

# Newsletter of the Iowa Archeological Society

Summer and Fall 2015, Issue 233, Vol. 65 No. 2 & 3



Est. 1951



## THE NON-ARCHEOLOGY ISSUE

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# EDITOR'S NOTE

Lowell Blikre

This issue of the newsletter has been long in coming and I apologize for that. I chose to meet other deadlines and obligations rather than provide you with the number of issues that are your due as members of the Society. Now that winter has finally taken hold, I hope to be able to get back on schedule.

This issue contains a variety of articles, but very little discussion of actual archeology. Instead, there are pieces related to modern flintknappers, landscape features that are sometimes misconstrued as archeological sites or could be in the future, and some reported oddities from the past. I thank the authors who went along with this idea and provided the articles. I hope you find this issue interesting.

There is no "What's the Point" column in this issue, but it will be back next time. However, for those of you who are keen on point typing, the "Point In Stone" article includes photographs of identifiable point replicas. If you wish to type those points, you can send me your responses at: [Lowell@BearCreekArcheology.com](mailto:Lowell@BearCreekArcheology.com), and I'll include them in an upcoming issue.

## NEWLY CREATED EARTHEN FIGURES

The cover contains a lidar image of some recently constructed earthen figures that appear to be patterned after effigy mounds. These figures were called to my attention by Bill Whittaker of OSA. Below are two aerial photographs of the same area; The upper one showing the figures was recently taken and the lower photo was taken in 2006, prior to their construction. Locational information is not presented because this land is privately owned.





# POINT IN STONE

John C. Whittaker

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There are some weird stone tools out there, and not all of them are ancient. In fact, probably half of the “authentic” arrowheads on ebay are fakes. It’s only a fake if it was made or sold with intent to deceive, and the modern flintknappers produce a lot of things that are plainly not prehistoric points, and can’t be mistaken by anyone with a bit of knowledge. Some of them range the borderline between art and whimsical expressions of knapping skill, and the tradition of flintknapped ‘whimsies’ actually goes back to the 19<sup>th</sup> century gunflint knappers in England, who made letters, rings, fishhooks, and other



Point-in-the-Stone by George Eklund.

oddities as well as fake pre-historic axes, scrapers, and points. In this country, the many flint fishhooks should always be suspect, as should oversized, excessively elaborate, or exceptionally perfect point forms. The “Point-in-the-Stone” crops up now and then. In the 19<sup>th</sup> century when many people considered stone Whimsies by Fred Snare, Brandon points the products of light-gunflint maker, England, 1920s. In ning strikes or magical ar- Field Museum collections. rows left by fairy folk, these might have passed as “how arrowheads grow”, but I expect everyone knows better now, and most probably did then. In fact, these are fairly recent homegrown whimsies. George Eklund’s point-in-the-stone is a simple and typical example. George Eklund is a Missouri commercial knapper. He makes thousands of points that are good replicas of prehistoric forms. As far as I know he sells these honestly, but most go to middlemen and somewhere along the way many acquire a fake patina, a bit of damage, an unscrupulous ‘certificate of authenticity’ and enter the bottomless market for antiquities, where the better prehistoric stone tools command truly shocking prices. George uses many of his points in folk art settings, fixing them to boards on a background of sand, grass, and bits of woodland debris as if they were lying *in situ* in a field, or studding a license plate, or mounted in a 3-D setting like this point in the stone.

The point-in-the-stone is now bound up with traditions of the flintknapping world. Whether accurately or not, George is credited by many in the knapping world as one of the first to use copper knapping billets, and as the originator of the point-in-the-stone. Quite a few knappers make them now, mostly just for fun or as a display of skill. The simple ones are not that difficult to do, but some are quite elaborate. As modern knappers seek to distinguish themselves as artists, find new challenges, and open different markets, the point-in-the-stone is one of the odd and sometimes clever non-prehistoric forms that are being made.



Point-in-the-Stone by John C. Whittaker.

See Page 11 for additional modern flint-knapped pieces.



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# Not-So Magical Fairy Rings Near Spencer, Iowa

Adam J. Meseke

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Property owners and residents near Spencer, Iowa, expressed concern in late 2009 that unrecorded archaeological resources might be impacted for a proposed bridge construction project. Even after an archaeological survey was conducted that did not identify any archaeological resources (Rogers and Meseke 2009a), local residents reported to the archaeological investigators that “ceremonial rings” or “tipi rings” had been identified upon the ground surface within the project area (Figure 1). In addition, three suspected “burial mounds” were also identified by one of the landowners. As a result of the landowner’s concerns, supplemental archaeological investigations were conducted to determine if cultural materials were located within or near the project area. During Spring 2010, supplemental archaeological investigations focused on the landowners concerns. The suspected archaeological resources were located on an active floodplain and on terraces of the Ocheyedon River. Three possible burial mound features were identified by the landowner on the west edge of an old oxbow of the Ocheyedon River outside of the project area.

Investigators determined the three “mound” features identified by local residents were likely naturally-mounded areas of alluvial or glacial deposits on the active floodplain, also known as prairie blisters, pimple mounds, or sand mounds (Benn 1976; O’Brien et al. 1989). In addition, a total of 26 circular features were reported to the investigator within and outside of the project area. Nine of these features were identified within the project area and were further investigated. One circular depression was determined to be the result of a natural tree fall. The remaining eight circular rings consist of taller and darker grass than the surrounding area. The rings measured between 2.85 and 38.6 meters in diameter and were all located in grasses on the north and south floodplains and low terraces of the Ocheyedon River.

A test unit was placed within each of the eight circular features. Each test unit was positioned such that it was partially located outside, on the circular feature, and inside the feature. Mycelium fungus was observed underneath the grassy vegetation at the ring location within the upper part of the A horizon and extended to a maximum depth of 25 centimeters (Figure 2). All material was screened using ¼-inch hardware cloth. Alluvial or glacial deposits were observed throughout each test unit. No cultural material was recovered from any of the test units. After the completion of the archaeological investigation, it was determined that the rings were not cultural but biological in origin and are commonly referred to as fairy rings. Fairy rings (also called fairy circles, fairy green, and others) are symptoms of concentric lateral growth of saprophytic soil basidiomycete fungi. The fungus lives on plant residue at the soil surface and grows outward in all directions in a fairly uniform manner from the center (Caesar-TonThat et al. 2013). The rings are marked by fruiting bodies of the fungus or by a stimulated or a depressed growth of vegetation (Shantz and Piemeisel 1917).

The lateral growing rings of turf fungus are commonly referred to as “fairy rings” because people have often associated tales of superstition with these rings rather than natural origins. In Holland, the circles (“Heksenkringe”, among other names) were believed to be the place where the devil churned his butter and if the cows ate grass from inside the ring, it was believed that the cow would produce inferior butter. In France, many people believed that the rings (“Anneaux magicques”, among other names) were inhabited by enormous toads with bulging eyes. In Sweden, it was believed if a person entered the ring (“Elfdans”) they could be controlled by fairies. In England, it was regarded as a good omen if a person constructed a house on land that contained fairy rings. In Germany, it was believed that the ring



Figure 1. Grass ring caused by Basidiomycete fungi.





Figure 2. Basidiomycete fungi mycelium.

(“Elfenringe”, among other names) was a track in the dew leftover from the location of dancing fairies (Shantz and Piemeisel 1917). However, it was not until 1796 when W. Withering (Withering 1796) was the first person to associate the rings with soil fungus and *Marasmius oreades* was the first fungus associated with the rings (Toohey 1983). In 1917, Shantz and Piemeisel published a treatise on fairy rings (Shantz and Piemeisel 1917). In this work, the authors recognized three types of rings based on the effects produced on the vegetation: Type I, vegetation killed or badly damaged; Type II, vegetation stimulated resulting in dark-green rings or arcs of vegetation; and Type III, no effect on the vegetation but may produce mushrooms or puffballs in rings (Dernoeden 2002; Shantz and Piemeisel 1917). This model is still in use today.

Today, over 50 species of fungi have been associated with fairy rings and belong to a group called basidiomycetes (Vann 2009). In Type II, the fairy rings are commonplace and appear in early spring and remain until winter. The growth of the fairy ring begins with the transport of fungal mycelium and possible spores. The rings typically grow rapidly in light-textured and moist soils rather than heavy clay and dry soils. A ring can be broken when its mycelium encounters a large obstacle, such as a rock or pathway, or an unfavorable soil condition (Dernoeden 2002).

Fairy rings can measure from a few centimeters to 20 meters in diameter but most are between 0.5 meter and 5 meters in diameter. The vegetation in the fungus growth zone grows quickly and is evidenced by dark green vegetation boundaries. The appearance of the ring shapes is caused by the release of nutrients, i.e., from the basidiomycete fungi growing on dead organic matter (Xu, et al. 2011). The organic matter that the fairy ring breaks down is often from old tree stumps, roots, lumber, and other large pieces of organic matter in the soil below the lawn. However, once the organic material is depleted, the fairy ring will disappear (Spangenberg 2009).

The investigation near Spencer found no stone features in any of the test units at the ring locations, and no cultural material was recovered from any of the test units. Furthermore, the previous Phase I investigation of this area conducted both intensive surface survey and subsurface testing of the project area and found no cultural material in this area (Rogers and Meseke 2009b). The reported “tipi rings,” “ceremonial rings” and “earthlodges” along the Ocheyedon River were natural fungal rings and tree falls and were determined to not be cultural in origin.

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### **Acknowledgments**

Special thanks to Leah D. Rogers and Cindy Nagel of Tallgrass Historians L.C., Joe Artz and Judith Joyce of Earthview Environmental, Inc., and Elizabeth Bach and Kristy Stallman of Iowa State University.

## 2016 SPRING MEETING ANNOUNCEMENT AND CALL FOR PAPERS

The Iowa Archeological Society Spring Meeting will be in Marquette on April 29 and 30, 2016.

The meeting will feature a tour of the Effigy Mounds National Monument.

Members of the IAS are encouraged to present on Iowa archeology, history, geology, or another related topic.

Students are especially encouraged to present a paper at the meeting.

The oral presentations should be 8 to 10 minutes in length with 5 minutes for questions and answers.

Abstract submissions are due February 10 and selected presenters will be notified by February 25.

Abstracts should include the presenter's name, paper title, and a 100 to 200 word summary the presentation.

Send submissions to Megan Stroh,  
either via mail at:

117 E. Willow Street  
Cherokee Iowa 51012

or email at: [archaeologist@sanfordmuseum.org](mailto:archaeologist@sanfordmuseum.org)



# ODD 19TH CENTURY IOWA ARCHAEOLOGY

Bill Whittaker

I enjoy the odd bits of Iowa history and archaeology that don't fit in elsewhere — The accounts of discoveries that are little discussed by modern researchers, and for good reason. They typically include fantastical third-hand accounts of amazing discoveries that are never verified or seen again. Occasionally these grossly exaggerated or fraudulent stories make national news, for example the Davenport tablets Mac McKusick wrote about, or the Cardiff Giant, carved from Fort Dodge limestone, which fooled large crowds in the East. But most of these accounts are just odd. For example, a giant's skeleton was found at the spot of the 1858 first state Capitol building in Des Moines, "seven feet nine inches high in his stocking feet."

Here are three of my favorite examples of odd 19th century archaeology, one is a mystical cave implicitly occupied by the descendants of Noah's Ark, one is the graveyard of giants along the Des Moines River, and one is a discussion of the common belief that there was a "war path" running across western Iowa.



One of the counterfeit Davenport tablets that supposedly connected ancient Iowa to lost Old World civilizations.

## Odd 19th Century Iowa Archaeology, Part I: Noah's Cave

*Dubuque Daily Times*

1870 "Wonderful Discovery: A Cave of Skeletons Unearthed Near Eagle Point" Dec. 27, p.4.

"For months past the papers of the Northwest have been filled with marvelous accounts of the discovery here and there of various relics, supposed to have been manufactured by a people who have passed away and left behind no written history. These relics, consisting of skeletons, household utensils, arms, agricultural implements, pieces of pottery, etc., have in the main been preserved with religious care by the heads of the various scientific institutions, to which they have been consigned, but as yet no satisfactory or even plausible hypothesis has been advanced concerning their origin. This is a problem before which the stoutest professors quail and acknowledge their weakness and it is, therefore, probable that the great mystery will never be solved. On Saturday last a discovery fully as wonderful as any yet reported in the Northwest was made by the workmen on the Dubuque and Minnesota railroad, near the base of one of the tall, crowing bluffs overlooking the river, a short distance above Eagle Point. At the foot of this bluff a squad of workmen were engaged in excavating in the loose stratified limestone rock for the railroad track, and while digging with pick, spade and crowbar in the side of the bank, they suddenly found their further progress arrested by a large smooth square stone, on the outer surface of which was inscribed a number of strange characters and devices which none of the unlettered workmen, of course, could make out.

Under the instruction of the foreman, and by the united exertion of a number of men the stone was removed, when, to their great astonishment, there succeeded a violent rush of cold air from a large square opening, which extended into the bluff in a horizontal direction, the air rushing out with such force that a lighted taper held in the mouth of the opening was extinguished in an instant. Inspired by the thoughts of a hidden treasure, and thinking that perhaps a cache of some of the early explorers had been unearthed, it was resolved to explore the mystery at once, and bring out the strong chests and precious gems reposing somewhere within. Lights were procured, and holding a candle in each hand five men, headed by the foreman, set out to explore the subterranean passage, which was about four feet wide and high enough to permit a man to walk: by bending over a little. Groping their way along cautiously, and casting many fearful glances around them as though they expected every moment to encounter some dreadful spectre, the party proceeded along the tunnel, which extended directly into the heart of the bluff about five feet, when they found their way impaired by another large stone. Removing this they found a flight of stone steps leading downward a distance of ten feet, and descending these, the party found themselves in what appeared to be a huge chamber, cut out of the solid rock, about 35 feet square and 20 feet high. For a moment the men stood lost in admiration at this wonderful work. The floor beneath was hard and perfectly smooth, while by the dim light or the candles they could see that the walls were embellished with a multitude of uncouth characters



and figures, intended to represent birds, trees, flowers and other natural objects all carved in solid limestone. On the south wall appeared a representation of the sun and immediately below this was the figure of a man clad in a loose flowing robe, in the act of stepping out of a boat, and holding in his hand a dove. The roof of the chamber was embellished with stars, serpents and chariots, the outlines of all being revealed plain and distinct.

In the center of the apartment was a large flat slab and upon removing this a large vault was revealed below, which was filled with the skeletons of some unknown race, all of them being in a sitting or standing posture and almost perfectly preserved even to the smaller bones. It was noticed that all had originally been interred with their faces to the southwest. By the side of each skeleton stood a small vase of the most perfect form and finish, each being filled with a species of yellow colored earth. One of the vases was examined, and at the base found to contain some animal bones and dark particles of animal matter which had evidently been placed in the sepulcher to support the departed to the spirit land, a funeral rite in obedience to a wide spread custom among many barbaric nations. Heads of arrows, stone hatchets, and pieces of shells, perforated with holes were found scattered about the vault in profusion. The skeletons were arranged in the form of a semi-circle, the largest being placed in the center. This skeleton, by actual measurement, stood seven feet eight inches high. The teeth were white and glistened like ivory, while in the palm of one of the outstretched hands, securely locked in the articulated bones, reposed a small pearl ornament. This person had evidently been the chief of the tribe, and was consequently buried with unusual honors. By the side of the cranium were two ear ornaments of shell, while numerous minute bone and copper beads covered the floor of the vault. Vestiges of a fibrous cloth were also discovered near the lower extremities of each skeleton, but so thin and impalpable that it crumbled away at the slightest touch. No ornaments of gold or silver were found, but various implements in copper were scattered thickly about which had evidently been procured from the mines of Lake Superior, as the evidences are accumulating that these mines were worked at a date long prior to the deluge.

After making a thorough examination of the chamber of death and its ghostly occupants, the men came out, closing the entrance behind them. To what race the skeletons belong, by whose hands their tomb was constructed, must ever remain a mystery. It is another leaf looking to the long ages of the past, another evidence of the fact that of this world and its founders we know but very little. We understand that measures are on foot to remove the skeletons and all of the most important articles to the hall of the Iowa Institute of Science and Art. It is hoped that they will remain here and not be suffered to depart to enrich the museums of eastern cities. Meanwhile some of our learned servants would do well to investigate the cave and its surroundings and establish, if possible, the identity of the skeletons - whether Indian, Mexican or Mound Digger. It will prove an interesting research."

### **Odd 19th Century Iowa Archaeology, Part II: Giants of the Flood.**

Excerpted from: Negus, Charles, 1874, *The River of The Mounds*, *Annals of Iowa* 12(4): 253-274.

"The [1851 Des Moines River] flood washed out deep excavations; it removed earth which had before been dug out and replaced by human hands, it developed the resting place of the dead, the graves of those who had lived and died at unknown times in the past. For when the water had subsided, in these excavations were found the remains of human beings; bones which had been clothed with flesh in the past, skeletons of a gigantic race, trinkets and ornaments badges of distinction. These discoveries at the time attracted much attention and much speculation.

Dr. Peter Walker, who lived near by, made a careful examination of some of these remains and found them of an enormous size, from the length of the bones of one which he examined, he judged that the individual, when living, must have been from eight to twelve feet high. The jaw bone, which was in a perfect state of preservation, was so large that the Doctor, though a large man himself, could easily put it over his own face and in this position the extremities extended past his own ears and some of the teeth measured an inch and a quarter across the face.

There were quite a number of articles found with the bones which had been washed up, that gave evidence those persons who had been buried there were in the possession of the arts of civilization. The large skeleton which was particularly examined by Dr. Walker was probably a noted character in his time, not only for his size, but doubtless held some important station among his people, for among other things, there were found several of what was supposed to have been badges of distinction; around his thighs, were steel bands and on his arms, silver bracelets which were neatly wrought and nearly two inches wide. The thought of a man from eight to twelve feet high, decorated with badges of influence and honor, majestically walking over the green prairies excites the wonder and astonishment and leads to the inquiry: Was it in the days of mammoths that men of this dimension lived, and did they, like the latter, pass away and cease to exist? If a man of the nineteenth century lived of this dimension, he would excite the curiosity of the civilized world.





One of the main hoaxes to come out of Iowa was the Cardiff Giant, a chalk sculpture made in Fort Dodge that was supposed to be a fossilized giant. Here is a reproduction in Fort Dodge.

Who were these people whose bones were uncovered by the boiling flood? When did their race live here? Where did they come from? And where have they gone? Were they the builders of the mounds which are found scattered up and down the Mississippi valley and over the plains of Mexico?

Of the builders of these mounds "history is silent concerning them and their very names are lost to tradition." The principal remains of antiquity in Mexico are the ruins of temples and the structures dedicated to defensive purposes. Those of undoubted high antiquity are most massive in character, and display remarkable evidence of tact and skill. The present generation can "learn but little of the building of those works and less of the builders." Who those people were, how they came and disappeared, the mind can imagine, but will probably never know.

[Nearby], on the land of Joel F. Avery, there is a vein of coal about four feet thick which crops out on the surface. In December, 1873 Benjamin F. Bryan was employed to work this mine. In drifting an entrance into the bank twenty-three feet from the surface, imbedded in the solid vein of coal, about a foot from the bottom, he found a bone about seven inches long and an inch in diameter, of a reddish color which from examination by those familiar with anatomy was supposed to be the bone from the arm of a human being. From the solid manner in which it was imbedded in the coal, it was evident it must have been deposited there at or before the coal formation, which would indicate that this locality had been inhabited by human beings many hundred years in the past."

### **Odd 19th Century Iowa Archaeology, Part III: The "War Path" Trail**

There are repeated historical mentions of a "War Path" in nineteenth century Iowa. Not a metaphorical "war path" that anyone determined to start confrontation can take, but a literal "War Path" that was a heavily patrolled dividing line between Indian tribes. There are mentions of this War Path in three counties, Emmet, Calhoun, and Carroll, forming a rough north-south line from the center of the state to the Minnesota border. On the west side of this line the Dakota Sioux lived, on the east, the enemy of the Dakota lived, either the Sauk and Meskwaki or the Pottawatomi.

A history of Emmet County (Pioneer Publishing 1917:160) recorded, "What was known as the old 'Dragoon Trail' entered the county from the south near Camp Grove, passed near High Lake and Ryan Lake, and crossed the state line about the middle of the northern boundary of Ellsworth Township. This was the first recognized road in the county. Farther west lay the trail called the 'War Path' which marked the boundary line between the Sacs and Foxes and Pottawatomi on the east and the Sioux tribes on the west."

In his history of Calhoun County, Stonebreaker (1915:205) wrote "Near the western boundary of Calhoun County was an old trail known as the 'War Path,' which marked the dividing line between the hunting grounds of the Pottawatomi Indians on the east and those of the Sioux tribes on the west."

A general history of western Iowa noted the War Path in western Carroll County (Western Publishing 1882:502). "The old Indian trail known as the War Path or the dividing line between the Sioux and Pottawatamie Indians' hunting grounds runs through townships 82, 83, 84, and 85, range 36, in this county. It is plainly visible and is as straight as an arrow. It was a death penalty for an Indian of one tribe to cross the path and be found hunting on the lands of the other."

McLean's (1912:5-6) history of Carroll County, however, is dubious of the existence of the War Path in that county.

"The story has been handed down that in the early days of settlement an Indian trail extended through the county from north to south, traversing the eastern tier of townships. This trail, the tradition says, was as straight as the flight of an arrow, and was worn deep into the prairie sod, like a furrow, by the constant passage of the Indians back and forth. It is averred that the trail described the line of boundary between the Pottawatamies on the west and the Sacs and Foxes on the east, and that, as one veracious chronicler declares, 'for the Indians of either tribe to cross this path to hunt or trespass upon the lands of the other was an offense whose punishment was death.' Taking into account the transitory residence of both these tribes and the generally friendly relations which existed between them, the conclusion may be drawn that the traditional, but to an extent imaginary, lust of the Indian for the blood of his fellows was in the mind of the pioneer who was responsible for the legend rather than in a knowledge of any of the existing facts.

Perhaps this story of the War Path and its lethal reputation, or indeed of its existence at all, is of a part with the sanguinary tales with which the greater portion of Indian history is replete. These, however, are matters of opinion.”

McLean’s skepticism seems founded. The War Path is dubious for a number of reasons. First, the areas the War Path ran through were mapped by the General Land Office (GLO) between the years 1853 to 1857, when there was very little settlement in the area. The GLO mapped a number of trails in the region, none of which plausibly correspond to the War Path. While the GLO certainly did not map every trail that existed, it seems implausible that surveyors would consistently overlook a trail “worn deep into the prairie sod, like a furrow” that extended for more than 100 miles.

Second, the segments of the War Path are reasonably well defined, but they do not line up in a continuous straight line. Instead, the location of the War Path varies by county. There is no plausible way the Carroll County segment of the War Path running through Townships 82–85, Range 36 could run along the western boundary of Calhoun County.



Map of the general location of the putative war paths in western Iowa, with historically known tribal locations and the Neutral Ground treaty lines.

Fifth, the known historical locations of tribe in the nineteenth century do not support the idea of a north-south boundary line. Over the past several years the OSA has been mapping the approximate locations of historically known Indian occupation spots, based on historic documents and recorded archaeological sites. These locations show the range of different tribes in the nineteenth century, and the Dakota are consistently living on both sides of the War Path, and, to a lesser extent, the Meskwaki and Potawatomi also ranged on both sides of the War Path. In contrast, the tribes appear to have obeyed the Neutral Line boundary, with Dakota occupations above, or at least very near the line, even if the line is extended farther west than its original limits. There is no evidence of the Sauk or Meskwaki living north of the Neutral Line.

Given the lack of evidence for a War Path boundary, what were American settlers describing? A logical ex-

Third, it defies logic that Native Americans would create a perfectly straight north-south path for a boundary. By all historic accounts, Indian boundaries were typically fluid and overlapping, occasionally an obvious landmark like a river or hill range might mark a boundary, but there is no other account of Indians using arbitrary compass lines for a boundary. Although Indians were excellent navigators, there are no known accounts of nineteenth century Indians using compasses for survey, or even expressing an interest in the surveying equipment needed to make a perfectly straight line.

Fourth, it conflicts with known treaty boundaries. In 1825 the U.S. established a Neutral Line extending from the Mississippi deep into the interior of Iowa. The Dakota were to stay north of this line, the Sauk and Meskwaki to the south. After several infractions and conflicts, this was expanded into a “Neutral Ground” in 1830, a 20-mi buffer on either side of the line were no one was to enter. In 1840, the Ho-Chunk, against their will, were crammed into the Neutral Ground, and removed in 1848. There is no contemporaneous account of a north-south War Path boundary during any of the contentious treaty discussions. Later treaty boundaries, as mapped by Royce, show areas that were ceded to the U.S. Government by tribes, but these were not intended to be territorial boundaries for tribes, and, even if they were, they conflict with the War Path line. For example Royce’s Area 289 was Dakota land, but it is east of the War Path, not west of it.



planation is that American settlers were simply seeing the trails of earlier settlers as they explored their new lands. The GLO marked the corners of sections by building mounds, erecting marker posts, and marking trees. These section corners were coded to indicate their location in the township grid, so early settlers would follow these markers to find property they have purchased on speculation or to determine the location of property they wished to claim.

Township lines that followed the easiest route, for example avoided the numerous wetlands and lakes of the region, would naturally get more traffic from settlers, who would create the deep ruts seen by later settlers. These later settlers would use their imaginations, probably fueled by stories of Indian conflicts- some real, some created- to create the myth of the War Path.

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Above right, Pieces knapped by George Eklund.

Lower right, "Swiss Paleolithic Multifunction Tool" by Bob Hunt

Above, Bob Hunt knapping a giant biface.



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