

Iowa Archeology News



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INSIDE THIS ISSUE

FYI

**Euro-American Accounts of
Historic Contact in the Upper
Midwest, (Part 4): Colonial
Wars**

by Tim Weitzel

IAS Announcements

What's the Point?

Fall Meeting

Iowa Archaeology Month '05

Archaeology Items of Interest

*News-NAGPRA Amendment
Preservation*

High Cost Project

Books: "Collapse"

by Jared Diamond

OSA News

Summer Field Schools

Education Outreach Activities

Burning the Glenwood Earthlodge

Text by Michael Perry

Photos by Melanie Riley

Lynn Marie Alex, Keyes-Orr Award Recipient, Spring 2005

by Steve Lensink

For thirty years Lynn Alex has brought archaeology to Iowans, South Dakotans, and then Iowans again in a way that is both passionate and compassionate. Lynn's passion for archaeology began during her college years at the University of Kentucky where she earned a B.A. in Anthropology with high honors. During her stay, she participated in her first field school in Kentucky and was tested in her resolve to do archaeology. Under the leadership of a project director whose reign was so ghastly that even graduate students were quitting, Lynn stuck it out and finished the season.

Lynn's circle of "passion" increased while pursuing her graduate studies in anthropology and archaeology at the University of Wisconsin-Madison. Here, she met fellow graduate student and husband-to-be, Bob Alex. After a brief courtship that Lynn describes as her first true romance, Bob and Lynn married—and where else than the field headquarters for the Mitchell site excavations in South Dakota. Archaeological field work as a graduate student also took Lynn to the Shetland and Orkney Islands and northern Norway. It was during her Wisconsin days that this author learned of Lynn's compassion when she took time to hear the story of a professionally confused graduate student and give him thoughtful advice.

After a couple of years of "touring the country," Lynn and Bob arrived in Iowa. Working at the Office of the State Archaeologist (OSA) at the University of Iowa, Lynn began a series of firsts in Iowa archaeology. She authored the first set of educational pamphlets on Iowa's prehistory in 1975—pamphlets that are still in use today. The same year she also authored OSA's first-ever Contract Completion Report entitled *An Archaeological Survey of North Twin Lake, Calhoun County, Iowa*. In 1976 Lynn became a member of the Iowa Archeological Society and to this day still has her original plastic IAS name tag. That same year, she began the Archaeological Certification Program in archaeology and held the first field school to train avocational archaeologists under the new program at the Helen Smith site, Louisa County. While in Iowa City, Lynn started her first book on Iowa archaeology, *Exploring Iowa's Past: A Guide to Prehistoric Archaeology*, which was published by the University of Iowa Press in 1980.

Lynn left Iowa in 1976 when Bob became State Archaeologist of South Dakota, and Iowa's loss became South Dakota's gain. During her days in the bucolic Black Hills, Lynn's love of archaeology and the people of South Dakota grew to, what would be for most of us, a lifetime's worth experiences. She flourished as a scholar of Plains archaeology, a teacher of undergraduates, a wife, and eventually a mother. Many an archaeological project, stretching from eastern to western South Dakota, found Bob and Lynn out in the field together with their children, Allison and Brendan, tagging along. Lynn's compassion for people and passion for archaeology inspired many friends and many amateur archaeologists in South Dakota, establishing connections still reflected today in the telephone calls, letters, e-mails, and visits she continues to receive from her fellow South Dakotans.

In a tragedy Lynn did not deserve, she lost her companion and best friend, Bob, when he died in 1988. But like the resurrection lilies blooming as this tribute is being written, Lynn rose from sorrow and despair to continue her life as a mother and an archaeologist. After another whirlwind romance, Lynn married the author (what is this thing for archaeologists?) and moved back to Iowa to take up life in the Iowa City area. During the ensuing years, Lynn's career in archaeology has been nothing less than stellar. The completion of her second book, *Iowa's Archaeological Past* published by the UI press in 2000, represented three years of intensive research and writing. It was received, as it should be, with rave reviews. Since 1990, Lynn has also completed 30 other reports, publi-

cations, and creative products relating to Iowa archaeology. In just the last five years she has been the recipient of 19 grants which have promoted Iowa archaeology and fostered Iowan's involvement in their rich archaeological past. She has served as director on seven IAS field schools at Iowa sites and brought the joys of archaeology to both adults and children in literally hundreds of public engagements across Iowa. But the contributions, connections, and commitments that Lynn has made in the last 15 years to individual Iowans are countless. In short, Lynn Alex, as a 2005 Keyes-Orr Award recipient, is one of the "best friends" Iowa archaeology and Iowa archaeologists—both professional and avocational—have.



Keyes-Orr Award Winners, Lynn Alex, Michael & Nancy Heimbaugh

**IAS, Keyes-Orr Award Recipients
Michael and Nancy Heimbaugh
by Robin Lillie**

When dedication and passion come together with the true spirit of voluntarism, "behind-the-scenes" efforts often go unrecognized. For their work in promoting knowledge and preservation of Iowa's archaeological resources, Michael and Nancy Heimbaugh justly deserve to be recipients of the Keyes-Orr Award. Members of the IAS since 1992, Mike serves on the IAS Board and has edited the IAS Newsletter since 1998; Nancy also serves on the Board, is active on the Education Committee, and has been instrumental in organizing many of the annual and fall meetings. She also, quietly, assists with the Newsletter. Both also pour their energy into the IAS Central Chapter, where Mike is President and Nancy is Secretary. Under their leader-

ship, the Central Chapter has grown in membership, provides opportunities for field and lab work experiences, and offers educational outreach programs and guest speakers.

I first heard Mike's name from Shirley Schermer, the University of Iowa Office of the State Archaeologist Burials Program director, when Mike took an archaeology correspondence course taught by her. Shirley suggested Mike for nomination to the IAS board as a director, and it wasn't long before Mike was Newsletter editor! I got to know Mike and Nancy through IAS meetings and board meetings. I have been honored to work with them and awed by their energy and enthusiasm. I believe that anyone who knows them cannot help but agree that they are very worthy of Keyes-Orr Award. I thank them for their past, present, and future contributions to Iowa archaeology. But more importantly, I thank them for their friendship.

FYI
Euro-American Accounts of Historic Contact in the Upper Midwest,
Part 4: Colonial Wars (A.D. 1700-1763)

[Continued from Vol. 55, No. 1 Issue 193 Spring, 2005]

By Tim Weitzel

The key difference between the Meskwaki and other nations was that the Meskwaki had no inhibition toward attacking the French themselves. Most other tribes at this time had not determined they would go so far. From 1700 to 1730, French traders passing through the Fox-Wisconsin portage were subject to being detained, especially those on the way to the Dakota country. French traders needed to pass through the Fox-Wisconsin portage but they were not able to do so without the constant threat of violence or demands for tribute. To make matters worse, French officials, namely Antoine Laumet, who gave himself the name surname de Lamothe Cadillac, officially espoused that it was quite understandable that the Meskwaki should be so cantankerous. After all, the traders were trying to arm their enemies, and they were doing so illegally. It was to be expected that some would be killed.

To say all the French were as indifferent to the perpetual chaos of the West Country as Cadillac would be incorrect. The official reports of missionaries frequently carried the lament for constant bloodshed. The well-seasoned *coureur de bois*, Nicholas Perrot lamented in his 1864 *Memoire* the inability of the French to grasp the simple fact that peace with the Meskwaki was more than possible or desirable, but also necessary for the continuance of New France. Sometimes the desire for peace was also more political than philosophical. For instance, Pierre Le Moyne, Sieur d'Iberville, commandant of Fort Louis de la Mobile, also proposed that peace was necessary. His proposal envisaged the creation of a singly-fused army of Native American nations to fight against British troops and settlements that encroached beyond the Appalachian Mountains. Iberville suggested that a policy of diplomacy utilizing missionary diplomats acting as intelligence agents who would mollify internecine conflict among indigenous nations allied with France would be invaluable in this endeavor. Ultimately, these politically pragmatic plans were much more likely to succeed as compared to the complaints against Cadillac, against debauchery and drunkenness, and against quarrelsome, cheating traders and soldiers. These early complaints, though likely made with all due conscience, were too faint to be heard in the rarified atmosphere at the court of the Sun King—Louis XIV.

French policy had always been of a somewhat dualistic mind split between the hope of prosperity through maintaining peace and the more expedient acquisition of territory through war. This ambivalence was evident in most

facets of French policy in North America. On the one hand, commerce was encouraged, and peace was required to maintain trade relations. Early on, the Jesuits had gained an exclusivity clause that gave them right to found missions and that only Catholics were to be allowed in New France. It was thought explorers and traders of this qualification would prevent many wrongs from occurring. However, incidents changed this attitude and the need to find able people to work in New France eventually loosened the iron-grip of the Jesuits. People increasingly were sent to New France, or went their on their own, to make their fortunes or to escape notorious reputations in France. The missions and establishment of churches at settlements remained an important aspect of French foreign policy but increasingly they were staffed by Récollets, Sulpicians, and members of the Seminary for Foreign Missions of Quebec. As Iberville predicted, missionaries were found to be quite capable of conveying important information directly to officials in the secular government and they also were able to mollify many hostilities at a local level.

The ambiguous nature of French policy ultimately originated at the top with the split opinion of the royal court. François-Michel Le Tellier, Marquis de Louvois—Ministre de la Guerre (The Minister of War) was famous for quartering soldiers at the homes of Huguenots until they converted to Catholicism or left France, as well as his scorched earth policy in areas of military conquest. Jean-Baptiste Colbert, *contrôleur-général* (Minister of Finance), believed in the Mercantilist doctrine that the expansion of commerce and the maintenance of a favorable balance of trade were key to the maintenance of the State—a doctrine of wealth is health. Louis XIV had favored first one and then the other of two key ministers and as each ascended into greater favor, the policies and the individuals chosen to enact them in North America would also change. However, Louvois died of a heart attack in 1691, leaving Colbert the most powerful minister for many years. During this time, both the indentent and governors-general tended to be dominated by individuals with a keen sense for profit. And yet, the failures in the war that had continued to 1697 left France on guard for further conflict. In the mind of the Sun King there was much left to do. In November of 1700 the grandson Louis XIV, Philippe d'Anjou, inherited the entirety of the Spanish empire at the death of Charles II, the last of the Hapsburg rulers in Spain. The court of Louis XIV knew there was not a moment to be lost in preparing

for what would surely be the next colonial war. There must be peace among the Native American nations.

In 1701, a delegation of Meskwaki accepted an invitation to travel to Montreal and attend a council of indigenous nations affiliated with New France. The purpose was to ratify a years-long peace treaty carefully arranged by governor-general Louis-Hector de Callières at the order of the King. Most of the Iroquois had agreed to peace in conjunction with the Treaty of Ryswick 1697, but they by no means had entirely acquiesced. The Seneca had divided prior to that date and the western division did not consider themselves at peace until this treaty was made. The Great Peace of Montreal 1701, also nominally ended almost a century of war, interrupted by brief periods of peace that had begun when the French-Huron alliance first attacked the Iroquois in 1609 and had eventually involved most of the nations in the Upper Country fighting against the Iroquois. The Meskwaki had always been lukewarm to the French interest in having them attack Iroquois villages. Their agreement not to fight the Iroquois was easily made.

The Meskwaki were able to make use of the meeting to improve trade relations with the Iroquois, particularly with the western Seneca. In part, the Meskwaki hoped to gain allies against the Dakota and the Illinois. That the Iroquois intensely disliked the French had to have been seen as a favorable trait. There is the distinct possibility that the Meskwaki shared ancient trade ties with the Iroquois. Meskwaki tradition holds they once lived along the Atlantic with the Coastal and Eastern Algonkians, apparently moving quite early to the Saint Lawrence and then to the Lake Huron shore in Michigan and Lake Erie in Ohio. It is likely this was not due to the Iroquois but due to a combination of other tribes, especially the Huron, and word of the negative affects of contact with Europeans may have contributed as well. It is commonly shared in Meskwaki and Chippewa tradition that the Meskwaki moved from Michigan to Wisconsin earlier than many of the tribes who later were force west by the Iroquois. The Iroquois, though no longer in a position to be unruly on their own, might seek an alliance to rebuild their former power. This only added to the French position that the Meskwaki were too unruly and much too powerful.

The text of the 1701 treaty ratified in Montreal went far to establish control over the nations of the Upper Country ending the continual violence in that area at the same time. The mechanical advantage lay in those agreeing to the peace declared the governor-general the ultimate arbitrator of any tribal disputes. The treaty further granted him the right to join with the aggrieved to achieve retribution for any restitution that went unpaid. Following the Montreal

peace council, there was little that changed among the relations between the Meskwaki and the French. The Meskwaki leader Noro had asked for a missionary, a blacksmith, and traders ostensibly to keep the Chippewa from attacking them. In addition they likely privately hoped to be educated by the cleric, have their weapons and tools repaired, and to obtain more goods. However, when the Chippewa and Meskwaki were convinced to hold a calumet ceremony to signify an agreement to end their hostilities, the request for French assistance was essentially forgotten as was the additional request that Le Sueur and others not continue to trade with the Dakota. Callières had immediately seen the problem with the cancellation of the trade permits and despite his ability to predict political outcomes he appears to have completely miscalculated this time. The French probably missed their single best opportunity to mitigate Meskwaki animosity toward them and their allies. It was not the last mistake they would make.

During the same year as the peace council in Montreal, plans were underway to build a new fort and settlement at present-day Detroit. This area during La Salle's expedition was called *Le Détroit* (the straight or the narrows). It was sometimes called *Le Détroit du Hérie*, as there are other areas of straits such as Mackinac and Honguedo. Although the Jesuits were greatly opposed at first to Cadillac's plan, Cadillac had received direct permission from the Minister of the Navy to proceed. Much of the administration of French colonies at this time was under the direction of Comte Jérôme Phélypeaux de Pontchartrain, *Ministre du Marine* (Minister of the Navy)—the chief military advisor to the King for overseas affairs. Therefore the fort was named *Fort Pontchartrain du Détroit*. It was built east of Huron Creek (now a city sewer) and located on a natural rise at the shore of Lake Sainte Claire. It was stated in daylight from this location and height it was possible to see anyone passing up the Detroit River and cannon could shoot cleanly across the Detroit River. The palisade was constructed of four curtain walls with logs six to eight inches in diameter set vertically into a trench about three feet deep, and rising twelve feet into the sky. Bastions had been added at the corners. The walls were about 190 feet between diamond-shaped bastions with outward faces of sixty-four feet each that projected twenty-six feet from the walls. These gave defenders inside them a protected line of fire along the whole length of each wall, ostensibly preventing attackers from scaling the wall or easily approaching close. This fort and other star-shaped forts such as those at *Fort Louis de la Mobile* and *Fort de Chartres* in the American Bottom clearly were built utilizing fundamental principals developed in Europe by French military engineer Sébastien le Prestre de Vauban.

While much in favor of Louis XIV, he revived the concept of a well-schooled military corps of engineers taking it far beyond where it had originated in imperial Rome. In 1706 he published a book suggesting the government could have a balanced budget by creating a new levy consisting of a proportionate income tax even on the aristocracy who paid little or no tax. He quickly fell from favor at court and was publicly disgraced by banishment from the royal presence.

The Detroit settlement was nominally a success by 1706 and Cadillac began to refer to it as the “Paris of America.” Additional Miami and Ottawa had relocated from the Michilimackinac and Sault Sainte Marie posts. Curiously, even the Seneca came to trade there even though English posts were closer at hand and offered better exchange rates. Sainte Annes’s church had been built and now there were enough children that it was necessary to build a school. Another change clearly marking the colonial era occurred when the French began to train, arm, and uniform Huron warriors, entering them into the French army as ordinary soldiers. But by 1710, the golden gleam of Cadillac’s Paris had revealed itself to be tarnished brass. Illegal trade in the West Country had continued, largely unabated which meant that French and Native Americans did not need to come to Detroit to exchange goods, nullifying one of the two principal reasons to establish the post. Cadillac hoped to reaffirm Detroit as the sole legitimate post on western frontier by inviting the Meskwaki, Kickapoo, and Mascouten to relocate at the fort. Cadillac apparently thought these tribes would not continue to antagonize their long-term enemies if only they were kept within sight. Callières, for instance, had written to the Minister of the Navy regarding his serious misgivings about policy regarding Detroit, but he was unable to affect its change. While the concept of the Detroit project was generally sound, he did detect two major problems. First, The Iroquois could easily be offended at a settlement built in an area they claimed as traditional hunting grounds giving them cause to renew their war against New France. Second, and more importantly, he opposed endorsing the relocation of western nations closer to the Iroquois. Any interaction, peaceful or violent, would likely be bad for France. It was Callières opinion that it would be much more useful to re-establish the old system of trade permits and multiple posts for the upper country. Minister Pontchartrain’s simple reply was that the plans for the settlement at Detroit should proceed barring only “insurmountable difficulties.” Dutiful soldier that he was, Callières ultimately embraced the Cadillac-Pontchartrain plan for Detroit. But as he predicted, the Meskwaki had plans of their own in mind. They regarded a move to Detroit as containing two advantages—the Dakota would be further away, and the British and

Iroquois would be closer. They also, perhaps genuinely, expected to curry favor among the French for having observed their requests to come to Detroit. In the event, the Meskwaki exercised remarkable timing in enacting their plan. So remarkable that it appears to have been carried out in full cognizance of events at the fort.

Due to incessant complaints and bickering between Cadillac and other officials and an attack on the fort by the Miami and Wea in 1708, Francois Clairambault d’Aigremont, Commissioner of the Ministry of the Navy in Canada, was sent in 1709 to conduct an inspection of Fort Pontchartrain. Following his visit he issued a scathing report of the deplorable conditions at the fort and general discontent among natives and French traders due to the blatant profiteering Cadillac practiced upon both. Just a few of the complaints included charging more than double the going rate to process grain at the windmill, charging a tax per each item made or repaired while setting high quotas as conditions of employment for tradesmen, charging so much to sharecroppers that he paid nothing to have his own land farmed, and overall appearing “covetous” in his financial dealings with indigenous and French inhabitants at the settlement. Pontchartrain had little choice and removed Cadillac from his post. Ironically he was not recalled to France or forced to leave public service. Instead he was given a second chance and was made the first Royal Governor of the Colony of Louisiana—a post from which did retire when he was recalled to France a short four years later. His wife and children returned to Quebec in 1710. The assistant commandant was also replaced, though he was well liked at the settlement. Additionally, the majority of the soldiers stationed at the fort were recalled in June 1710, leaving thirty-five men—of which three were listed as soldiers, sixteen women, and the children of six families. In late 1710, two Meskwaki villages moved from present-day Wisconsin making camp in the upland prairies of south-central present-day Michigan. Shortly, the village led by Makkathemangoua and Oninetonem proceeded to Detroit and constructed a village on the north side of the fort, possibly on or near a previous Loup Village and on the opposite side of the Fort from the Huron Village. Once there, the Meskwaki were only trouble to the French.

The Meskwaki had once lived in present-day Michigan, and could see no reason to tolerate the French and other foreigners on their land. They had been driven west due to the French fur trade and the French had started the war with the Iroquois, who remained allies to the Meskwaki through this time. Daily they heaped thousands of insults upon the commandant of the fort. They went east to visit the Iroquois. While there they traded and made contact

with the British who apparently enjoined the Meskwaki to clean the earth of the intruding French. Upon returning from one of these visits, the Meskwaki began to wave their British wampum (trade belts) about and to boast that they would soon cut the throats of all the French in the settlement. Cadillac's successor as commandant of Detroit was Francois Daupin Sieur de La Forêt (Delaforest). However he remained very ill in Montreal. In his place the first officer, Jacques-Charles Renaud du Buisson (Dubuisson) was made the acting commander. He soon found Cadillac's plan of gathering the nations of the Upper Country in one place critically flawed, especially in the case of inviting the Meskwaki to come there. He sent bitter complaints to Montreal. Philippe de Rigaud Marquis de Vaudreuil, who succeeded Callières who died in 1703, asked a council be held in Montreal with the Meskwaki and their allies from Michigan. At that council Vaudreuil denounced the continued violence. Citing the peace treaty signed ten years previously, he said any deaths or damages would require restitution. He suggested the Meskwaki return to the land where their fathers' the bones lay—meaning present-day Wisconsin—and avoid the constant threat of insult by unfriendly tribes. He added what must have seemed to the Meskwaki a thinly veiled threat—in essence, that following his direction would help ensure their safety.

The Meskwaki did not return to the Fox River, but went back to present-day Michigan where, by autumn 1711, they had severely worn out their welcome. They and their allies attempted raids on the Ottawa, Potawatomi, and Miami villages south and west of Detroit. Early in 1712, the Meskwaki had severely insulted the Ottawa war chief Saguima. Makkathemangoua and Oninetonem decided the situation had become bad enough that it was time the people of their village leave Detroit. They led those who would follow from their village east to live with the Seneca. To strengthen his situation, Saguima had begun to rebuild diplomatic ties with the Illinois and Miami, their common dislike of the Meskwaki prevailing over other disputes. Together with the Potawatomi, the new alliance plotted to attack the upland Meskwaki villages where Pemoussa and Lalim had remained until recently. When they approached the abandoned habitations they learned Pemoussa and Lalim had left, leading their village from the uplands to join the remaining first village at Detroit. The allied war party decided they would attack a Mascouten village instead. This attack resulted in a outright massacre.

When Pemoussa's people arrived at Detroit They occupied a location within pistol shot of Fort Pontchartrain. Significantly the French fort was had some major tactical defects. After a fire that destroyed the church in 1703, a second church was built several yards to the east. The

area the former church occupied was used for domestic structures and was enclosed with an addition to the palisade wall consisting of about 105 by 255 feet. Aigremont's report of conditions at the fort leading to Cadillac's dismissal cited the haphazard nature of the growth of the fort which had left the bastions on at least one side "...so small and of such an extraordinary outline that you would not know what they were." The Meskwaki soon constructed a palisade wall around their camp. Dubuisson reported the Meskwaki had carried away part of his palisade to use in their fort. It is not clear whether what had happened was that he was so outnumbered as to be unable to prevent the Meskwaki from actually removing part of his existing palisade wall or if the fort was under extensive repair having been let go for too long by Cadillac and that there were posts waiting to be installed. The Huron village was fortified in a manner very similar to Fort Pontchartrain, but the Meskwaki had carefully chosen the wall on the opposite side of Fort Pontchartrain to construct their simple rectangular palisade.

With the completion of their fort the Meskwaki resumed their flurry of insults and behaved much the same as the village led by Makkathemangoua and Oninetonem. Upon receiving a few fleeing Mascouten into their fort, refugees from the recent massacre, the Meskwaki people were enraged. They attempted to burn down the Ottawa village taking several women captive. Among them was Saguima's wife. The Meskwaki also held the French responsible for the Ottawa attack on the Mascouten village. They next set up a skirmish line around the Fort Pontchartrain preventing access or exit while a war council was held. They discussed their encouragement from the British to kill the French at Detroit and free their land of outsiders. A Meskwaki christened as Joseph and married to a Potawatomi woman betrayed their plans to Dubuisson who had been terribly unprepared for the attack. Dubuisson had begun to take down buildings too near for the safety of the fort. This included the second Sainte Anne's church. They were moving the supply of wheat into the fort from the storehouse intending to also demolish it when the Meskwaki began to fire upon them. Much of the food had to be abandoned and it was taken. Dubuisson stated he was able to secure a dove-cote used for pigeons. He had it placed in a gap in the wall facing the Meskwaki village. This he turned into a redoubt. He placed into it the only two available swivel guns—small cannon rated to fire projectiles of three to four pounds total weight per round. Dubuisson listed his entire command at the time of the battle to be just 30 Frenchmen. It was estimated that there were roughly 200 French in all of the Upper Country at about this time. Fifty feet from the wall of Fort

Pontchartrain there was an hostile fortification with well over 1,000 Meskwaki and Mascouten people, including elderly villagers, children, and warriors of both sexes. Even though the French had flintlock firearms, and small cannon, it was necessary to arm those on the walls with spears to repulse attackers.

Soon reinforcement arrived. First a group of about eight *coureurs de bois* stationed at Ft. St. Joseph II, at the Miami village on the St. Joseph River near present-day Niles, Michigan. They were lead by Jean-Baptiste Bissot De Vinsenne (Vincennes), who had been sent to live with the Miami eight years earlier. He apparently also had eight Miami warriors with him. Shortly after Vincennes arrived, the Ottawa chief Saguima arrived at the Huron village leading 600 allied Native American warriors including contingents of those traditionally at war with the Meskwaki—Ottawa, Huron, Potawatomi, and Illinois. Surprisingly there were also contingents more usually allied with the Meskwaki or at least remained neutral including Menominee and Sauk. There were also contingents from further away, including Missouri and Osage. And there were those listed only as “nations yet more remote,” possibly including the Kansa, Otoe, Ioway, or Dakota. With those already present at Detroit, there were now 900 Native American warriors and about 40 French including the two soldiers. Saguima had gone to council at the Huron village. Dubuisson stated the Huron falsely spread word that Saguima’s wife had been burned and the native alliance was determined to kill all the Meskwaki. Another account attributed to Gaspard Chaussegros de Léry stated the Huron and Ottawa had conspired to create the justification later provided by Dubuisson. In either event, the Huron and Ottawa stormed Fort Pontchartrain, demanding entrance. When they were let in they immediately climbed the bastions and commenced firing upon the Meskwaki fort.

The double-siege continued for nineteen days. Most of the nations that were represented do not appear again in the official report. Apparently they soon left leaving Huron, Ottawa, Illinois, Miami, and probably Potawatomi. The Sauk remained neutral and carried news back and forth between the two forts. The French and allies followed a strategy of wearing the Meskwaki down by maintaining continuous weapons fire. The Meskwaki dug trenches inside their fort to allow protected movement. In general, the Meskwaki and French only lost a few per day to bullets and arrows. Thirty Meskwaki were killed attempting to sortie out of their fort to obtain water and gather some plants for food. Several others were killed on a siege tower built of sod behind the gable end of a house. Dubuisson destroyed the tower with several rounds of large iron shot,

made on site and fired from the swivel guns. However, the Meskwaki were unable to obtain food or water or even inter their dead. Soon disease began to spread among the living. Pemoussa at last sued for peace. First he offered a formal duel—twenty fox versus eighty French and allies. This being unacceptable to the Huron and Ottawa, Pemoussa sent an escort of several Meskwaki and Mascouten with the three Ottawa captives in return for safe passage to leave Detroit. Dubuisson received the Ottawa hostages but he betrayed the Meskwaki by resuming his gunfire at the Meskwaki fort. Pemoussa directed the Meskwaki archers to shoot scores of flaming arrows into the fort, lighting the thatched roofs of the building inside the palisade on fire. Much of the limited supplies in Fort Pontchartrain were lost. Soon the Native Americans in Fort Pontchartrain began to complain of a lack of food. The Illinois and Miami threatened to leave stating they had grown weary of the siege. Many of the remaining French begged off to flee for Michilimackinac. Dubuisson rallied them with strong words close on insulting and they stayed. The siege wore on. In late May, with disease and thirst now taking lives as effectively as bullets, Pemoussa offered seven young women as hostages. Although convinced the Meskwaki intended to honor a truce, Dubuisson later wrote, he was unable to end the conflict due to the prevailing anti-Meskwaki sentiment among the allied tribes. At last on the night of May 30 a line of thunderstorms drove the French and allies under cover in Fort Pontchartrain and some retreated to the Huron Village. The Meskwaki hoping all day that the Thunderers had at last delivered them quickly abandoned the fort and retreated into the forest to the northeast of the villages where fields of wild food could be found. They hoped the allies would assume the Meskwaki had fled to the safety of the Kickapoo villages on the Maumee to the southwest of Lake Eire. The Meskwaki were in fact overtaken just past what was known from this event as Reynard or Fox Creek. Here they were besieged again. The Meskwaki had made a small entrenchment with sharpened sticks into which twenty of the pursuers fell and were killed. Despite another fierce battle the Meskwaki were captured through another deceit and once disarmed brutally killed. Only 100 warriors including Pemoussa, the remaining women, and the children were bound and led back toward Detroit. On the way, Pemoussa and the warriors escaped. The remaining captives were distributed among the allied nations. Dubuisson had thought the intent was to keep them as slaves. However, the Huron were particularly cruel with their captives, killing five a day simply for their amusement. Dubuisson estimated over a thousand Meskwaki were killed as a result of this battle.

Pemoussa lead most of the surviving warriors to rejoin Makkathemangoua with the Seneca. Though this caused much consternation among the French, Vaudreuil in particular dithering about which course to proceed with, ultimately the Seneca were not attacked or persuaded to give up the Meskwaki. Pemoussa and the others eventually returned to their villages in present-day Wisconsin. In his re-

port, Dubuisson stated it was God himself that had caused the nations of the Meskwaki and Mascouten to perish. He clearly was unaware there were many hundreds still living at the villages west of La Baye.

Coming next—the Colonial Wars continue: The Spanish try again: The Fox Wars end in present-day Iowa

IAS Announcements

Events-Education-News

What's the Point?

The artifact pictured in the IAN Spring Issue 193 is thought to be a Table Rock Point. The IAN Editor received no responses to the last issue's "What's the Point?" quiz.

IAS Fall Meeting

Western Historic Trails in Council Bluffs, Iowa, will host the fall meeting of the Iowa Archeological Society on Saturday, October 1, 2005. The meeting will begin at 9 AM with an opportunity for members to display and discuss collections and take advantage of the exhibits and trails at Western Historic Trails. Dr. Peter Bleed, Department of Anthropology, University of Nebraska has agreed to offer a late morning presentation about the burning and documentation of the Glenwood earthlodge.

The featured presenter for this fall's meeting is Hester Davis, State Archaeologist of Arkansas, who is writing a biography of Iowa native Mildred Mott Wedel. Hester will share highlights of Mildred's life as an Iowa girl and career as a renowned archeologist and ethnohistorian. Mildred was mentored by Charles R. Keyes and prepared a Master's degree thesis which linked historic Iowa tribes (especially the Ioway) to protohistoric Oneota sites along the Upper Iowa River.

In the afternoon, IAS members may travel across the Missouri to the Jocelyn Museum (\$6, adults & \$4 seniors) in Omaha to view Bodmer's paintings of Native American life along the Missouri. An \$8 prepayment for lunch (if desired) is the only meeting charge. IAS members should have received a notice of the fall meeting in the mail with registration information, directions to Council Bluffs, and a list of available accommodations. For more information call 319.384.0739 or e-mail: robin-lillie@uiowa.edu.

Iowa Archaeology Month 2005: Founding Figures in Iowa Archaeology September-October, 2005

Look for the Calendar of Events for *Iowa Archaeology Month 2005: Founding Figures in Iowa Archaeology* in the mail in September or at the OSA web site (www.uiowa.edu/~osa). Audiences will have an opportunity to learn about some of the individuals, discoveries, and organizations that shaped archaeology in Iowa, and will be encouraged to consider and discuss what it was about the uniquely Iowa experience that in turn shaped these contributions.

IAM 2005 will kick off at the fall meeting of the Iowa Archeological Society at the Western Trails Historic Center in Council Bluffs on October 1 when Hester Davis, State Archaeologist of Arkansas, will highlight the career of Mildred Mott Wedel, an Iowa girl and a founding figure in archaeology and ethnohistory. Hester will be joined by David Gradwohl at the State Historical Museum in Des Moines the following day for an afternoon presentation on Mildred's career. Both of the Wedel sons are planning to attend these events. IAS members also may wish to engage in an IAM 2005 program entitled "Caring for Your Collections" which will guide individuals to better document and curate their artifact collections. This workshop is currently scheduled for the State Historical Society Museum September 25 and at the Iowa Museum Association Meeting on October 10.

For more information on IAM 2005 contact:

Lynn M. Alex, Director of Education and Outreach
Office of the State Archaeologist, U of I
700 Clinton Street Building
Iowa City, Iowa 52242
319-384-0561; lynn-alex@uiowa.edu

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UI-OSA NEWS

A SPECIAL SECTION OF THE
IOWA ARCHEOLOGICAL SOCIETY
NEWSLETTER

Summer Field Schools

John Doershuk taught archaeological field schools during the past two years. In 2004, Doershuk led 10 students in work at the Gillett Grove site (13CY2) through Iowa Lakeside Laboratory. Students from the UI, ISU, UNI, and several schools outside Iowa participated. IAS member Fred Gee also helped in the dig for one week and the students all enjoyed his energy and enthusiasm!

This May, Doershuk ran a Cornell College field school at 13LN323, a Woodland site, located in Palisades-Dows State Preserve. The site is in Spring Hollow, near the Keyes-excavated rockshelters known as Spring Hollow I-III. Initial analyses of sherds recovered from 13LN323 indicate close affiliation with the rockshelter deposits—it may be that the same group of people made use of these sites contemporaneously. Paul Garvin, retired geologist from Cornell College, is helping identify lithic raw materials found.

Later this summer, Doershuk returned to the Gillett Grove site. A very distinctive glass trade head was recovered that may aid in the understanding of proto-historic connections between northwest Iowa Oneota peoples and native populations to the east, who directly engaged in the fur trade with the French. Several sub-plow zone features at the site were also partially excavated. One of these had a dark organically-enriched matrix with burned earth and charcoal. Flotation processing is currently underway of several samples from this feature and preliminary scans show good preservation and abundance of carbonized plant remains which may prove identifiable and useful for further documenting subsistence practices at the site.

More details on these three field schools will be forthcoming in future IAS newsletters.

EDUCATION OUTREACH ACTIVITIES

Lynn M. Alex

Project Archaeology Workshop:

This June, OSA held a workshop at Wickiup Hill Learning Center in Cedar Rapids. *Project Archaeology* is a national archaeological heritage program designed to promote awareness, knowledge, understanding, appreciation and stewardship of our cultural heritage. Twelve educators and 11 archaeologists were trained as Iowa's *Project Archaeology* facilitators. The group engaged in a series of lessons and activities to teach the fundamentals, processes, and issues in archaeology. Once trained, the facilitator "teams" of archaeologists and educators can offer teacher workshops throughout Iowa. For more information about *Project Archaeology* visit: <http://www.projectarchaeology.org/>

Silos and Smokestacks Award: Silos and Smokestacks National Heritage Area (SSNHA) awarded \$7,580 to the OSA in December to prepare a traveling exhibit and two teaching trunks entitled "Dairy on the Prairie: The Archaeology of a Pioneer Farming Community." **Sarah Horgen**, aided by **Steve Hanken**, has researched, designed and prepared the exhibit and trunks. They will tell the story of pioneer farming and early dairying based on OSA's excavations at the five Bowens Prairie sites in Jones County. They will be available in October, in time for presentation at the Iowa Museum Association meeting and Iowa Archaeology Month.

Fort Atkinson Field School: The OSA coordinated a field school on the archaeology and history of the Fort Atkinson area July 31, 2005–August 6, 2005. The project was funded by the Iowa State Preserves Board and the Iowa Resource Enhancement and Protection–Historical Resources Development Program. The OSA, State Historical Society of Iowa, and Iowa DNR coordinated a similar project in 2001.

The field school involved participants in primary archaeological and historical research. Activities included ground penetrating radar mapping at Ft.

Atkinson and the purported location of the fort cemetery; background study of the history of the frontier and Indian removal; evaluation of existing exhibits at the Ft. Atkinson Museum; site survey at a suspected early Catholic mission; archival research; and curriculum development. Results will assist the State Preserves Advisory Board with interpretative, educational and preservation efforts at Fort Atkinson.

The ten participants were trained by professionals including: Leah Rogers, *Tallgrass Historians L.C.*, Iowa City; **Shirley Schermer**, **Bill Whittaker** and **Lynn M. Alex**, OSA; Rebecca Conard, Middle Tennessee State, Murfreesboro; and Al Becker, retired teacher and Ft. Atkinson historian. Special speakers were invited from the Ho-Chunk Nation of Wisconsin, the Mississippi Valley Archaeology Center at UW-La Crosse, and the Iowa DNR.

Participants rotated between different activities in all aspects of the field school. Educators also took part in a *Project Archaeology* workshop. The work will aid in better understanding of the history of the fort, the Neutral Ground, and the removal of the Winnebago to Iowa in the 1840s. The curricular materials and ideas generated will be incorporated into a teacher handbook on Iowa archaeology.

The city of Fort Atkinson, as well as its library, its Historic Preservation Commission, and its City Museum Committee generously provided space and supplies for the project. Local residents offered suggestions regarding the research and provided helpful documents and comments. Responses about the project were extremely positive. One participant commented: "Enjoyed every session—it is hard to improve on perfection."

Teaching Trunks: OSA is preparing interpretive materials for use at Saylorville and Coralville Reservoirs for the Corps of Engineers. The materials are fashioned after OSA's "Time Capsules from the Past." Portable boxes will include artifact replicas and supporting resources to tell the prehistoric story in both reservoirs. The trunks should be available by December 2005.

Burning the Glenwood Earthlodge

Text by Michael Perry; Photos by Melanie Riley



The replica of the Nebraska phase earthlodge, a landmark on the east edge of Glenwood, Iowa, at the city park, had gone the way of many prehistoric lodges with the collapse of a portion of its roof several years ago. Recognizing that the lodge wouldn't stand forever, the Glenwood Earthlodge Society, caretakers of the replica, thought that it would be appropriate to complete the lodge's life the way most lodges were ultimately destroyed, by burning it. The fire would allow the society to build anew on the same site.

The lodge was set ablaze from the inside on a warm Sunday morning, August 28, 2005, following blessings by Pawnee and Lakota leaders. The blaze was attended by the local fire department and watched by many from beyond a security fence. The timbers of the living space were the first to catch, and spread to the entry way timbers. The heat from the blaze could be felt at a distance of about 30 feet.



Larger support posts and beams stood for some time following collapse of the roof, but eventually fell. Grass-covered soil banked around the walls remained standing.



The burnt timbers and overlying soil slowly collapsed together into jumble of smoldering ash and coals. The heat generated by a burning lodge was often sufficient to fire portions of the daub covering the timbers of prehistoric lodges to a low-grade ceramic, preserving the impressions of the wattle and timbers. The burning of the replica lodge may also have generated some burnt daub, evident in the banked soil of the burned out entryway. If the replica lodge remains would be allowed to weather naturally, the banked soil would eventually settle, creating a doughnut-like ring around the main living space. Prehistoric Glenwood locality lodge sites occasionally displayed depressions but lacked the perimeter ring of banked wall soil, either because less soil was used to cover the walls, or later cultivation worked to smooth out the relief.



News

NAGPRA Amendment proposed by Senator John McCain (R-AZ) was passed by the Senate Indian Affairs Committee on March 9, 2005. According to Alan Schneider, attorney for a group of scientists who sued the federal government for the right to study Kennewick man, the two-word amendment included in Section 108 of the Native American Omnibus Act of 2005 would result in the ability of modern Native Americans to claim the remains of extinct groups that have no relation ship to them.

Currently the bill defines 'Native American' as 'of or relating to the tribe, people, or culture that is indigenous to the U.S.' The bill would change the definition to read: 'culture that is or was indigenous to the U.S.,' meaning that anything found in the U.S., if indigenous, would be considered Native American and subject to NAGPRA. The Society For American Archaeology opposed the changes being made without a full and open hearing.

(*American Archaeology*, Summer 2005, Vol. 9 No. 2 pg. 9)

Preservation

Erik Gantt of Fort Collins-based Centennial Archaeology Inc. was invited to Parker, CO to investigate findings that ancient people lived at a creek site southwest of Parker for thousands of years. But budget overruns due to time-consuming discoveries on the Rueter-Hess Reservoir land have prompted the U.S. Army Corps of Engineers to ask that archaeologists to abandon the 6,500-year-old site in early September. Bulldozers would shovel dirt over significant dig sites that have already yielded some of Colorado's oldest pottery and what may be a one-of-a-kind kiln.

"The people in (Parker) were pretty excited for the first eight months or so, but attitudes have changed drastically since then," said Gantt. An attitude shift came in part because the Parker Water & Sanitation District initially budgeted \$100,000 for what it thought would be short-term archaeological research. But costs soared to \$800,000 this summer as scientists continued to find artifacts, and the final price tag could exceed \$1 million.

(http://www.denverpost.com/portlet/article/html/fragments/print_article.jsp?article=2954794. by Robert Sanchez, Denver Post Staff Writer)

Books

Collapse: How Societies Choose to Fail or Succeed by Jared Diamond (New York: Viking, 2004; \$29.95). In the July/August, 2005 issue of *Archaeologist*, Brian Fagan emeritus professor of anthropology, University of California, Santa Barbara, and author of *The Long Summer*, projects the new Diamond book is "destined to become an environmental historian's bible." Diamond, professor of geography at UCLA, authored the Pulitzer Prize-winning *Guns, Germs, and Steel* in which he examined how and why Western civilizations developed the technologies and immunities that allowed them to dominate much of the world.

According to *Amazon.com*, Diamond presents historical and cultural narratives of world cultures (including the modern world) and traces a fundamental pattern of catastrophe spelling out what happens when resources are squandered. The environmental damage, climate changes, rapid population growth, pressure from enemies and unstable trade partners were all factors in the demise of some societies, while others found solutions to those problems and persisted. Questions such as what makes some environments more fragile and some societies more self-destructive are addressed.

Membership Information

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

Membership Dues

Voting:		Non-Voting:	
Active	\$20	Student (under 18)	\$9
Household	\$25	Institution	\$30
Sustaining	\$30		

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.

All materials for publication should be sent to the Editor: Michael Heimbaugh, 3923 29th St., Des Moines, IA 50310-5849. Home Phone (515) 255-4909. E-mail: paleomike@msn.com. IAS Web Site: <http://www.uiowa.edu/~osa/IAS/iashome.htm>

Iowa Archeological Society
The University of Iowa
700 Clinton Street Building
Iowa City, IA 52242-1030



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