Great Water.”

Renewed European exploration of the New World in the late 15th and early 16th centuries, was in the hope to discover a western water route to Asia. This is not to say the east coast of North America was entirely foreign to European explorers. It now appears that Basque fishermen had fished off the shore of The Grand Banks, roughly the same area of Maritime Canada briefly settled by the Norse in the late 10th to early 11th century. At least three village sites inhabited by a few tens of Norse women and men exist as archaeological sites at L'Anse-Aux-Meadows, Newfoundland. It is possible Columbus had mistaken the Basque accounts to mean they had fished off of the shores of Cathay, present-day China, a land distant to Europe and described in tantalizing detail by the overland adventurer, Marco Polo. A map of “Vinlandia,” created in a monastery from transcriptions of Norse Sagas and the imagination of medieval clerics, also existed in the late 15th century when Columbus was planning his journey. It showed a sea filled with many islands, and more to the point, intervening waterways on which one might travel, indeed, all the way to Cathay. The Vinlandia map may be one source of other myths and rumors of Irish monks, the Celts, or the Welsh having sailed to North America. Rumors of “Welsh-Indians” were still prevalent at the time of Lewis and Clark's expedition to the Pacific Coast and were used to explain away blue-eyed natives as well as the disappearance of

the ancient mound builders and at the same time ignore the extent of interaction between European fur traders, both British and French, with American Indians.

Columbus, of course, did not discover a water route to Asia, nor did anyone subsequent to him until the nineteenth century. When Lewis and Clark finally made the voyage across North America, over three hundred years after Columbus, it involved a substantial of land travel.

The absence of a direct water route to Asia did not at all deter further exploration. The concept of an all water route to the western sea, or the Northwest Passage, as it came to be known, was a concept that would not perish easily. As new areas were explored, an immense wealth of natural resources was discovered that quickly led Europeans to launch additional expeditions of exploration. Their goal was to establish strategic footholds on the new continent in order to control new sources of wealth—animal furs, minerals, and eventually the land itself. The claims of indigenous nations who already inhabited the continent were essentially ignored, though it would be incorrect to say that all initial explorers had no concern for their welfare. A principal component of the French system of exploration involved Jesuit missions and trading of goods. Although both of these became a series of bad decisions, they began with essentially good intention. European political ambition echoed and reverberated through the areas under exploration.

In almost every case after the very first costal contacts with Europeans, the life ways of American Indians were significantly affected in advance of physical contact with them. Once contact was made, traditional technology, subsistence, and even political organization in general were substantially and irretrievably altered. It is probably inaccurate to state that the adoption of iron knives, flintlock weapons, wool clothing and buttons, and eventually iron kettles can be considered a true adaptation. Certainly these items came with elements of improvement, yet the dependence they demanded, especially from cultures that could not manufacture these times, proved to be extremely costly.

Still, it is rare, if at all possible, for the transmission of ideas and elements of culture to happen in only one direction. Elements of indigenous culture were adopted among the Europeans who traveled through and lived with the American Indians. This was especially the case with the early French traders who spent months to years in the interior. Still, the out come of these interactions clearly favored the peoples of the European nations over those of the American Indians. More than anything else, diseases, guns, and the political gambits of Europeans unleashed forces of change that would forever alter the tradition way of life of the American Indians.

Within fourteen years of Columbus' first voyage to the New World, the shape of North America was taking form

on European maps. The Spanish were the first to follow up on Columbus' reports with exploration of coastal North and Central America from their base in present-day Cuba. By 1520 the entire Gulf coast had been mapped and by 1540 Spanish ships had made landings as far north as Maine and most complex society extant at the time in the Western Hemisphere hosted the new Spanish Capital in the Basin of Mexico. An attempted colony had been founded on the coast of present-day South Carolina and hundreds of North American Indians had been captured by the Spanish and placed into slavery. For the most part, however, Spanish activities in North America concentrated on searching for precious minerals and portable wealth.

In 1539, Hernando de Soto landed on the Gulf coast of the Florida peninsula and launched an expedition of discovery and conquest. He led his party overland, first to the north and then west to the Mississippi river. Based on his own map, the expedition stayed within about two hundred miles of the Gulf coast, though some later interpretations indicate his presence as far north as the border between the present-day Carolina states and the northeast portion of Arkansas. The actions of De Soto and his party, although typical for all Spanish soldier-explorers of his day, generally angered the American Indians they encountered. Their anger is not without understanding. In one case De Soto set fire to an entire village that had displeased him. It is also likely his party, like others throughout the Western Hemisphere, spread diseases to the indigenous cultures they contacted. American Indian cultures as a rule were quick to realize that the diseases had come with the foreign intruders and quickly grew to resent their presence. Ironically, De Soto took ill himself in the course of his expedition. To keep local tribes from taking his body, it was covered in white clay and buried in the Mississippi River. In the same year of De Soto's blunder through the southeast, Francisco Vasquez de Coronado led a military expedition in search of Quivera, a mythological land of gold, silver, and jewels. After traveling over 1,500 miles by land from Mexico City, he found only grass-thatched lodges, and their inhabitants who were stated to be between six and seven feet tall. These were probably members of the Wichita tribe, whose village is thought to have been near to present-day Lindsborg, Kansas. In 1594, Francisco Leyva de Bonilla led a second expedition overland, also in search of Quivera. After De Bonilla was killed, Antonio Gutiérrez de Humaña led the expedition to present-day Wichita, Kansas, and then to the great bend in the Platte River. Here their small party was entirely destroyed by American Indians. They allowed just five American Indians to escape from the party. Out of them, only one, an American Indian named Jesepi, made it back to tell the tale. By that time, Don Juan de Oñate y Salazar had been appointed as governor and captain-general of New Mexico. He established his capital at Caypa Pueblo, renaming it San Juan de los Caballeros. Oñate himself led a third expedition to find Quivera on 1601 but was turned back by a group of Kansa warriors that he later claimed to number over 1,000. In a sign of the Spanish mindset toward the resources of the New World, Oñate was eventually convicted of dereliction of duty for his inability to find mineral deposits or portable treasure. The inhabitants were proving to become increasingly hostile towards Spanish exploration.

No further rumors of gold in the Great Plains were pursued by the Spanish. Soon the Spanish would have their hands full in the Southwest and would not return to the Great Plains for over 100 years. A sword was plowed up on a farm in Finney County and Trade beads associated with fragments of chain mail typical of Spanish armor have been found at a village site located in McPherson County, as well as at other sites attributed to the Great Bend Aspect. Together these archaeologically document the presence of early Spanish explorers no closer to Iowa than present-day central Kansas.

Pawnee stories tell of how they saw the glint of the Spanish weapons and armor and the dust cloud made by the trail of their horses. According to the stories, the Pawnee thought the soldiers and their mounts were one—a visage of some horrible creature as if from a dream. This is likely the first time any upper plains peoples had seen Europeans and the sight was akin to an unwelcome apparition. It is probable that the Pawnee would have shared this story with their relations and neighbors, including Siouan tribes located to the north and east: Omaha, Otoe (Oto, Missouri), and the Ioway which were located north and east of the Pawnee villages.

Meanwhile, the French and British continued to seek the Northwest Passage, which by the mid-1600s was thought to be a series of lakes and rivers that would bridge the continent. To be viable, any portages necessary to follow this route would need to be as short as possible. As new areas were explored and eliminated, trade relations were established with the local people. Soon, however, it was clear where each country's territories would lie. The British were content, for the most part, to control New England. Situated south of the St. Lawrence valley, through New England to Virginia, and east of the Allegheny mountains, they English had comparatively poor access to the interior of the continent. However, they were more interested in the formation of colonies where farmers and artisans could be utilized for the extraction and initial processing of raw materials made from products of the land. The Dutch, in the Hudson Valley, and Swedes in Delaware, though interested in trade, were largely confined to relatively small areas east of the eastern mountain ranges. Still, Dutch trade in firearms, to the Iroquois from Fort Orange, present-day Albany, would further destabilize an already volatile situation.

The French, except for a short period between 1629–1632 maintained a hold on the St. Lawrence River valley, and were highly active in contacting native tribes along its reaches. In addition to exploration to find the northwest passage, they were keenly interested in the fur trade. To maintain this trade, the French took a stance that they would do whatever it took to maintain trade relations and access to the St. Lawrence. As such the French used their political influence in an attempt to turn events to their advantage. In 1608, Samuel de Champlain led an expedition up the St. Lawrence River in search of new trade alliances from the interior of North America. This marked a shift in the fur trade from primarily coastal peoples, whose territories were isolated to the eastern seaboard, to peoples in the interior of North America. After more than seventy years of trading with coastal tribes, the French could now trade for furs, through a chain of native intermediaries, from deep within the North American continent. In July 1609, Champlain's

French company joined an Algonkian war party in an attack against the Mohawk, a group of the Iroquois confederation. From the middle of a lake, Champlain fired at three Mohawk chiefs who were near the shore. Two of them were killed in one shot. The fact that the men killed were chiefs likely served to emphasize the upset in balance of power that had just been demonstrated. The European's weapon had created a thunderbolt that erased years of skill and experience in one stroke. Clearly the flintlock could be used for effect, potentially affecting the outcome of battles and also changing the course of history. Before 1608, the Mohawk were a tribe of small political influence within the Iroquois confederation. Within seven years the French had suffered their first major defeat to a combined force of the Iroquois confederacy. By 1640, the Iroquois were obtaining large quantities of firearms from the Dutch at Fort Orange, near present-day Albany, New York. Now, a steady supply of weapons and ammunition for both sides allowed the French and Dutch, and soon also the British, to fight a war for the control of the continent by proxy, and so began the Iroquois Wars (1635–1655). This time period is frequently labeled the Beaver Wars. However, more recently, historians of the time period have come to regard this explanation, wholly based in economical determination, as too singular in causality. Although British traders would continue to be a presence, even the formation of the Hudson Bay Company in 1670 did not signal a huge influx of British Traders compared to the French, although the company did have sole access to the bay area for thirty-one years beginning in 1682. Still, the early history of the Hudson Bay Company saw its officials in North America remaining generally content to stay along the east coast and use northern tribes, such as the Cree, as middlemen. It was later, when the British government began to assert its domain in this part of the world that the famous company would come to be the dominant force in the fur trade. The impetus behind British grudge with France the seventeenth and early eighteenth century was more to do with domination of territory as a part of empire-building as well as the practicality of the need for more room. Religious intolerance among church separatists in Britain, transportation as punishment for offenses ranging from vagrancy to felonies, as well as less intense periods of famine than on the continent left British society with a large number of British subjects either willing or forced to settle in America. Additionally Protestants and other sects from the continent settled in the British colonies to escape persecution during this period of catholic zeal. These factors, as well generally healthy living conditions, for the majority of the colonists, resulted in a burgeoning population that soon needed more room.

In direct contrast, the native populations were rapidly dwindling at this same time period. In 1630 the population of the Iroquois numbered 22,000 before disease and prolonged warfare. By 1640 it appears that disease had killed as much as half the population of American Indians in the East with a survival rate of just fourteen percent on the seaboard.

The Iroquois began to attack eastern and central Algonkian tribes both in the ancestral lands of the Huron (From Quebec to Montreal in the St. Lawrence valley) and inland as far as the eastern shore of Lake Huron and

Lake Michigan and the eastern part of present-day Illinois. The reasons for this are multiple and complex. By 1620 fur bearing creatures other than squirrels and raccoons no longer could be found in the Iroquois country. At first, the Huron and Algonkian country was an obvious place to go to seek furs, but also just to hunt for food. This would clearly bring the Iroquois into conflict with the Huron and various eastern Algonkian tribes seeking to protect their territory for their own hunting and their own furs.

Additionally, the Iroquois belief system required replacement of the dead with an enemy captive. The tremendous loss of life due to disease and conflict actually generated a greater number of raids in order to obtain captives. Paradoxically, the raids to take captives would result in further loss of life—ones that also would need to be replaced. By the 1660s it was estimated two-thirds of the Iroquois tribe were captives. Ad to this complex situation, many tribes also practiced a form of blood-price compensation. The loss of life for these tribes required an equal or greater value in replacement. In less hostile times, a variety of material items might be offered and accepted as gifts. In times of war, such diplomacy was characteristically in short supply. Entire villages were destroyed in fantastically huge battles.

The Huron—who were related to the Iroquois, but not part of the Iroquois Confederation—were an especially favored target. They were culturally similar enough to make integration relatively easy, and yet they were eligible to be captives because they were considered enemies. Captives, if selected by the women of the tribe, would be adopted and given a status rank in the matrilineage. The captives were allowed to live, free of abuse generally heaped upon war prisoners. Significantly, they were formally adopted into the tribe and given a ranking in kinship line. Despite the fact that the captives were allowed to live comfortably, this practice still resulted the huge loss of members of the adjacent tribes, both directly in captives, but also in loss of life to those who were killed in obtaining the captives. Many men were killed in the wars, and it was primarily women and children who were taken captive sapping the vitality of future generations as well as that of the immediate generation. Additionally, some captives would not be selected. Men frequently were not adopted. The Huron and Algonkian tribes as well as the Iroquois also took prisoners. Prisoners were treated differently from those who were considered members of the tribe. Ritualized torture, scalping, and even cannibalism all were ways to absorb power from and vanquish the spirit of the enemy, ensuring it would not return to cause misfortune. Living prisoners were also treated with brutality. Prisoners who were considered strong adversaries were submitted to torture to test their will and strength. Those who withstood these treatments might be adopted into the tribe. Others, those easily vanquished, for instance, would simply become slaves without the honor of ritual torture. Slaves were treated poorly—undernourished, beaten, and made to do menial tasks. Some would eventually be returned as part of prisoner exchanges. However, under the influence of European cultural standards and market economy, slaves had become a commodity and their capture an economic activity rather than a ritualistic endeavor.

Eventually, the Iroquois Wars displaced many Eastern

Algonkian tribes who moved west into areas that were already occupied by Central Algonkian—(Miami-Wea-Piankashaw (Miami), Kickapoo, Mascoutin, Potawatomi, Sac (Sauk), Fox (Meskwaki), Ojibwa or Chippewa (Chippewa), Ottawa, Shawnee, and Delaware—and Siouian speaking tribes—Eastern Sioux (Yankton and Santee Dakota), Ioway, Oto, Missouri, Winnebago (Ho-Chunk)—causing further conflict and disruption to traditional ways of life. The largest population group of those affected were the Illinois tribes—who had a political affiliation, similar to, but not as unified as, a true confederation, and have been characterized anthropologically as a segmented tribe. The principal sub-tribal affiliates of the Illinois included Kaskaskia, Cahokia, Peoria, Michigamea, and Tomaroa. The Moingoina (Moingwena) is one of several additional affiliates of the Illinois. Even tribes who were situated far to the west of the Iroquois felt the resulting pressure of the western immigration. Western Sioux (Teton Dakota) and Dhegia Siouian-speaking tribes (Omaha, Ponca, Osage) became more heavily focused on the Great Plains for subsistence and a place to live.

The result of the Iroquois incursions was that many of these tribes or at least parts of them had crossed and lived for a time west of the Mississippi by the time of first contact with French traders. Later, increasing scarcity of resources would cause periods of such intense raids, particularly on the part of the Illinois, that others would be forced to refuge with the Dakota or Ioway. The Ioway and other Chiwere tribes had a somewhat circumspect relationship with the Peoria. Some of the Illinois, namely The Cahokia, Michigamea, and Tomaroa, however, are recorded as having fairly amicable relations with the Chiwere, and archaeological sites affiliated with the prehistoric precursors to the Chiwere and Winnebago speaking tribes are found in the heart of Illinois country at the same time as their prehistoric ancestors were in power there.

The Meskwaki who took up residence between the Fox River and the western shores of Lake Michigan were particularly incensed about their displacement from Michigan, and this would eventually lead to a series of events with worldwide repercussions. At the time, the Ottawa and some Huron were pushed across the Great Lakes, present-day Michigan and present-day Illinois where they escaped by crossing the Mississippi River across from the Wisconsin. According to the account in the Jesuit Relation, the Ottawa-Huron group had said they left their ancestral lands in 1650 when defeated by a major attack of the Iroquois. Nicholas Perrot recalled in his memoir that the date was 1656 or 1657 following the migration of Huron to the Island of Orleans, near Quebec. At least some of those attacked on the island fled to the upper part of Quebec proper, to seek refuge with the French. Those remaining were apparently pursued west, across present-day Ontario, Lake Huron, Michigan, Lake Michigan, and Wisconsin, to the Mississippi River. Seeking refuge in Iowa, they crossed the river and headed north to the mouth of a river known for the Ioway. Near the source of that river they encountered some peoples among the meadows of tall grass prairie where they were well received, likely by a combination of Ioway and Oto who likely were conducting their seasoning buffalo hunt in southeastern Minnesota. Apparently a short time later The

Ottawa-Huron party decided to move to Prairie Island, located in the Mississippi River between Red Wing and Hastings, Minnesota. Around 1660 they moved to an area of lakes extending from present-day Sawyer County, Wisconsin—due south of the La Pointe—southeast to the headwaters of the Black River, also in present-day Wisconsin. The Ottawa-Huron group eventually moved east to Michillimackinac, and the area along the east side of Lake Huron. The Huron were also located in present-day southern peninsula of Michigan.

The Chippewa, leaving their ancestral lands in western Ontario, took up residence, for now, along the north shore and west shore of Lake Superior and the area to the north. The Illinois remained in their lands that extended through present-day Illinois upward into Wisconsin, retreating somewhat from their more eastern portion of their ancestral area, extending somewhat further to the west, and displacing areas that were probably ancestral lands of the Ho-Chunk, Oto and Ioway. The Mascoutin and Potawatomi now occupied land along the western and eastern shores of Lake Michigan respectively, and the Sauk and Meskwaki relocated themselves from present-day Saginaw Bay and Detroit, respectively to along the Fox River east to the shore of Lake Michigan.

In his travels on the St. Lawrence, Champlain likely had heard of a large body of water to the west. Then, in 1618, an early expedition by Etienne Brûle located the eastern edge of Lake Superior, exploring its shores and possibly making contact with American Indians while there. Brûle may have left a record of his visit by naming the Brûle River at the southwest edge of Lake Superior, but he apparently left scant record of his visit, otherwise. Champlain's 1632 map shows a large body of water, labeled simply as *Grand Lac*, flowing into Lake Huron through a *sault*—a leap in the rive; a change in its elevation, usually as a swift rapids. Despite his apparent acknowledgment that he and those he sent were working in lake country, he was still of the opinion that this would be the “China Sea” and decided to send expeditions to locate a water route to Cathay and establish trade relations with tribes who lived in the interior of the continent. In 1634–1635, Champlain chose Père Jean Nicolle to lead an expedition party consisting of several Huron into the interior of North America where he was the first recorded European to cross the Great Lakes. He reportedly dressed in a silk robe, brightly decorated with woven depictions of flowers and birds, so as to be appropriately dressed when he arrived in Cathay. He also is known to have carried two flintlock pistols, which at times he would brandish, one in each hand. In his travels, he visited the Ho-Chunk at present-day Green Bay on Lake Michigan and Lake Winnebago located in present-day Wisconsin. The Mascoutin were located between the mouth of the Chicago River and the portage between the Wisconsin and Fox rivers. At the time of Nicolle's visit, the Ho-Chunk and the Menominee to the north of them were semi-sedentary to sedentary horticulturists who made substantial use of the aquatic resources that literally would have surrounded them. One account states they served 120 beavers at a feast that Nicolle attended. Based on the advice of the Ho-chunk, Nicolle next ascended the Fox River to spend some time in Mascoutin country. There he learned from of the Wisconsin River, a water route that in

a mere three days journey would take him to its mouth and the “Great Water,” which he was convinced was the ocean. Being so convinced, it is not clear why Nicollet did not proceed to what he thought would be the ocean, and find in fact that the Mississippi was not the ocean as he had assumed but a large river. Convinced he had achieved his primary goal, it seems that he thought it more valuable to spend time establishing trade relations with the Illinois, whom he had learned lived in the area just to the south of the Mascoutins. It is known that he spent time with the Illinois in the vicinity of present-day Galena, Illinois, where he is reported to have made a demonstration of his firearms and undoubtedly was made aware of the lead deposits in the region. On his return trip north, he and his party spent time with the Potawatomi along the west shore of present-day Lake Michigan and in the southern islands in Green Bay. Champlain, then the governor of New France, had died at about the time that Nicollet was returning from his expedition.

Nicollet may have been the first and last visitor from an outside culture to see life in the study area prior to the significant and unalterable changes that took place due to cultural contact and the fur trade. The first epidemics of European diseases in the northeast potentially date to 1616–1619 and 1634–1639. It’s possible that European diseases, smallpox and measles among a dozen total, were spread to the west by fleeing the Iroquois confederation. Current research at Luther College is examining the potential for this time period (1635–1650) to be the introduction of European diseases in the upper Mississippi Valley. Research on this subject is ongoing, and other opinions for the exact timing and extent that disease may have affected the cultures in the study area is still a matter for discussion.

The most intense period of the Iroquois Wars, the 1640s–1650s were an especially difficult time for the French. The Iroquois were being armed and supplied by the Dutch and were launching numerous attacks against French and Native settlements along the St. Lawrence Valley. The purpose of this lay in political conflict between Holland and France in the homeland. The Iroquois were located along the south edge of Lake Ontario. In 1643 a French Jesuit missionary to the Iroquois estimated that out of 800 warriors, 300 had guns and were capable of using them with skill. This deterred many of the French from traveling beyond their St. Lawrence foothold. Due to the hostility of the Iroquois, relatively few official French expeditions occurred before 1667, when the French negotiated one in a series of mostly short-lived peace treaties with the Iroquois. Still, it is speculated by some historians that much trade was conducted but as it was unauthorized, it went mostly undocumented. Most of the French traders, trappers, and boatmen who worked for themselves, unlike the leaders of government-approved expeditions of exploration, were not trained in cartography, or in describing land features, plants or animals. Many were not formally educated and though they frequently spoke a number of European and indigenous languages, they were functionally illiterate.

In 1654–1656, Pierre Esprit Radisson and Medard Chouart, sieur des Groseilliers, were likely the first European expedition to travel through Iowa. Radisson, not unlike many before and since, was driven to explore for the sake of opportunity and the hope to earn a personal fortune.

However, his mainly self-aggrandizing attitude likely led him across the purposes of his own French government and their designated Jesuit authorities in the New World. It is clear Radisson made severe enemies among the French authorities, both civil and ecclesiastical, and even temporarily changed alliance, ending up in London, via the port in Boston. By some accounts, his estrangement with France was due to the fact that their immense cargo of furs was confiscated at Montreal because they had traded without a license from the post they had established near to Chequamegon Bay. It was while Radisson was in London that he decided to pay for an English translation of his accounts in order to have them published. It is not entirely surprising that the reports of Radisson’s exploits are downplayed. Like other explorers of the time, Radisson may not even have been able to write, let alone have the type of training in the descriptions of natural history—rocks, minerals, plants, animals, and weather—that we came to expect following the wonderful descriptions in the journals of explorers from the 19th and early 20th century. In addition, there are problems with the translation to English, and the French version was not widely distributed. Additionally, the accounts of their travels receive terse treatment in the annual reports of the Jesuits. Most of the explorers that we have come to know are made known to us through the history as recorded, assembled, and edited by the Jesuit priests. Many of these explorers had actually started off life to become missionary priests, but for one reason or another chose the life of *coureur de bois*—a sort of backcountry explorer-trader. These rangers were versed in indigenous language and customs, adept at survival off the land, and able to navigate on land and water. It was only later that they might be chosen by the Jesuits to carry out specific missions for the French government. The real reason that his accounts tended to be dismissed, despite otherwise detailed and seeming accurate description, probably will remain unknown to us.

In his translated account, which was possibly dictated, Radisson gives several clues that provide a strong indication he had traveled through Iowa. He mentions an area with extensive amounts of red rock; he describes an area with deposits of lead and describes a type of rock—a sort of translucent alabaster—that is found in the vicinity of present-day Dubuque. He describes how the party spent four months in a land of numerous rivers situated between a great forked river of which one branch went west and the other went south, presumably to Mexico. Although there are varied interpretations of which branch of the Mississippi Radisson was referring to, it accepted by a number of Iowa antiquarians that the southern branch is the confluence of the Mississippi and Missouri rivers. Additionally, he describes a group that he recognized as a Siouan group that performed an elaborate weeping ceremony that is strikingly familiar to those of the Ioway described by later accounts. He also clearly met the Moingwena who he recalled by name—Maingoinis. It is known the Moingwena were living near the mouth of the Des Moines River, on later maps labeled as the River of the Moingoinas. Based on Radisson’s accounts, it is entirely possible that in addition to the Moingwena and Dakota, he met people from the Ioway, Missouri, or Oto tribes—or all three. If we also attribute the accounts of two French traders that had traveled in the

Huron country south of Chequemegon Bay, to Radisson and Des Groseilliers, these two intrepid explorer-traders also contacted other members of the Illinois. They are the first and some of the best-traveled explorers in the mid-continent. The information they obtained would lead them to explore Hudson Bay and eventually advocate its use as an interior port for trading operations. For now, they had already established the potential to travel throughout the upper Mississippi valley, and that the American Indians here seemed amenable, if not congenial to European visitors. As a result of their exploration, the swarm of explorers and traders that were to follow, both sanctioned and not, had a better sense of where their exploration should be carried out.

Shortly after 1660 the French liberalized their policy of trading firearms to Huron and Algonkian warriors. But some feel this was too little, too late. By now, the Iroquois already had 800 guns and the Huron no longer live in their native area. In addition, the French guns appear to have been more expensive, equaling six beaver pelts in 1665, while four year later, British guns were being sold to the Iroquois for only two pelts. This suggests that for the French Allies, firearms were still more difficult to obtain. The tide would soon turn, however.

Having recently completed a successful campaign in Spain, the Carignan-Salières Regiment—1,200 soldiers—arrived in Canada in 1665. In 1683, the French Marines began to arrive in Québec, eventually reaching a strength of 1,700 troops and 100 officers by the late 17th century. The French military was now capable of maintaining a sustained series of attacks deep into Iroquois territory. In total, six major campaigns were undertaken initiated against the Iroquois in the last half of the 17th century. Two were by the Carignan-Salières Regiment in 1666. This led the Iroquois to agree to the Peace of 1667—one of a series of increasingly grander peace conferences, none of which lasted for more than a few years.

In 1665, at about the same time as the arrival of the Carignan-Salières Regiment Claude Allouez founded the Saint Esprit mission at La Pointe, the tip of Chequemegon Bay. The missions on the western Great Lakes, especially the early ones, may have been quite tentative. Still, it is likely they more or less followed the system of missions in the east which meant that these places would have included a dozen or more people including *donnés*—chaste laborers, carpenters, *voyageurs*—back country travelers and boatmen, and craft artisans to make and repair items of daily use, and occasional visitors that sometimes included couriers des bois, in addition to the priest. The priests had a formalized and religiously-based education and could write, knew a little about the natural sciences and they also were back country adventurers themselves, traveling with a small number of attendants to visit tribes living in the vicinity of the mission. In the process they recorded numerous observations, not always correctly, about the people they visited and the natural setting where they traveled. The Saint Esprit mission was founded at approximately the location where two unlicensed traders, possibly Radisson and Des Groseilliers, may have had an earlier post. Within a few years Jacques Marquette replaced him. When Huron and Ottawa moved to Michillimakinac, Marquette moved with them, founding the mission of St. Ignace in 1671 or 1672.

In 1669, the Jesuit mission St. François Xavier was founded at Green Bay with Allouez as its head, having moved here from the mission at La Pointe. Along with the mission, a civil trade post was constructed. The function of the mission was to assist the numerous Algonkian tribes disaffected by the outfall of the Beaver Wars and to provide some amount of deterrence to the continual attacks of the Illinois upon them. Allouez visited the tribes in area of his mission, each in their turn. The Meskwaki being among them were not that happy to see the French priest. They complained of two traders who they claimed had cheated them. The Meskwaki apparently never really forgave the French as a whole for the indiscretion of the two traders, whoever they may have been. It is intriguing to consider the possibility that the two traders may have been none other than Radisson and Des Groseilliers. However, it is clear that dozens, if not hundreds, of undocumented fur traders existed at this time.

Jean-Baptisté Talon was the Intendant of New France in the 1670s. An intendant was a political appointee at the court of Louis XIV (1661-1715). They were placed in charge a province, increasingly found throughout the world. They oversaw political affairs, while the governor-general was the official who administrated the province. Talon was enthusiastic about exploration and had many plans to develop the potential resources he had read about in the accounts of Nicollet's voyage. As added incentive, a group of London merchants had recently been granted a charter to found the Hudson's Bay Company. The royal charter granted essentially all the land that drained into the bay, and all the resources within that area to the company. The French crown was now keenly interested in discovering a water route to the South Sea, to gain an ice-free harbor with access to the interior. Talon was directed toward augmenting French claims to the interior of the continent. As a result, he initiated an intensive mapping program. Through a series of expeditions he directed the exploration of the area around the western Great Lakes. As the work of exploration was conducted under the auspices of the French Jesuits, they also established several new missions and trade posts along the way. The report of these expeditions was made in 1672 by the head of the French Jesuits in New France, Père Claude Dablon. In it he stated the excellence of the map work was due to the skills of two of his order. The cartographers are thought to have been Allouez and Père Jacques Marquette.

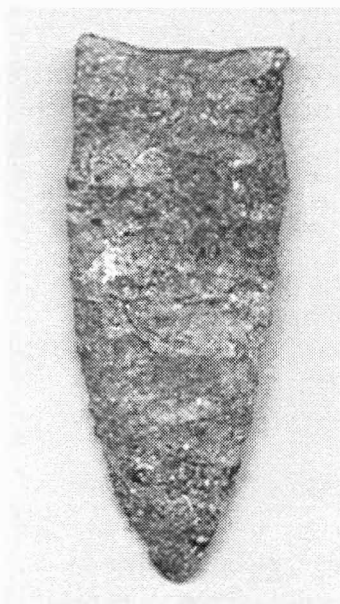
By 1671 the shoreline and nearby lakes and streams of the Great Lakes, were completely mapped, owing to these mapping expeditions commissioned by Talon. The fifth expedition commissioned from the Jesuits by Talon was distinctly different, and rather than exploring in Wisconsin and Illinois, they were directed to explore the area south and west of this area to ascertain if the Mississippi River lead to the an ocean, and if so, if it were the Atlantic or the Pacific. Dablon chose Louis Jolliet, already a renowned *coureur de bois*, explorer of mineral deposits, and by some accounts, hydrographic engineer, and Marquette, a Jesuit priest and explorer who had had a significant amount of contact with Algonkian tribes at St. Ignace. Marquette and Jolliet spent most of the winter preceding their expedition studying the accounts of earlier explorers and missionaries.

To be Continued in the Winter Issue

IAS Announcements

Events-Education-News

Whats the Point?



Try to identify this projectile point found in Iowa and send your responses to the attention of the Editor, Mike Heimbaugh at: paleomike@msn.com.

In the last Newsletter, both points A & B are thought to be of the Dalton group. The Editor thanks Dave Harvey, Larry Van Gorden and Tom Harvey for their responses.

Width = 1"

Length = 2 & 3/4"

(Actual Size)

IAS FALL MEETING

by Tom Harvey

The Fall IAS meeting at Sioux Falls with the South Dakota Archeological Society was just terrific! SDAS served as hosts and did an excellent job - arranging a reception Friday evening at the Old Courthouse Museum and buses for the 1-hour trip to the Mitchell Site on Saturday morning. The weather cooperated, and there was no rain during the actual tour. The Mitchell Site includes the Boehnen Museum and Patton Gallery, a prehistoric earth lodge reconstruction and the Thomsen Center Archeodome that allows year-round study in a controlled environment. The SDAS provided a big surprise for Lynn Alex by presenting her with a plaque in honor of the late Robert Alex that will be permanently installed at the Mitchell Site.

The group returned to Augustana College for an excellent lunch and presentations by various speakers. After a dinner (including standing bison roast), Lynn Alex gave a wonderful presentation to complete the day. Personal and insightful, Lynn's story of "From Bellevue to Belle Fourche: An Archaeological Trek Across the Prairie-Plains" was inspiring. A huge and heartfelt "WELL DONE" to the SDAS and all the presenters from those fortunate enough to attend the event.

EDITORIAL COMMENTS

Newsletter: The Editor apologizes for the lateness of this issue. To this point I had prided myself in being timely, and I will certainly strive for that in future issues. I want to take this opportunity to express my thanks to the many individuals who have contributed articles, their time and effort to the successful publication and distribution of previous issues. In looking back through the archives, I have noticed numerous requests by previous editors for more contributions from the general membership - reporting, pictures or other items. I, too, need that kind of help from the membership for this publication, and I ask for your support. It will be much appreciated and given note.

Science Center: The building of the Science Center on an archaeological site in Des Moines has been a topic of the media and the archaeological community of this state. The loss of any archaeological site due to development and expansion is not the responsibility of any one person or organization. Not all sites can be preserved, and professionals will continue to recommend which sites should be. However, the professional and non-professional individuals and organizations that comprise the archaeological community have a shared responsibility to better inform the general public of which sites are endangered, and why they should be preserved. In other words, we must make even more of an effort to better market the preservation message. With increased knowledge of the issues, the general public will be inclined to take a more active role in preservation.

IAS Chapter News

Black Hawk Regional Chapter

Contact Lisa Beltz
1804 W. Ridgewood Drive, Cedar Falls, IA 50613
(319) 268-0865
Lisa.Beltz@uni.edu

Central Iowa Chapter

The CIC held their annual picnic at Yellow Banks park in June. *Pueblo Traditions: An Early Gift from the Smithsonian* was presented by Michael Smith, Chief Curator of the SHSI for the August meeting. The exhibit included most of the Smithsonian gift of pottery and basketry.

Contact Michael Heimbaugh
3923 29th St., Des Moines, IA 50310
(515) 255-4909
paleomike@msn.com

Southeast Iowa Archaeology Chapter

Contact Angela Hopkins
1149 145th Street, Pella, IA 50219
(641) 626-4170
ash@kdsi.net

Quad City Archaeological Society

Contact Ferrel Anderson
1923 East 13th St., Davenport, IA 52803
(319)324-0257
andersonfe@msn.com

Northwest Chapter

In July the NW chapter took a field trip to sites in O'Brien County to look for an old cemetery with the grave of a Civil War soldier at the Hannibal Watermann Wildlife Area. Though the cemetery was not found, an old foundation of big roundish rocks was discovered. In August there was a display of artifacts and hands-on activities relating to pre-historic cultures. These included grinding corn, making pottery, flintknapping.

Contact Linda Burkhart
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117 E. Willow, Cherokee, IA 51012
(712) 225-3922
sanford@cherokee.k12.ia.us

Paul Rowe Chapter

Contact Dennis Miller
31126 Applewood Rd., Silver City, IA 51571
(712) 525-1007
Farming99@aol.com

Ellison Orr Chapter

Joe Thompson presented *Prehistoric Life in the Mississippi Valley as seen on the McNeal Fan Site in Muscatine County, Southeast Iowa* for the chapter's August meeting.

Contact Lori Stanley, (319) 387-1283
or Joe B. Thompson, (319) 387-0092
Orr Chapter, PO Box 511, Decorah, IA 52101
iasorrchapter@hotmail.com

Keyes Chapter

Contact Keith Young
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(319) 465-6393 or e-mail:
pekoyoung@n-connect.net.

UI-OSA NEWS

A SPECIAL SECTION
OF THE IOWA
ARCHEOLOGICAL
SOCIETY NEWSLETTER



Bowen's Prairie Research Featured at Iowa Academy of Science

Results of OSA's General Contracts Program's 2001 at the Jones County Bowen's Prairie sites were presented in detail at the Anthropology section of April's Iowa Academy of Science meeting in Des Moines. **Cindy Peterson** introduced the six site project "Bowen's Prairie: Archaeology of an Iowa Pioneer Community." The 1839 construction of the Military Road was important to the early settlement of eastern Iowa. **Angela Collins'** "History's Highway: The Old Military Road" presented Bowen's Prairie's relationship to this historic transportation route. "Site 13JN196: Daily Life at a 19th Century Homestead" by **Cindy Nagel** and "The Goodin-Tanner Site: Archaeology at an Early Iowa Farmstead" by **Shawne Osborne** synthesized archaeological results with archival data to portray life in Iowa's pioneer times. **Steve Hanken's** study of the Palmer Cheese Factory "Cheese: Wheels of Change in Iowa Agriculture" showed how early industrial development in the dairy business foreshadowed the change from subsistence to the Iowa's global market economy of today.

Submission of the final report to Iowa DOT on the Bowen's Prairie project is planned for April 2004.

SAA Paper

Steve Lensink presented *This Old Earthlodge Village: How Long Were Sites of the Middle Missouri Tradition Used?* at the 2003 meeting of the Society for American Archaeology in Milwaukee. The paper explores the methods and results of research on the length of occupation of Middle Missouri villages. Occupation was found to vary from a few months to more than a hundred years.

University Adds Permanent Positions

Two "new" staff positions were added to the OSA this summer as the university made permanent the positions of Director of Education and Outreach and Site Records Manager. **Lynn Alex** and **Colleen Eck**, who had been working on a temporary basis for years, will continue to fill those positions.

IAS members and the IAS Board deserve special recognition for their strong advocacy of her position, according to Alex.

Time Capsule Resource Boxes

Time Capsules from the Past, OSA's resource boxes on Iowa prehistory are being used by schools and conservation centers across the state this fall. Currently four different Time Capsule resource boxes are available on loan for a minimal thirty-day period at a fee of \$30.00 (\$20.00 if picked up and returned). Boxes may be picked up and returned from OSA in person or mailed. The boxes contain replica artifacts, references, videos, a DVD, bulletin board visuals, activities, and lesson plans. Currently available boxes cover life in Iowa during Paleo-Indian, Archaic, Middle Woodland, and Late Prehistoric times.

Lynn M. Alex will feature OSA's resource boxes at the upcoming Iowa Museum Association meeting in Iowa City October 13, as part of a session entitled "Vehicles for Outreach: The Museum in the Community." Contact Lynn (319-384-0561; lynn-alex@uiowa.edu) to reserve a box.

Archaeology Class for Marshalltown Area Retirees

Retired folks in the Marshalltown area interested in Iowa archaeology might like to sign on for the following class. Lynn M. Alex will offer four sessions October 2, October 16, October 30, and November 6, 2003 in Marshalltown. For details, contact Peggy Thie at pthie@iavalley.cc.ia.us

Digging into Iowa's Past

Archaeological discoveries in Iowa over the past century show that our state has 13,000 years of human history as exciting as that of ancient Egypt or Mexico. This course will be a show and tell/hands-on summary of Iowa archaeology and what it contributes to our understanding of Iowa's past. Come learn about Ice Age hunters, the authentic first corn farmers, and ancient traders in exotic shells and stones. Help us be history detectives in unraveling the mysteries of wrecked steamboats on the Missouri, Indian lead mines, and giant bird mounds. Learn how to record local archaeological sites, identify and curate artifact collections, and help preserve Iowa's past.

State Fair Exhibit

OSA again had a presence at the Iowa State Fair. A display highlighting OSA service, research, outreach, and education was illustrated by photos of people and activities through the years. **Joe Artz** and **Colleen Eck** introduced the I-Sites public interface with a computer touch screen, which generated a lot of interest among the fairgoers. **Mark Anderson** presented a flintknapping demonstration. One of OSA traveling resource boxes was also on display with **Beth Pauls**, **Sarah Pitzen** and **Dan Horgren** fielding questions and handing out information.

Archaeology Items of Interest

News

Paleo-Indian House? A habitation structure has been discovered along with a considerable density of Folsom-period artifacts on a mesa top southeast of Gunnison, CO. The Fall issue of *American Archaeology*, reports that archaeologists from Western State College have been investigating the site and in May of 2003 determined the structure "consists of a basin-shaped floor...with burned house material, charcoal, and animal bones." Radiocarbon dating on charcoal recovered from the floor may lead to consideration of the Folsom as a more sedentary people. According to Steve Holen, curator of archaeology at the Denver Museum of Nature and Science, much of the stone artifacts material is local, making it very different from the Great Plains Folsom sites where material was often moved "hundreds of kilometers, leading to the interpretation that they were highly mobile."

Resources

The Society for American Archaeology (SAA) has produced a variety of educational resources that are available to help students, teachers, and the general public learn more about archaeology. Most of these resources are available free from the Society's web site (see www.saa.org/pubedu/eduMat.html). In addition to the web materials, the SAA offers brochures on careers, volunteer opportunities in archaeology, and publications for sale. The SAA Manager, Education and Outreach, will answer questions by email, snail mail, or phone, and has access to information about archaeology education resources from many sources. Contact Maureen Malloy, Manager, Education and Outreach, Society for American Archaeology, 900 Second Street NE, Suite 12, Washington, DC 20002-3557, phone: 202-789-8200, or email: maureen_malloy@saa.org.

History Rewritten?

Swedish experts are trying to determine if a group of Scandinavians landed in the New World in 1362, after the Vikings first landed, but 130 years before Columbus. A 200-pound rune stone, a block of stone featuring symbolic engravings common to the Vikings, will be studied by Sweden's Museum of National Antiquities to establish whether it really dates from 1362 as its markings claim. If the date is confirmed, it would indicate that another wave of explorers made it to the American continent before Columbus did in 1492. Regardless of the findings, the idea that emigrants might have marked the stone as part of their identity-building by playing on the references of their Viking predecessors will make the results interesting.

(From: dsc.discovery.com/news/afp/20031020/viking)

Membership Information

Contact Membership Secretary, Iowa Archeological Society, University of Iowa, 700 Clinton Street Building, Iowa City, IA 52242-1030.

Membership Dues

Voting:

Active	\$15
Household	\$18
Sustaining	\$25

Non-Voting:

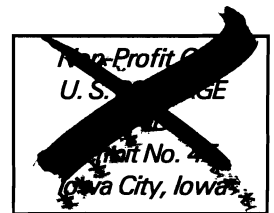
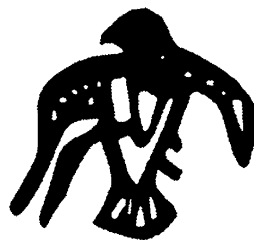
Student (under 18)	\$7
Institution	\$20

Newsletter Information

The Iowa Archeological Society is a non-profit, scientific society legally organized under the corporate laws of Iowa. Members of the Society share a serious interest in the archaeology of Iowa and the Midwest. *Iowa Archeology News* is published four times a year.

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