

Archaeological Investigations at the King House, a mid-19th Century Native American Log Cabin in Middle Village, Emmet County, Michigan.

Dave Frurip

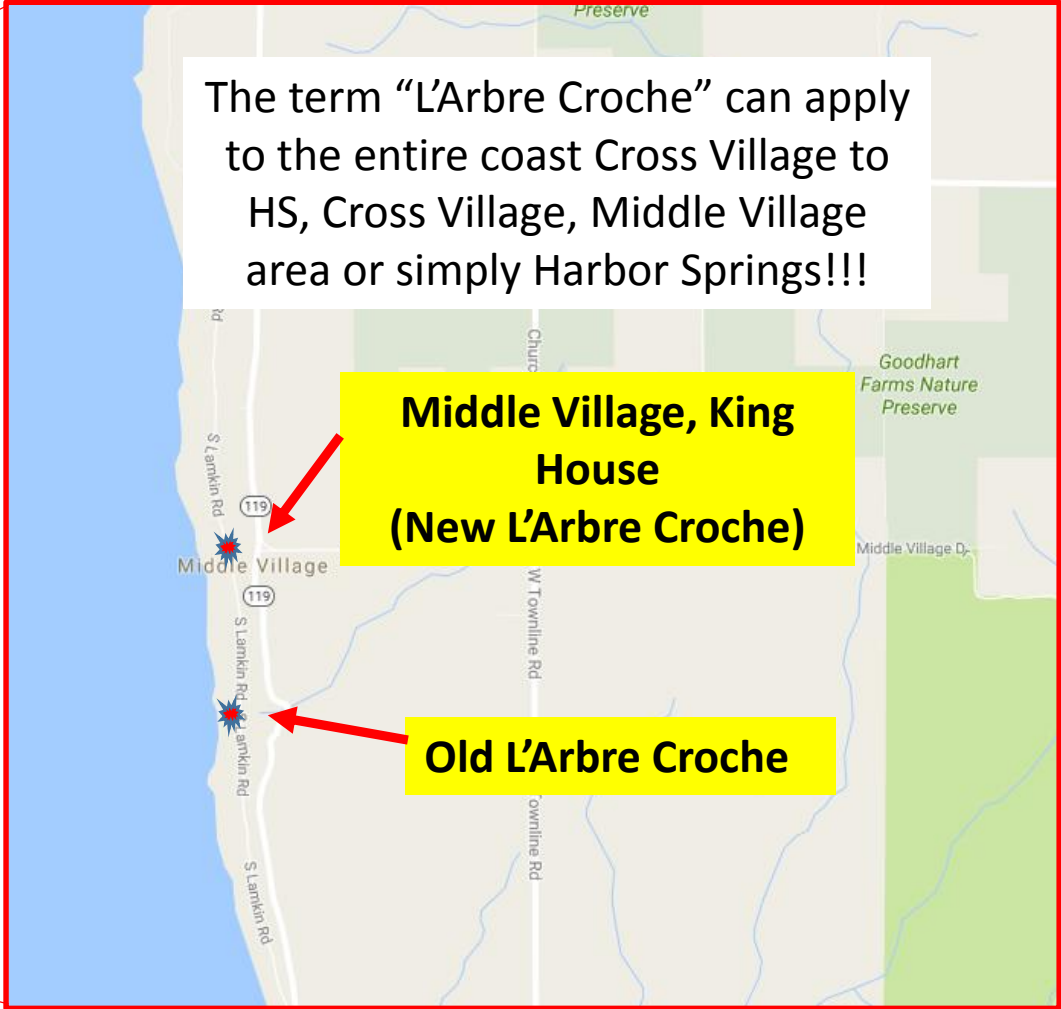
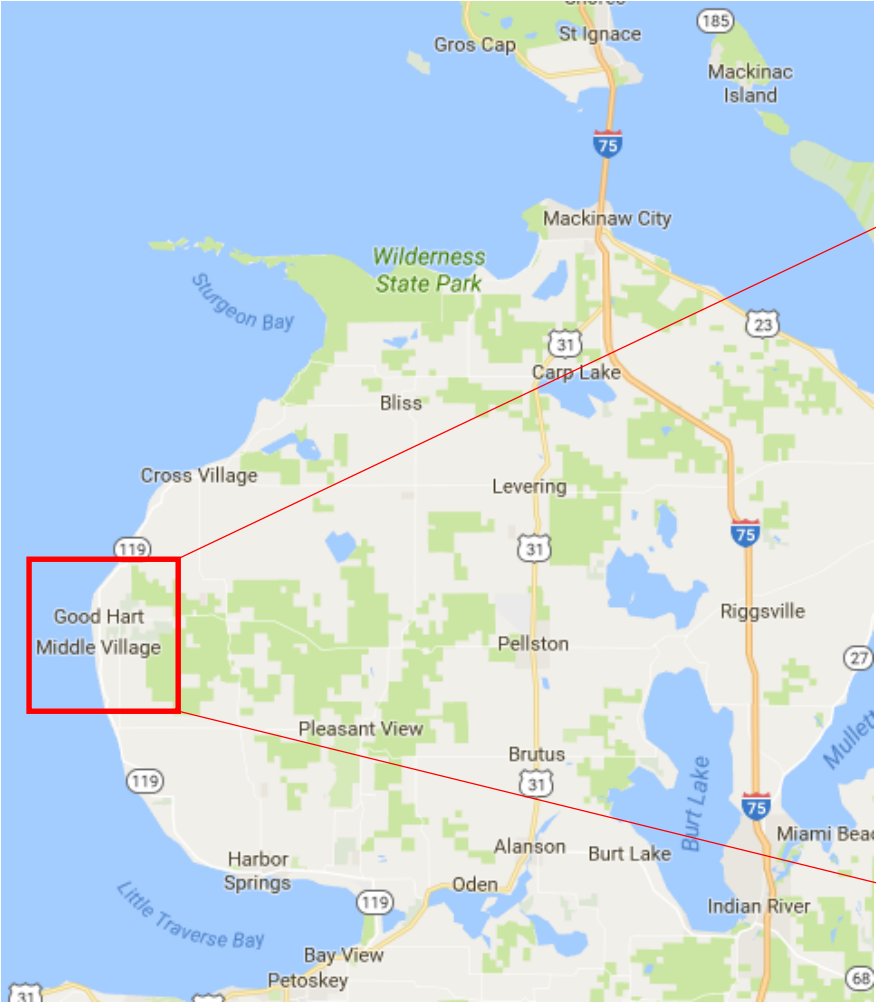
Please join Oxbow Archaeologist member Dr. Dave Frurip for a presentation about an ongoing archaeological investigation at an Odawa log cabin site dating to about 1850. The cabin has not been occupied since the 1950's and is only one of two remaining in the historical Native American town of Middle Village on the shores of Little Traverse Bay. The local area has a rich history and has traditionally been called by the French name L'Arbre Croche or Crooked Tree. It was the site for supplying corn to the residents of Fort Michilimackinac for many years during the fur trade era in the 18th century. Along with historic artifacts, prehistoric chert flakes were found indicating the area was occupied much earlier than the date of the cabin.

Acknowledgements

- Dr. Scott Beld (mentor) - Archaeologist
- Dr. Kerri Finlayson (NCCMC) - Archaeologist
- Dr. Dean Anderson – State Archaeologist
- Jane Cardinal (L'Arbre Croche Museum)
- Dr. Katie Parker (Paleo-archaeobotanist)
- King House Association Members:
Jim Clarke (Lead), Jane Cardinal, Susan Hannah, Susan Carson, Carolyn Sutherland (owner of Good Hart Store)



Orientation

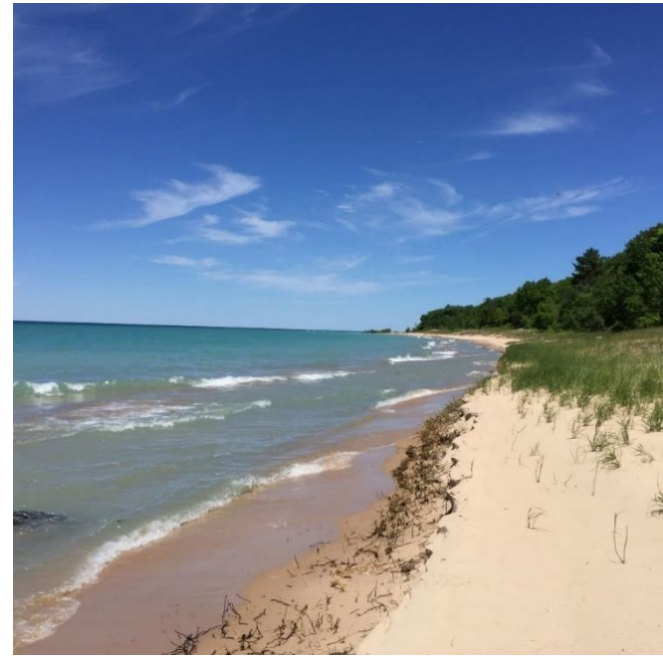


King House

ca. 1850- 1950



What's Not to Like There?
This was the Traditional Summer
Location of the
Odawa...Wintered in the Grand
Rapids Area



Brief History of the Area

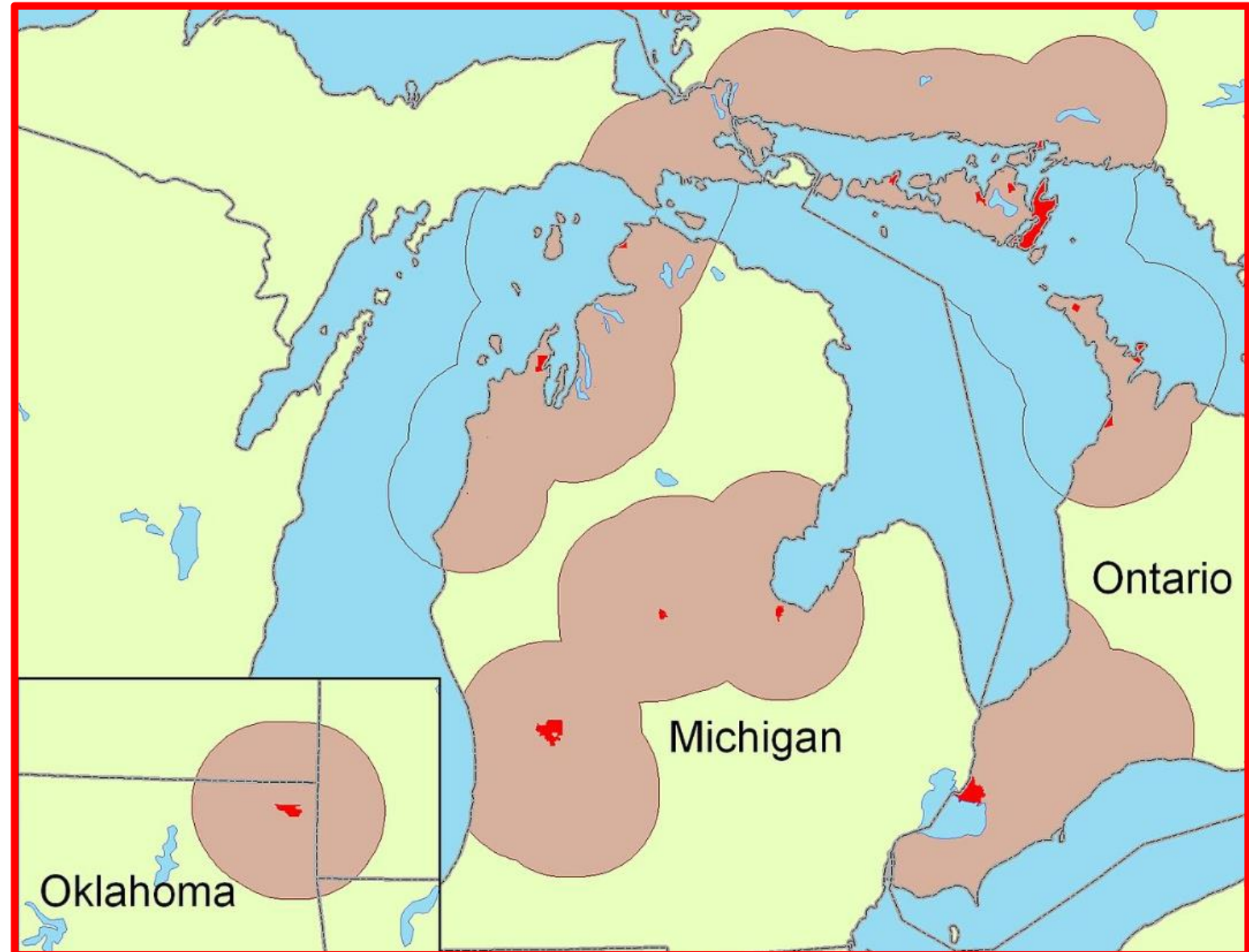
- Prehistory
- The Crooked Tree - L'Arbre Croche (Waganasakee)
 - Prominent Pine Tree visible from Lake Michigan used as marker
 - L'Arbre Croche generally refers to the entire coastline Cross Village to Harbor Springs.
- Fur Trade – Michilimackinac
 - 1741 Odawa want to move from Fort for better land.
 - French depended heavily of corn grown by the Native Americans.
 - Jesuit priest at the Fort, Pierre Du Jaunay helped persuade them to move only as far as L'Arbre Croche.
 - From then on he divided his efforts between the parish ministry at Sainte-Anne's and the mission of Saint-Ignace at L'Arbre Croche, where he had a farm.



1835 Map

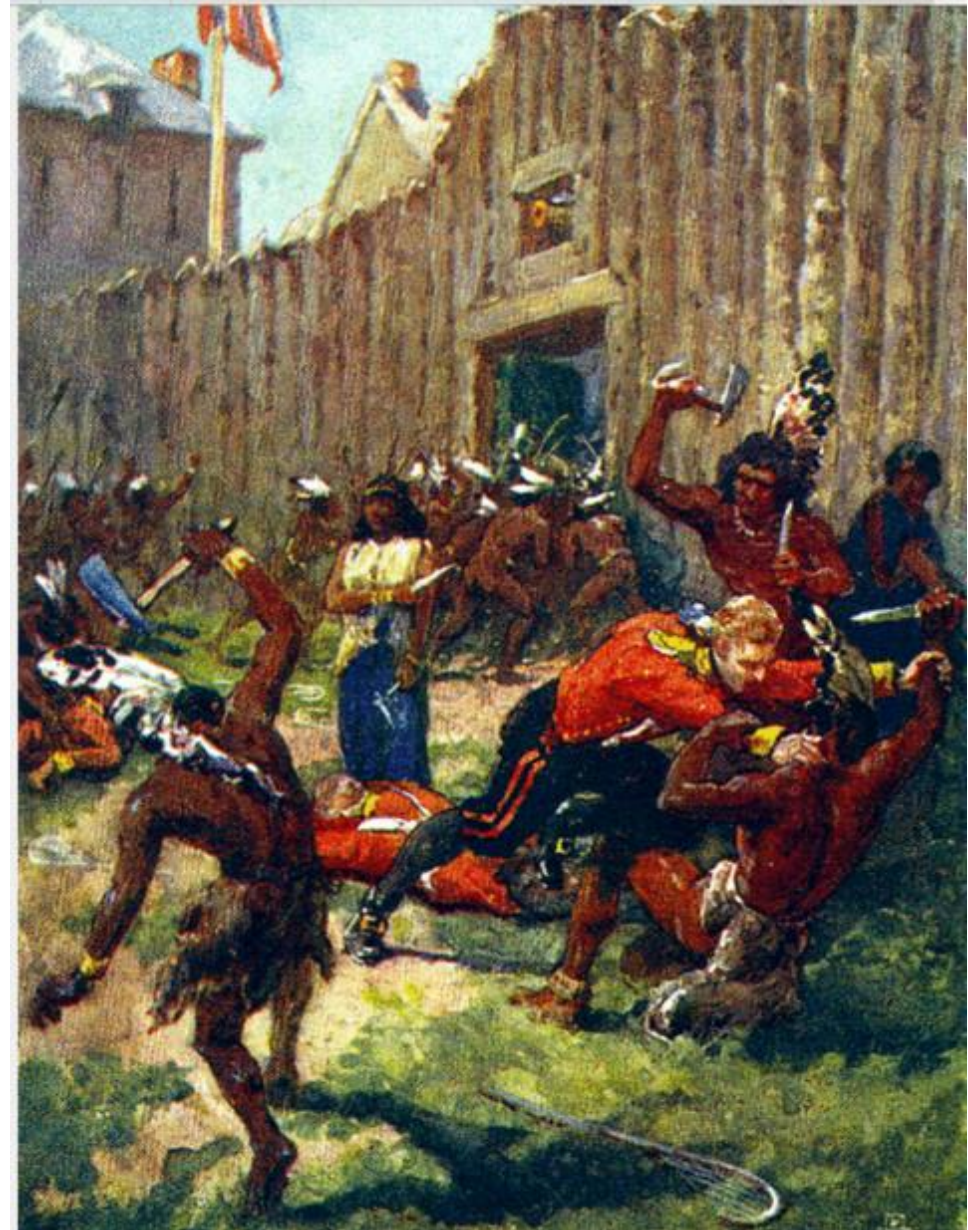


Historical Distribution of Odawa in the Great Lakes and Elsewhere



DU JAUNAY, PIERRE (Pierre-Luc), Jesuit priest, and missionary

- At Michilimackinac and at L'Arbre Croche his memory lingered. As late as 1824 the Odawa were still pointing out the spot "where Du Jaunay used to walk up and down, saying his office".
- British prisoners from the Pontiac revolt at the fort were delivered to the Odawa at L'Arbre Croche (1763).
- Alexander Henry's book describes this in great detail.



My Sullied Past and an Unsuccessful Search For His 1741 Church (1980's)

Methodology: Random Electronic Survey Technique (REST)



Artifacts "Detected" and "Dug" at Old Middle Village



American Pewter



Am I Redeemed? Everything Ended up Here



Onondaga Chert!



French "Hawk Billed" Knives



Great Moon o' Terra: The Iconic Northwest Trade Gun

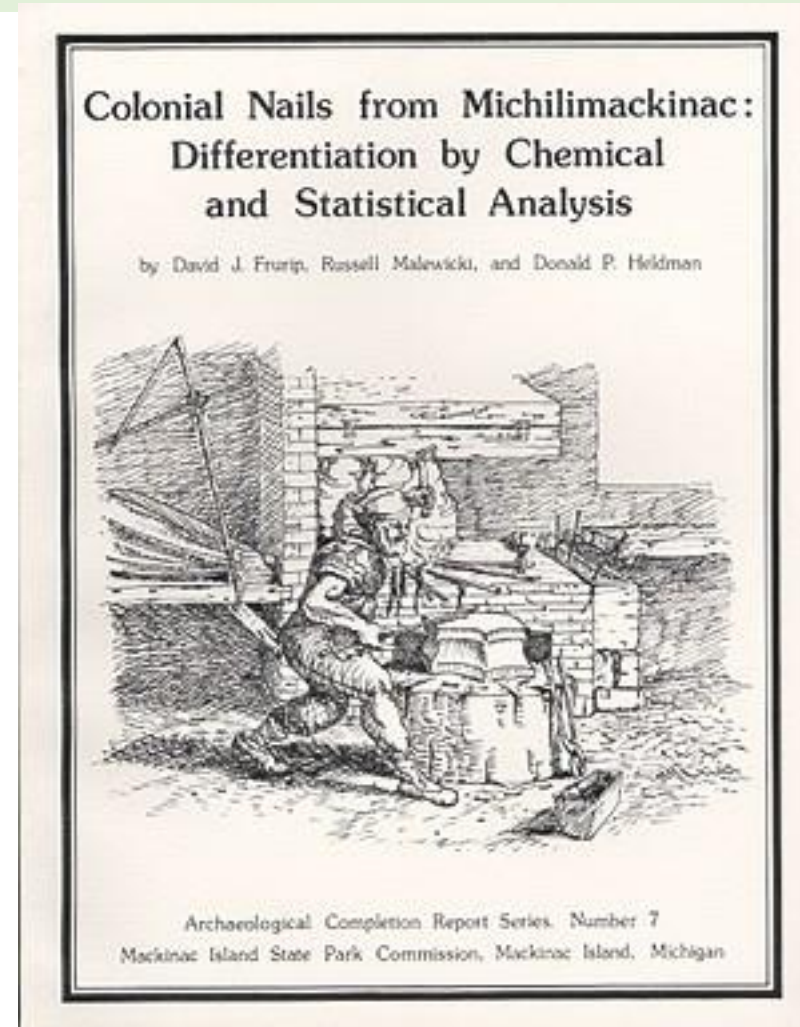


Sheet Brass Kettle Patches

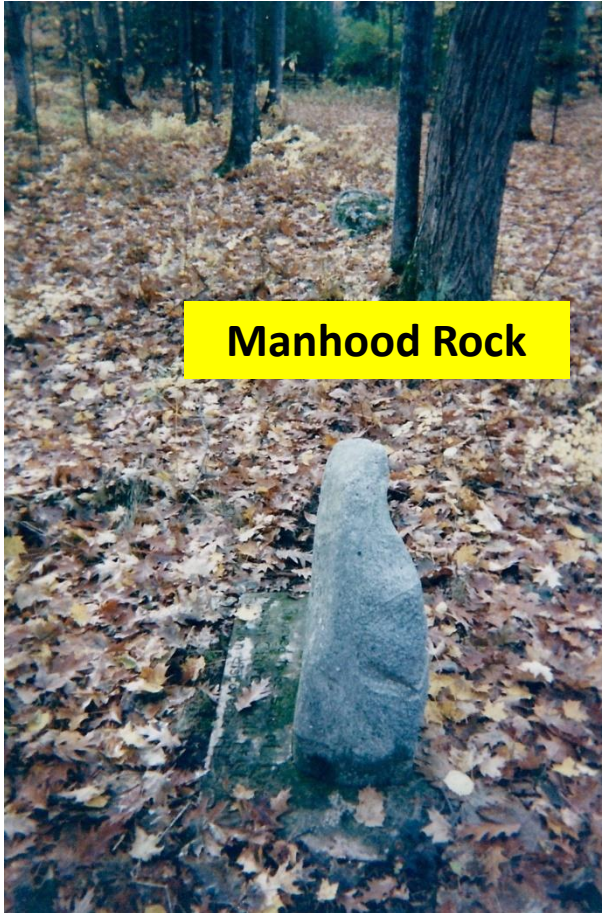


Stone Axe

My Bad Ways Eventually Led Me to See the Light! Collaboration With Michilimackinac Archaeologist Dr. D. Heldman



DuJaunay 1741 Mission? The Native Americans (and others) Knew Where it Was All the Time!



St. Ignatius Church

- Original church built in 1833
- Consecrated by Baraga
- Burned down on Easter Sunday 1889 and quickly rebuilt
- Historical plaque dedicated in 2015



St. Ignatius of Loyola Church and Cemetery

St Ignatius of Loyola Church & Cemetery

By the 1740s, French Catholic missionaries had come to this area, known to the Odawa as Waganakising, to minister to local tribes. Later, missionary work was taken up by others, including Bishop Frederic Baraga (1797-1868), who dedicated a church at this site on August 1, 1833. The present St. Ignatius Church was constructed in 1889 to replace one destroyed by fire that same year. The cemetery next to the church contains the graves of generations of area Odawa and dates to before the present church. In the 1970s an Odawa caretaker of the cemetery placed the white wooden crosses to denote the many unmarked graves.



chi-twah Ignatius num-ma guh-mik

mahn-duh-pee 1740 gee bi zha-wink zhin-duh, ge-we wam-ti-goo-zheek. wee be kinoo mah ga waht, goon-duh O dah wahk gee dah wunk zhin-duh wah-guh-nuhk-sing bah-mah-pee dush chi mag-da kun-ya, Fred Baraga gah zhim kah zot gee bi zha-wink zhin-duh. mee dush a gah ching nuh-na guh-mik gee zhi toot. mahn-duh pee 1833. mee-go a tuk O-dah-wahk gah yah jik zhin duh gee nuh-mas-kat gee ki noo moo wahn duswh wah kid waht uh nuhm ah waht. geen bo-what mee-go zhin duh gee bi gi-danj gahz waht. ga-yah-be dush tam-gut bi-gi-danj wing zhin duh jee ge nuh-ma-guh-mik.



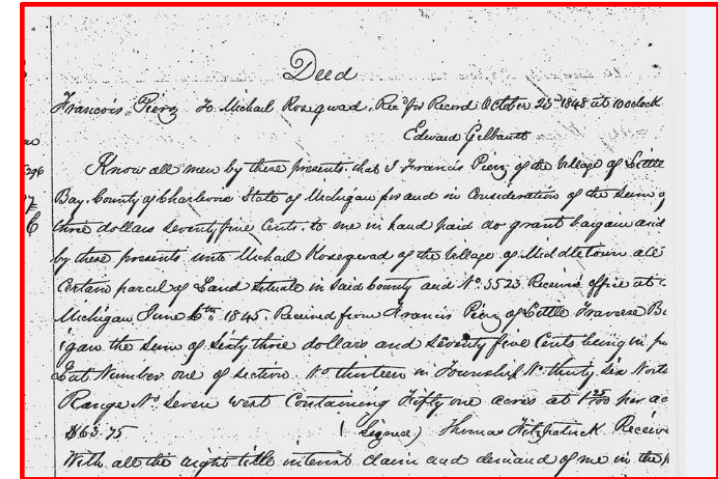
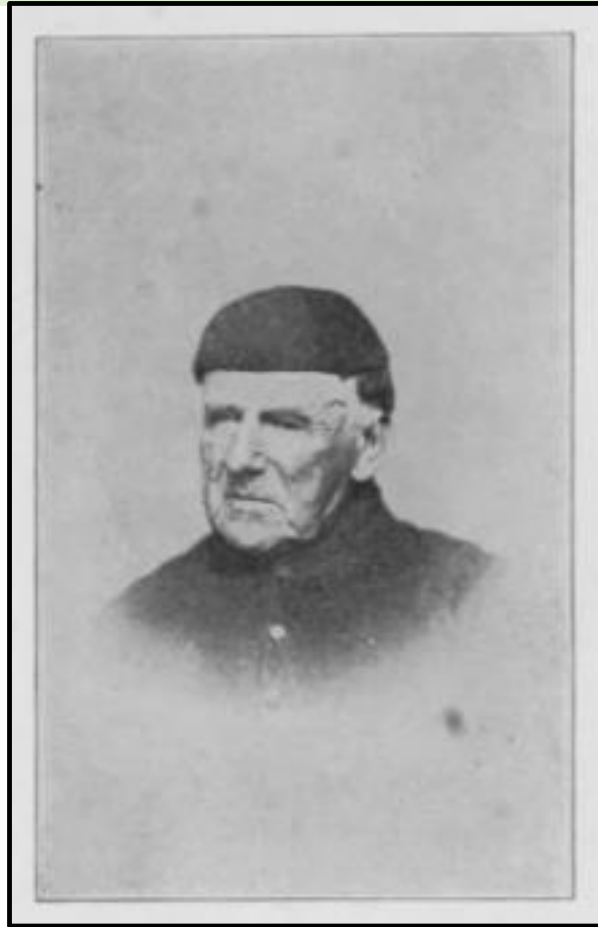
Recent Drone Pics of Church

*Special thanks to
Dick and Stephanie
Guyor for their
dedication to the
restoration of the
church over many
years*



1848 Fr. Francis Pierz Helps the Native Americans in Middle Village (Middletown)

- In order to resist the Indian removal, Fr. Pierz buys land in Middle Village, plats out lots, and deeds lots to the Odawa.
- Initiates building of log cabins
- King House built in 1849 (oral tradition)
- Possibility of using tree ring analysis (dendrochronology) to date the building exactly.

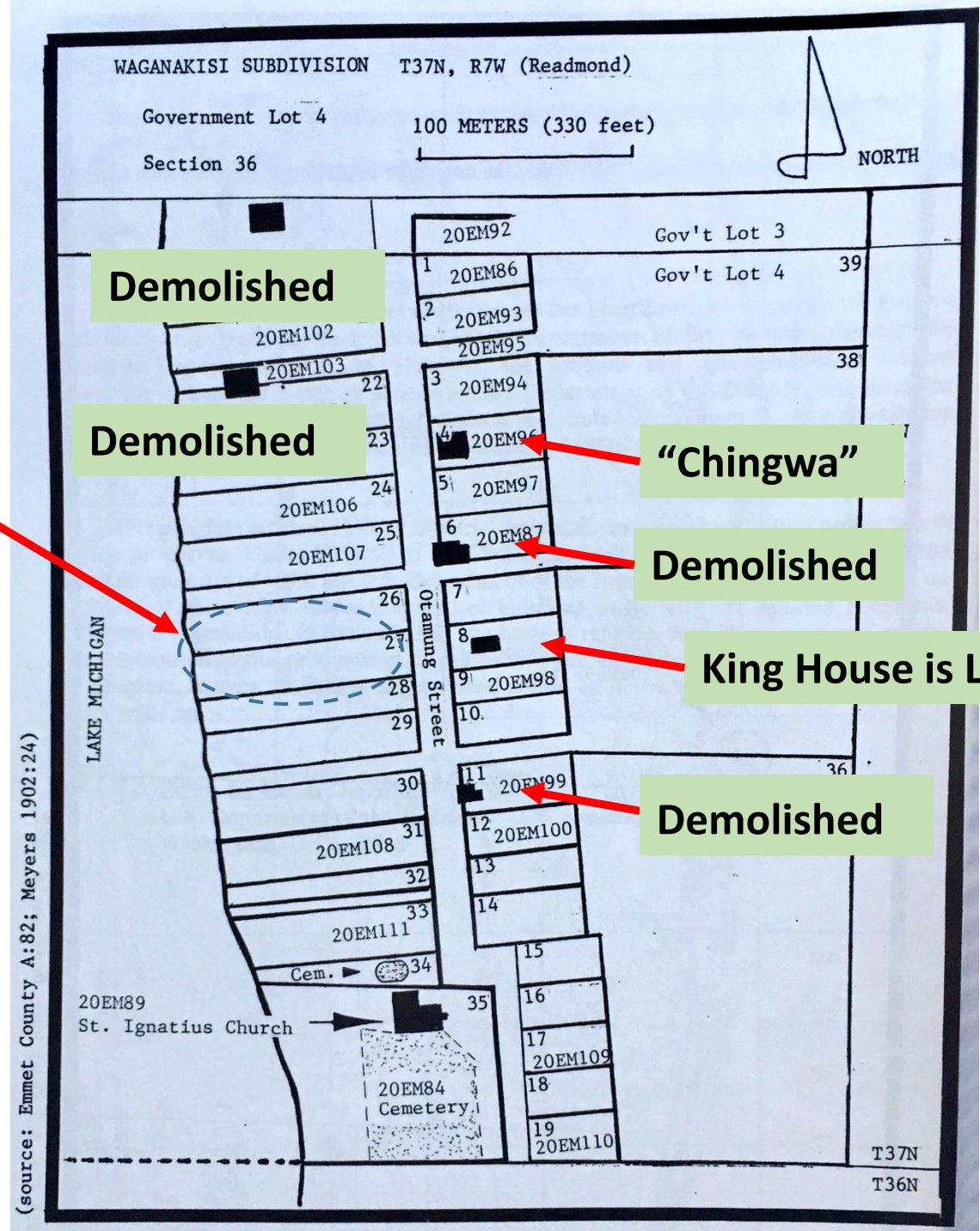


Move from Old to New MV before 1830's may be related to smallpox genocide by British during the American Revolution

Previous Archaeological Survey Dr. Wes Andrews - 1995

- State funded survey
- Shovel testing and Units
- Wes Andrews is an Odawa Tribal member and contract archaeologist (now retired).
 - He grew up in the area.
- Artifact assemblage similar to what we are finding

Village Garbage Dump Area (sand dune)



Demolished

Demolished

"Chingwa"

Demolished

King House is Lot 8

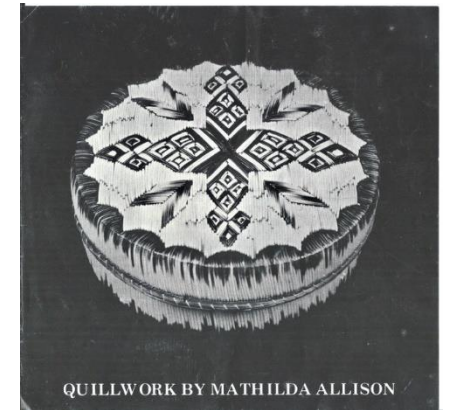
Demolished

King House Before 1970's Repair



**Lean-to...not
replaced**

Restoration Not Performed with Historical Accuracy...but Saved!!!



Can You Guess where the stairs were?

- King is the English translation of Chief.
- Deed information is available but confusing.
- King house was an important house in the village: Funerals held there.



Property Acquired by Local Residents in 2013

- King House Association Formed
- Great local support
- Intention is to fully restore and offer tours and programs.
- Immediate neighbors are a bit concerned.
- Tour Buses have started to appear at the church.



Wood Analysis – Surprise? Birch?



Historic Photos



Barn/structure in back of lot...mensur hut?



Middle Village

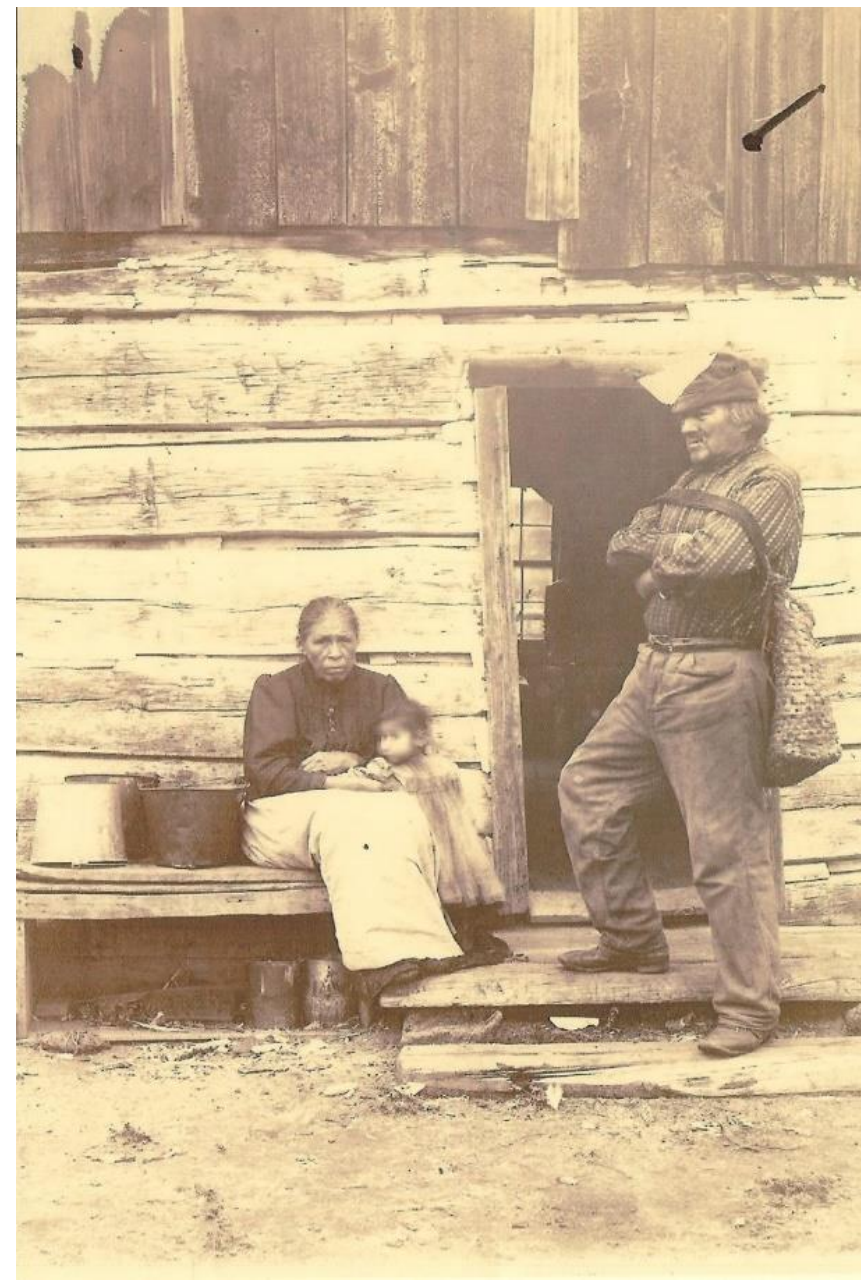


Middle Village
(Opta-waing: Waga-na-ka-see)
houses L to R:
1 Bill Chingea 2 Ne-Ba-qua
3 John King 4 Tom King
5 Louie Bonishing 6 Agnes Mosinaw
7 St. Ignatius Church
8 John C. Wright & Frank Gilbault
9 John Chingwa 10 ----- 11 -----

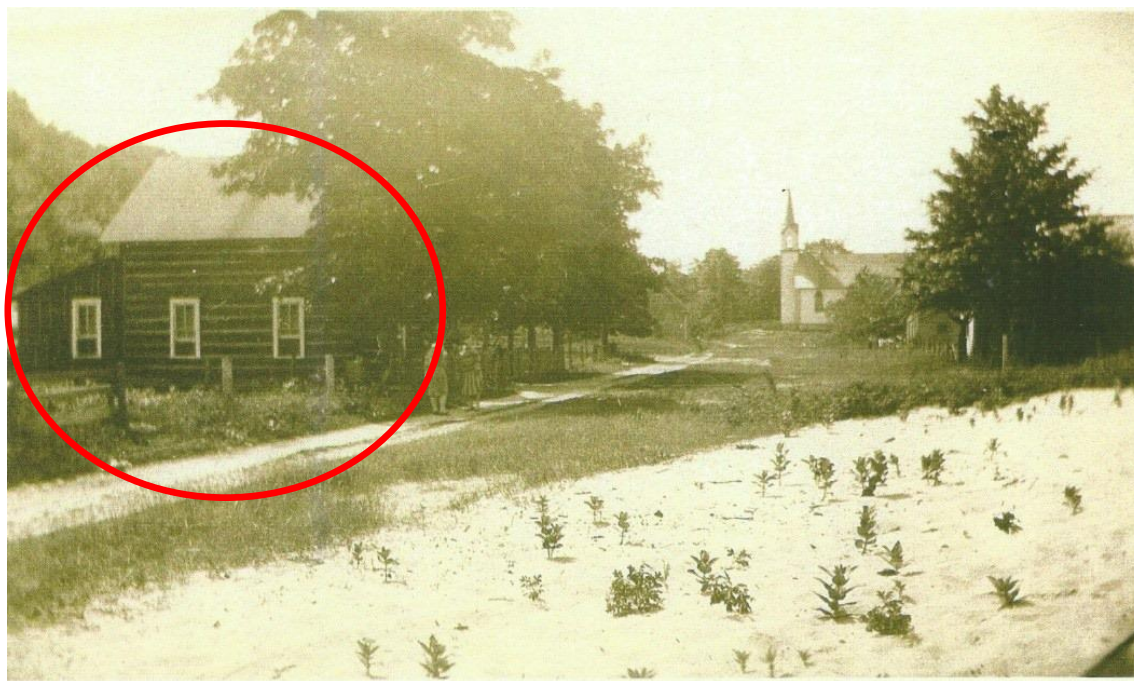


Middle Village
(Opta-waing: Waga-na-ka-see)

More Photos

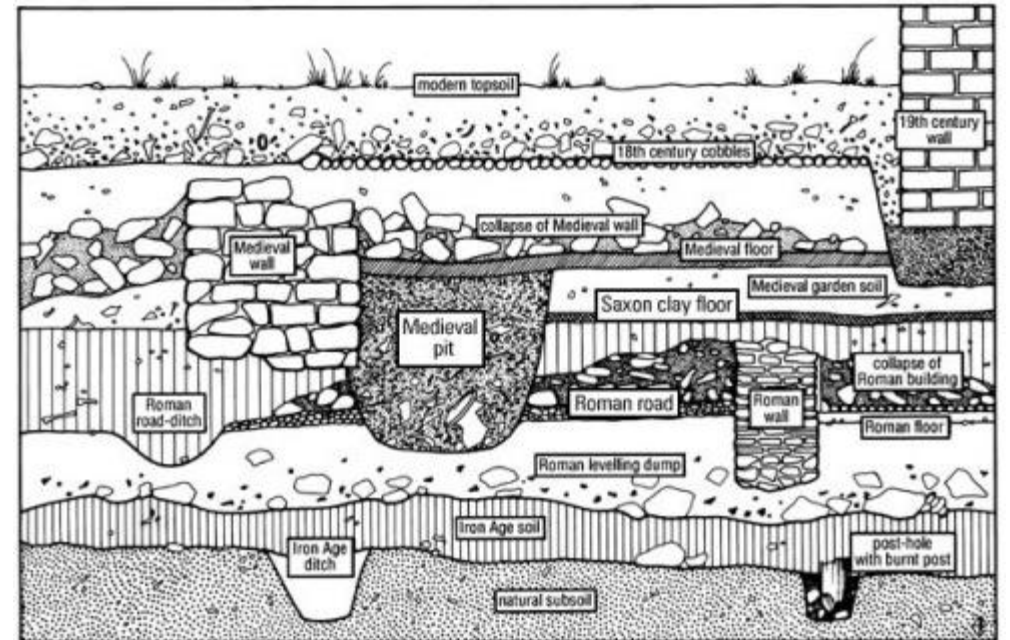


Not Done Yet with the Pics!!!



Why Do We Do Archaeology?

- **Artifacts are typically the garbage of people who lived there.**
Or items lost!!!
- **Artifacts tell us:**
Time of occupation
Activities that took place
Foods they ate
- **Stratigraphy (how deep an item is buried)**
Fundamental tenet of archaeology:
Deeper = Older
- **Specialized analysis can tell us more.**
Dr. Katie Parker – paleo-archaeo-botanist
Flotation, seeds ID



Standard Archaeological Techniques Employed at the King House

- **WAPUS**

 - Walk Around Pick Up Stuff 😊

 - Surface Survey

- **Shovel Testing per a standard grid (5m x 5m)**

 - Dig a hole and screen to dirt for artifacts

- **Excavate Units**

 - Careful excavation (trowels) in a 1m x 1m square

 - Soil screened and everything washed and carefully sorted

 - Excavate in narrow horizontal levels (5 cm)

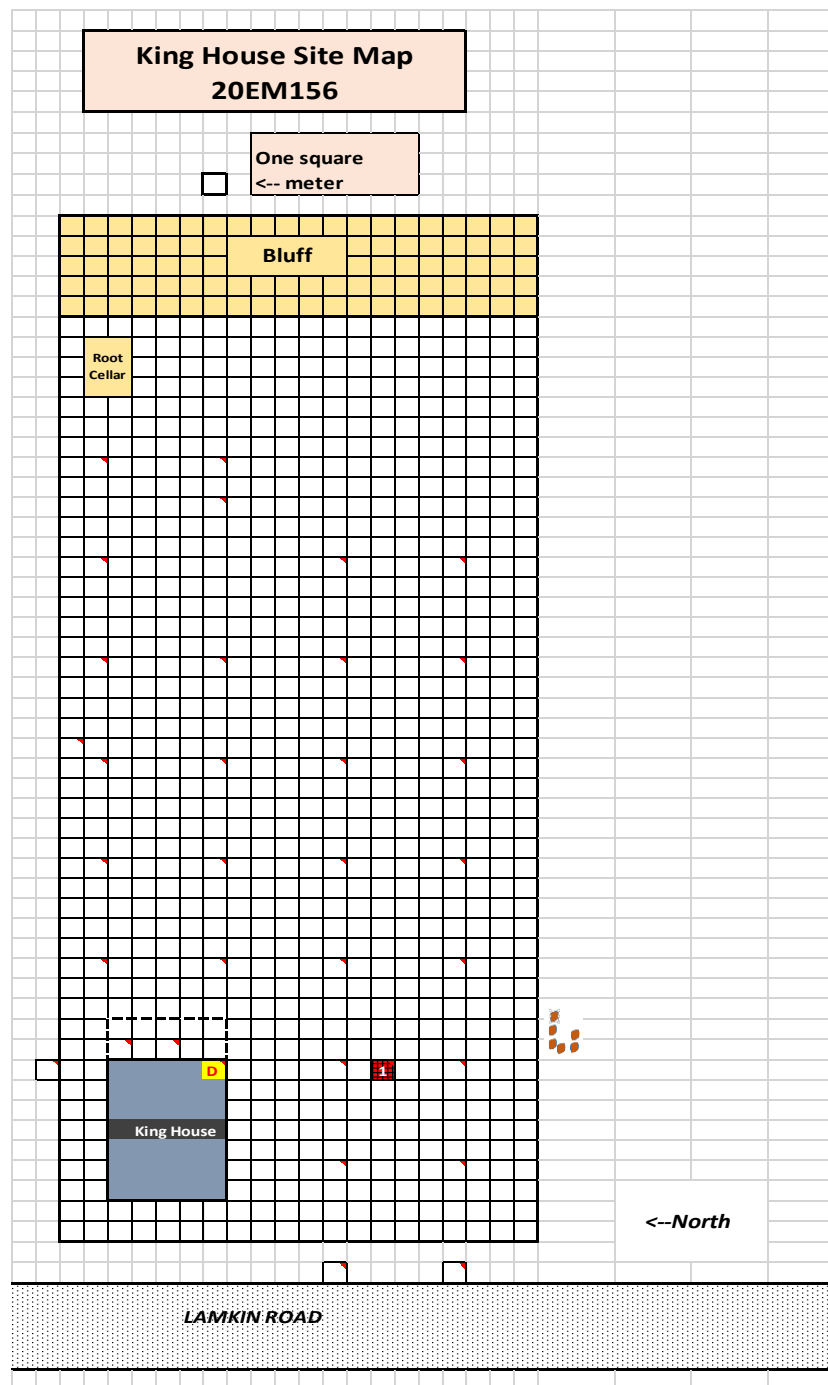
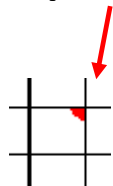
 - Significant artifacts are plotted exactly where they are found.

 - Soil samples gathered for flotation and seed analysis

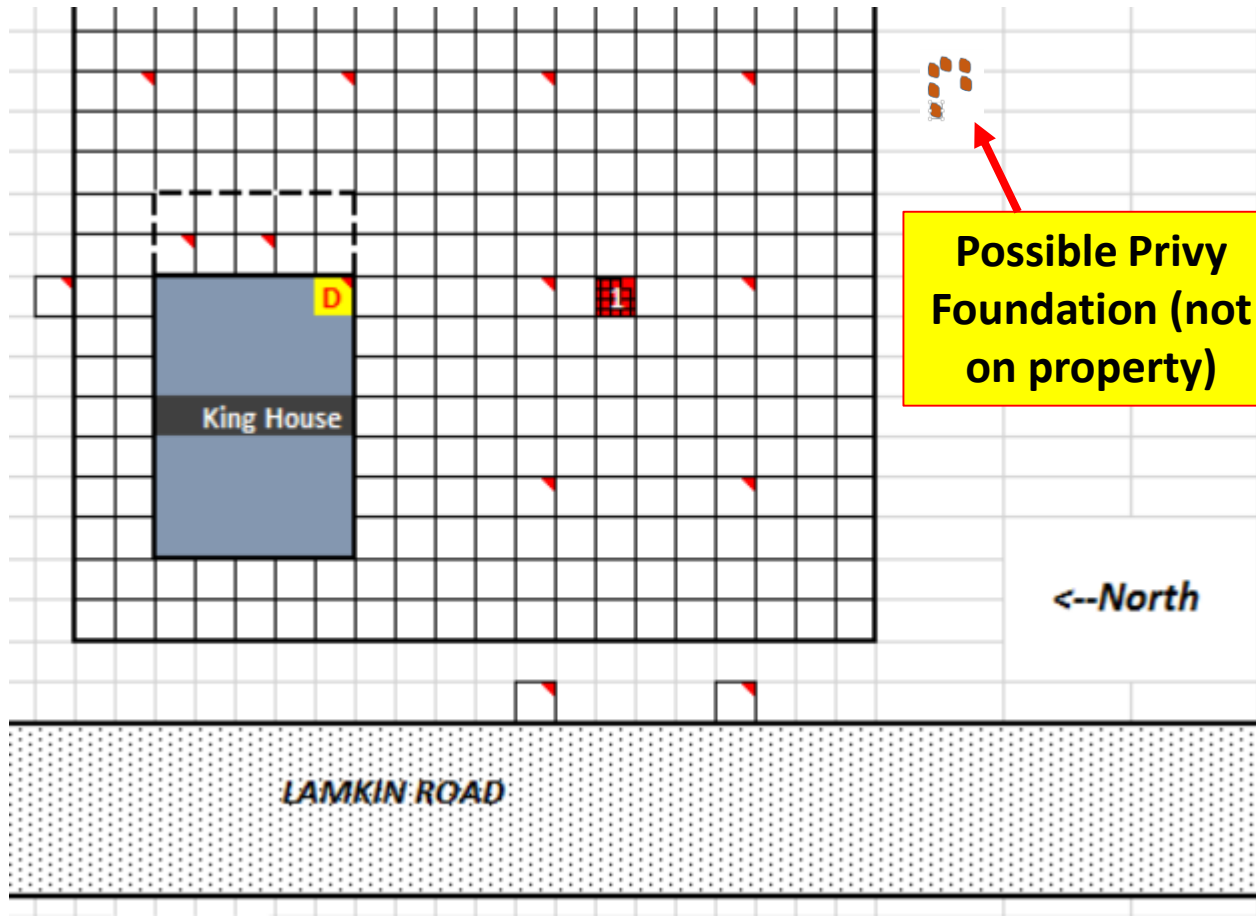


Map of Lot

Red Dot Indicates
Shovel Test
Completed

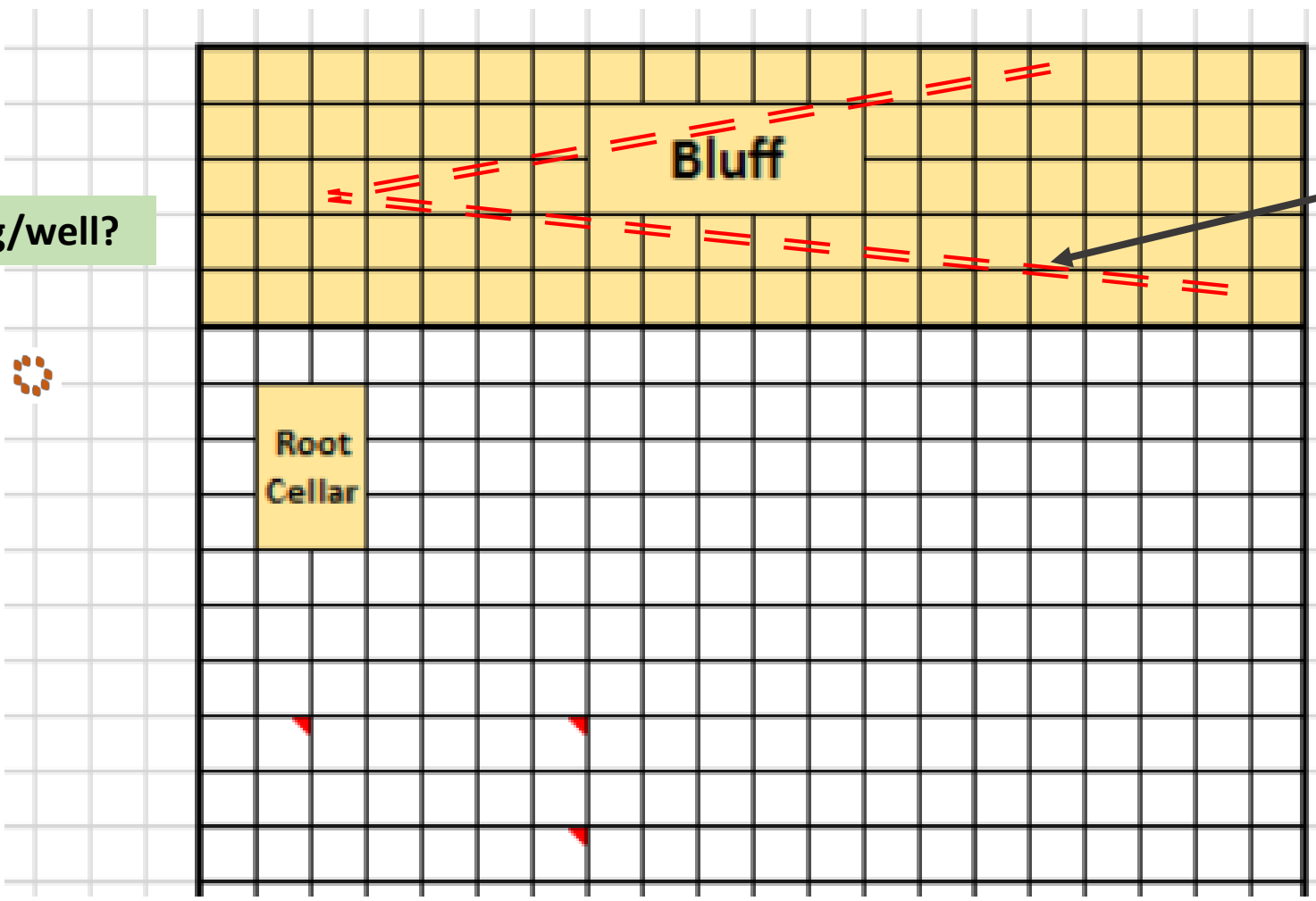


Roadside Part of Property (West)



Back of Property (East)

Possible Fire Ring/well?



Trail up the bluff (off property)

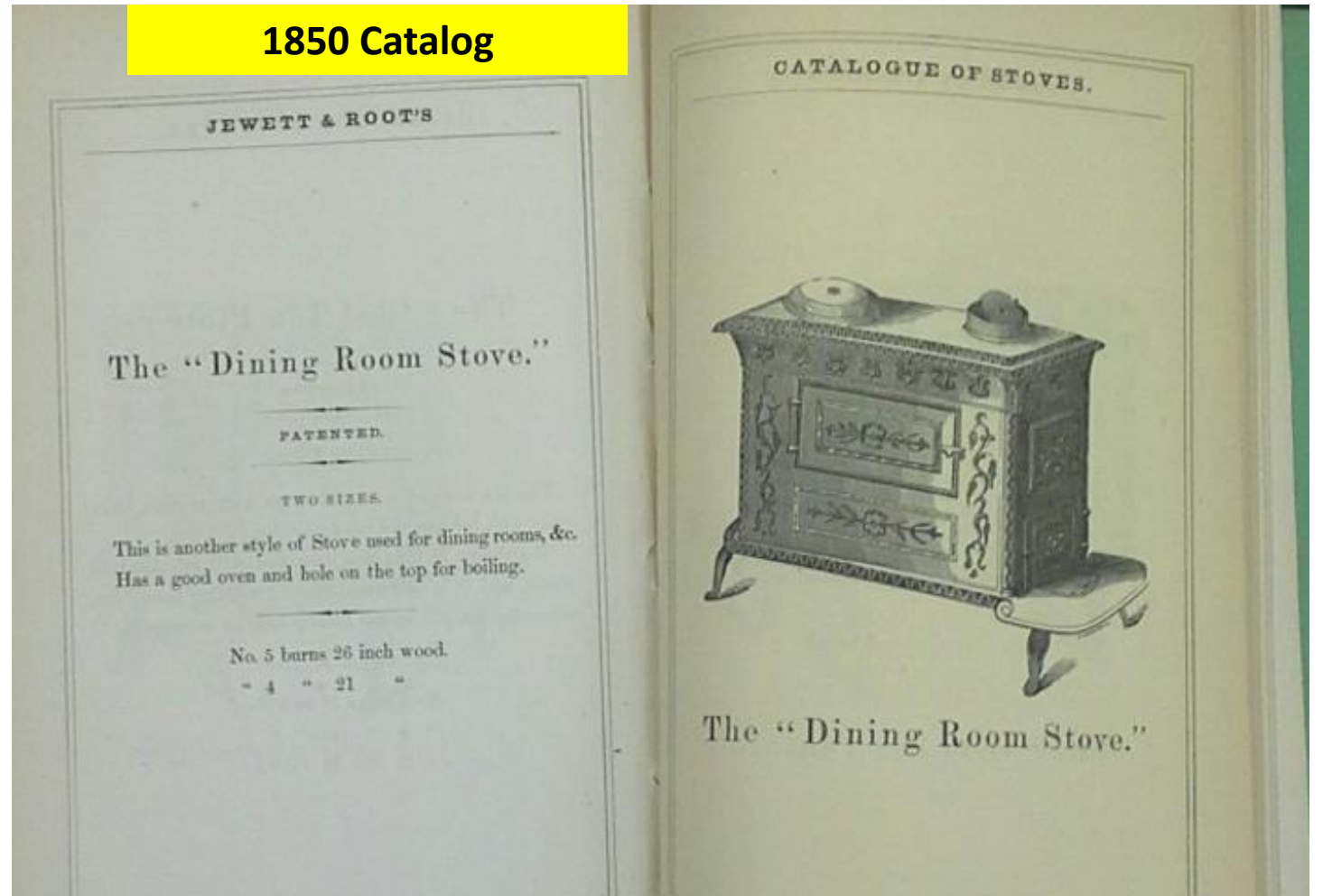
Oral history of spring on bluff



Ill Advised Surface “Skimming” Performed Before I Got Involved ...But Well Intended



Surface Survey and Collecting - Jewett & Root Stove (1843-1878) Buffalo NY



Bark Spud and Scythe



Bicycle Pump



Part of the Crew



Eureka!



A Monkey Wrench (ca. 1900)

Contemplating
the find

From a 1903
catalog

172

The Progressive Machinist.

WRENCHES.

The *Stillson wrench*, shown in fig. 158, is an improvement on the monkey wrench; the pressure on the handle or lever



Fig. 107



Fig. 108.

tends to close the holding jaws together; for this reason it is sometimes called a pipe wrench, because it will grip a pipe, or round surface, which the monkey wrench will not.



Unit 1



The “Mary” or “Miraculous” Medal



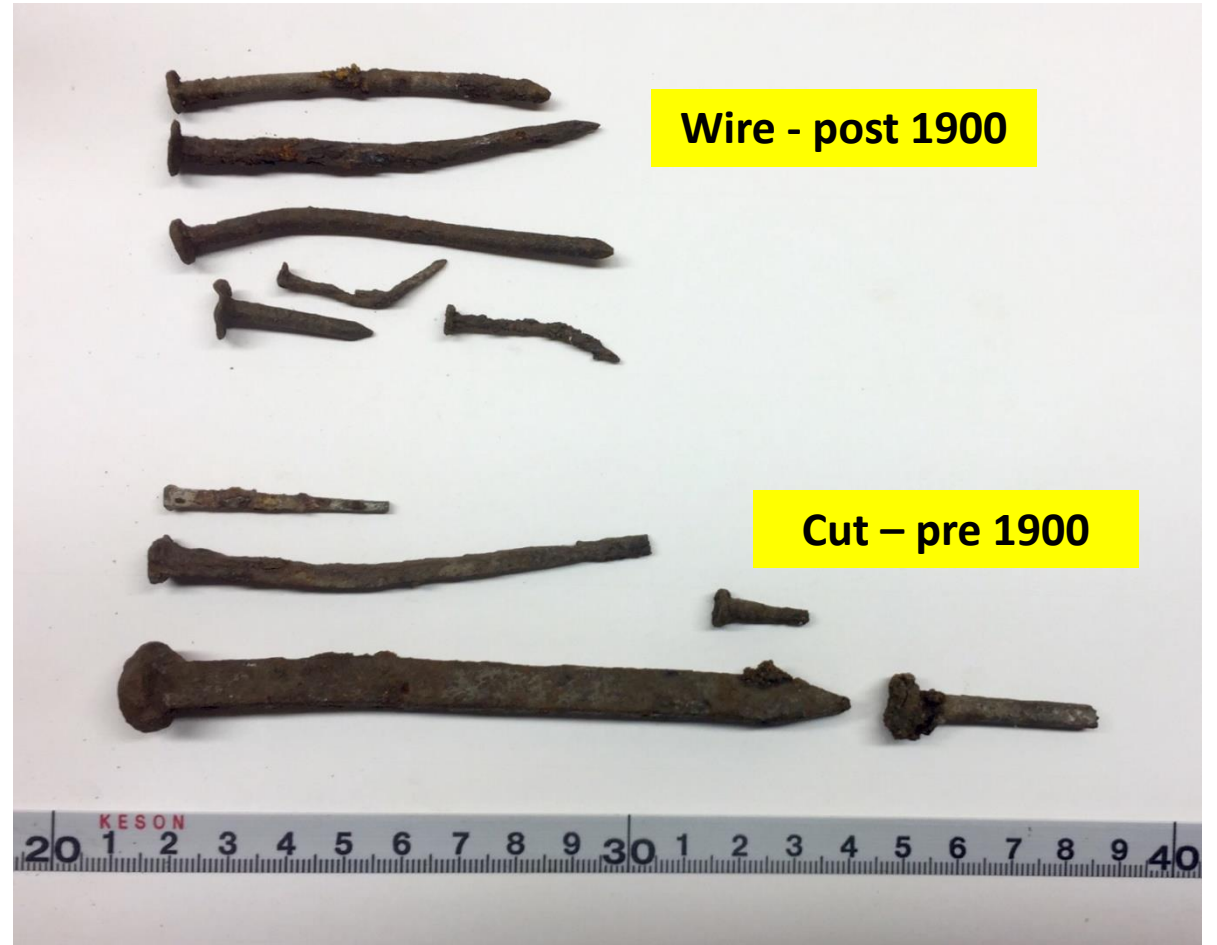
- Strong Connection to St. Ignatius Church
- Some Catholics believe that wearing the medal with faith and devotion can bring special graces through the intercession of the Blessed Virgin Mary.
- In use since mid-1830's
- Inscription: "O Mary, conceived without sin, pray for us who have recourse to thee".
- Maybe more modern since its says “you” and not “thee”



Glass and Nails (no hand forged or other Fur Trade artifacts found)



Thin glass
indicates Civil
War era



Wire - post 1900

Cut - pre 1900

Lithic and Fish Bone

Norwood Chert



Fish Bone

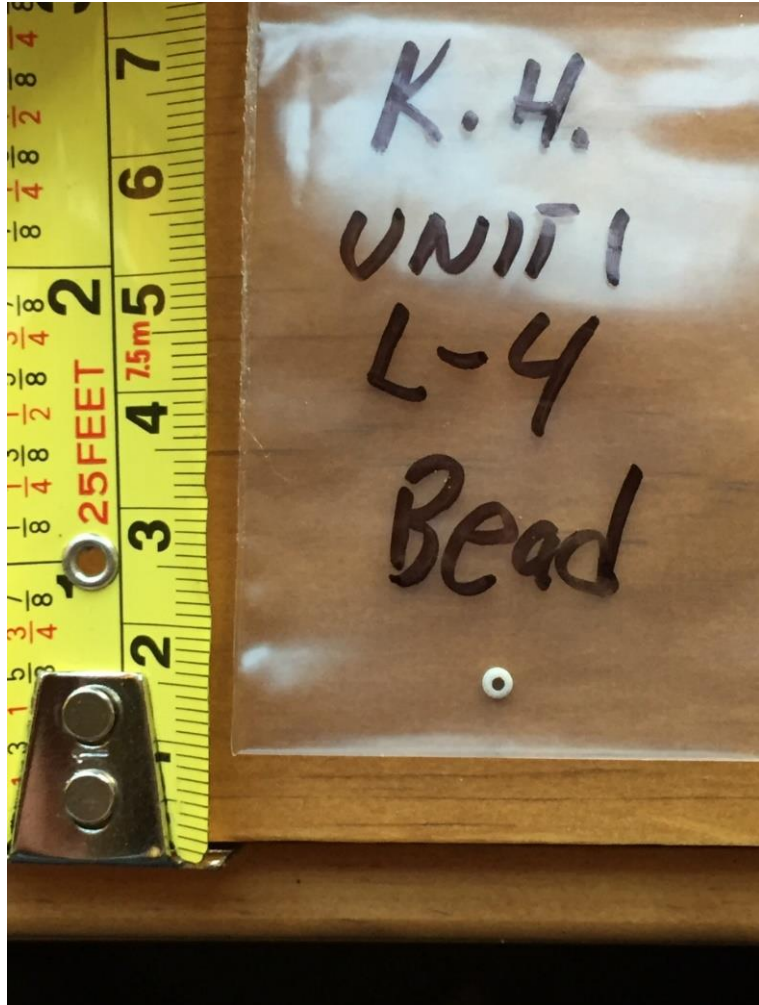
Very Large Forged Spike and Historic Ceramics



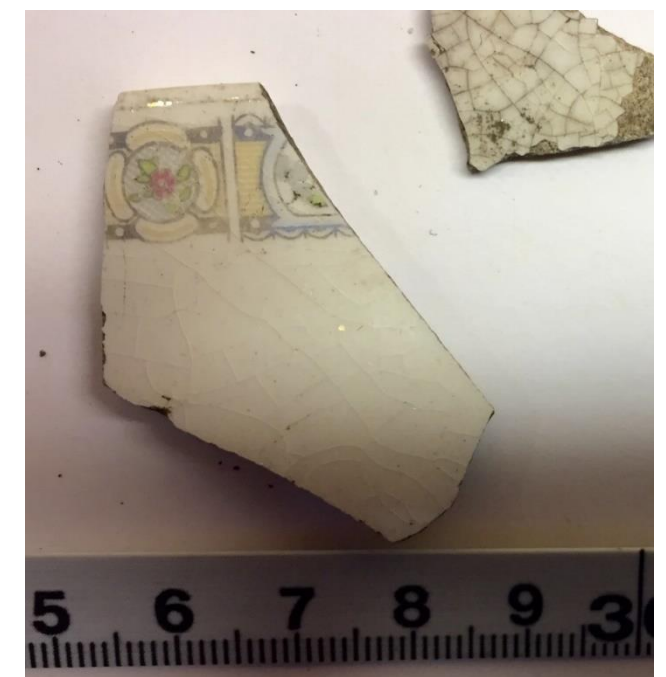
Decorative Historic Ceramics and Thirteen Star Patriotic TD Pipe (mid-19th Century)



Seed Beads - Both from Unit 1



Large Iron Piece, More Ceramics, Iron Lock



Glass, Ceramic, Shell Buttons...and Furniture/Trunk Lock (?)



Misc. Artifacts



Bannerman Pipe (Montreal < 1902)

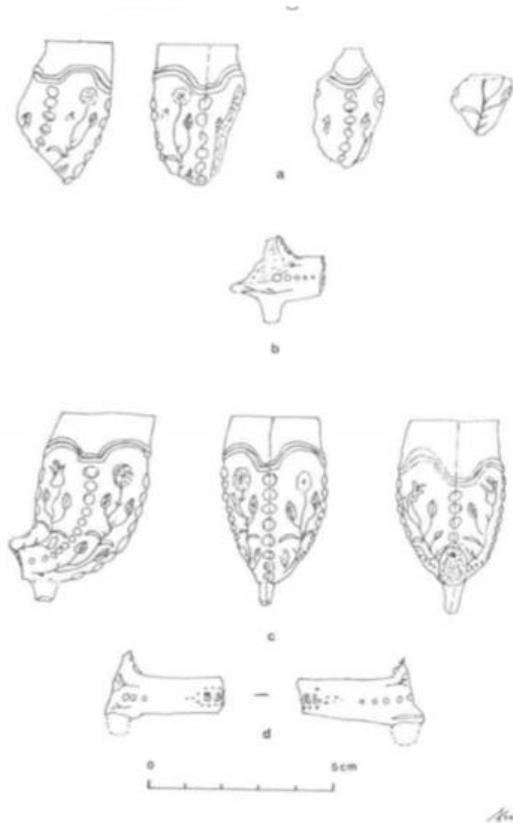


Figure 4. DgJb-6 and Lower Fort Garry Pipes. "hobnail and bud" bowl fragments a); pipestem with "hobnail and bud" motif b); c) complete "hobnail and bud" bowl from Lower Fort Garry (Artifact 1K54B2: 6582) b); "hobnail and bud" pipestem from Lower Fort Garry with BANNERMANMONTREAL maker's mark (Artifact 1K127F4: 3781) d).



Enthusiastic Volunteers



Conclusions and Future Plans

- No Fur Trade Material Identified
- Artifact assemblage consistent with known historical occupation (ca. 1850 – 1950)
- Fall 2017 – finish shovel testing and begin Unit 2
- Future
 - write and possibly publish a report
 - Investigate privy and fire ring
- Major rebuild of the cabin costing ca. \$100,000
 - Historically accurate

