

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

Kerri Finlayson with Dave Frurip

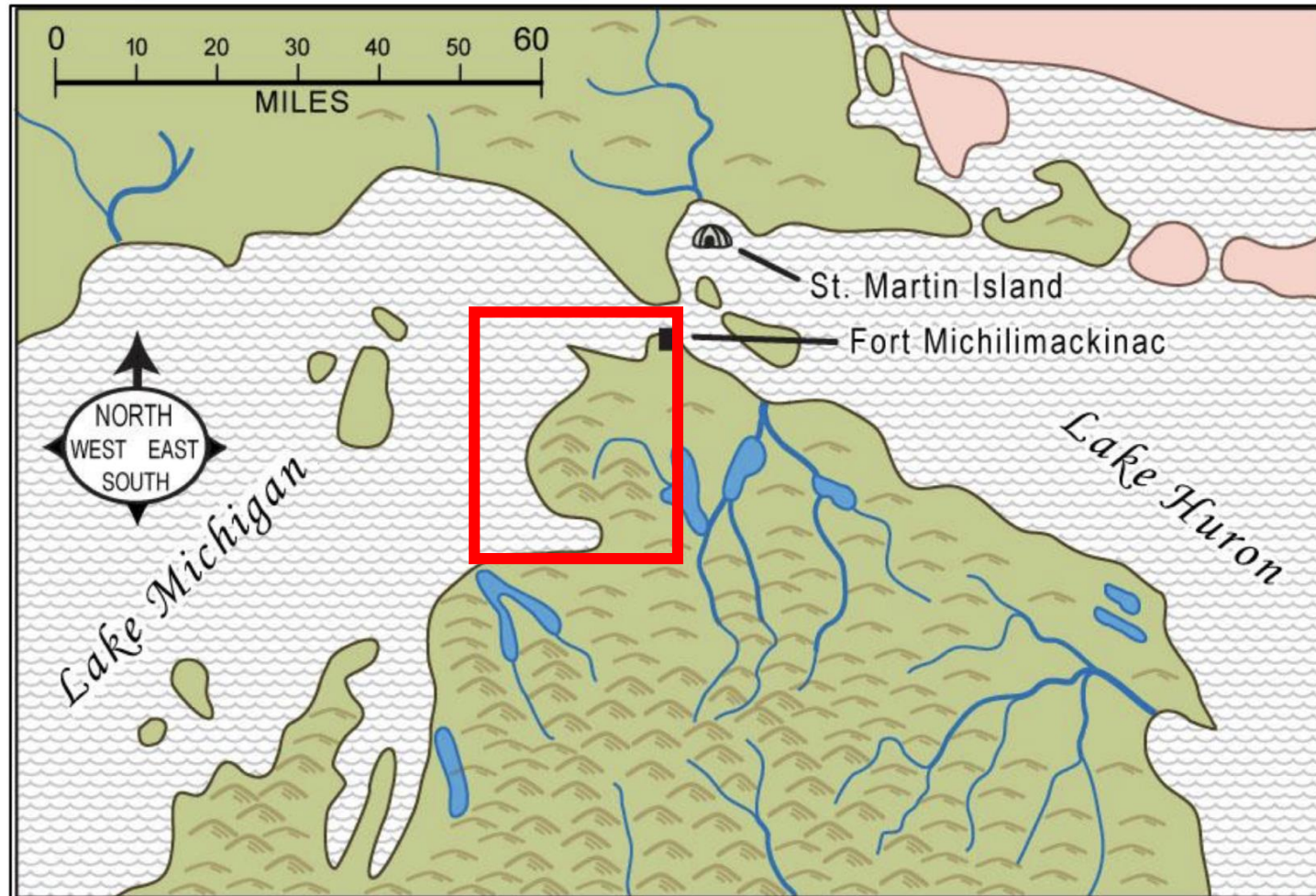
Please join Kerri Finlayson for a presentation about an ongoing archaeological investigation at an Odawa log cabin site dating to about 1850. The cabin has not been occupied since the 1950's and is only one of two remaining in the historical Native American town of Middle Village on the shores of Little 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

- Dave Frurip-Archaeologist and Retired Chemist from Dow Chemical
- Dr. Katie Parker-Paleo-archaeobotanist
- Jane Cardinal-amazing artist, historian, and former King House Association Board Member
- King House Association Members:
Jim Clarke (Lead), Susan Hannah, Susan Carson, Mary Cummings, Carolyn Sutherland (owner of Good Hart Store)



L'Arbre Croche



1835 Map



Brief History of the Area



- Prehistory-12,000 BP
- Land of the Crooked Tree - L'Arbre Croche (Waganasakee or Waganakising)
 - Prominent Pine Tree visible from Lake Michigan used as marker at Apta-wa-ing (Middle Village)
 - L'Arbre Croche generally refers to the entire coastline Cross Village to Harbor Springs
 - Have been living here for approximately 600 years
- Fur Trade—Odawa as middle men – Fort Michilimackinac
 - 1741 Odawa want to move from Fort for more fertile land
 - French depended heavily on corn grown by the Native Americans
 - Odawa formed strong kin ties with relatives at the Fort and Fort Mackinac and Metis
 - Jesuit priest at the Fort, Pierre Du Jaunay helped persuade them to move only as far as L'Arbre Croche-20 miles from the fort.
 - From then on he divided his efforts between the parish ministry at Sainte-Anne's at Ft. Michilimackinac and the mission of Saint-Ignace at L'Arbre Croche, where he had a farm.
 - Ministered to the Odawa for over 30 years



History Continued...1700s

- Approximately 2,000 Odawa lived in several villages along the coast in the summer
- Engaged in farming corn, squash, fishing, hunting
- Some families left in the winter and went south to trap; others relied on dried corn, venison and maple sugar during harsh winters
- Fish, corn, venison, maple sugar were diet staples
- At Waganagisi, they provisioned the fort and straits population with garden produce, meat, and some furs



DuJaunay 1741 or 1742 Mission? The Native Americans (and others) Knew Where it Was All the Time!

- Drawn by Joseph Shomin
- Circa 1927
- Helped Odawa to intensify their horticultural fields and affluence due to the fur trade and connections with Metis and family on Mackinac Island



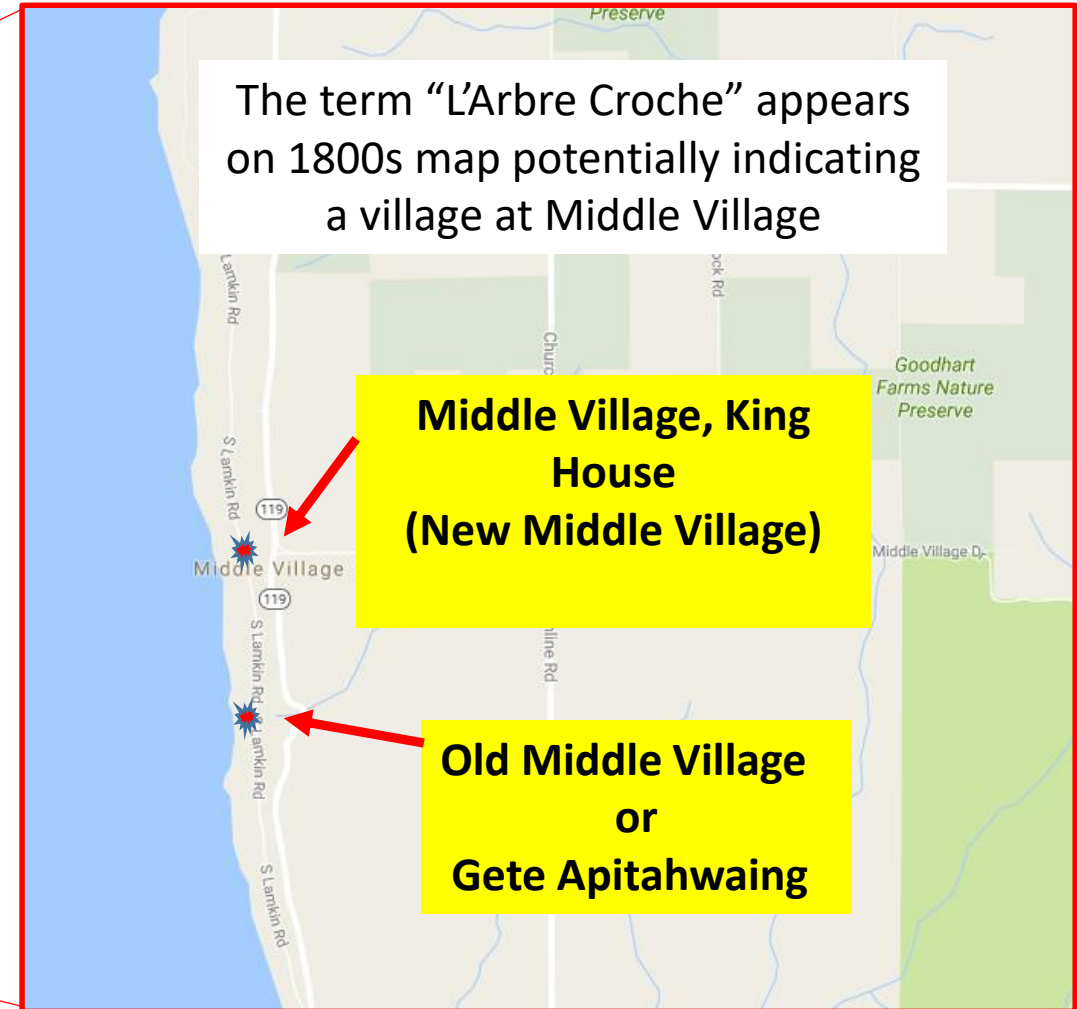
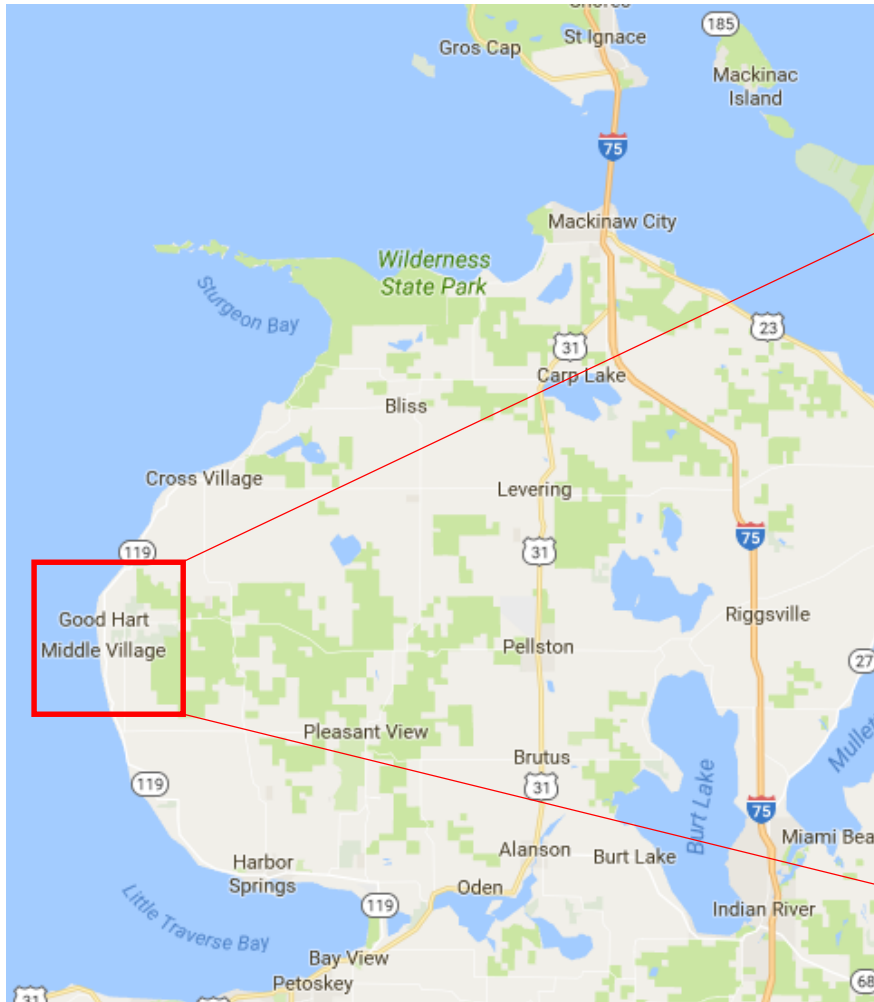
Waganagisi during the 1800s

- 5 villages stretching from the south shore of Little Traverse Bay to the Straits of Mackinac
- Ahnumawautikumig (Cross Village)
- Ahputuhwaing (Middle Village)
- Weekwitonsing (Bay or Harbor Place)
- Agaming (Petoskey)
- Cheboygan (Burt Lake)
- Schoolcraft did a census in 1839 of 1,244 people in Waganagisi with an average of 249 people per village

Changes to the Odawa in the 1800s

- After the war of 1812, Americans had policies of “civilizing the natives,” and life slowly changed at Apta-wah-ing
- Andrew J. Blackbird previously reports many of his people living in wigwams up until early 1830s
- Some change came from within Ahptuhwaing as influential Ogemuk petitioned the Catholic Church and the American government to establish a mission at their village during the early 1820s
- Asked for funds from U.S. government for land to be cultivated as they knew fur-bearing species were declining and the trade went out west
- Also, there was threat of removal and if they had a Catholic mission the clergy could help make their case for staying

Orientation to Aptawaing (Apta-wah-ing)



King House

ca. 1850- 1940



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

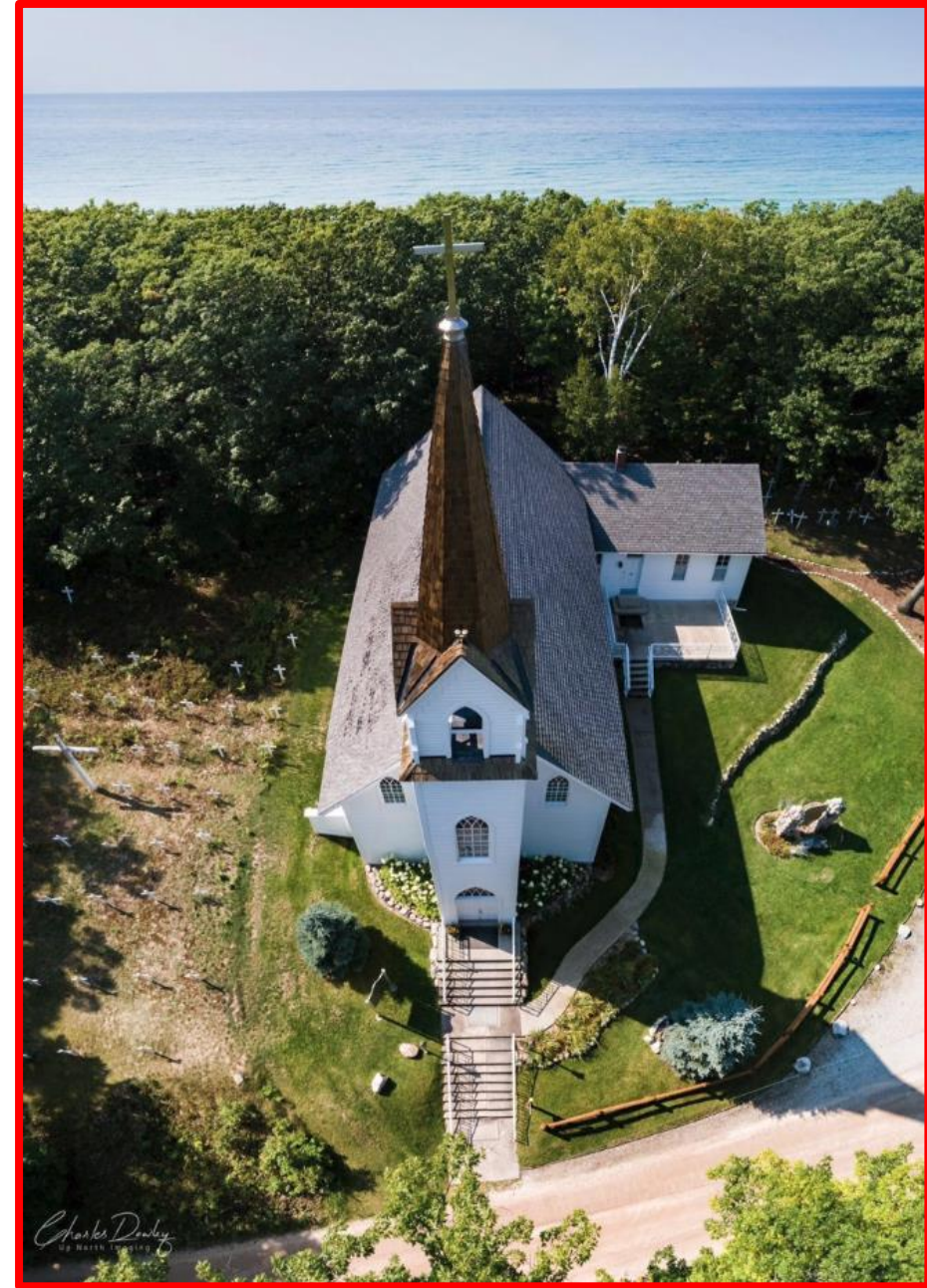
mahn-duh-pee 1740 gee bi zha-wink zhin-duh, ge-we wam-ti-goo-zheek. wee be kinoo mah ga waht, goon-duh O dah wahk gee dah wunk zhin-duh wah-guh-nuhk-sing bah-mah-pee dush chi mag-da kun-ya, Fred Baraga gah zhim kah zot gee bi zha zhin-duh. mee dush a gah ching nuh-na guh-mik gee zhi toot. mahn-duh pee 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.



lost in
Michigan
.net

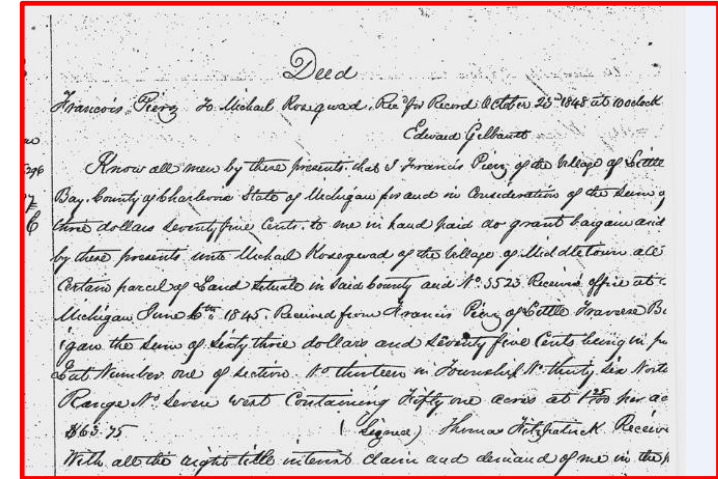
Recent Drone Pics of Church

*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)

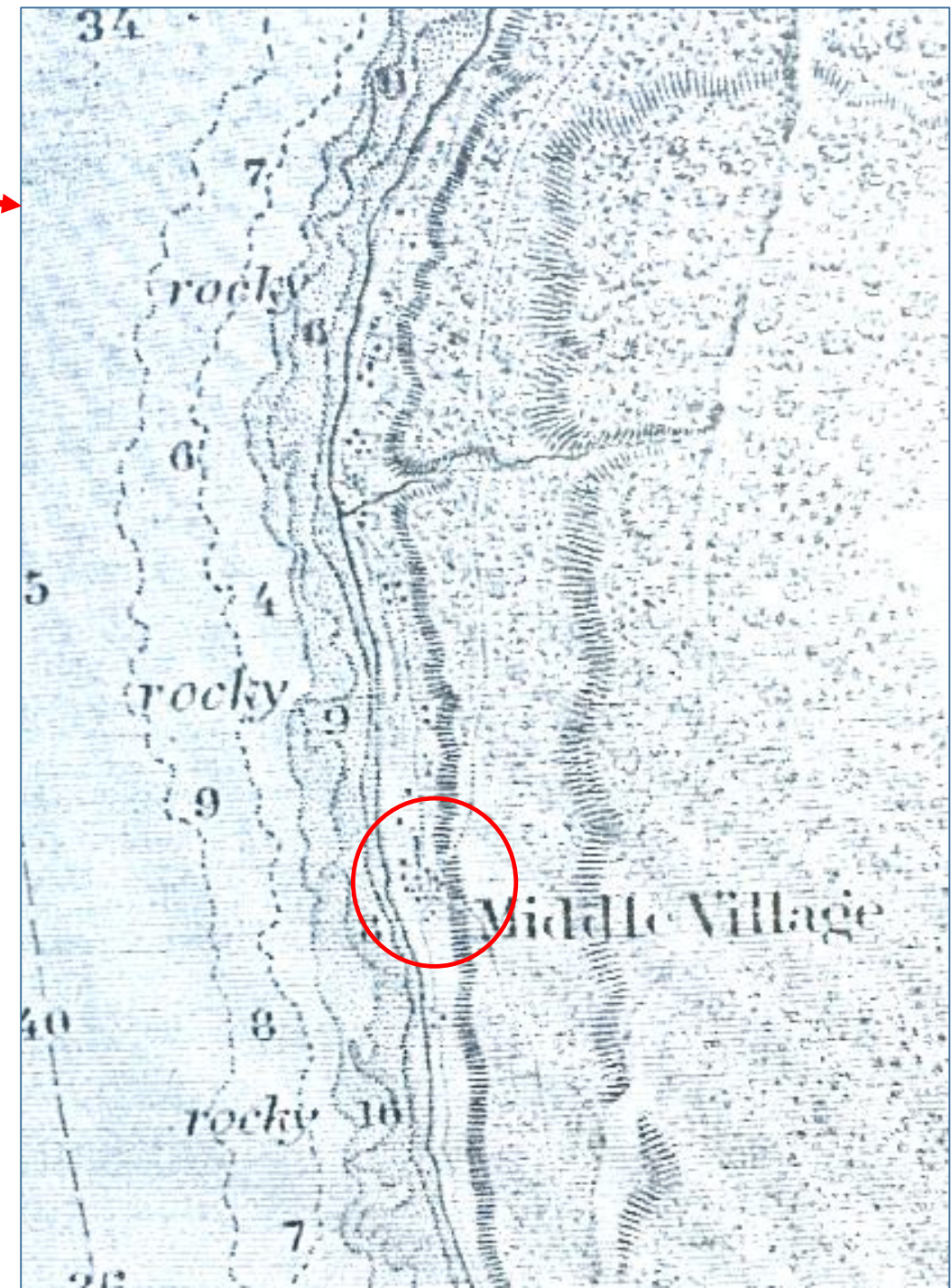
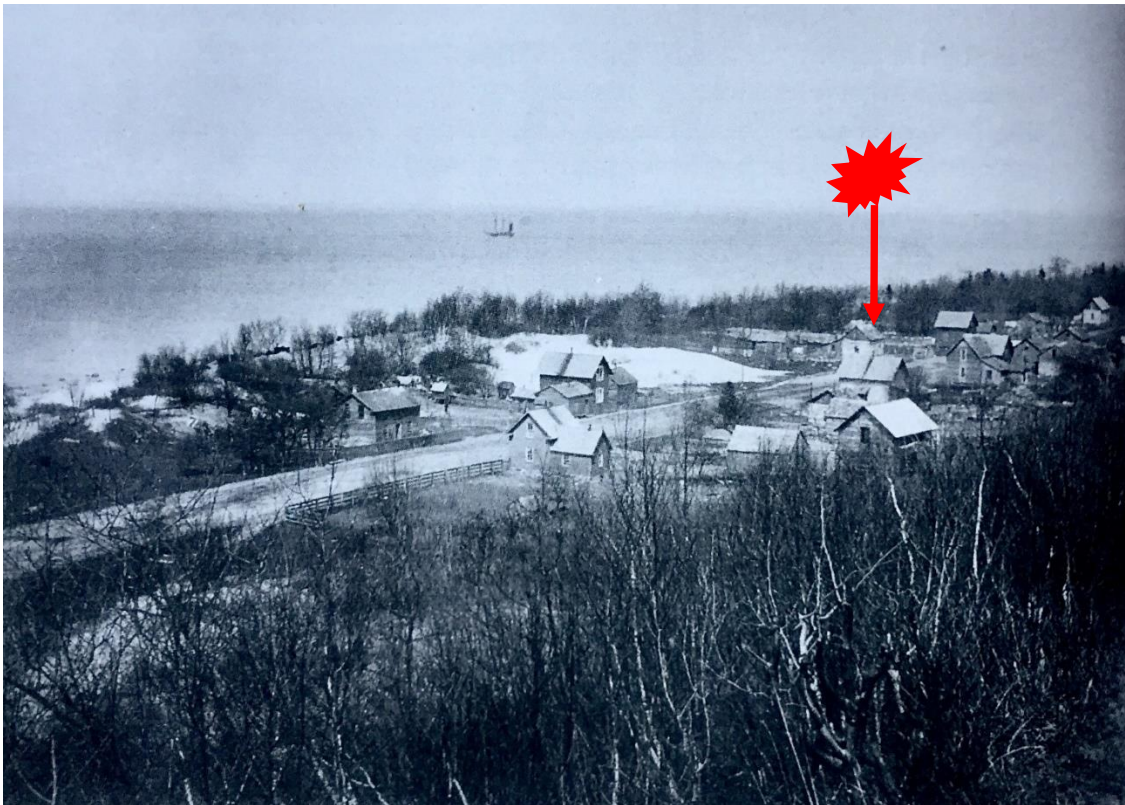
- In order to resist the Indian removal, Fr. Pierz buys land in Middle Village, plats out lots, and deeds lots to the Odawa
- Initiates building of log cabins
- King House built in 1849 (oral tradition)
- Possibility of using tree ring analysis (dendrochronology) to date the building exactly.



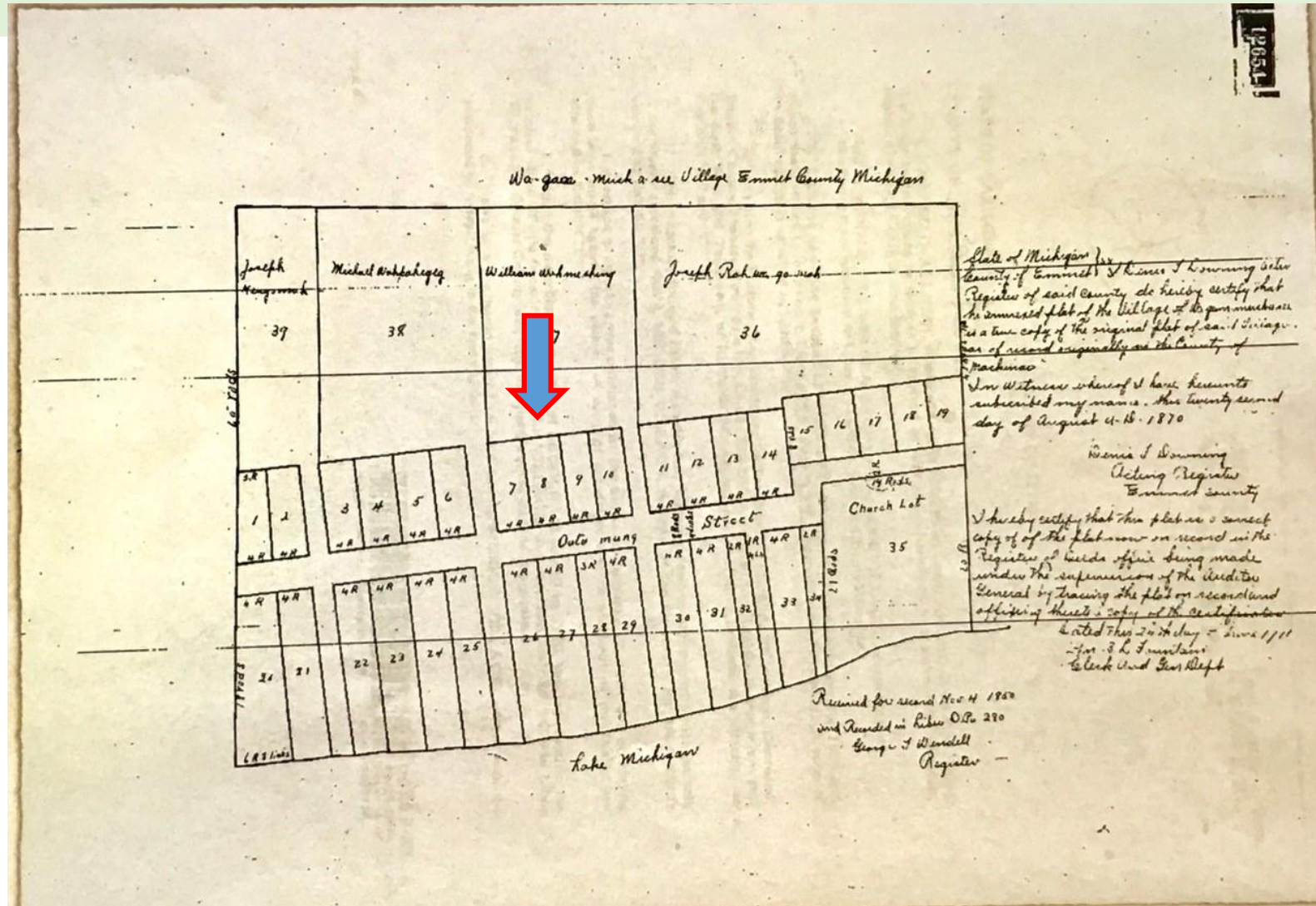
Move from Old to New MV before 1830's may be related to smallpox genocide by British during the American Revolution

1850's Map

- Lots of Structures in Middle Village
- ...and Beyond!



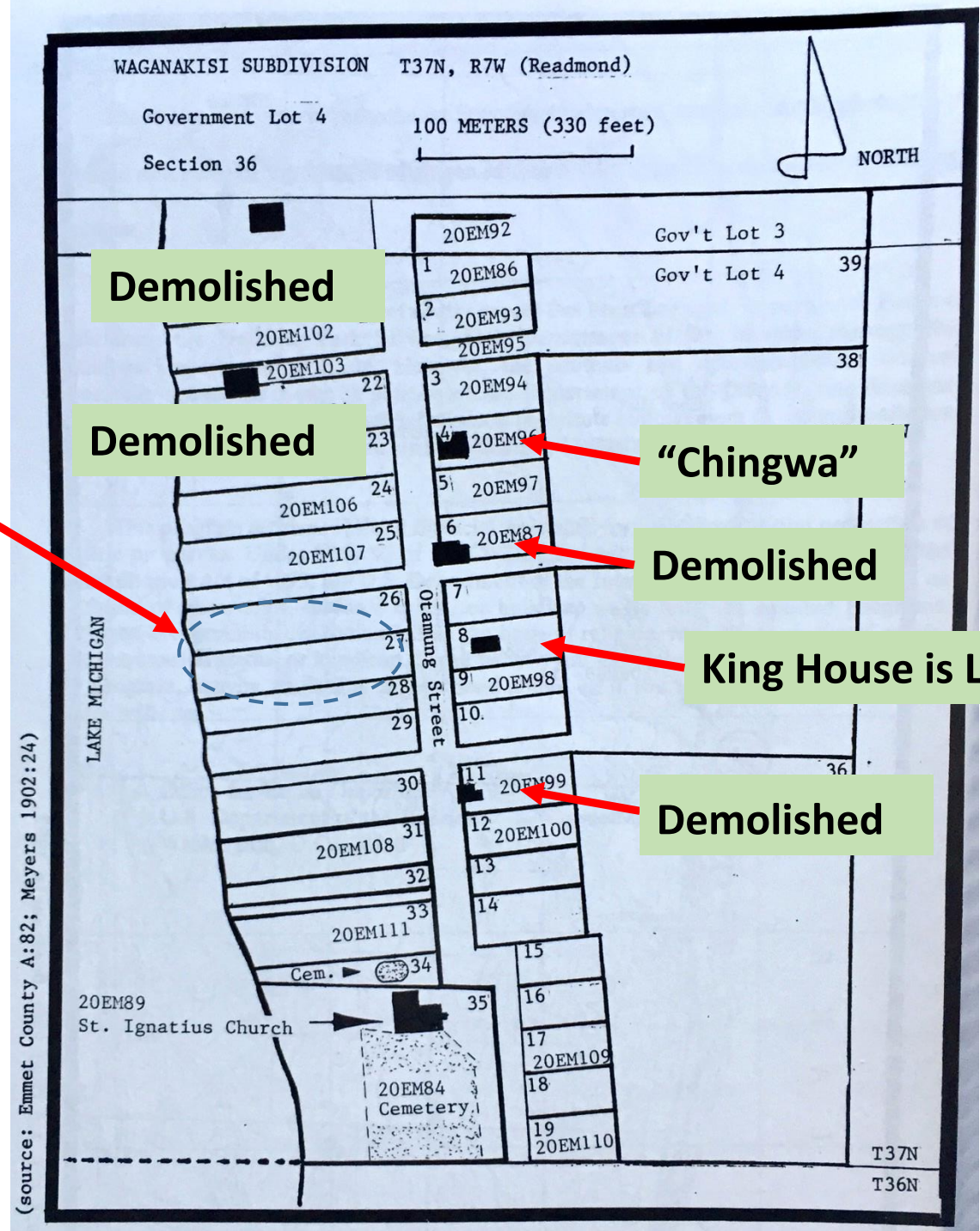
1870 Plat Map of WA-GAU-MUCK-A-SEE



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

Google Earth View



King House Before 1970's Repair



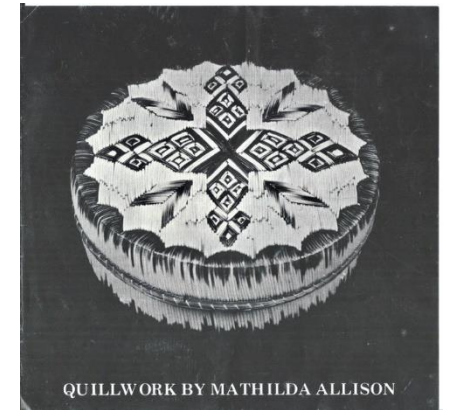
**Lean-to...not
replaced**

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



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



Major rebuild of cabin costing \$85,000

- Used national preservation standards for restoration
- Restored to the state it was in when the house was occupied in the late 1800s and early 1900s
- New timbers, new chinking, new glass windows and a cedar shingle roof



Wood Analysis – Surprise? Birch?



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.



Historic Photos



Carl and Isabelle Ramage
King



Middle Village

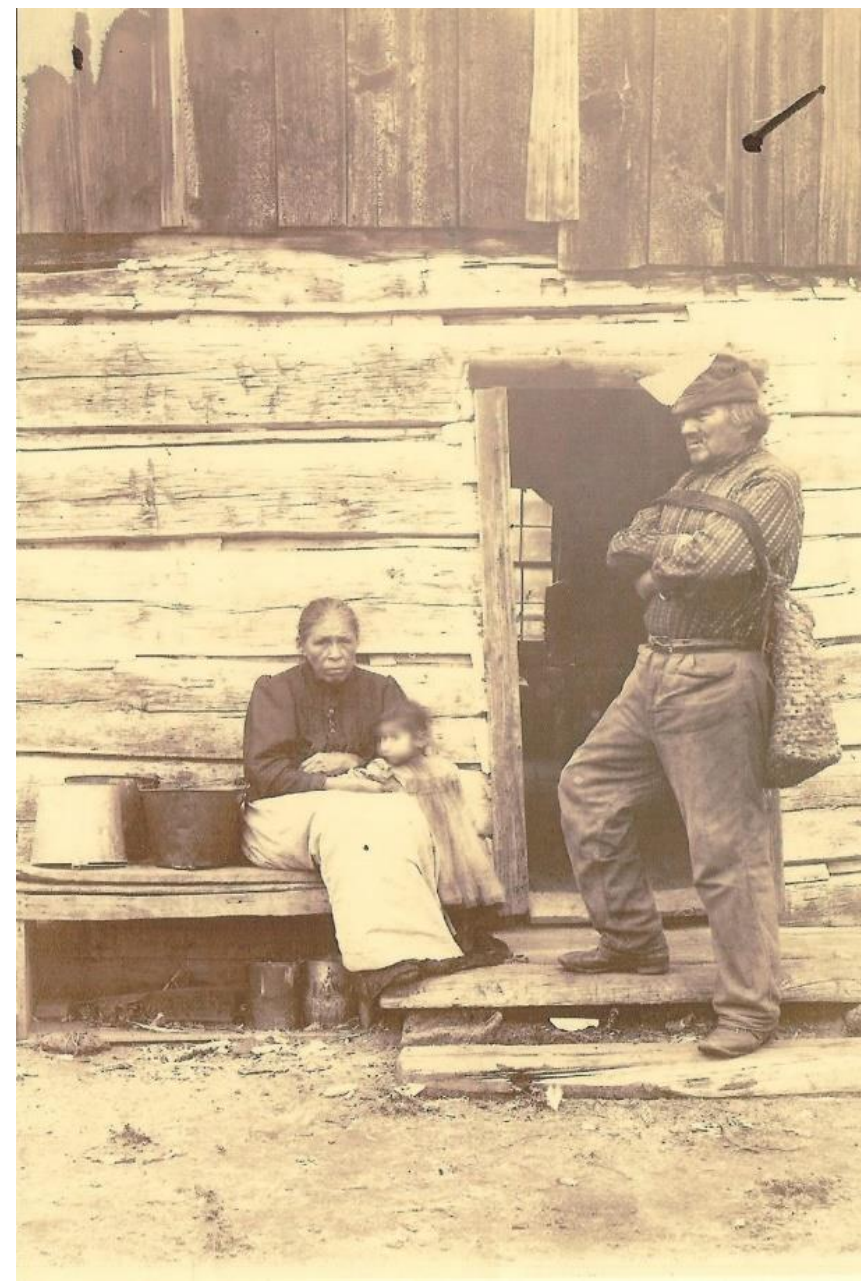


Middle Village
(Opta-waing: Waga-na-ka-see)
houses L to R:
1 Bill Chingea 2 Ne-Ba-qua
3 John King 4 Tom King
5 Louie Bonishing 6 Agnes Mosinaw
7 St. Ignatius Church
8 John C. Wright & Frank Gilbault
9 John Chingwa 10 ----- 11 -----



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

More Photos



Not Done Yet with the Pics!!!

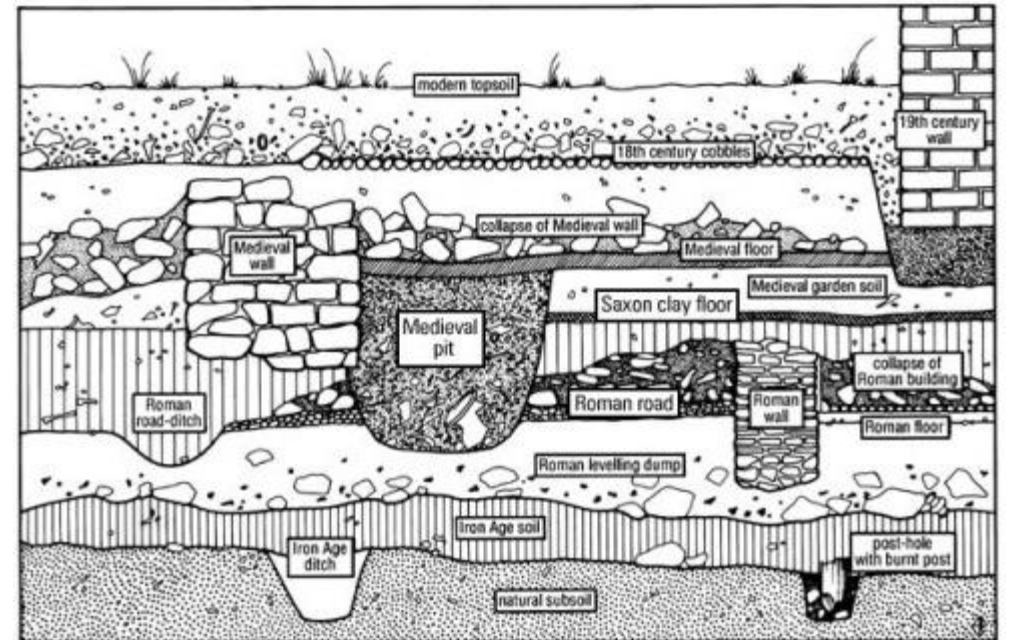


More Pics



Why Do We Do Archaeology?

- Artifacts are typically the garbage or household material of people who lived there
 - Or items lost!!!
- Artifacts tell us:
 - Time of occupation
 - Activities that took place
 - Foods they ate
 - Social organization and trade networks
- 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 the 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 (10 cm)

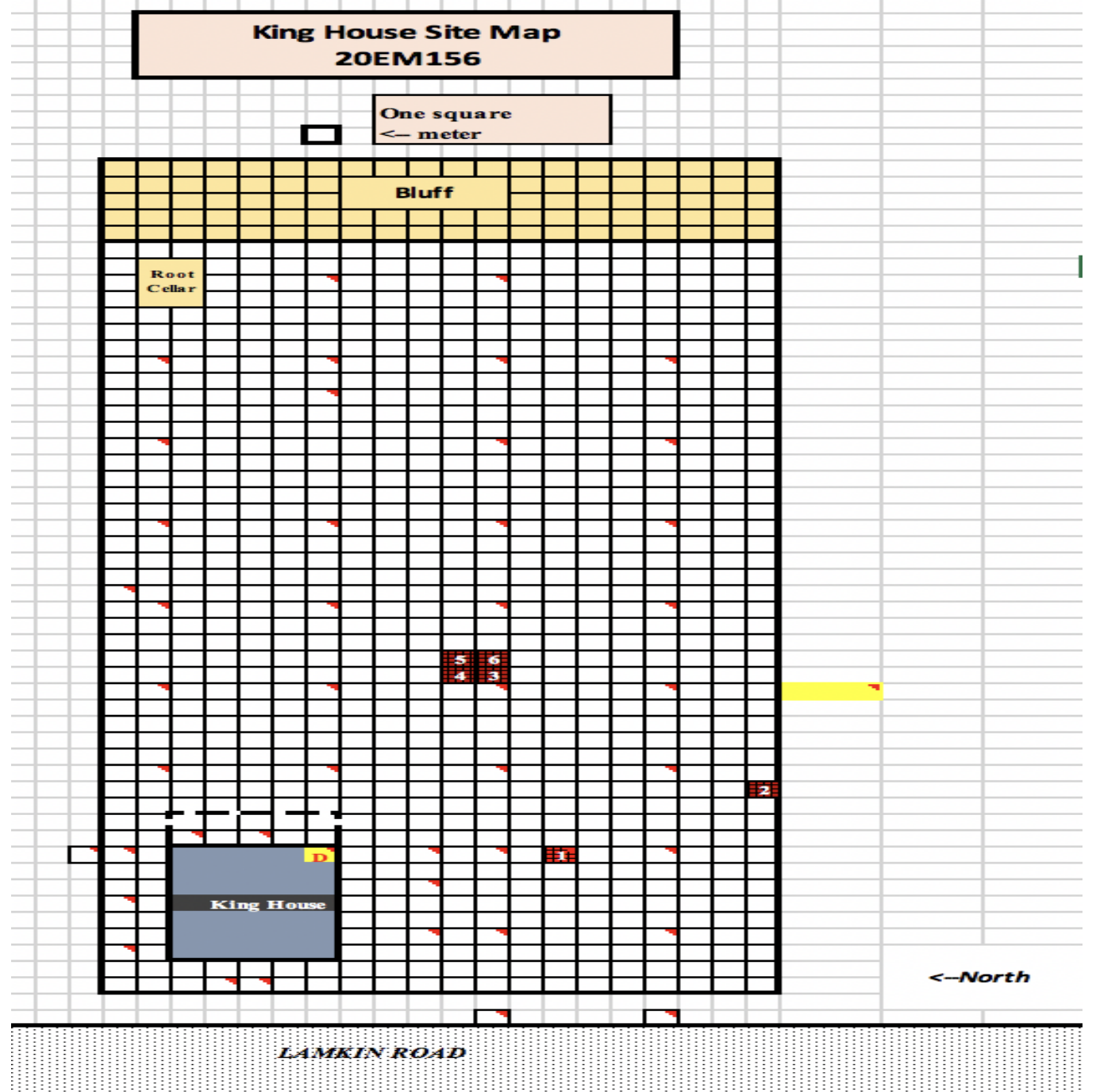
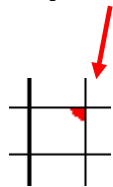
Significant artifacts are plotted exactly where they are found.

Soil samples gathered for flotation and seed analysis



Map of Lot

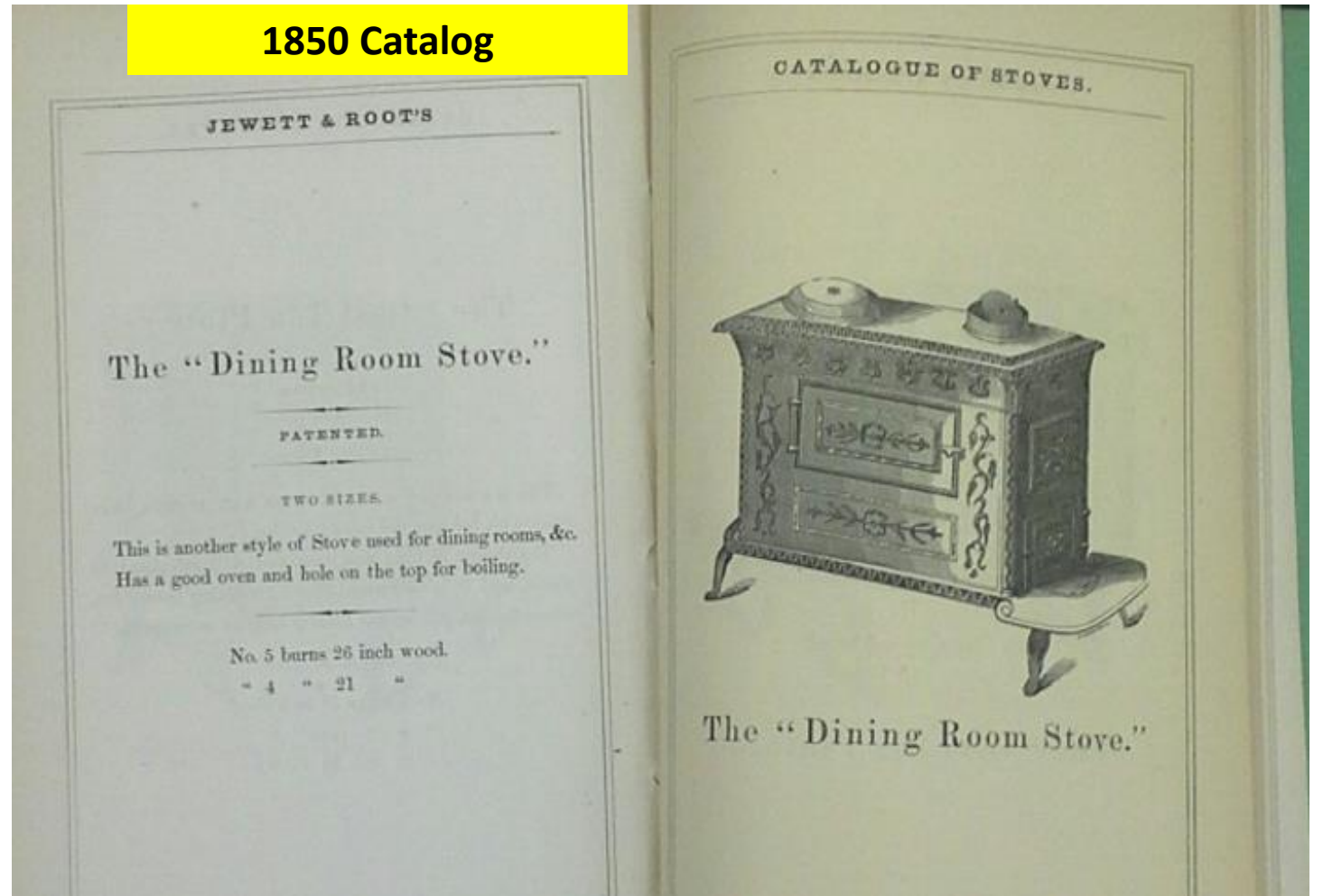
Red Dot Indicates
Shovel Test
Completed



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



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



Bark Spud and Scythe



Bicycle Pump



A Monkey Wrench (ca. 1900)

Contemplating
the find

From a 1903
catalog

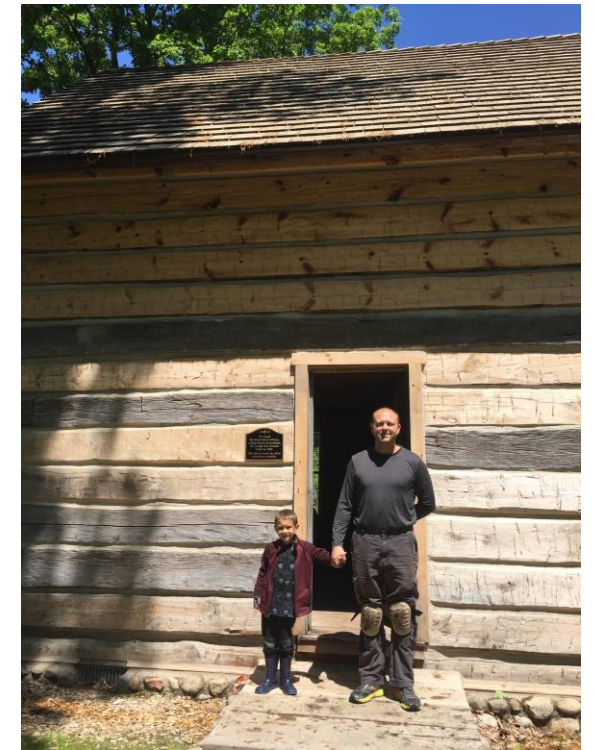
172 *The Progressive Machinist.*
WRENCHES.
The *Stillson wrench*, shown in fig. 158, is an improvement
on the monkey wrench; the pressure on the handle or lever



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.



Part of the Crew



Eureka!



Stratigraphy

Organic or O layer →

Top layer-dark brown sandy soil →

Brown sandy soil →

The soil type is SPODOSOL-sandy and acidic



Unit 1



A mess of artifacts



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”



Our Lady or Mother of Good Counsel Medal

Designed to be worn around the neck or attached to a rosary keychain

Purpose was to give you protection and to remind you to fulfill religious duties

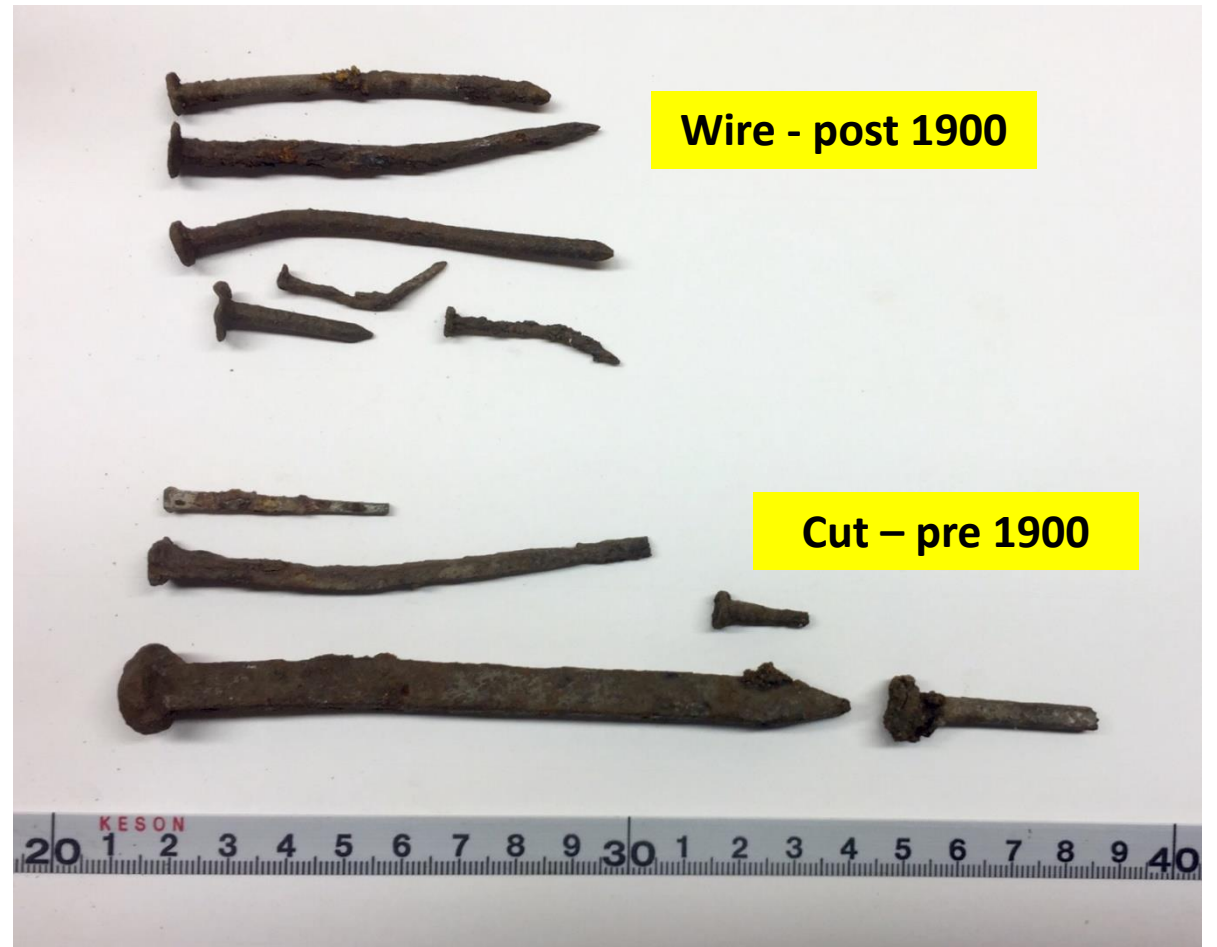
Been around since the 1800s



Glass and Nails (few hand forged or other Fur Trade artifacts found)



Thin glass
indicates Civil
War era



Wire - post 1900

Cut - pre 1900

Hand wrought nail—suggests pre 1800



However, maybe?



Lithic and Fish Bone

Norwood Chert



Fish Bone

Very Large Forged Spike and Historic Ceramics



More Historic Ceramics



Cross



Swastika Badge?



Dog Whistle



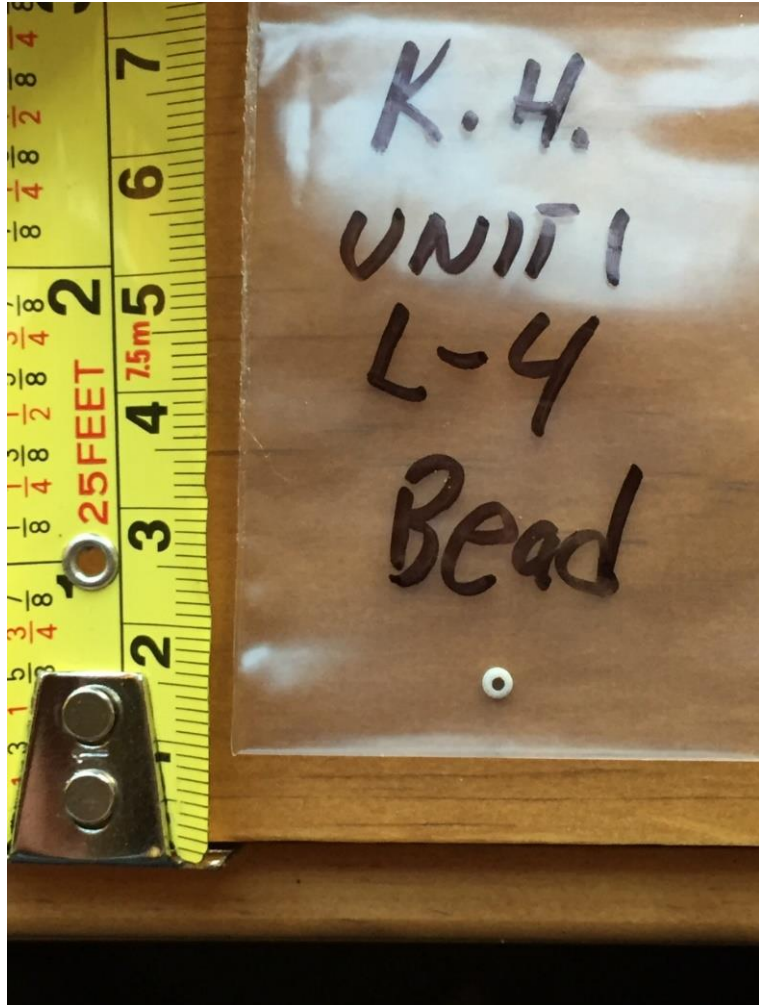
Petoskey Stone Pendant?



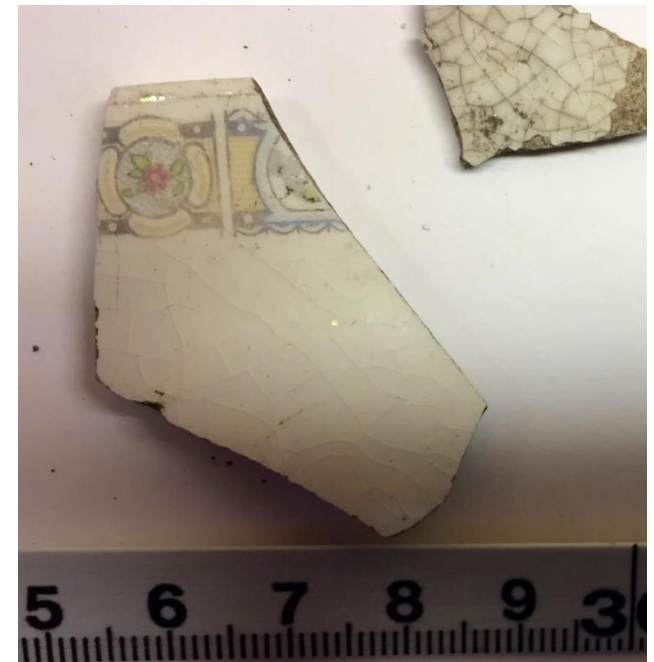
Decorative Historic Ceramics and Thirteen Star Patriotic TD Pipe (mid-19th Century)



Seed Beads - Both from Unit 1



Large Iron Piece, More Ceramics, Iron Lock



More



Wood or Bone
Button



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



Misc. Artifacts



Bannerman Pipe (Montreal < 1902)

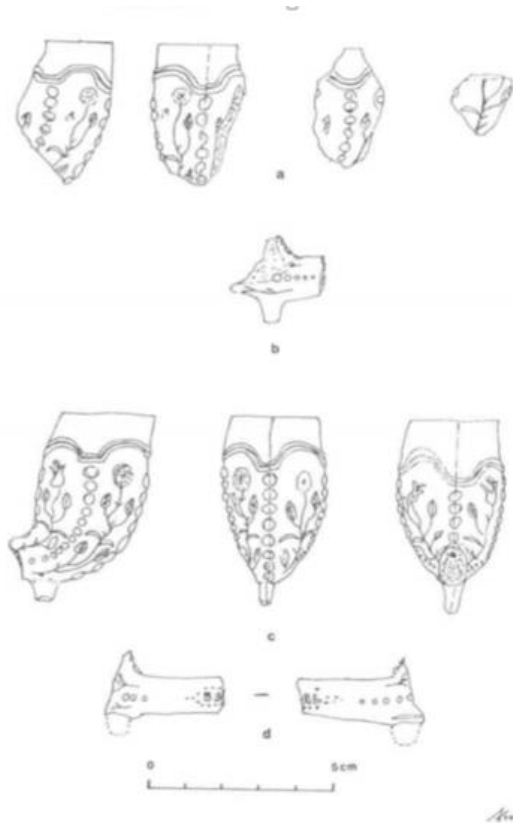


Figure 4. DgJb-6 and Lower Fort Garry Pipes. "hobnail and bud" bowl fragments a); pipestem with "hobnail and bud" motif b); c) complete "hobnail and bud" bowl from Lower Fort Garry (Artifact 1K54B2: 6582) b); "hobnail and bud" pipestem from Lower Fort Garry with BANNERMANTONTRIAL maker's mark (Artifact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



Botanical Analysis by Katie Parker

- Corn cupules-evidence of horticultural farming
- Goosberry, blackberry, elderberry, raspberry-probably naturally occurring
- Hemlock, conifers (pine, spruce, fir), birch and maple

Enthusiastic Volunteers



Open House

- October 6, 2019, 1-4 p.m. Fall Open House at the King House. Visit the restored King House, enjoy refreshments, see the new memorial plaque and reclaimed stove, and learn about plans for a timeline display.



Conclusions and Future Plans

- Potential Fur Trade Material Identified
- Artifact assemblage consistent with known historical occupation (ca. 1850 – 1950)
- Trying to either corroborate Wes Andrew's report or locate artifacts that date to 1830 or before
- Fall 2019 – Begin units 7 and 8
- Locate privy and kitchen lean-to
- Future
 - Write and possibly publish a report
 - Summer dig
- Telling the story of the King House/Aptawaing
 - Writing grants for story boards and mounts



Sources

- A.J. Blackbird (1887)-History of the Ottawa and Chippewa Indians of Michigan: a grammar of their language, and personal and family history of the author
- Jane Cardinal, Personal Communication, 2016-2019
- Jim Clarke, Personal Communication, Sept. 2019
- Dave Frurip, Personal Communication, Sept. 2019
- Susan Hannah, Personal Communication, Sept. 2019
- Eric Hemenway (n.d.)-Petoskeyarea.com and Personal Communication, Sept. 2019
- James McClurken (1991)-Gah-Baeh-Jhagwah-buk: The Way it Happened: a visual cultural history of the Little Traverse Bay Bands of Odawa
- James McClurken-(1988) PhD Dissertation titled “We wish to be civilized: Ottawa-American Political Contests on the Michigan Frontier”