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Miniature Disk Pipe from the Blood Run Site (13LO2)



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Pipe image courtesy of Ed Thelen

Miniature Disk Pipe from the Blood Run Site (13LO2)

By John Doershuk and Ed Thelen



Many IAS members are probably familiar with catlinite—or red pipestone—pipes. There are a number of forms, one common type is the “elbow” pipe, which in simplest arrangement is an unadorned short tubular bowl connected at a right angle to an equally short stem, which may or may not have been supplemented in use by a variable-length wooden, reed, or perhaps bone extension. The simple elbow has many possible elaborations of size, shape, and decoration. Another distinctive type pipe is the disk form, which featured an enlarged circular rim or platform around the bowl opening, hence the “disk” name. Sometimes these disks were greatly accentuated, being upwards of 8 cm (or more) in diameter, with the disk and its comparatively small bowl resting directly atop the stem portion. These stems were sometimes completely overshadowed by the disk, in other examples, the “prow” or non-smoking end of the stem extended

out beyond the disk, away from the smoker. Dale Henning and others have reported catlinite disk pipes from the Blood Run site (13LO2) in Lyon County, Iowa, with discovery locations including surface finds and as inclusions in mounds.

Long-time IAS member Ed Thelen of the Spirit Lake area reported the surface discovery of a catlinite disk pipe in 1983 from the Carl Dieters property at 13LO2. This pipe is unusual because of its small size. This miniature measures just 2.3 cm in overall length; the bowl opening—unfinished—is 2.9 mm across, and the roughly oblong disk is 16.4-x-11.2-mm in size. In this case the prow extends slightly past the disk and is decorated, giving it a feathered effect. The remainder of the pipe appears unadorned.



The function of the pipe is of course uncertain. Many pipes, especially those from mound contexts, are typically associated with ceremonial and perhaps even religious importance, but this remains a tentative and poorly understood association in most cases. For pipes discovered on the surface of sites and not obviously associated with mounds or other sorts of features it is even more challenging to interpret use or significance. The general rarity of pipestone objects, even on late Oneota sites, and the importance of catlinite in the historic period suggests that this miniature pipe from Blood Run was not simply a child’s toy or some run-of-the-mill object. But just what it represents remains to be determined.

Images courtesy of Ed Thelen

Meskwaki Sites along the Upper South Skunk River

Cynthia L. Peterson

Arlen Twedt, a historian and retired educator, has an avid interest in the Norwegian settlement of central Iowa. While researching that topic, Twedt discovered many references to 1856–1930s Meskwaki camps near and visits to communities in central Iowa’s Hamilton, Story, Polk, and Boone counties. His sources included letters, oral histories, newspaper accounts, and county and other history books. Twedt (2012) compiled the Meskwaki data into a 59-page manuscript. The Iowa Office of the State Archaeologist (OSA) linked Twedt’s research to a Geographic Information System (GIS) shapefile, to better understand potential Meskwaki site locations (Peterson 2013).

Twedt’s study area is a 50 x 35 km (30 x 21 mile) rectangular parcel that extends mostly along the Upper South Skunk River from the City of Jewell southward to Cambridge. Tributaries here include portions of Ballard, Bear, and Squaw creeks. Larger-sized cities within this area are Ames, Nevada, and Story City (Figure 1).

Mapping Meskwaki Sites

METHODS

Twedt compiled data that mentions places the Meskwaki frequented near the Upper South Skunk River and its tributaries. For example, the descendant of an early Norwegian settler may recall a

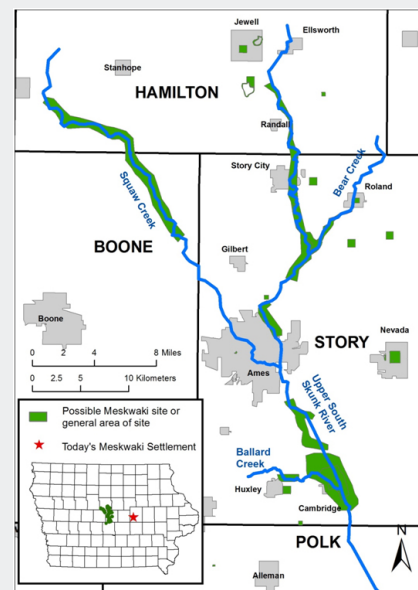


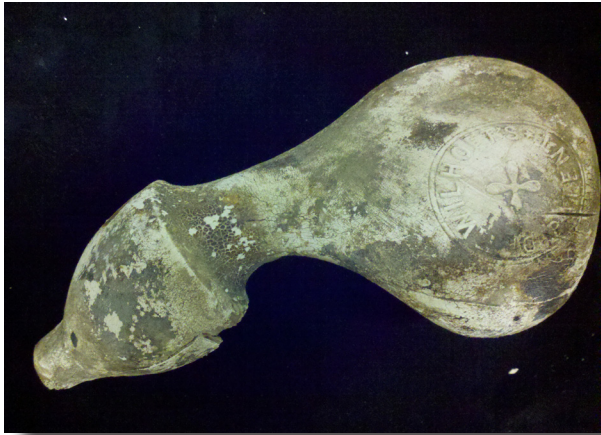
Figure 1. Extent of Twedt’s study area.

continued on page 3

A Lady's Syringe

by Angela R. Collins, University of Iowa Office of the State Archaeologist

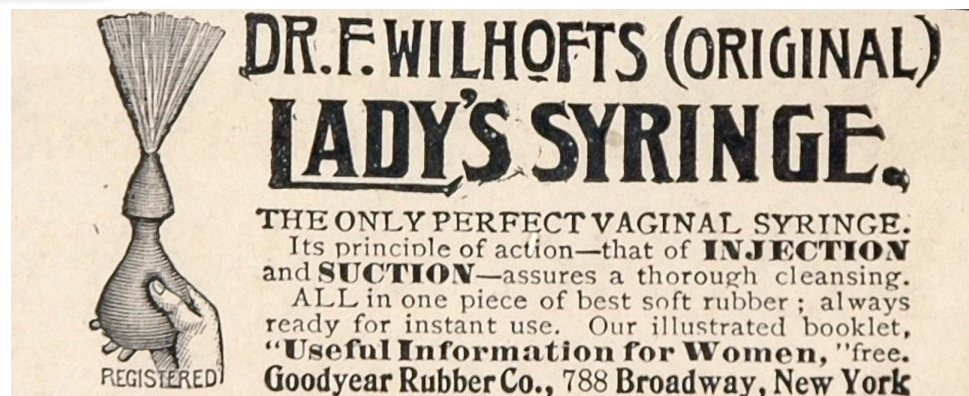
This example is one of the "Dr. F. Wilhofts (Original) Lady's Syringe", produced by Goodyear Rubber around 1900, was



its use at the turn of 20th century had more to do with birth control than cleanliness. Advertisements for douches appear in medical, women's, and department store publications. In Women's Physical Development's first publication in 1900, the Lady's Syringe is advertised as "the only perfect vaginal syringe" to be used principally for "injection and suction" to assure thorough cleansing. It is not difficult to read between the lines that this product can also be used as a form of birth control. Douches continued to be marketed and used by women

through most of the 20th century until other forms of birth control became readily available, especially to unmarried women. Starting in the 1970s and 80s, public perception of the douche began to change considerably. We now know that the practice of douching is unnecessary and can even be harmful to women causing infection and other complications. Today, the negative connotations with douching are so widespread that someone could be referred to pejoratively as a "douchebag" when viewed to be out-of-date, clueless, or irritating.

recently recovered from a stone well in Iowa City during an archaeological investigation. At this time, archival records indicate that the house associated with the well had female tenants; three dressmakers and one mother with her son. By 1902, a teacher and a female student were also in residence. The douche had been marketed for over a century as a feminine hygiene product for both married and single women, although it is likely that



Meskwaki Sites, continued

story her grandfather told about Indians visiting their farm or camping nearby, or a newspaper account may mention Meskwaki hunting and trapping grounds. Given the many primary source references to the people along the Upper South Skunk River as "from Tama," or Sac and Fox, or the various spellings of Meskwaki, it is presumed that most of the Indians mentioned in this area were Meskwaki. Pottawattamie were sometimes mentioned encamped with the Meskwaki.

Many of Twedt's historical references can be mapped and each mapped location is considered a potential archaeological site. A GIS shapefile was created, incorporating 32 separate locations—someday, an archaeologist may use the GIS data to verify site whereabouts.

SITE TYPES

Twedt's potential sites fit into several categories, listed here by order of frequency in the GIS shapefile: camp (n=13 polygons), trading for food (n=10), two polygons each in the categories of reed gathering, hunt/trap grounds, performance, and seek assistance; and one categorized as factory work.

In no instances were Meskwaki habitations called "villages" in Twedt's consulted references. Instead these were short-term camps, reported in association with every season. In one case, 300 Meskwaki were encamped. The smallest reported number was six people. Only once were wickiups (called wigwams and sheds) mentioned. Sometimes, tents were discussed in association with the Meskwaki. Until the mid-to-late 1930s, many families seasonally migrated from their home base

on the Meskwaki Settlement, returning year-after-year to the same area, usually a sheltered place near a waterway in eastern or central Iowa.

"Trading for food" was any instance where a non-Meskwaki mentioned that a tribal member visited a house or farm seeking food items (typically, flour or chickens; less frequently, corn, potatoes, other vegetables, sugar, or tobacco) or where there was a general mention that tribal members visited a community seeking food. This act was often referred to as "begging."

Generally, begging is not the appropriate term, since the Meskwaki frequently offered exchanges for foodstuffs. Twedt identified several mentions that food was "traded," in one case, for Meskwaki handmade goods of an unspecified nature.

One story told how an Indian woman in Ames provided a Euro-American settler with “some steamed herbs for my asthma;” in this instance, there was no mention of what (if anything) the (presumably) Meskwaki woman received in exchange. Another Ames resident visited a nearby camp to “get a pony and went into a tepee to get beads;” again, there is no mention of what the Meskwaki received in payment (Meads 1955:118).

“The Indians who have been camping on the river near town this past month report they have sold furs taken from the animals captured since coming here amounting to over \$150.”

—The Story City Herald, April 5, 1906

Reed gathering—to obtain the raw material to manufacture mats—was mentioned along the shores of Little Wall and Goose lakes. There were also camps near these lakes. There were two mentioned hunting, trapping, and fishing grounds, both along an 18-mile stretch of river between Little Wall Lake in the north, downstream to Ames.

Performances were likely an important source of tribal or family revenue. The performance category included singing and dancing (powwows) and bow-and-arrow demonstrations. “Seek assistance” is a catch-all category. In one situation, some Meskwaki men sharpened their knives at a farmstead’s outdoor grinding stone. The second category involved Meskwaki women finding refuge at a nearby farm. Finally, the “factory work” category occurred at the Cambridge Canning Company, where Meskwaki families assisted in seasonal corn husking in 1918.

SITE POTENTIAL

There are no previously recorded archaeological sites in or adjacent to Twedt’s study area that have a known association with the Meskwaki. Some recorded historic scatters could be related to the tribe, although that association is presently unrecognized.

Some of these potential site locations are certainly destroyed—for example, an 1893 Meskwaki camp at what is now one of the largest residence halls at Iowa State University (Friley Hall). Certainly, many of the farmsteads that once traded with tribal members still exist, either as standing buildings or as archaeological sites. It is unlikely that any of these Euro-American house sites contain archaeological evidence of Meskwaki visits. However, there are cases where landowners mention Meskwaki camps on their land. The actual camps hold great promise for archaeological traces, particularly where farming is the only post-encampment land impact.

Four camps hold great potential to contain preserved Meskwaki-related archaeological sites that may be straightforward to find, because the descriptions are very location-specific. Three other camps have less specific information, but might be located with volunteer-assisted field effort.

Summary

The Meskwaki seasonally utilized river valleys, especially the Skunk, Iowa, and Cedar rivers until most families ceased seasonal rounds in the 1930s or earlier. Arlen Twedt compiled written and oral historical data pertaining to the Upper South Skunk River to identify possible

may actually represent Meskwaki site remnants. Elsewhere in the state, the same could be said of ephemeral historic scatters, which may relate to possible Sauk (southern Iowa), Ho-Chunk (Winnebago; northeast), Pottawattamie (southwest), Báxoje (Ioway; all across the state, but especially, south central), and Dakota Sioux (northwest) sites. But only the Meskwaki created camps and associated sites into modern times, until the 1930s.

Seasonal, historic camps may yield the unexpected—for example, a metal detector survey at a site along the Iowa River in Tama County revealed iron wire, a copper pen nib, a nail, a can fragment, a clock or watch gear, a finely made brass buckle, red-pasted ceramic, and fire-cracked rock (Peterson, Hedden, and Nagel 2008:176–177). Such a site could easily be written off as insignificant, if not for primary source documentation of a Meskwaki winter camp there. Instead, site 13TM549 is highly significant as the only verified Meskwaki winter camp archaeological site in the state. Only ten Meskwaki-related sites have been archaeologically verified in Iowa (Peterson, Hedden and Nagel 2008; six trading posts, two villages, and one each of a mortuary site, maple sugaring camp, and winter camp).

When conducting archaeological surveys along the Cedar, Iowa, and Skunk rivers, archaeologists should be mindful that sites normally classified as insignificant historic scatters could represent ephemeral Meskwaki-related sites.

“There must have been as many as 100 Indians, men, women, and children, in the band. We watched them make camp, watched them as they roasted their skunk-sirloin over the fire, saw them feed their babies and put them to sleep papoose fashion, heard the little ones cry...We looked till we couldn’t look any more, and the Indians did not mind us any.”

—Nehemias Tjernagel, (1931) recalling a Meskwaki encampment, probably in the 1870s or 1880s, not far from Story City

Meskwaki sites, including camps, reed gathering places, and hunting, trapping, and fishing grounds.

Twedt’s information reminds us that seemingly inconsequential historic scatters along Iowa’s eastern and central waterways

Acknowledgments

The author thanks Arlen Twedt for his dedication to Iowa history and his meticulous documentation of otherwise “buried” archival sources. Also, thank you to Johnathan Buffalo, Director of the

Meskwaki Nation's (Sac and Fox of the Mississippi in Iowa) Historic Preservation Department, for his support of Meskwaki-related archaeological endeavors and his guidance interpreting archaeological findings.

Twedt's manuscript is a wonderful starting point toward understanding post-statehood Meskwaki sites along the Upper South Skunk River. Even more references to potential sites exist, as was pointed out to the author by Dan Higginbottom of the Iowa State Historical Society.

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Ancestors, a Novel by Duane Anderson

"Ancestors" a newly released novel by Duane Anderson, State Archaeologist of Iowa (1975–1986); IAS Past President and Member since 1967

Summary of "Ancestors":

While participating in a Sun Dance ceremony in South Dakota (1981) a young Indian (Nelson Redwing) receives a vision from Wakan-Tanka commanding him to stop the desecration of Indian graves by archaeologists and pot hunters. When he returns to Iowa he organizes NAM (Native American Movement) and he and his followers start smashing museum exhibits and destroying archaeological digs. Nelson soon realizes he isn't getting his message across so he quits NAM and goes to see the Iowa governor for help. The governor is receptive and appoints Nelson to work with archaeologist Shelly Kelly to find solutions to problems that have been festering in the state for several years.

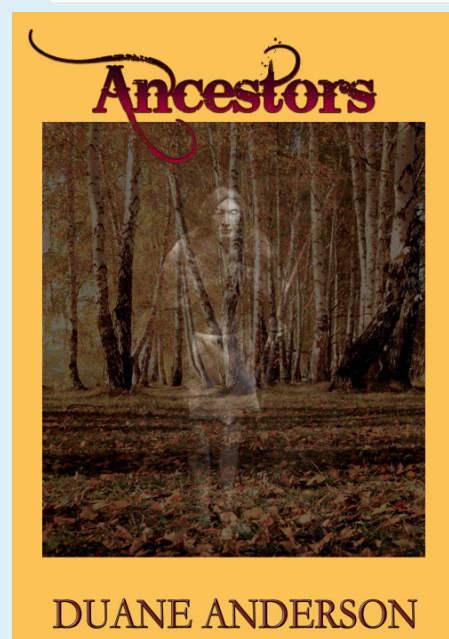
At their first meeting Shelly and Nelson learn that an Indian burial ground is being destroyed at a construction site

in Dubuque. They arrive as Indian demonstrators are gathering, bent on disrupting the project. The Highway Department's archaeologist has already excavated three graves. Over the next few days with the help of a local historian Shelly discovers that the cemetery contains Indians that died of influenza in 1861 in a near-by Army detention camp. When the digging resumes, to everyone's surprise, the remaining graves are empty. As the story unfolds Shelly discovers that a physician from Vermont who moved to Dubuque in 1856 is involved. He turns out to be a grave robbing spiritualist who channeled the dead to treat his patients.

The missing Indian bones are found in a dilapidated building in downtown Dubuque along with boxes of skeletal remains of Irish and Germans—all part of the doctor's study collection. As Shelly unravels the mystery she discovers the identity of the Indians (Reed Lake Band of the Sioux) and arranges for the return of their remains to Minnesota for an emotional reunion with related tribesmen.

In the process she solves the mystery of what became of the Indian who killed Lieutenant John Grattan at the First Sioux Indian War in Nebraska Territory in 1854.

Available at Amazon.com
<http://amzn.to/1gbs63l>



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Digital versions of all IAS Newsletter and Journal issues published from 1951 through 2011 (all articles indexed and text searchable) are now available on CD for \$25.00. Please make checks out to the Office of the State Archaeologist. For additional information, contact Teresa Rucker, OSA Repository Assistant, 319-384-0734 or Teresa-Rucker@uiowa.edu.



AIA Iowa Society Presents: International Archaeology Day Events at the University of Iowa Monday, 14th October | Saturday, 19th October 2013

Sponsored by the Office of the State Archaeologist, the University of Iowa Departments of Anthropology, Classics, Religion, and Art and Art History, and the University of Iowa Museum of Natural History and Museum of Art

Monday, October 14

Dr. John C. Whittaker | Grinnell College, Grinnell, Iowa

Studying Famous Atlatls: From Museum to Field Test

Monday, 14 October 2013 | 7:30 pm
Art Building West, University of Iowa

Museum specimens of rare artifacts often have enlightening individual stories. They also serve as models for replications that can be directly tested, giving us examples of particular technologies, and some insights into their capabilities and possible uses. The Aztec Atlatl in the British Museum, and the unusual atlatls recovered by Cushing's 19th century excavations in Florida are examples of well known but little studied artifacts.

John Whittaker has taught in the Anthropology Department at Grinnell College since 1984. He does archaeological work in the Southwest, ethnoarchaeology in Turkey and elsewhere, and experiments with prehistoric technology, especially stone tools and atlatls. He is also the author of *Flintknapping: Making & Understanding Stone Tools* and *American Flintknappers: Stone Age Art in the Age of Computers*.



Image courtesy of Grinnell College.

This AIA Iowa Society presentation is the lead off lecture for International Archaeology Day, 19th October 2013. Daylong events will take place at Macbride Hall on the University of Iowa Pentacrest.

Saturday October 19

Schedule of Events:

Saturday's International Archaeology Day events are held in conjunction with the Iowa Archeological Society's Fall Meeting. For more information, please visit www.uiowa.edu/~osa/IAS/index.html

9-9:45 a.m.: Opening AM for IAS meeting at the UI Museum of Natural History
Refreshments and tour MNH SW Pottery and Arctic Display from UI MNH collections

9:45 a.m. IAS Meeting

- Opening and Welcome Address
- Presentation: RAGBRAI: Team Archaeology and Six Years of Iowa Archaeology on the Road. Team Archaeology Riders, presenters
- Presentation: A Clovis Point Find from the Nishnabotna: 3D scanning for Enhanced Analysis. Mark L. Anderson, presenter
- **Main Presentation:** Understanding the Peopling of the Americas: A Discourse Between an Archaeologist and Geneticists. Drew Kitchen and Matthew Hill, Dept Anthropology, U. Iowa, presenters

The seminal event often referred to as the "Peopling of the Americas" has been approached through multiple lines of evidence, most often linguistic, archaeological, and genetic data. Historically, scientific explanations about who were the first Americans, when did people first arrive or how did people get here have been based on a single line of evidence. Very few studies have attempted to explain the totality of evidence across different disciplines to inform us about this event. In this lecture we explore the areas in which

International Archaeology Day | Iowa Archeological Society's Fall Meeting Schedule

Saturday October 19

continued

genetic and archaeological evidence provide complementary as well as contradictory conclusions about the nature and structure of the peopling process. The information presented in this talk will be drawn from the Upper Paleolithic record of Siberia and the Paleoindian occupation of the Americas. This evidence will be compared to genetic data from Asia and the Americas that have been used to characterize the dynamics of this continent spanning migration. We will highlight both areas in which the archaeological and genetic data provide evidence similar conclusions about Native American prehistory as well as areas of disjuncture, in which these lines of evidence indicate different conclusions. Importantly, we will stress that in those areas where archaeological and genetic evidence disagree are likely the most productive avenues for future research, and that cross-disciplinary discourses such as ours are central for building expansive models that account for multiple lines of evidence.

12:30-1:30 p.m. Lunch Break

1:30-4:30, Archaeology Activities, Tours and Demonstrations, in and around Macbride Hall

- Prehistoric technology demonstrations: flintknappers, hide-scraping, atlatls and spears, weaving, petroglyphs, and more
- Interactive Native American children's games
- Artifact identification table (no appraisals provided)
- Information and hand-outs on a variety of archaeology topics
- Tours of UI Department of Anthropology laboratories
- Special SW USA ceramics and arctic display in the Old Capitol Museum
- Tours of the Museum of Natural History archaeology exhibits (throughout the day)

What's the Point?

Daniel Horgen



Discovered: Cedar County, Iowa

Measurements: 4 inches in length with a maximum width of 1 ½ inches.

Notes: These medium to large lanceolate points are always widest at the midsection. The base may be straight, slightly concave, or convex.

Send your responses to Daniel G. Horgen at daniel-horgen@uiowa.edu. Answers will be listed in the next issue of the Newsletter.

Last Issue's Point:

The projectile point illustrated in the last issue of the newsletter is an unclassified metal projectile point dating from the Protohistoric-to-Historic period (AD 1500 – 1700). There were no correct responses submitted. Metal projectile points, such as Benton and Kaskaskia, were generally fashioned from pieces of brass and iron acquired by trade with Europeans. Iron points were usually constructed from gun barrels and brass points were from kettle pieces. Historic metal projectile points generally increased in size from AD 1700 when they were being manufactured and sold by Indian traders. The shift from stone to metal arrow points represents a change in settlement and

subsistence patterns as populations grew. Metal arrowheads did not immediately replace the lithic points and on many bison kill sites iron and flint were used at the same time. Metal points do occur across the continent, but are considered rare due to their brief period of use as the bow and arrow was replaced by the long gun.

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International Archaeology Day
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IAS Fall Meeting
held in conjunction with International
Archaeology Day
October 19
University of Iowa | Macbride Hall

Call for Articles

Have articles, photos or events to share? We're always looking for articles for the Newsletter. When submitting articles, please provide text, captions, tables and figures separately. All digital photographs should be at least 300 dpi. Graphics should be high resolution .tiff, .jpeg or .eps. Please send any materials for publication to Lauri Chappell, newsletter editor, at thewillow301@gmail.com.

Membership Information

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

Membership Dues

Voting	
Active	\$25
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Non-Voting	
Student (under 18)	\$14
Institution	\$35

Newsletter Information

The Iowa Archeological Society is a nonprofit, 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 Editor, Lauri Chappell, University of Iowa, Office of the State Archaeologist, 700 Clinton Street Building, Iowa City, Iowa 52242-1030. Email: thewillow301@gmail.com. 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. A special thank you to Jenna Reynolds for designing the newsletter.

IAS Website

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