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A Star Explodes! A.D. 1054

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Did Prehistoric Native Iowans Witness and Record This Titanic Stellar Event?

By George Horton

On July 4, 1054, a previously unremarkable star in the constellation of Taurus burst forth with the brilliance of five to seven times that of Venus at its brightest. Fueled by a runaway thermonuclear burn that characterizes a supernova, the exploding star would have been exceeded in magnitude by only the Moon and the Sun. Chinese astronomers of the time recorded the event in detail and noted that this "Guest Star" could be seen in broad daylight for 23 days. For prehistoric people in what is now Iowa, the event would have been no less dramatic. The star would have risen above the horizon at 3:13 am on July 5, and provided the sky was clear, would have been visible until it set at 5:57 pm. Today we know the remains of this supernova as the Crab Nebula or Messier 1.

—continued on page 2

Cover photo is a mosaic image, one of the largest ever taken by NASA's Hubble Space Telescope, of the Crab Nebula, a six-light-year-wide expanding remnant of a star's supernova explosion.

Did prehistoric Iowans witness and record the supernova of A.D. 1054? The Folkert Mound Group in Hardin County may hold

the answer. Its enigmatic pattern has inspired a number of interpretations about what prehistoric artists may have been trying to tell us. One idea centers on the intriguing theme of a possible

North American culture hero as found among many regional historic tribes and variously known as Red Horn, Falling Star, Star Boy, and Rocky Boy. I believe that these represent spin-offs of early myths about the good and protecting stone trickster giants.

The Folkert Mound Group fits the Great Lakes trickster figure and Southwestern hump-back flutist or Kokopelli. Names for this giant deity-trickster among Algonquian peoples include the Wisakedjak, Nanabozho,

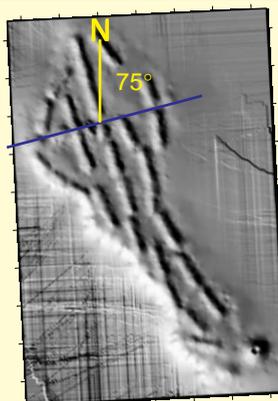
and Glooscap. His traits are shape-changing and a personality always foolishly outwitting himself. I believe the Folkert creators were representing one main worldview trickster which is a variation of the Kokopelli—the rabbit trickster of Native American mythology.

Among the Algonquians, a figure who changes into other forms, including the rabbit, is a common motif. Nanabozho, for example, most often appears in the shape of a rabbit. Doing a transparent overlay on the map of the

Folkert Mound Group, I could see it transform into a similar man-giant of Woodland myth.

Texas astronomer Robert Robbins and his student, Ralph B. Westmoreland suggested that a moon rabbit design found on ancient Southwestern pottery of the Mimbres culture depicts the A.D. 1054 supernova (reported at the 1990 American Astronomical Society

George has raised the question of an astronomical alignment for the Folkert Mound Group pointing to the supernova of A.D. 1054. His proposed alignment is shown as a blue line in the shaded relief map of the mounds to the right. The line passes through a small conical mound to the east, the major cruciform mound, and then bisects the space between two linear mounds to the east northeast. It has an azimuth angle of 75° (measured from true north).



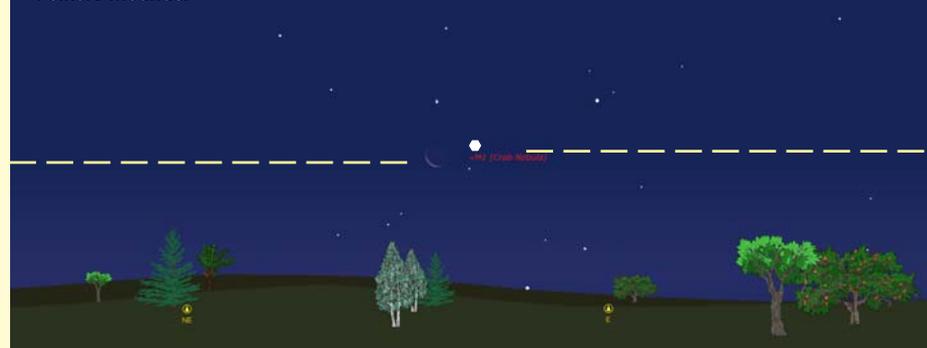
To test George's hypothesis, I used the computer program *Starry Night Backyard* by SPACE.com Canada, Inc. to recreate the sky of July 5, A.D. 1054 and to determine azimuth angles for the supernova. On July 5, the supernova would have risen above the horizons at 3:13 am with an azimuth angle of 61° 10' or 14° to the north

of the hypothesized mound alignment. It is likely that either terrain or vegetation could have blocked the view of the rising supernova until it moved to a position higher in the sky. In order for the supernova to have azimuth of 75°, it needed to rise to 14° 36' above the horizon, where it was at 4:39 am (see sky chart below). No terrain feature in the area of the mound group would prevent an earlier sighting. Therefore, for the supernova to be first visible

at 4:39 am, it would require that a hypothetical forest with a height of 80 feet lie at a distance of 300 feet from the mounds. Soil maps indicate a forest soils in the area. In short, we must conclude that George's proposed alignment is a possible astronomical alignment if all conditions are met, including the most important one—that the mounds were built after A.D. 1054.

—STEPHEN C. LENSINK

The A.D. 1054 supernova (●) and crescent moon as they would have appeared on July 5 at 4:39 am. At that time, the supernova would have been 14° 36' above the horizon and at an azimuth angle of 75°. The dotted line represents a hypothetical horizon screen produced by a forest having a canopy height of 80 feet and commencing at a distance of 300 feet from the Folkert mounds.



meeting, Albuquerque).

The plate shows a curved-backed moon rabbit and a small sun with 23 rays. Robbins and

Westmoreland argue the rays tally the 23 days the

supernova was visible during daylight, as recorded by the Chinese at the time.

The Folkert group also has 23 linear mounds (blue) in addition to three conical mounds (green) and one cruciform mound (red). It seems as likely that the 23 linear mounds represent the 23 days of daylight visibility as do 23 rays emanating from a dot on a Mimbres bowl. If true, does the combination of the small conical mound, cruciform mound, and paired linear mounds to the northeast form an alignment marking the di-

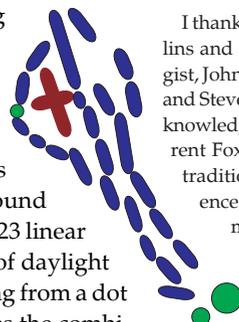
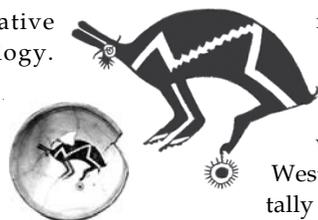
rection to the supernova as it rose above the horizon in A.D. 1054? Perhaps. How could we see if the mound pattern commemorates the star explosion of A.D. 1054? With new technology, we can shoot an azimuth from the star in the mound pattern to what remains of the supernova, the Crab Nebula.

I thank Folkert's principal investigators, James Collins and William Whittaker, Iowa's State Archaeologist, John Doershuk, and *Newsletter* editors Lynn Alex and Steve Lensink for encouraging my endeavors. My knowledge of Fox mythology comes from late and current Fox Nation religious leaders and elders. These traditional men and women were and are precise with deep feelings of helping earth grandmother with understanding and conservation.

George Horton, IAS Board Member, is well known for thinking outside the box. When not undertaking his unique fusion of astronomy and archaeology, George enjoys his retirement in Vining, Iowa.

Folkert Mound Group (north is up)

This unusual Kokopelli fluteplayer with rabbit-like "ears" was found in the Galisteo Basin, New Mexico, and is most likely of Anasazi origin.



Stable Isotope Analysis

Evaluating Oneota Bison Hunting

By Colin Betts

The Upper Iowa valley in northeastern Iowa is particularly well known for its proto-historic Oneota occupations. Native American and French accounts link these occupations dating from A.D. 1625–1700, known as the Orr phase, with the Ioway and likely Otoe tribes. The people associated with this time period lived on large, agricultural villages located along the Mississippi trench and the lower reaches of its tributaries. Archaeological evidence indicates that farming, particularly of maize, the exploitation of riverine resources from the Mississippi and its tributaries, and hunting large mammals represented the base of the Oneota economy. Although this general picture has been well established, there is some uncertainty regarding the types of mammals commonly hunted, and particularly whether or not people engaged in long distance bison hunts. Some researchers argue that the people in this area participated in summer and winter bison hunts in the “little Prairies” located 50–100 km to the west (Arzigian et al. 1989:278). There are several reasons to suspect that this proposed pattern of bison hunting by groups living in northeast Iowa is incorrect.

One source of evidence used to support the proposal that bison were important resources is the early French accounts of the Ioway tribe from the late 1600s. The most important of these sources are the writings of French trader Nicholas Perrot (Blair 1911; M. Wedel 1976, 1981, 1986). Although these documents clearly describe bison hunts by the Ioway, they are not specific enough to say for certain that such hunts occurred before 1700 after which time the Ioway had migrated away from the Upper Iowa region. Archaeological evidence for seasonal long distance bison hunting is equally vague. Although Oneota sites frequently contain bison remains, the most common bone element is the scapula, typically modified for use as a hoe. The presence of this particular body part, to the exclusion of most others, can be explained either as the result of trade for utilitarian items or the result of only meat, hides, and



skeletal elements used as tools being brought back to the villages following the long distance hunts. The abundance of lithic scrapers and their microwear patterns also have been offered as evidence for the processing of bison hides, presumably obtained through hunting (Boszhardt and McCarthy 1999). Both scapula hoes and hides, however,

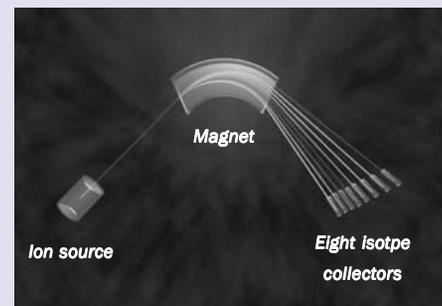
could have been procured either by trade or by hunting. The upshot is that neither the historic accounts nor the available archaeological evidence confirm conclusively whether long-distance bison hunts were a central part of Oneota lifeways in northeast Iowa. Because of this, I explored other sources of information that could provide an answer.

In order to determine whether or not bison hunting was an important part of Oneota diet in northeast Iowa, stable isotope values from the O'Regan site bone were analyzed. The O'Regan site, excavated by Ellison Orr and Charles Keyes in the 1930s, is an Oneota cemetery in Allamakee County dating to the second half of the seventeenth century. Historic artifacts found with a number of the burials provide a good estimate for the age of the site (Wedel 1959). Stable isotope data are available from a previous analysis conducted by Daniel Pratt (1994). Working under the principle that “you are what you eat,” stable isotopes provide one possible way of more directly determining whether or not bison made up a large part of the diet of Oneota people.

The chemical signatures of the food people eat are reflected in the chemical composition of their bodies, including their skeletons. As a result, it is possible to study diet by analyzing the specific chemical makeup of the bones. This process utilizes two different chemical elements found in bone collagen. Carbon isotopes reflect the relative contribution of C₃ and C₄ plants. Because these types of plants use different pathways for photosynthesis, they result in different ratios of two stable isotopes of carbon that contain different numbers of neutrons: ¹²C and ¹³C. These values are expressed as a ratio in parts per thousand (‰). Studies examining stable isotopes at



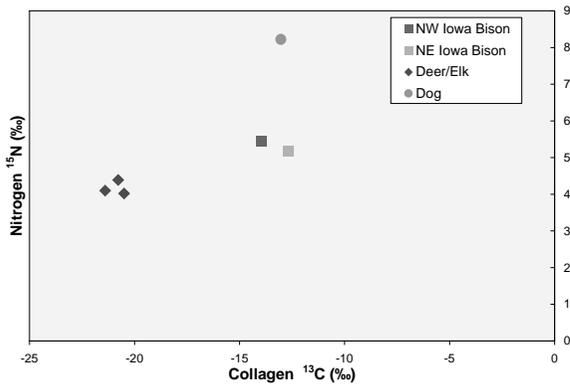
Above: Dan Pratt (1994) obtained the stable isotope data for this study using a Finnigan MAT 251 isotope ratio mass spectrometer similar to the one shown here. **Below:** schematic of a mass spectrometer. Once accelerated by the ion source, charged atoms of a particular element pass through the bending magnet where atoms of higher mass isotopes like ¹³C are bent less than those lower mass isotopes like ¹²C, thereby separating them to be counted in the collectors.



or near natural abundance levels are usually reported as delta (δ). Delta values are not absolute isotope abundances but differences between sample readings and widely used natural abundance standards which are considered $\delta = 0\text{‰}$. Thus C₄ plants have a $\delta^{13}\text{C}$ of around -12‰ ; C₃ plants are more negative, averaging a $\delta^{13}\text{C}$ ratio of -26‰ . Maize and mid-summer prairie grasses are C₄ plants; the rest of the plants in the Upper Midwest are of the C₃ variety. The bones of animals such as deer and elk have low $\delta^{13}\text{C}$ reflecting the fact that they eat C₃ plants. Bison, which eat C₄ grasses, have higher $\delta^{13}\text{C}$ values.

In addition to carbon, nitrogen isotopes are used to evaluate the relative amount of protein in the diet. As with carbon, this method uses the ratio of two stable isotopes of nitrogen: ¹⁴N and ¹⁵N. As you move up the food chain, ¹⁵N increases relative to ¹⁴N. As a result, herbivores will have $\delta^{15}\text{N}$ values that are 3–4‰ greater than plants, and carnivores will have $\delta^{15}\text{N}$ values that are an additional 3–4‰ greater than herbivores.

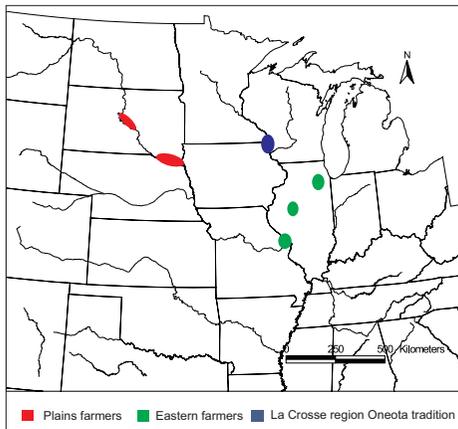
The effects of diet on carbon and nitrogen isotope values can be seen in the graph



Comparison of stable isotope values from several animal food resources from northwest and northeast Iowa.

comparing stable isotope values from several animal food resources from northeast and northwest Iowa. Specimens include whitetail deer, one elk, one dog, and averages for thirteen bison from late seventeenth and early eighteenth century Oneota sites in northeast and northwest Iowa. The deer and elk have low $\delta^{13}\text{C}$ and low $\delta^{15}\text{N}$ contrasting with the bison, who have higher $\delta^{13}\text{C}$ values. As a third contrast, the values of the domestic dog illustrates the difference between herbivores and carnivores. The high $\delta^{13}\text{C}$ values indicate that the dogs were either eating maize or bison meat while their nitrogen values clearly differentiate them from the herbivores.

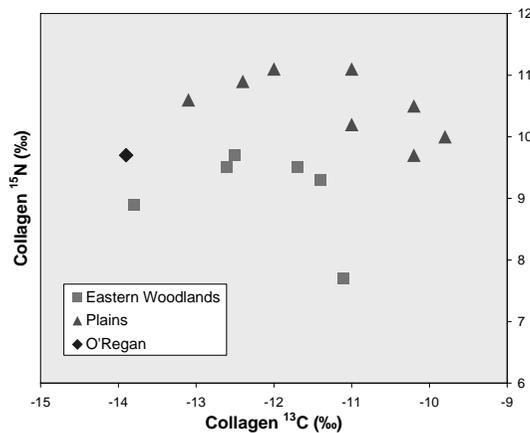
Determining whether or not the early historic Oneota of northeast Iowa relied heavily on bison requires comparing them with farming tribes from the Plains and the Eastern Woodlands. Due to the fact that all of these groups depended on maize to some extent, they all show high $\delta^{13}\text{C}$ values. The primary difference is that even though the carbon values vary within each group to some extent, those from the Plains who were known to be eating bison in ad-



Location of samples used in analysis.

dition to maize have consistently higher nitrogen levels for any carbon level. The results suggest that as a result of bison hunting the Plains groups in general had a higher percentage of meat in their overall diet.

If the people from the O'Regan cemetery were eating large amounts of bison in addition to maize, they should have the relatively high (less negative) $\delta^{13}\text{C}$ values and high $\delta^{15}\text{N}$ characteristic of bison-hunting groups from the Plains. In contrast, if they were getting their meat protein from local animals, such as deer and elk, their isotope values should look more similar to the maize farmers from the east, with lower $\delta^{15}\text{N}$ values relative to those of $\delta^{13}\text{C}$. Comparison of these groups clearly indicates that the O'Regan group falls within the same ranges as the Eastern Woodland maize farmers (see below). Not only is the average nitrogen value for this



Comparison of stable isotope values in human bone from populations in different regions.

group (9.7‰) lower than all but one of the Plains groups, but also the average carbon value (-13.6‰) is lower than any of the Plains groups. In combination these two sources of data clearly indicate that the Oneota people from the O'Regan cemetery were not eating much, if any bison.

A further way of verifying this conclusion is to compare the human carbon values with those of the bison remains from northeast Iowa sites. Unlike maize, bison meat varies in its $\delta^{13}\text{C}$ values based on the type of environment in which the bison graze; bison values can range the entire $\text{C}_3\text{-C}_4$ spectrum. As a result, the carbon values of people eating large amounts of bison will reflect this influence. When compared with two Plains groups, the Omaha and Arikara, known to have eaten large

Comparison of Bison and Human $\delta^{13}\text{C}$ Values

Site	Bison	Human
Omaha	-17.3	-12.4
Arikara	-17.4	-11.0
Ioway	-13.9	-13.6

amounts of bison, it is evident that despite the fact that the bison remains from northeastern Iowa have much higher $\delta^{13}\text{C}$ values, the O'Regan human values are actually lower than those from the Plains (see table above).

The results obtained from two sites indicate that ethnographic accounts of seventeenth century bison hunting cannot be considered representative of historic Ioway subsistence practices as a whole. The evidence indicates that the Ioway observed by Perrot hunting bison on the prairies either represent groups after they had left the Upper Iowa valley in the late 1600s, or, that they simply do not represent all of the groups associated with the Oneota tradition during the historic period. It simply does not seem that bison hunting was an important part of the Oneota way of life in northeast Iowa in the late 1600s.

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Collin Betts studies Oneota sites as an Associate Professor in the Department of Anthropology, Luther College.



NPS staff monitoring prescribed fire in prairie setting at Effigy Mounds.

Effigy Mounds Participates in Fire Effects Study

By Jay T. Sturdevant and Brennan J. Dolan

During April of 2007, Effigy Mounds National Monument participated in a Midwest Region fire effects study conducted by the National Park Service's Midwest Archeological Center and Midwest Region fire staff. The study is part of a research agreement between the National Inter-Agency Fire Center's Joint Fire Sciences Program and the Midwest Center. Effigy Mounds is one of six NPS units where archeologists will conduct experiments over the next two years to better understand how archeological resources are affected by prescribed fire.

Prescribed fire plays an important role in the natural resource management of nearly all types of environments. This study plans to evaluate factors such as fuel load, ground moisture, and fire intensity to know what variables must be considered under various conditions. To best manage NPS resources, we must understand how fire effects archeology. The goal is to provide the information needed to facilitate the use of fire while also preserving archeological resources.

Although the effects of prescribed fire on natural resources have been researched, effects on cultural resources are less known. Some studies explore this topic, primarily in the Western Region (Buenger 2003, Connor et al. 1989, Lentz et al. 1996, Loyd et al. 2002, Saylor et al. 1989, Switzer 1974, Traylor et al. 1990), but this study will provide information on the effects of prescribed fire in multiple test plots in the

Midwest. NPS staff began planning the project in 2005, initiated prescribed fire experiments in 2007, and are expecting to complete the study in 2009.

Rod Saylor, Bob Seabloom, and the late Stan Ahler (1989) conducted one of the initial studies of prescribed fire effects on archeological resources in the Midwest. Their research concluded that, although fire had negligible effects on subsurface artifacts, surface artifacts, especially those found on medium and high density sites were substantially affected. Saylor et al. (1989:61) noted that monitoring these types of sites was necessary and that attention should be given to artifacts such as lithics and bone, as they were most sensitive to fire. More recently, Brent Buenger (2003) provided experimental results and field observations on a select set of artifact types and burning conditions. These results provide a high degree of detail on burn conditions, such as fire temperature and duration, and describe artifact changes according to fire conditions.

One of us (Sturdevant 2006) has focused on prescribed fire as it pertains to prairie grasses at Knife River Indian Villages National Historic Site in North Dakota. The Knife River study concluded by recommending (1) burning in early spring to reduce fire intensity and duration, (2) the use of flanking and backing fires to avoid peak temperatures seen in head fires, and (3) overall fuel reduction for parcels scheduled for regular burning.

Fire research at Effigy Mounds has contributed information about woodland burning conditions. Along with Voyageurs National Park in Minnesota and NPS units located in the Ozark highlands, the Effigy Mounds experimental burn plots provided data about fuel loads unique to woodland settings. Prescribed burning at the park also included tall-grass prairie burns.

The interpretive focus at Effigy Mounds is on the mounds constructed during prehistoric times. The fire study, however, also experimented with historic materials

identified within the Monument (Benn and Stadler 2004). Knowing how prescribed fire effects both prehistoric and historic archeological materials at Effigy Mounds has expanded the burn data. The diversity of geographic settings (e.g., bluff faces, ridge tops, bottom lands) found within the park, in combination with the variety of archeological resources, will make an important contribution to the Midwest Region study.

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Both Jay Sturdevant and Brennan Dolan can be found doing archaeology at the National Park Service's Midwest Archeological Center in Lincoln, Nebraska.



Woodland test plot burn at Effigy Mounds, pin flags mark artifacts, Mississippi River valley in background.

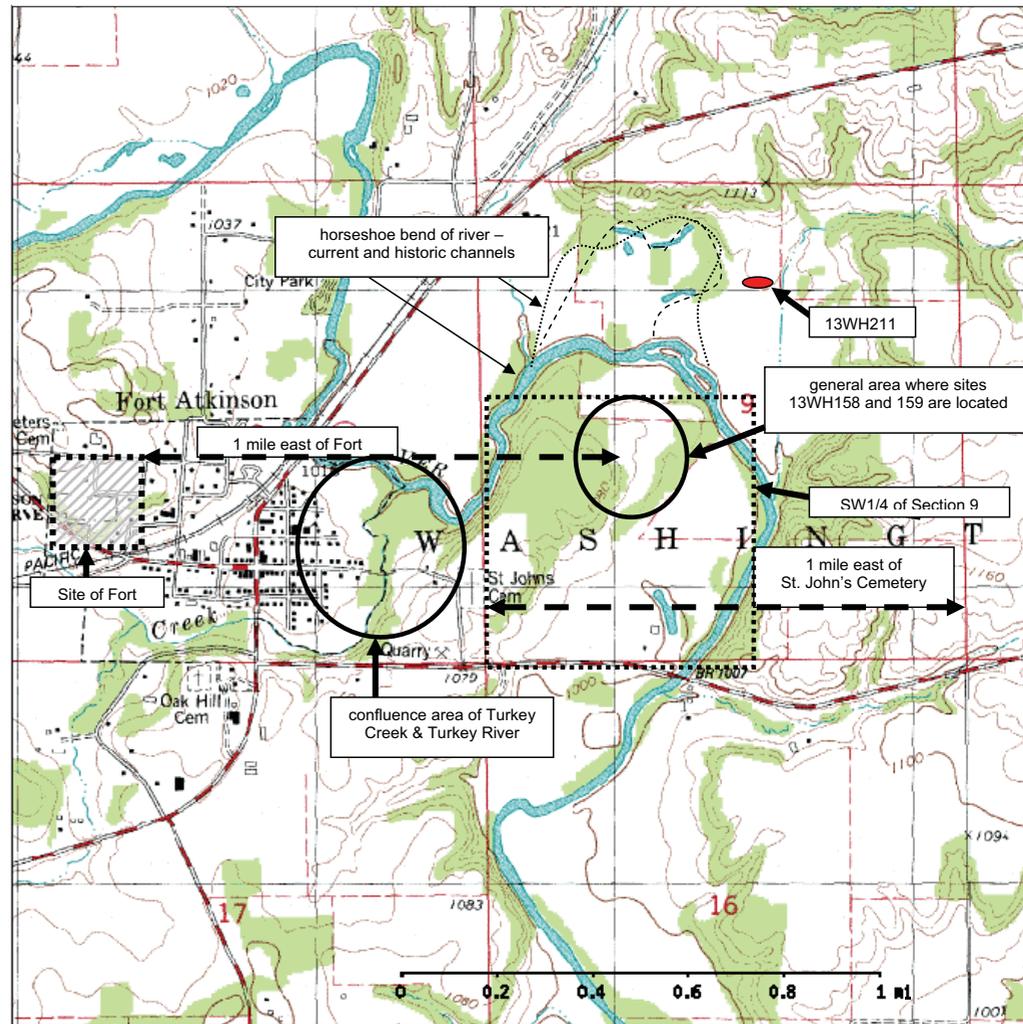
Seeking a Catholic Mission

Fort Atkinson Cultural Resources Field School 2005

By Leah D. Rogers

In late July and early August 2005, a Historic Resource Development Program grant from the State Historical Society of Iowa made possible a cultural resources field school at Fort Atkinson in Winneshiek County to examine topics related to the fort and the 1840s history of the Neutral Ground (IAS Newsletter #194, page 9). As part of the field school, I conducted archaeological investigations at a site local residents suspected might have been the early 1840s Catholic Mission. The whereabouts of this mission was the target of archaeological studies by the Office of the State Archaeologist in the 1990s and early 2000s. Two sites, 13WH158 and 13WH159, were recorded and tested. Results suggest that 13WH158 is most likely a fort-era trading post, while site 13WH159 seemed to be the best candidate for the Catholic Mission (Doershuk et al. 2003; Peterson 1994; Peterson and Becker 2001).

Because questions still remained as to the exact identification of the Catholic Mission site, local resident Myles Kupka scouted out another possible location. Using written accounts of the mission's setting along with local landmarks, he identified a spot on a bench northeast of the Turkey River and one mile northeast of the town of Fort Atkinson. Here he found a concentration of large rocks that appeared out of place on an eroded escarpment and where metal detecting revealed the presence of suspicious items. Myles thought this might be a good location to check out, so we targeted



Potential locations of the Catholic Mission based on oral history and written accounts in relation to the location of site 13WH211 (shown in red).



it for systematic investigation as part of the field school exercise.

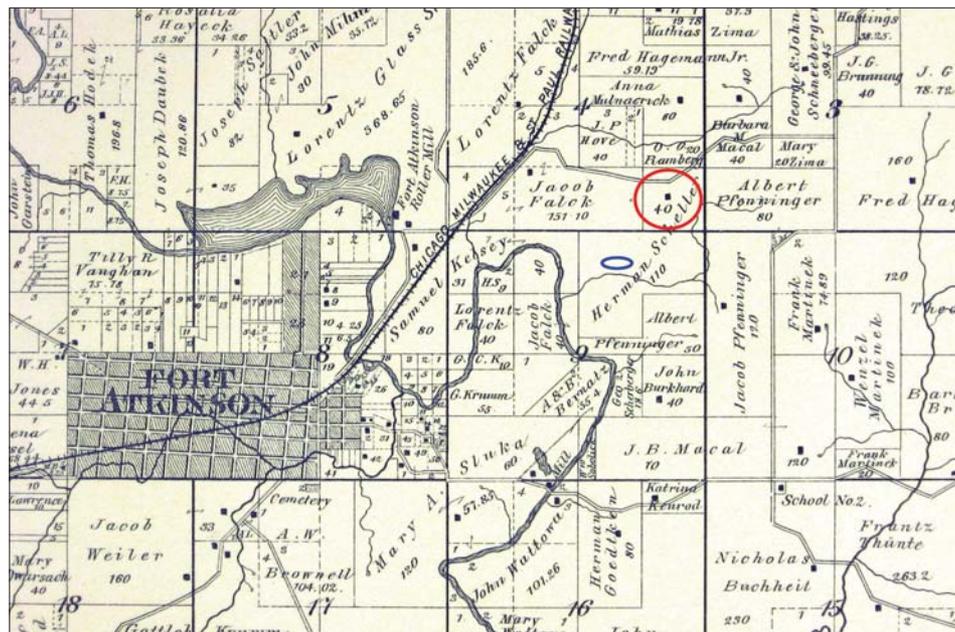
Ten field school participants spent portions of three days at the site conducting 11 test excavations in transects, using the metal detector, and examining eroded areas of the surface. Our efforts produced evidence for an archaeological site containing both historic and prehistoric components. Such a discovery was not altogether unexpected given the landform and its position in the river valley. We mapped the site location with a GPS unit and designated it as site

13WH211.

Ten of the 11 test excavations produced artifacts to a depth of 50 centimeters. We recovered 68 artifacts from the excavations alone, with an additional 20 metal items found by metal detecting over the surface of the site. Fifty artifacts have a prehistoric affiliation, 33 artifacts are historic, and five are of unknown affiliation. The latter include three rocks possibly introduced by human occupants, and a charcoal chunk and bone fragment of unknown age and affiliation.

The prehistoric artifacts include 24 flakes and flake fragments made of chert and Knife River flint, one stone tool, eight fire-cracked rocks, and 17 pieces of chert shatter. The types of artifacts recovered suggest a temporary camp site where tools were repaired and manufactured.

The 20 historic artifacts included sheet iron, a cast iron kettle or pan rim fragment, tin cup handle, large tablespoon bowl, machinery part, machine-cut nail, seven ceramics (whiteware and one possible pearlware sherd), and six thin window glass fragments. One of the whiteware sherds was decorated in green shell edge, a type of decoration commonly manufactured into the 1840s. This type, however, often occurs on early pioneer sites in Iowa and represents dishes brought with the settlers to their new home and then subsequently broken and discarded (Miller



Location of Herman Scheller's house in 1886 (red circle) in relation to site 13WH211 (blue circle). Source: Warner and Foote 1886.

Historic artifacts recovered from site 13WH211. Left side: window glass, undecorated whiteware and possible pearlware, and green shell edged rimsherd; right side: cast iron pan or kettle rim fragment, machine cut nail, tin cup handle fragment.



Prehistoric lithics from site 13WH211. Top far right: Knife River Flint flake; top left: chert flakes; bottom top row: fire-cracked rock; bottom: chipped stone tool fragment.



1987). The rest of the ceramics were small undecorated fragments and largely non-diagnostic, although the possible pearlware sherd would date from the first few decades of the nineteenth century. The machine-cut nail was a type common from the 1840s to circa 1890 (Nelson 1968). The extreme thinness of the window glass also suggests an early nineteenth century date, although the small size of the fragments and the small size of the assemblage preclude further speculation as to their date of manufacture.

The historic assemblage does suggest a habitation site, with the machine-cut nail, spoon bowl, ceramics, and window glass reflecting a domestic function and the presence of a structure. The green shell-edged rim sherd could date from the Fort era, but it could also have been associated with an early Euroamerican pioneer settlement in the immediate post-Fort period. The tin drinking cup handle, of a type common among trade goods of the Fort era, could also have been discarded during the early pioneer settlement in the post-Fort era. Therefore, our field investigation did not confirm a mission site location but neither did we necessarily refute that possibility. In general, the historic period occupation appears to have been relatively short-lived.

To supplement the field investigation, we conducted research into the land and map records and Fort-related archives housed at Luther College's Preus Library in Decorah. The land records only illuminated the post-Fort history of site 13WH211, with the

available maps suggesting that the site area was the location of an early Euroamerican homestead associated with a Henrich "Herman" Scheller. The original entry in the land records for the NE $\frac{1}{4}$ of Section 9 was made by Henrich Scheller on June 29, 1854. The records showed Scheller's 1886 house site location to the northeast of 13WH211 in Section 4 rather than Section 9. A circa-1875 plat map in the possession of Myles Kupka of Fort Atkinson, however, depicts Scheller's house in Section 9 albeit at a location in the NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 9 rather than in the NW $\frac{1}{4}$ of the NE $\frac{1}{4}$ where site 13WH211 is actually located. Perhaps 13WH211 represents the first settlement made by Scheller on his property, a spot soon abandoned for locations to the east and northeast as represented on later nineteenth and early twentieth century plat maps. The artifacts recovered from site 13WH211 are compatible with a circa 1854 occupation, further supporting a pioneer settlement site association, rather than a Catholic Mission.

Further examination of the various historical accounts of the Catholic Mission's location raises more questions than answers. We do know that a Catholic mission operated or attempted to operate near the Winnebago Subagency, four miles southeast of Fort Atkinson. Subagent Lowry, a Presbyterian, was opposed to a Catholic mission in his jurisdiction. The first priest sent by Bishop Loras of the Dubuque Diocese to the Subagency area to minister to the Winnebago in 1842 was driven out

and reportedly had his buildings burned down. In 1843 the Bishop sent Father Joseph Cretin to continue the mission. It is Father Cretin's mission that has been the focus of research (Peterson 1995:15).

The following accounts concerning Father Cretin's mission were based on oral history and written down in various sources. Most tell a version of the same story but with variations in details, particularly as to the mission's specific location. An account given by pioneer, H. J. Goddard, in the early twentieth century concerning the early days of Fort Atkinson noted the following:

There was a Catholic Mission about one mile east of the Fort on the Turkey River. There was a trading post in connection with the mission, also a church. Most of the buildings were on the west side of the river. The church and graveyard were on the east side of the river. As near as I can remember there were about a dozen graves in the yard, and there was a cross at every grave, also head boards at their heads. I think there were all Indians in the yard. In 1852 the buildings caught fire and burned to the ground. The church was a frame building. It was about 20x30, and had a large cross on the front of the building. I do not know what became of it whether it burned or was torn down (Goddard 1923).

Certain details of this account are repeated in other sources, such as Bailey (1913:44), who added that it was "unknown whether any of the graves were those of converted Indians or not."

Another account was related by the Rev. Stephen J. Kucera, who described the mis-

sion site as including a log chapel located "one mile East of our present St. John's cemetery," with the "Indian cemetery in the horseshoe bend of the Turkey River." Kucera further reported that "some of the early members of St. John's Church remember several crosses that marked these graves" and that "the location of the log chapel was discernible years ago" but had been destroyed in a prairie fire in 1853, citing Bailey's 1913 Winneshiek County history account for that information (Kucera 1975:10). Kucera (1975:10) ended his description with the additional note that "today this land is part of Philip Huber's farm."

This location is problematic in that one mile east of St. John's Cemetery places the site location east, and outside, of the horseshoe bend of the Turkey River. One mile east of the cemetery also places the site in the uplands well away from the river and the horseshoe bend, which are actually located less than a half mile from, and northeast of, the cemetery. Of course, to complicate things, Kucera's pamphlet is not firmly dated, and the only Huber farm that can be found in the Fort Atkinson vicinity on the available historic plat maps is the "P. J. Huber" property located in Section 17 on the south side of the town. It may be that there was another Huber farm located in the Fort Atkinson vicinity in the mid-twentieth century. This aspect of Kucera's account remains for further research

into the land records of Winneshiek County.

A newspaper article from 1940 presented a list of historical sites in the Fort Atkinson vicinity that were recommended by a local organization for the placement of historical markers. Among the recommended sites was "the site of the Old Catholic Mission in the SW¼ of Section 9" (Oslund 1940).

The SW¼ of Section 9 would place the mission site exactly within the area of the horseshoe bend of the Turkey River as noted by other accounts. The location also encompasses the area of recorded sites, 13WH158 and 13WH159, with the latter being the suspected mission site. Unfortunately, the source of this locational information is not given in the article.

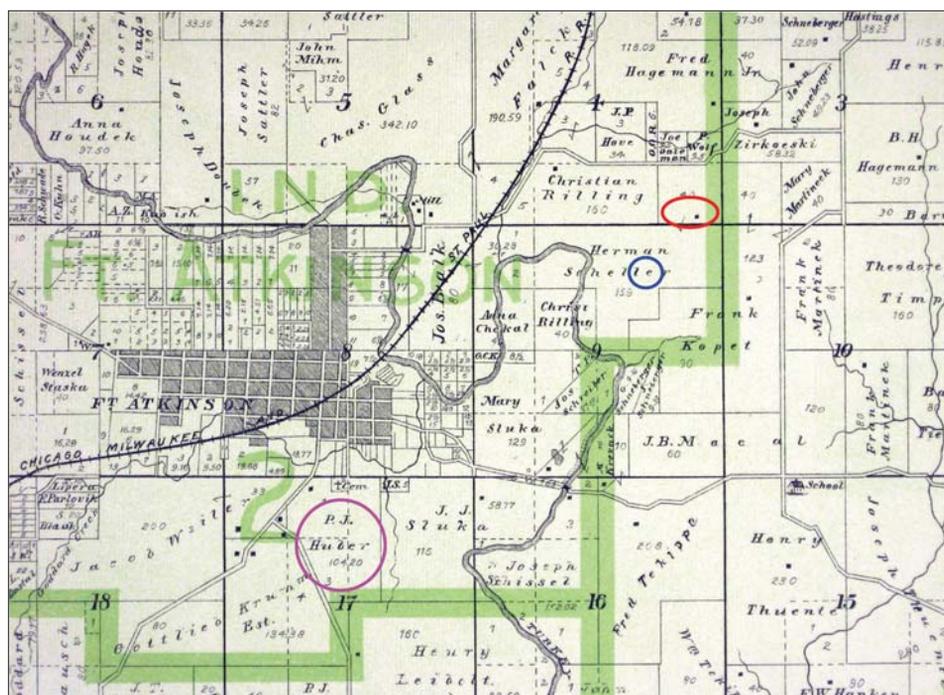
Still another version recorded by Rev. John F. Kempker in 1916 gave the following description of the mission site:

Father Cretin built a little log church at the confluence of the Turkey Creek with the Turkey river; which was at a distance of nearly a mile from the chapel of the fort; and the site is now in the southeast corner of the village of Fort Atkinson. When I visited the place in the summer of 1916, some of the descendants of the pioneers told me: 'Why the little log church which the old French missionary built, was right in the corner of town, where the Turkey Creek flows into the river. It burned down, but only 15 years ago, we saw the chimney standing yet' (Kempker 1916:46).

This account would indicate that there were remains of the log chapel built by Cretin still visible around 1901. The confluence area of Turkey Creek and the Turkey River is situated on the east side of the town of Fort Atkinson just before the horseshoe bend but it is actually less than a mile from the fort chapel (see location map on page 6). The specific reference to the "southeast corner of the village of Fort Atkinson," is also a good location for an early building being situated on higher ground than the rest of the confluence area, which was likely prone to flooding. This description, however, is in conflict with some of the other accounts that specified that the chapel was on the east side of the river and the rest of the buildings on the west side. The confluence area is technically on the west or south side of the river (see location map on page 6). Other accounts gave the distance of the Catholic mission as "one-half mile east of Fort Atkinson," but were not always specific as to whether the reference was to the actual fort or the village of Fort Atkinson (e.g., Huber 1924).

The lack of specificity in this description is problematic because one-half mile from the town would place the location within

Location of Herman Scheller's house in 1905 (red circle) in relation to site 13WH211 (blue circle) and P. J. Huber property (pink circle). Source: Anderson and Goodwin 1905.



the horseshoe bend of the river and in the vicinity of sites 13WH158 and 13WH159, while one-half mile east of the actual fort would place the site within the confluence area of Turkey Creek (see location map on page 6).

So where does all this leave site 13WH211? Right now, it looks unlikely that site 13WH211 was the location of the Catholic Mission in the Fort Atkinson vicinity even though its location was technically on the east side of the horseshoe bend of the river during the historic period and it could be characterized as located within one mile of the village of Fort Atkinson, thus corresponding to some accounts. The site location, however, is actually more northeast than east of the town and the fort. There is a better correlation between the various historical accounts and the location of sites 13WH158 and 13WH159. These sites appear to be the best candidates for the trading post (13WH158) associated with the mission and the Catholic mission or chapel (13WH159) built by Father Cretin. However, their location near one another, inside the horseshoe bend, and on the west side of the river only is at odds with those accounts that place mission buildings on both the east and west sides of the river. If these accounts are true, then this would leave mission buildings on the east side of the river yet to be found, potentially bringing us back to site 13WH211. However, as noted above, other accounts of the Mission fail to note any division of the buildings between the east and west sides of the river, making a stronger case for sites 13WH158 and 13WH159 to represent the Catholic Mission and its associated properties. Definite fort-era archaeological evidence at site 13WH158 strengthens this argument.

Obviously more systematic and comprehensive site survey is needed in the Fort Atkinson vicinity before any definitive statements can be made as to the historical associations of sites 13WH158, 13WH159 and 13WH211. Site 13WH211 is certainly worth investigating further to determine the full age and cultural affiliation of its occupation even if it is found to be completely unassociated with the Catholic Mission. It is also likely that the prehistoric component at this site covers a much larger area than we were able to investigate in 2005, particularly in the area to the north on this same landform. Much remains for future archaeological and archival investigations in the Fort Atkinson vicinity, with many questions regarding the fort-era occupations yet to be answered.

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When not seeking missions, Leah Rogers spends her time as a consultant for Tallgrass Historians L.C. in Iowa City.

New 30-Year Honorary Member

Congratulations to Shirley Schermer, Iowa City, on achieving Honorary Lifetime membership status. Shirley has been an Active Member since 1978.

Welcome New Members in 2007

Sandy Andrews	Melbourne
Eleisha Barnett	Anamosa
Andrew Boehm	Wadena
Michell Bose	Council Bluffs
Angela Collins	Iowa City
Krystal Galles	Elkhart
Teri Garrett	Iowa City
Kevin Griggs	Boone
John Hall	Iowa City
H. D. and Myrene Hoover	Iowa City
Andrew Jensen	Crescent
Hamlin and Jean Krewson	Slater
Pam Lewis	Glenwood
John Lisle	Clarinda
Elizabeth Loeb	Iowa City
Leslie McKibben	Vinton
Chuck Mullen	East Moline, IL
Paul Nugent	Jefferson
Celestino Oliveira	Des Moines
MeMe Palmquist	Crescent
Jan Pitcher	Urbandale
Kelly and Tammy Rundle (Fourth Wall Films)	Los Angeles, CA
Julie Schmidt	Spencer
James Scott	Muscatine
Jason and Megan Ullrick	Rock Island, IL
Anthropology Research, University of North Dakota	Grand Forks, ND
Lou Werner	Concord, CA

What's the Point?

Identify the artifact shown here (life size). It's made from a hard off-white chert that appears to contain a lot of quartz (which perhaps explains the crudeness) with some parallel flaking and a short but very obvious vertical flake or flute on one side only. On other side there appear to be some flakes aimed at either thinning the base or employed to make the base concave. The base and sides appear ground. The cross-section is thick, perhaps ¼ to ½ of the width.

Send your responses to Lynn Alex at lynn-alex@uiowa.edu. Answers will be listed in the next issue.

Last Issue's Winners

No one correctly identified the projectile point from the Wittrock site illustrated in the last issue of the *Newsletter*. It was in fact a Mill Creek arrow point made of Knife River chalcidony. A virtually identical point was recently found associated with what appears to be a Mill Creek cemetery in Plymouth County.





Iowa Archaeology Month Native Ioway History Week October 7–13, 2007

The following events are scheduled throughout the state of Iowa during the months of September and October, 2007. Events include the world premiere of the movie **Lost Nation: The Ioway**. Please join us in celebrating Ioway culture and history! Events are free unless otherwise noted.

Pre-Events

⇒ September 21–October 21, Museum of Natural History, University of Iowa, 10 Macbride Hall, Iowa City, **1837 Ioway Map Display**, on loan from the National Archives, Smithsonian. Artifacts from Ioway site, biographies and contributions of modern Ioway descendants, www.uiowa.edu/~nathist.

⇒ September 22, 10 am–10:30 pm, **Archaeology Day** at Effigy Mounds National Monument. Hikes, ancient technology demonstrations, Native American dance and music featuring Pete Fee, Iowa Tribe of Kansas and Nebraska, and family (www.nps.gov/efmo).

⇒ September 29–30, 8 am–4 pm, **Ioway Heritage Weekend** at Living History Farms, Urbandale. Regular admission \$11, seniors \$10, children 4–12 \$6. Featuring traditional Ioway language, music, and art by the Iowa Nation of Oklahoma and Iowa Tribe of Kansas and Nebraska. Evening musical performance, 6–7:30 pm. Members \$2, non-members \$3; call about group or advance ticket discounts at 515-578-5286, www.lhf.org.

Native Ioway History Week Events

All events are free to Ioway tribal members

⇒ October 11, 6 pm–10:30 pm, State Historical Society of Iowa, 600 East Locust, Des Moines, **The world premiere of *Lost Nation: The Ioway***. Film, panel discussion with filmmakers and others, cultural performances by Iowa Nation of Oklahoma Drummers and Singers, private exhibit, food. Premiere event VIP tickets \$14.

⇒ October 12, 7 pm, Museum of Natural History, University of Iowa, 10 Macbride Hall, Iowa City, **Mapping Ioway History**. Presentation on the 1837 Ioway map by William Green, Director of the Logan Museum of Anthropology, Beloit College, Beloit, Wisconsin.

⇒ October 12, 7 pm & 8:30 pm, State Historical Society of Iowa, 600 East Locust, Des Moines, **Opening night to the Public, screenings of *Lost Nation: The Ioway***. Followed by Q&A session with filmmakers. Admission \$8.

⇒ October 13, 1–3 pm, Office of the State Archaeologist, University of Iowa, 700 Clinton Street Building, Iowa City, **Open house and display of artifacts related to early Ioway sites**. Laboratory tour.

⇒ October 13, 2 pm & 7 pm, State Historical Society of Iowa, 600 E. Locust, Des Moines: **Public screening of *Lost Nation: The Ioway***. Followed by Q&A session with filmmakers. Admission \$8.

⇒ October 14, 9 am, Office of the State Archaeologist, University of Iowa, 700 Clinton Street Building, Iowa City, **Car pool trip to Ioway site**. The site is south and west of Iowa City in Van Buren County. Please bring a sack lunch if possible.

⇒ October 14, 1 pm, Oskaloosa, City Square, **Visit Oskaloosa to see the Mahaska statue**. The statue was created in Paris in 1909 by artist Sherry E. Fry.

⇒ October 14, 2 pm, State Historical Society of Iowa, 600 East Locust, Des Moines, **Public screening of *Lost Nation: The Ioway***. Followed by Q&A session with Melinda Carriker, film interviewee and supervisor of the 1700 Ioway Indian Farm at Living History Farms. Admission \$8.

Visit the OSA website, www.uiowa.edu/~osa for updates to events, to search the entire Iowa Archaeology Month Calendar of Events, and to request a copy of this year's poster or a teacher's packet.

Later Events

⇒ October 16, 6:30 pm, Wickiup Hill, 10260 Morris Hills Road, Toddville, **Eastern Iowa film premiere of *Lost Nation: The Ioway***. Followed by Q&A with filmmakers and Pete Fee. Individual \$5, family \$10.

⇒ October 20, 7–9 pm, Museum of Natural History, Macbride Auditorium, University of Iowa, 10 Macbride Hall, Iowa City, **Film *Lost Nation: The Ioway***. Followed by Q&A session with filmmakers.

⇒ October 21, 2–3 pm, Putnam Museum, 1717 W. 12th Street, Davenport, **Mapping Ioway History**. Presentation on the 1837 Ioway map by William Green, Director of the Logan Museum of Anthropology, Beloit College, Beloit, Wisconsin.

⇒ October 21, 4–5:30 pm, IMAX Theater, Putnam Museum, 1717 West 12th Street, Davenport, **Film *Lost Nation: The Ioway***, followed by Q&A session with filmmakers. Museum members \$9, non-members \$10, includes film, lecture, all museum exhibits.

⇒ October 27, 1–3:30 pm, Luther College, 700 College Drive, Decorah, **Open house at the archaeology laboratory**.

⇒ October 27, 3:30–5 pm, Luther College, Room 102, Olin Building, Decorah, **Film *Lost Nation: The Ioway***. Followed by Q&A session with filmmakers.

⇒ November 18, 2–3 pm, Western Historic Trails Center, Council Bluffs, **Film *Lost Nation: The Ioway***. Followed by Q&A session with filmmakers. Admission charge.



Mike Perry, Project Archaeologist from the Office of the State Archeologist, presents at Glenwood's Keg Creek Days, August 25–26. One of Mike's areas of specialization is the Glenwood culture dating to A.D. 1100–1300.

Iowa Governor Chet Culver joined this fall's recognition of Ioway history and culture by issuing a proclamation declaring October 7–13, 2007, as Native Ioway History Week. The Proclamation is a testimony to the efforts of John and Charlotte Palmquist of Stanton, Iowa, who maintain a close friendship with members of the Iowa Tribe of Kansas and Nebraska and who have long championed efforts to bring awareness about Ioway history. The IAS Board of Directors also wrote a letter in support of the Proclamation.

An Interview with Iowa's New State Archaeologist

A face familiar to the OSA staff and to many throughout Iowa took over as State Archaeologist and OSA Director on July 1, 2007. John Doershuk will serve as the sixth State Archaeologist following such directors as Bill Green, Duane Anderson, Marshall McKusick and Reynold Ruppé. He replaces Steve Lensink who ably served as Interim Director since November 2005.

John has been with the OSA since 1995, when he became the director of the General Contracts Program (GCP). The past two years he served as the Director of the OSA Contracts Division, overseeing both the GCP and the Highway Archaeology Program.

John has had a longtime interest in archaeology beginning with inspiration from a high school history teacher in Cleveland Heights, Ohio, who herself had participated in archaeological field work in England. His teacher's enthusiasm led John to take a field course following graduation from high school. The project, sponsored by the Cleveland Museum of Natural History, looked for subsurface features at a Hopewell burial mound, the Harness Mound Site near Chillicothe, Ohio. The experience "hooked" John on archaeology, so much that he stayed on the project an extra week as a volunteer and returned the next summer after his freshman year in college for 10 weeks as a paid crew member.

His undergraduate years were spent at Carleton College in Northfield, Minnesota, and there he continued amassing more experience in archaeology. He worked on another Ohio project after his sophomore year, a systematic survey of Kelly's Island in Lake Erie. The summer after his junior year, he took time to get married to Suzanne Guenther, another Carleton sociology-anthropology major, and then talked her into signing up with him for an NSF-sponsored undergraduate research experi-

ence in Greece with one of their Carleton professors. They explored Europe as their honeymoon before settling in for the five-week archaeology project in Delphi.

After graduation from Carleton, John entered the graduate program of the Department of Anthropology at Northwestern University, where he received his Masters

and Doctoral degrees.

Northwestern introduced him to the rich archaeology of the lower Illinois River valley, and he joined the large Koster Site project, completing his dissertation on spatial analyses of Archaic horizons from that site. While at Northwestern, he also taught archaeology and anthropology at Loyola University of Chicago from 1984 to 1990. Soon

after receiving his Ph.D. in 1989, he entered the consulting world with 3D/Environmental, Inc., a private sector firm in Cincinnati, Ohio. He advanced from project archaeologist to program director, and in 1995 the opportunity arose to take a similar position at OSA.

When asked what initially attracted him to OSA, John said, "I felt the constant emphasis on profit in the private sector as the motivating criteria for the archaeological work my program was doing limited our ability to do good research." With the OSA's GCP, "I recognized a different sort of opportunity—the chance to maximize the archaeological work that could be accomplished for the dollars available." Working at the OSA also offered him the chance to teach and work with students.

John says he has enjoyed working at the OSA and admires the positive impact former State Archaeologist Bill Green has had on Iowa archaeology. He said that was one of the reasons he wanted to be State Archaeologist, "to continue that positive influence and to contribute what I can to decision-making opportunities that affect Iowa and regional archaeology."

When asked about the strengths of OSA that led him to seek becoming State Archaeologist, he emphatically cited the range of talent and experience among the staff. "The staff knows a tremendous

amount," he said, "we need to sustain this knowledge, not lose it." He hopes to find ways to empower the staff to pursue archaeological projects that they think are important.

John looks forward to working with the many different constituencies that the OSA serves. In particular, he values the members of the IAS, calling them the "first public," people that already have knowledge of and interest in archaeology. He would like to expand public participation in archaeology. He also looks forward to working with professional archaeologists in the Association of Iowa Archaeologists, the various Indian communities, students and faculty members and hopes to enhance these interactions. He said he already has a meeting scheduled with business leaders in Des Moines, hoping to inform them of archaeology's interests and concerns.

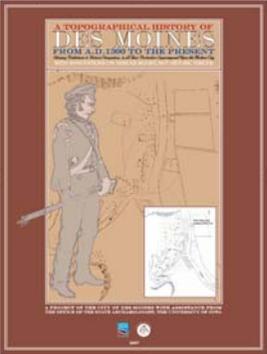
The biggest challenge for him—and he feels for archaeology in general—is to battle the perception that archaeology is of peripheral interest to our society's needs. He feels that the pursuit of knowledge about the past contributes to the overall quality of life of today's Iowans and the nation as a whole, "the State Archaeologist is in a position to share that interesting knowledge and shape people's perceptions of archaeology in positive ways."

He hopes that increased public interest will eventually lead to significant gift income for OSA to supplement the support received from the University and the OSA's robust contract programs, "the OSA already holds a leadership role, nationally and regionally, and increased support can enhance that role."

When asked if all his new responsibilities will enable him to actually do archaeology, to stay involved in the field that excited him years ago as a high school student in Ohio, he was cautiously optimistic. But he instantly became animated relating one of the topics that particularly interests him, understanding the spatial characteristics of distributions of artifacts within sites of any age—and that interest persists whether the site is an Oneota village, a Paleoindian bison kill, or a nineteenth-century farmstead. His enthusiasm for all things archaeological bodes well for the new Doershuk regime at OSA.

—JULIANNE HOYER





Topographic History of Des Moines

Accompanying the Iowa Archaeology Month poster this year is a second poster showing reconstructions of downtown Des Moines. As part of the

public outreach for recent excavations in downtown Des Moines, the City sponsored the creation of a special poster showing the evolution of the urban landscape from the Late Prehistoric to the modern period. Excavation in the past two decades help to reveal the paleotopography of Des Moines, as well as the location of important features such as prehistoric sites and the location of Fort Des Moines. Modeled after the famed "Bird's-Eye-View" drawings of the nineteenth century, the poster shows four views from the same perspective: the location of three prehistoric villages, Fort Des Moines, Ruger's 1868 drawing, and the modern cityscape.

Newsletter Editor Position

Mike Heimbaugh has handed over the duties of *Newsletter* editor to Lynn Alex and Steve Lensink for the duration of his term, or, until spring, 2008. At that time the position is open. If anyone desires to take over as editor in 2008, please contact Don Raker, IAS President, or any other Board member. The OSA plans to continue to assist with the publication and printing of the *Newsletter*.

IAS FALL MEETING

Saturday September 22, 2007
Sanford Museum and Planetarium
117 E. Willow Street
Cherokee, Iowa

Located 1 block north of Main Street and 1/2 mile east of Highway 59 in the heart of the Cherokee Historic District

Tentative Agenda

Saturday September 22

9-10 am Registration, coffee/donuts

10 am Welcome and Reports on research in northwest Iowa—featuring researchers from across the Midwest including Curtis Neptstad-Thornberry (Prairie Archaeological Research Consultants), John Doershuk (Office of the State Archaeologist), George Horton (IAS Board of Directors), Dan Johnkin (Cherokee Historian), and more.

11:30-1:00 pm Lunch Break, on your own

1:00 pm Dr. Chris Widga, Associate Curator of Geology, Illinois State Museum, "Archaic Hunters of the Eastern Plains: New Developments and Current Research." Dr. Widga will discuss his research on eastern Plains bison kill sites including a discussion of the Simonsen and Cherokee Sewer sites in Cherokee county.

2:00-4:00 pm Sanford Museum Experience – Explore "Inventions of Leonardo da Vinci" exhibit, Planetarium shows, hands-on activities, and demonstrations of prehistoric technologies including flintknapping, atlatl throwing, and basketry making.

For more information contact: Jason Titcomb, Sanford Museum and Planetarium, Cherokee, Iowa: 712-225-3922.

Membership Information

Contact the Membership Secretary, Iowa Archeological Society at The University of Iowa, Office of the State Archaeologist, 700 Clinton Street Building, Iowa City, Iowa 52242-1030.

Membership Dues

Voting:

Active	\$20
Household	\$25
Sustaining	\$30

Non-Voting:

Student (under 18)	\$9
Institution	\$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. The *Newsletter* is published four times a year. All materials for publication should be sent to Editors Lynn M. Alex and Stephen C. Lensink, The University of Iowa, Office of the State Archaeologist, 700 Clinton Street Building, Iowa City, Iowa 52242-1030. Email: lynn-alex@uiowa.edu or steve-lensink@uiowa.edu. When submitting articles, please provide text, captions, tables, and figures separately. All digital photographs should be at least 300 dpi at full size. Graphics, if supplied digitally, should be high-resolution tiff or eps files. Paper versions of articles and photos are also acceptable.

IAS web site

www.uiowa.edu/~osa/IAS/iashome.htm

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