



WRIGHT L. COFFINBERRY CHAPTER
MICHIGAN ARCHAEOLOGICAL SOCIETY

COFFINBERRY NEWS BULLETIN

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MEETING ANNOUNCEMENT

The next meeting will be at 7:00 on November 14th, 2019 in Room 249 Lake Michigan Hall, Grand Valley State University. Dr. Dillon Carr of GRCC will be presenting *Pioneers of the Pleistocene, the Archaeology of Michigan's First Peoples*. Regarding the Paleo occupation (ca. 12,000 – 10,000 B.P.) of Michigan and the Grand River valley. This will be an exciting talk and we plan to have some Paleo artifacts for display during the presentation.

PRESENTATION ABSTRACT

The first inhabitants of Michigan began colonizing a recently de-glaciated landscape just prior to the end of the last Ice Age. These pioneering Michiganders, referred to by archaeologists as Paleoindians, encountered a vastly different landscape than is currently present in the state today. This lecture will accomplish two goals. First, it will provide an overview of what the archaeological record informs us about Paleoindian lifeways and the dynamic late glacial environments they inhabited. Secondly, we will also explore some of the key areas of ongoing research involving the Paleoindian period in Michigan, such as the impact of environmental change on human behavior and the role of social networking.

CHAPTER NEWS

We have nothing to report at this time regarding progress on the display cases. At the September meeting Brian Geib was going to check with his brother-in-law regarding the feasibility of making these.

The schedule and topics to-date are given below, this has been updated since the last news bulletin:

Meeting Date	Topic	Speaker
Oct. 10 th , 2019	Geology of the Grand River Valley	Dr. Patrick Colgan, (GVSU)
Nov. 14 th , 2019	Paleo	Dr. Dillon Carr (GRCC)
Dec. 12 th , 2019	Archaic	Lynn Chapman
Jan. 9 th , 2020	Early and Middle Woodland	Dr. Janet Brashler (GVSU)
Feb. 13 th , 2020	Late Woodland	Wesley Jackson (GVSU)
Mar. 12 th , 2020	Late Prehistoric, - Early Historic	Lynn Chapman
April 9 th , 2020	Historic: Ottawa settlement and Fur Trade	Dr. Jessica Yann
May 14 th , 2020	Historic: Euroamerican settlement	Jeff Seaver

This is the second of the new series of Coffinberry News Bulletins. During the last Upper Grand River chapter meeting in Lansing, President Dave Cusack generously announced that we were publishing the Bulletin again. Submit articles to Lynn Chapman (lynnalanchapman@gmail.com) or to Wesley Jackson (jacksove@gvsu.edu) via e-mail, mail or in person.

SOCIETY NEWS

At the Upper Grand River Chapter meeting in Lansing on October 16th, 2019, Dr. Lovis gave a presentation titled "*Bill Monaghan's Squash Seed*" (a reprise of a presentation he gave at the Midwest Archaeological Conference) regarding the seed of a domesticated squash recovered from about two meters down in a trench dug during renovation in Windmill Park, south of Detroit. The park is located in former wetlands along the Detroit River. The seed was unique in that although domesticated, was recovered by itself with no cultural material nearby. It is speculated that the seed floated down a nearby creek – there being a Woodland site located some distance inland on the creek. The seed was AMS dated to A.D. 990 - 1033 making it Late Woodland.

Squash and related cultigens are known to have been grown in Michigan since ca. 3000 B.P. Archaeologists have debated that squash and gourd seeds may have spread by being carried downstream but this is the first-time empirical evidence of this sort of dispersal method has been uncovered.

William Monaghan, a respected geologist who worked closely with the Michigan archaeological community died in the fall of 2018. His specialty was analyzing sediments to determine formation processes which in turn led to understanding archaeological site formation processes as well as giving insights into the environment existing at the time sites were occupied. Monaghan worked closely with Dr. Lovis on a number of projects and also worked with Dr. Brashler on the Prison Farm site. He is missed.

ARCHAEOLOGY DAY RECAP

Michigan Archaeology Day took place on October 19th, 2019 in Lansing. This free event has been held for over a decade and has attracted folks from all around the state to learn more about professional archaeology, get hands on with demonstrations, and catch up with research taking place around the state. This year was no exception, with 1,100 people shuffling through the Michigan History Center to see the various exhibits, including nearly 100 participant volunteers!

Before walking through the doors to the History Center, you were invited to try your hand at throwing a dart with an atlatl. Inside, kids were welcomed with a carbineer to fill with small tokens on a treasure hunt and given the opportunity to find artifacts in a mock excavation. You were also invited to make a pot or knap a tool. Eric Perkins (Michigan History Center), Jeff Sommer (Historical Society of Saginaw), and Drs. Michael Hambacher (Conference on Michigan Archaeology), and William Lovis (Michigan State University), all served as experts for those seeking information on their personal artifacts, while Dr. Peter Rose (Michigan DNR) helped identify minerals and fossils.

Dr. Dean Anderson, who retired as the State Archaeologist this past summer, gave a talk titled "Some Claims about the Past are like Sasquatch: Fact of Fiction?" He urged folks to think critically about claims on Michigan's past and look critically at the evidence for such claims. If you weren't able to make it out this year, be sure to plan on attending next.

Other exhibits:

- Archaeology Vs. Paleontology: What's the Difference?
Cameron Wood, Cranbrook Institute of Science
- Warner Pioneer Homestead
Tim and Kerry Bennett
- University of Michigan Museum of Anthropological Archaeology
James Torpy
- MSU Campus Archaeology Program
Dr. Stacey Camp and Autumn Painter
- Archaeology at Michilimackinac
Dr. Lynn Evans, Mackinac State Historic Parks
- Exploring Fort St. Joseph
Erika Hartley, Cameron Youngs and Lucy Clark, Fort St. Joseph Archaeological Project, Western Michigan University
- Archaeology and Preservation in Hamtramck
Dr. Megan M. McCullen and Greg Kowalski, Wayne State University & Hamtramck Historical Society
- Recent Michigan Research
Donald J. Weir, Commonwealth Heritage Group
- Michigan Archaeological Society
David Cusack and Ken Kosidlo
- Chassell - The Town that Lumber Built
James B. Schwaderer, Michigan Technological University
- Camp Au Train Archaeology: Everyday Life of CCC Boys and German POWs
Dr. LouAnn Wurst and Josef Iwanicki, Michigan Technological University
- Current Research at CMU
Dr. Sarah Surface-Evans, Julia Joblinski, Nathan Moelling and Nick Bacon
- Oakland University Archaeological Research Program
Dr. Jon W. Carroll
- Shipwrecks
Wayne Lusardi, Thunder Bay National Marine Sanctuary
- ROVs And Shipwrecks
Dr. Mark Gleason, Grand Valley State University
- Michigan Shipwrecks Story Map
Anna Boruszewski, Michigan Department of Agriculture

UP-COMING EVENTS

The Michigan Archaeological Society (MAS) fall workshop: This has been cancelled. At a board meeting in June Dan Wymer had volunteered the Wooster-Bailey site located in Jackson County for consideration but plans remain to be finalized. Due to the threat of Triple E mosquito borne virus it was decided not to hold the fall workshop this year.

ARCHAEOLOGY AROUND MICHIGAN

Nothing to report at this time. Speaking on behalf of West Michigan Archaeological Consultants, excessive rain resulting in frequent flooding along the Grand River has kept us out of the field for most of the summer and this is probably true in other regions of Michigan as well.

FEATURE ARTICLE

Winter Fur Trade Posts

Lynn Chapman

In the summer of 2017 this author took part in an archaeological survey looking for the trading post of M. la Framboise, said to have been located west of Lowell Michigan (see below). The experience was interesting but also made me wonder what the remains of a fur trading post would look like. As described below, the trading post, used in the winter as a base camp for trading with Native Americans were not typically large affairs so I questioned what would be the archaeological visibility of such structures. That research led to the following article.

The Pattern of the Fur Trade

The historic Odawa and Ojibwa of the Straits of Mackinac followed a seasonal pattern of traveling south along the Lake Michigan coast in the fall to spend the late autumn and winter trapping and hunting and then in the spring returning to the Straits. In particular, the Odawa were returning to their warm season villages and maize fields at Arbre Croche. In the late fall and early winter the focus was often on the taking of furs to be later traded for Euroamerican goods since fur bearing animals, particularly beaver, had the best quality pelts at this time of year. This pattern is well described by Alexander Henry (1922) Andrew Blackbird (1887) and also in the letters and reports of British officials (MPHC 1886; WHC 1888). Also, perhaps around 1740 (WHC 1906: 351-352, 359, 367-368¹; Hambacher et al. 2016;3-14) some Ottawa were establishing summer villages on the Grand River and it was advantageous for traders to visit these populations who lived a long way from any established posts.

Fur traders had a choice of either waiting at the major posts such as Michilimackinac for the Native Americans to return in the springs with the furs they accumulated over the winter or they could follow the Native Americans to their wintering

¹ In 1740 the Ottawa expressed to the French their dissatisfaction with the agricultural potential around Fort Michilimackinac and desire to settle elsewhere, among other places the Grand River and Muskegon River comes up. This is detailed in a series of letters from Sieur de Celoron the commander at Michilimackinac to Governor Beauharnois and from Beauharnois to the French Ministry spanning 1740 to 1742 found in the Wisconsin Historical Collections.

grounds. By at least the late French period (1700 – 1760) this later pattern was established and as the fur trade became more competitive, going to the wintering grounds to acquire furs ‘on location’ became the norm. The fur trader would be accompanied by voyageurs, their number depending on the number of canoes of trade goods the trader was bring with him. Wives, especially if Native American, would also accompany the traders and voyageurs. The fur trading brigades did not carry much for personal utensils, space in canoes and bateaux being mostly devoted to trading goods and pelts. Gurdon Hubbard, a trader active in 1818 – 1821 described the equipment a fur brigade would carry:

“The only tools allowed to each outfit was a common ax, a two inch auger, an ordinary scalping knife, a crooked knife, (this had a blade six inches long and rounded at the end), and tomahawk, and with these implements everything was constructed, and some of the men did excellent work with these simple tools”

“Our kitchen utensils were few and primitive, consisting of a frying pan, a couple of tin pots, one very large Indian bowl made of wood, and several smaller ones. Table knives and forks we had none, and our spoons were of wood, ranging in capacity from a gill to a pint” (Hubbard 1981:57).

Hubbard also mentions a camp kettle chain used to suspend the kettle over a fire and some traders possessing iron bake ovens. The equipment was not much, room in the canoes was to be used for transporting trade goods and pelts. Once arriving at the wintering grounds the traders would build a trading post.

Native Americans would bring furs to the winter trading posts or the trader would either go out himself or send men out to the various hunting camps to collect furs. This practice is described by Gordon Hubbard when wintering on the Muskegon River and also by Baxter:

“There was such a sharp competition in the fur trade that the local traders would not wait for the Indians to bring their furs to market, but would often send messengers with goods directly to the Indian camps. Late in the fall the Indians would separate and each family would go into camp for hunting and trapping during the winter, when the traders at the Rapids [Grand Rapids, Louis Campau etc.] would dispatch men for the furs. Each went by himself, and his equipment generally consisted of an Indian guide and a pony. The Indian carried a pack of about fifty pounds with, while the pony carried all that could be piled on him. The loads consisted of provisions for the traders and fancy goods for trade. No whisky was carried on such expeditions. When an installment of furs was secured the Indian was sent back to the Rapids with a pack of furs, while the white man continued his journey, and was afterward joined by his dusky companion, who brought a fresh supply of goods (Baxter 1891:32-33).

When rival traders were active in the same region, as was often the case during the American period, the Native American camps would be visited repeatedly over the course of the winter (Baxter 1891:33).

Early Traders on the Grand River

The earliest records of fur trade activity in west central Michigan come from baptismal records of the church of Ste. Anne at Michilimackinac. In 1742 a slave of

Langlade's was baptized who died the following year on the Grand River. On May 16, 1745, a son of Gabriel Bolon and of Susanne Menard, was baptized, the son "having been born at Quiquanamaso [Kalamazoo], the wintering place, on the 20th of March last". On March 24, 1750, baptism was administered to a son of Agathe Villeneuve Amiot and Bourassa dit la Ronde who was then wintering at "la Grande Riviere" (Mackinac Baptismal Record). In 1762 there was yet another baptism of a child born on the Grand River during the winters trading activity (see Appendix 1 for the text of the baptismal records).

On October 15th, 1755 Charles de Langlade was granted permission by commandant of Michilimackinac, Herbin, to establish a post at the mouth of the Grand River, called Gabagouache. In the same memorandum Langlade is instructed to leave the trade on the Kalamazoo River open "for all traders who may desire to go there" (WHC 1879:211). During the winter of 1758 a letter having to do with procurement of maize indicates Langlade was again trading on the Grand River: "I owe you many thanks, which I hope to make good to you by word of mouth on your passage, for the Indians have told me you were going to winter at Grand Riviere" (WHC 1879:214).

In 1778 Louis Chabollier is indicated as having a license to trade on the Grand River and Hippolyte des Rivieres had a license to trade on the Grand River and at Green Bay (WHC 1888a:99)². In 1779 Pierre Chabollier is listed as a trader on the grand River only and Lefevre and Bouropa Barthe are given as traders on both the Grand and Saginaw Rivers (MPHC 1886:658). Pierre Chabollier was probably the "Pollitt Chaboly" whom Robertson, the master of the *Felicity* was expecting to find at the mouth of the Grand River in November of 1779 (WHC 1888:208).

In or around 1783 Joseph La Framboise began trading on the Grand River (Lillie 1931:90). In April, 1790 when a trader was sent by John Askin from Detroit to Chicago by way of the Grand River. This trader, Hugh Heward kept a brief journal of his travel³. On April 26th he arrived at the mouth of the Maple River where he mentions a trading post ("wintering post") but the trader, a Frenchman, was not present (Quaife 1928:351). On the same day they passed the mouth of the Thornapple ("village at the Forks") "where a trader had been but he was gone" (Quaife 1928:352). They camped the night of April 26th at the rapids. Here Heward makes a cryptic reference to a village and a barrel from Saginaw for McKenzie "he made about 10 packs and some sugar" (Quaife 1928:352). On the 27th makes a vague reference to "a plain to the east in about an hour where it appears to be a wintering place..." (Quaife 1928:352). They reached the mouth of the Grand River in the evening of April 27th where they found Charles de

² From "List of Indian Licenses granted at Quebec for Michilimackinac and places beyond from the 13th day of April to the 4th day of June, 1778" (WHC 1888:99). The list was compiled by the British military nervous about fur traders who might harbor rebel sympathies. It indicates Chabollier had two canoes and carried 20 guns, 600 gunpower (units of measure not provided) and 1,200 shot and ball (units not provided). Notably, the list does not mention anything other than potential military supplies the trader might furnish the rebels.

³ Spoiler Alert: A more detailed account of Hugh Heward's journey up the Huron River and down the Grand River will be given in an upcoming issue of *The Michigan Archeologist*. For the sake of completeness, I included notes here of Heward's reference to traders on the Grand.

Langlade with many Native Americans (Quaife 1928:352). Thus, there were at least four, possibly five traders active on the Grand in the winter of 1789-1790 however, the names of only one or two are given.

Following Heward's trip the records are sketchy. Most of the American Fur Trade Company documentation was destroyed when they ceased operations on Mackinac Island. In 1791 William Burnette, a trader who was usually on the St. Joseph River is thought to have been on the Grand and at Grand Haven ca. 1804. Joseph Bertrand is also said to be trading on the Grand at this time I. B. Beaubien, "a clerk for Joseph Bailey was at Grand River in 1808" (Lillie 1931:90)⁴. Baxter (1891:47) mentions Pierre Constant on the lower Grand River around 1810 and about the same time a trader named Rudell, a French Canadian, at the rapids. Joseph La Framboise continued his association with the Grand River trade until his death in 1809 and was succeeded by his wife Madam La Framboise up to 1821, Rix Robinson replaced her as the American Fur Company representative in 1821 and remained in the Grand River valley with major posts at Ada and Grand Haven but with subsidiary posts in adjoining regions. Louis Campau, apparently an independent trader out of Detroit, established himself at the rapids in 1826 (Baxter 1891; Chapman 1881).

Thus, there is historical evidence, albeit some of it is hearsay, of traders active in the Grand River valley dating back to 1742. But what of their trading posts?

Winter Trading Posts

Descriptions of winter trading posts come from documentation by the fur traders themselves or second hand descriptions. Archaeology has also contributed to the knowledge of what these posts consist of although little professional excavation of winter trading posts, as opposed to forts, have been performed and published (Birk 1991).

The Location of Winter Trading Posts

Charles de Langlade is reported to have had a trading post at the mouth of the Grand River in 1755 – 1756. The log of the Felicity in 1779 makes it clear that they expected to find fur traders situated at or near the mouths of major river systems. At the mouth of the Muskegon they found a trader, Black Piter, and at both the mouths of the Grand River and Kalamazoo Rivers fur traders were expected located in November of 1779 but none were found. Situating a trading post at the river mouths makes strategic sense to intercept Native Americans who have wintered within the watershed and are expected to come down the river to Lake Michigan to go down the lake to Michilimackinac.

Later in time, as more fur traders entered the field and competition became fiercer, trading post are frequently found inland and situated near, but not at, major

⁴ Lillie's (1931) source(s) for this information are not obvious but may have been the conversation an Ottawa, possibly Noonday, had with Godfroy which is also referenced by Baxter (1891).

Native American villages. When looking at the locations of specific trading post relative to the nearest Native American villages it becomes apparent that traders were situating

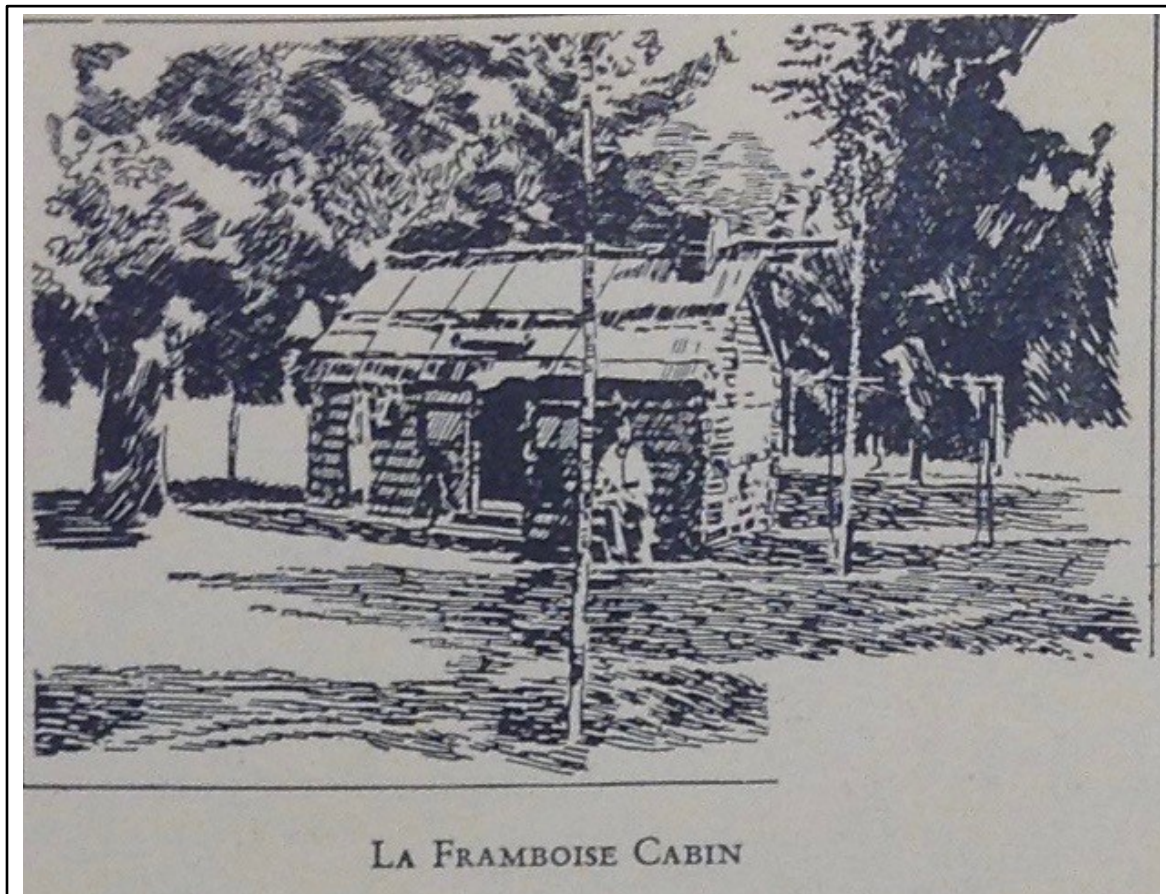


Figure 1. Artist rendition of L' Framboise trading post in the 1935 *Grand Rapids Herald* (personal communication, Shantell Ford 10/2019 Lowell Area Historical Museum).

themselves to ensure some measure of privacy and security. Several examples of this are found on the Grand River.

Regarding La Framboise trading post, both Baxter in 1874 and Chapman in 1881 place the post two miles below or west of Lowell. According to the authors of the Chapman's volume on Kent County history, La Framboise's trading post was located in Section 9 of Lowell Township "about two miles west of the village" (Chapman 1881:183). As of 1881:

"...the remnants of the old store-house in which she transacted business with the savages remained up to a short time ago. There was a part of the chimney standing as recently as the Centennial Year and marks of the excavations in which the canoes were hid may be seen nearby. These are the oldest relics of pioneer life in Kent County (Chapman 1881:183-184).

Since Baxter sat on the committee which reviewed Chapman's history, this information may have come from Baxter. Note how closely the description of La

Framboise trading post matches that of Henry Bolieu (given below) dating from the same period, even down to excavations to accommodate⁵ canoes.

The Ottawa village and the trading post were situated on the north side of the Grand River but presumably the Ottawa's agricultural fields, some forest, and a stream existed between La Framboise's post and the village. Later, when Daniel de Marsac situated his post at Lowell, he placed it across the Grand River from the Native American village.

In 1821 Rix Robinson took over from M. La Framboise as the American Fur Trading company's representative on the Grand River and after a short period of overlap situated his trading post at Ada, but down the Grand River a mile and half from the Ottawa village. Again, as in the case of La Framboise, agricultural fields and forest probably intervened between Robinson's trading post and the Native American village.

Near Lyons, in 1826 or 1827, Louis Genereau built his post across the river from Native American village but in a location where a ford made the post accessible to those living on the other side (Schenck 1881:28; Williams. Rix Robinson's trading post at Ada is also reported to have been at a crossing place on the Grand River.

Louis Campau also situated his trading post across the Grand River from the Ottawa village at the rapids of the Grand although his situation was complicated by the Baptist Mission situated on the opposite side of the Grand River. Provisions in the Chicago Treaty of 1821 set aside a square mile of land located on the north (west) side of the Grand River for a school, blacksmith and mission. This mission was founded in 1825 on the west side of the river at the rapids (Baxter 1891:27-28). In 1826 Louis Campau built his trading post at the rapids but on the east side across from the mission and Ottawa village (Baxter 1891:49). It is possible therefore that the location of Campau's post was dictated by the presence of the mission taking desirable lands on the opposite side of the river than from his own personal preference.

One of the exceptions to the general pattern of associating trading posts with large Native American villages was Pierre Constant's trading post at Traders Creek in Ottawa County. There does not seem to have been a Native American village associated with it nor does Traders Creek itself extend far inland although Deer Creek located across and down the Grand River a short distance does have a larger drainage. Efforts by the Coffinberry Chapter to locate the remains of Constant's trading post. I've never seen the reason given for the physical separation in writing but it seems obvious that some degree of privacy by the fur trader would be desired. Also, whisky increasingly had become a major element in the fur trade and during times of heavy drinking the Native American villages could become a dangerous place so physically separating the trading post from the village would be a matter of security.

From this examination of trading post locations, the following pattern can be identified:

⁵ The location of the Ottawa village at Lowell is generally thought to have been on the north side of the Grand River but map from the Government Land Survey also shows a village situated adjacent to the De Marsac trading post.

- Traders were likely to situate themselves near the mouths of the rivers. This was especially true during the earlier days before competition became too great. This was the most strategic place to intercept the Native Americans coming down the rivers to return to the Straits region and was convenient for the trader's embarkment to return to the Straits as well.
- Trading posts were situated near Native American villages, *but not in* the villages. Often some physical barriers such as a river, or distance, separated the two.

Historical Descriptions of Winter Trading Posts

Winter trading posts were not large affairs. In 1834, Richard Godfroy was told by a Native American that around 1806 La Framboise had built a trading post on the west side the rapids in the Grand River (Figure 1). "The chiefs described the hut as built of logs and bark, chinked with clay, and about thirty feet in length, and said they assisted him in making it" (Baxter 1891:47).

A trading house built by the fur brigade led by Gurdon Hubbard in Illinois in 1818 had sides constructed of horizontal logs laid one on top of the other and held in place with vertical stakes. The ends of the house were constructed of vertical logs gradually increasing in length toward the center forming the gable ends of the house. The center most and longest log at each end of the house was forked at the top and supported the ridge pole for the roof. The roof was constructed of boards laid vertical side by side with one end attached to the ridge pole and the other end resting on the horizontal logs making up the cabin sides. The gaps between the logs and in the roof were plugged with clay daub and the roof was covered with grass held in place by poles or logs. The floor of the house was made of wood. There was a fire place built at one end, and a window covered with paper for light in the other end. The door was situated midway along one of the cabin sides. Bunks, tables, and chairs were likewise crafted from wood by the voyageurs on the spot (Hubbard 1981:54-56). This would also agree with the description Hubbard gave of a house or cabin where he spent the winter of 1819 - 1820 while trading on Lake Muskegon⁶.

In the historical accounts descriptions of trading post remains are sometimes given. In 1816 or 1817 Henry Bolieu, a trader in the Saginaw Valley is thought to have built a trading post in present-day Owosso on the Shiawassee River. In the mid 1800's some of the logs were said to still be standing in the ground and by 1880 when Benjamin Williams showed the site to a Mr. Ellis:

"...there was still in existence portions of two ancient chimneys and some other ruins. He also states that at the same place there were still to be seen pits in the earth, evidently made for the burying of canoes, and adds in explanation that "the Indians (and traders, who learned the custom from them) were in the habit of burying their canoes in winter to prevent them from being ruined by the frost" (MHPA 1906:10-11).

⁶ Note: Gordon Hubbard was of American descent so use of horizontal log construction would be of no surprise. French Canadians had a tradition of vertical log construction.

Archaeological Remains of Winter Trading Posts

Much of the colonial archaeology has focused on the large sites such as Fort Michilimackinac or Fort St. Joseph, small wintering fur trade post are rarely found, excavated or reported on in the archaeological literature (Birk 1991:247). One exception is the excavation of a small trading post in north central Minnesota known by its site number Mo20. This is thought to be a fur trade post founded by Joseph Marin. The Marin family had been residents of Green Bay and had long been involved in trade and diplomacy in Wisconsin and the upper Mississippi valley. The site of Mo20 is thought to be a trading post he built in 1752 called Fort Duquesne named for the then governor of New France (Birk 1991:255-256). In many ways the Marin family history parallels that of the Langlade's, the post at Mo20 was built in the same period as Langlade's post at Grand Haven and probably used as a wintering post in the same manner. Mo20 provides an example of what the remains of Langlade's post would have looked like if the site still existed.

Mo20 lie on the west bank of the Mississippi River, near the junction of the Mississippi and Little Elk River, on a level terrace about two meters above the river. The remains lie in a grassy field which fortuitously had never been plowed. Birk comments that if it had been plowed, the features visible on the surface and only a few centimeters deep would have been destroyed in a few years. The site consists of the remains of three structures within an area of about 30 by 45 meters, four fireplaces and several middens and depressions. The remains of the structures formed low mounds with rocks. Casual digging recovered burnt bone (faunal material) square nails and fragments of ceramics and window glass all found within an ashy deposit at the base of the mound (Birk 1991:250-251). The building had been surrounded by a palisade and there was also borrow pits where clay had been dug and mixed for construction (Birk 1991:247, 259).

The largest structure measured about 7.5 X 14 meters with fire places (now collapsed) at both ends. The building had a cellar and also several pits. The pits were "steep sided, bark lined subfloor pits containing charred corn and nut shells" (Birk 1991:259). Artifacts included ceramics, a key and a shoe buckle. From the nature of the structure and the artifacts it was determined this was the leader's house (Bourgeois House), however there were also suggestions that trading activity may have took place there as well (Birk 1991:259-260).

The southern building of the three structures measured 4.75 X 9 m with a large fire place at one end. Enough of the structure was persevered to determine it was made of *poteaux en terre*⁷ construction with daub or *bousillage* made of river sediment

⁷ *Poteaux en terre* (post in the earth) construction involved placing vertical post within a trench dug in the ground and filling the gaps between the logs with clay daub. This is very typical of construction during the French period. An alternative method is *poteaux sur sole* (posts on sill) wherein upright logs are fastened to a timber sill on top of stone foundation (Gums et al 1991:91).

mixed with plant material to chink between the logs. It was likely roofed with birch bark (Birk 1991:260).

The central structure measured 5 X 7.5 m and had two rooms, one of which is thought to be a store room. Interestingly, the north-south wall was made using the *poteaux en terre* construction method while east-west walls were made of horizontal log construction. There seem to have been central post or columns to support the gabled roof. Artifacts include fragments of a clay pipe, lead shot, balls, gun flints and gun worms, glass beads, tinkling cones and brooches, a mirror box and a signet ring. Evidence found around the hearth suggest that circular lead brooches were manufactured there. Bone and lead gaming pieces were also found. Careful excavation and piece plotting of artifacts indicated the animal bone, lead shot and gun flints were aligned in subtle north-south rows thought to indicate spaces between would puncheon floor boards (Birk 1991:262-263).

The fire place of the central structure consisted of a rock fire chamber with a wood frame, clay chimney. This had all collapsed but the clay from the chimney had buried and preserved the fire chamber up to several layers of rock. Remains of migratory water fowl having been a food item were found in the hearth, indicating a fall season occupation. Two different episodes of clay sediment build up were present in the fire place indicating two seasons of occupation. Outside of the structures but within the palisade were middens of ash (Birk 1991:263-264).

As noted above, Langlade's trading post at Grand haven, or somewhere on the lower Grand, was probably similar in nature to Mo20. The two trading posts would have been built by men of similar heritage, for similar purposes and during the same time period. The remains consisting of piles of stone and low mounds from the fire places, pieces of ceramic, nails, glass are indicators of the presence of a trading post.

Rix Robinson's Trading Post

In 1967 Grand Valley State University (then still a collage) held their summer archaeological field school in at the site of the trading post (20OT165) which had been identified earlier by members of the Coffinberry Society of the Michigan Archaeological Society and described as being "just below and near the river from the monument erected to Mr. Robinson in the Ada cemetery" (Flanders and Stockton 1968:37). Notes in the site file indicate this site was located along the Grand River in the southwest corner of the northeast ¼ of section 28. A map made by a local amateur archaeologist, Edmond Gibson who surveyed 20KT165 indicates that there was an old ford which crossed the Grand River at that spot plus a camp site. In 1967 this property lie on the back 40 acres of the Niles Farm.

The excavations were undertaken in anticipation of construction on the site which had been recently rezoned as industrial, events leading up to the construction of the Amway Co. industrial complex which now occupies the site (Flanders and Stockton 1968:38).

"The presumed location of the post contained no evidence of the structure in the form of timbers or charcoal, although there was a fairly deep pit – which may be the

remains of a root cellar or storage area – immediately beside the road which was found to bisect the remains of the building. This pit was filled with field stone, evidently from agricultural activities in the immediate area” (Flanders and Stockton 1968:38).

A structure, approximately 50 feet X 25 feet was found with the long axis in the north-south direction. The foundation was marked by piles of cobble to boulder sized stones surrounding the remains of decomposed cement flooring support. These foundations were about eight foot apart. The doorway as represented by two floorings in the northeast corner situated four feet apart. “Scattered along the line of the foundation are fragments of plastic chinking which show the impression of the logs presumably used for the walls” (Flanders and Stockton 1968:38).

Artifactual remains consist of square nails, fragments of Euroamerican ceramics, glass bottles, stoneware, faunal material – “largely deer”, mussel shell and one 1836 penny. The ceramics date from the 1820’s to 1850’s and the types included Edge Ware (1820, 1830s), Yellow Ware (1820’s, 1840’s), Painted Blue Ware (late 1820’s early 1830’s) and Transfer Prints (1820’s, 1830’s) (Flanders and Stockton 1968:38-39). , Also found was a late 18th or early 19th century button with the writing - “Treble Colour Gilt”.

A skeleton of a small adult horse was found buried on the outside of the east wall of the building. The horse had a broken leg that had shown some evidence of healing before the horse died (Flanders and Stockton 1968:39).

In 1981, Mary Ashman, a history student at Western Michigan University published a book with the assistance of the Grand Rapids Public Library and the Grand Rapids Public Museum, concerning the early settlement of the Grand River valley in which she included a sketch purported to be that of Rix Robinson’s trading post ca. 1855 (Figure 2). This sketch is from the archives of the Grand Rapids Public Library (Ashman 1981).

Many accounts of American settlers coming into the valley in the 1830’s and after mention staying at the Robinson “trading post” which served as a sort of inn for travelers. This does not seem like the rather small structure excavated in 1967 so other structures may have existed there prior to Amway’s construction.

De Marsac Trading Post

Daniel De Marsac, a French-Canadian trader from an old Detroit family and brother-in-law of Louis Campau first came to Lowell to trade in 1829 and founded a trading post at the mouth of the Flat River in 1831. De Marsac married Je-nute, from the Ottawa village located at the present site of Lowell and had a daughter Marie (Raad 1973:49; Baxter 1891:798). De Marsac subsequently married Collette Beaufait of Detroit, abandoning his ties with Je-nute who died soon after. These actions created some friction between De Marsac and the Ottawa at Lowell (Raad 1973:49). Following De Marsac’s fall from favor with the Ottawa, he turned his trading post over to John Hooker who operated it until 1857 when the Ottawa left the area for the reservations up north (Raad 1973:49).

Of Daniel De Marsac’s post, the only description is that given by Harriet Burton as she saw the post in 1833 - “At the mouth of the Flat River we went ashore. Dan

Marsac was there in a log shanty. There was no clearing. Many Indians were about" (McGee 1950:25). An 1855 plat book of Kent County indicates De Marsac owning the east $\frac{1}{2}$ of the NE $\frac{1}{4}$ of section 11 of Lowell Township, on the south side of the Grand River. He also owned the northeast $\frac{1}{4}$ of section 11 south of the Grand.

The location of the De Marsac trading post was discovered by members of the Coffinberry Chapter of the Michigan Archaeological Society using a metal detector in 1957. It was located on the southside of the Grand River, opposite the mouth of the Flat River and adjacent to a small creek – Kopf Creek (Henry Raad 1973:49; Raad

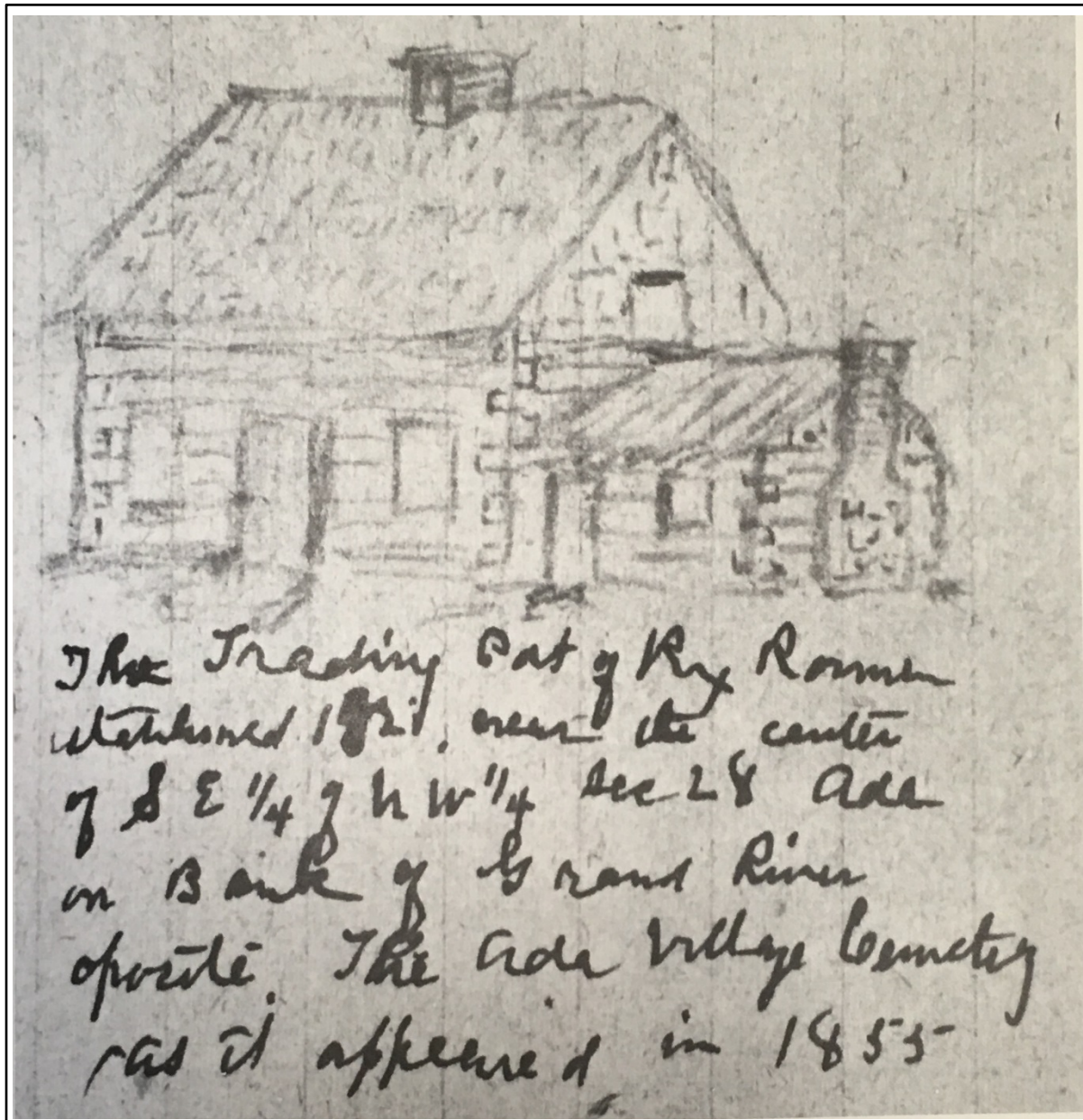


Figure 2. A picture reported to be that of Rix Robinson's trading post from the Grand Rapids Public Library (Ashman 1981). The caption reads: "The trading post of Rix Robinson established 1821 near the center of SE1/4 of NW1/4 sec 24 Ada on bank of Grand River opposite the Ada ____

cemetery as it appeared in 1855. Note that the position of the doors does not conform to the archaeology of the site.

1973:50; Thatcher 1959:75). Excavations were performed in 1958 and again on 7/4/1959 (Thatcher 1959). Prior to 1959 the site had been called the Segwun site but with the excavations of 1959 it was concluded the site was indeed the location of De Marsac's trading post (Thatcher 1959). The results published in *The Michigan Archaeologist* in 1960 by members Edmond Gibson, Donald Peru and Ruth Herrick. In addition, Edmond Gibson also wrote a bibliographic paper on De Marsac (Raad 1973:49-50; Gillis 1959:60).

Architectural remains found in 1958 include a pile of stones thought to be the from the chimney and a second scattering of stone possibly from the foundation sill of the south wall. From the way in which the stones and artifacts were scattered on the site, the Coffinberry members concluded that the site had been plowed at one time. Deposits within the chimney area included layers of ash and what seemed to be a "crude lime motor" (Gibson et al 1960:43). Most artifacts were recovered from the area west of the chimney and included ceramic table ware, nails, glass, coins, gun parts, an iron harpoon, an axe head, and a whiskey bottle. Also, faunal remains such as deer, pig, rabbits and turkey (Raad 1973:50; Thatcher 1959:75). The ceramics were mostly English Staffordshire ware which lends itself to dating. Some were from the 1820 - 1830 period while most dated 1830 – 1840. Euroamerican ceramics postdating 1840 were rare (Gibson et al. 1960:45-46) which coincides with the occupational history of the De Marsac post. Glass from whiskey containers and also window glass was found. The window glass tended to be a thin, greenish color and of poor quality (Gibson et al. 1960:48). Concerning trade goods, the report mentions finding only one small silver brooch, beads do not seem to have been recovered at all (Gibson et al. 1960:49-50).

In 1973 the Coffinberry Chapter again visited the site to resume excavations, this time because of the pending sale of the property and its subsequent development. Although a Coffinberry project, Dr. Richard Flanders of GVSU was the consulting archaeologist and GVSU students participated in the dig (Henry Raad 1973b:48; Ballast 1973:65; Freye 1974:2).

Missing: Trading Posts Not Found

The remains of Campau's trading post as well as those thought to predate it at the rapids of the Grand are now beneath the fill on which present day Grand Rapids sits. It is not inconceivable that the remains are sealed beneath urban fill and may yet someday be discovered through projects such as the S-Curve. Likewise, Langlade's post and the others which may have existed at Grand Haven have either been destroyed or buried beneath downtown Grand Haven.

In the early histories of Kent and Ottawa Counties, Pierre Constant is mentioned as having a trading post at the mouth of Traders Creek in Ottawa County (Lillie 1931:93; Baxter 1891). In 1959, in a description of sites around the Eastmanville area, E. F. Gibson described Constant's Trading Post and "an old Indian Village" located at the

mouth of Traders Creek on the farms of Irwin Bouwer, or possibly A. Schmidt or Joe Siekman (Gibson 1959:2). An expedition by the Coffinberry Chapter of the Michigan Archaeological Society late in 1958 or early 1959 to the Bouwer property failed to positively locate the trading post (20OT14, 76, 16) (Gillis 1959a). It was suggested that the use of a metal detector might be needed to find the site. In May of 1959 the Chapter attempted a follow up survey for the Constant Trading Post, this time using a metal detector, and while some metal objects were found several inches below the surface the actual trading post was not located (Peru 1959:63). Surveys performed of the Lower Grand River (Kingsley and Flanders 1975:20) failed to locate the trading post as well. Kingsley and Flanders speculated that the site, lying on the flood plain of the river and creek at about the 595 amsl could be deeply buried in sedimentation. In 1975 it was reported that kaolin pipe fragments, nails and ceramics had been found in the area. In addition to the presence of Pierre Constant's trading post, ca. 1810, at the mouth of Traders Creek, there was also a large amount of industrial activity (saw mills, blacksmith shop etc.) in the mid to late 1800's. Separating these different components would be difficult.

At the mouth of Crockery Creek both a small Native American village and a trading post are said to have existed⁸ (Lillie 1931:91; Baxter 1891). Evidence of historic use of the Spoonville site by Native Americans have been recovered during excavations at the site but no trading post remains have been found (Jackson and Brashler 2017; Hambacher et al 2016:3-14). Perhaps, similar to the trading posts described above, the post "at the mouth of the Crockery Creek" was not been built at the site of the Native American village but somewhere on the Grand River above or below the mouth of Crockery Creek or across the Grand River from Crockery Creek.

A similar situation holds true for the site of M. La Framboise trading post near Lowell. In 1891 Baxter indicates La Framboise trading post was located on the north side of the Grand River, "some two miles below the mouth of the Flat River." "Some parts of the foundation of her house or hut in Lowell is still preserved, its owner being Thomas W. Porter of this city" (Baxter 1891:47). Efforts by the Coffinberry Chapter to locate the trading post in 1956 failed to find it although a small prehistoric Native American site soon described as "exhausted" was located (Burch 1956a, b). In May, 1971 the Coffinberry Chapter tried again to locate M. La Framboise's trading post, this time with the use of metal detectors but again the post was not found (Kolkman and Kolkman 1971:42-43). In the summer of 2017, Dr. Janet Brashler, Wesley Jackson of GVSU in conjunction with members of the Lowell Area Historical Museum and Lynn Chapman performed a sub-surface survey on land formerly owned by Porter, identified by Baxter as being the location of the La Framboise trading post. Numerous piles of stones, thought to be from field clearance and/or the construction of M-21 were found but notably, none of the metal or glass artifacts usually associated with trading posts

⁸ Baxter: "Below the Rapids at the mouth of Crockery Creek, was a small Indian village of which Sag-e-nish, or the Englishman, was chief. As his name implied, he was a great friend of the white man" (1891:29). Baxter also mentions a Pa-mos-ka as having lived at times at the mouth of Crockery Creek (1891:29).

were located. In the 1830's the Grand River Road from Ionia to Grand Rapids ran along the north bank of the Grand River and presumably this is what eventually became M-21, therefore when Porter reported the remains of the trading post in 1891 (Baxter 1891:47, 798) it was at a location away from the roadway and hence also present day M-21.

Conclusion

Trading posts most likely were isolated from the historic period Native American villages even though associated with them. From the descriptions above, trading posts were usually relatively small rectangular structures. A trading post might consist of several such buildings. The remains would not be expected to consist of a regular foundation but low mounds of rock may indicate where fireplaces had been. Ash and burnt bone might make up a midden. Other features could include storage pits, cellars and pits dug to accommodate canoes. Artifacts would consist of nails, glass with lesser amounts of Euroamerican ceramics. Other artifacts would consist of items misplaced during the occupation. The survival of these remains would depend on the degree of post-settlement disturbance that has occurred. Trade goods do not typically make up a large part of the assemblage for the simple fact that these were valuable commodities and not something to be lost. Trade goods are more likely to be found in the location of their end-use, in Native American villages and in particular in burials.

Appendix

The following entries are taken verbatim from the Baptismal Registry of the Church of Ste. Anne. Michilimackinac (Mackinac Baptismal Records).

I solemnly baptized the slave of M. de Langlade, an adult about 22 years old. The godfather was Sieur Jean Baptiste Marsollete, and godmother Anne Villeneuve, wife of Guillory, residing at this post, who gave the young man the name of Charles, 10th of Sept. 1742. C. God. Coquart M.D. C. J.
Marsollete and Villeneuve

Died at la Grande Rivière the following winter.

"May 16, 1745, I solemnly baptized (Conditionally, however, because he had been privately baptized the day he was born by a servant) Joseph, legitimate son of Gabriel Bolon and of Susanne Menard, his wife, now residing at this post – the said child having been born at Quiquanamaso, the wintering place,⁹ on the 20th of March last. The godfather was Sieur Joseph des Caris, voyageur; and the godmother Agathe Villeneuve, wife of Sieur Boisguilbert"

⁹ Quiquanamaso (usually spelled Kikkanamazoo) is the Indian word for the river now called the Kalamazoo. The word is said to signify "bubbling or boiling water." Such entries as this and similar ones in the register show how French traders scattered along the shores of the lakes and rivers of the upper country, returned to Mackinac in the summer to traffic for their skins, and brought with them their families for marriage, baptism, etc.

March 24, 1750, I administered holy baptism to Ignace François Xavier, son of Agathe Villeneuve Amiot, daughter of Sieur Amiot, born this day, whom she declared to belong to Sieur Ignace Bourassa dit la Ronde, son of Sieur René Bourassa now wintering at la Grande Rivière. The godfather was Mr. du Plessis Faber, Captain, Knight of St Louis, first Captain and Commanding his majesty's infantry in Canada, Commandant of this post; and the godmother Mlle Bourassa. ***

May 30 [1762], I solemnly baptized in the church of this mission two children; one the legitimate son of Pierre Kiniouchattouin and of Marie, his wife, born at la Grande Rivière about two months ago; the other the son of Elizabeth Nattamanisset, daughter of the said Kiniouchattouin, and of one Bissonet, a voyageur, born at la Grande Rivière on the 6th of January last, the feast of the Epiphany. The godfather of the first was Mr. Pierre Parent; and the godmother his wife, who gave him the name of Pierre Ignace. The godfather of the other was Mr. Michel Boyer; and the godmother his wife, who gave him the name of Michel.

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MPHC, Michigan Pioneer and Historical Collections

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ARTIFACT, COLLECTION OR SITE OF THE MONTH

Agate Basin Point from North Egelston Township, Muskegon County

Wesley Jackson

The 2018 GVSU archaeological field school continued investigations in the Muskegon State Game Area. The primary goals of the field school were to better describe the prehistoric use of the landscape around several well-known site, including

the Spring Creek site (20MU3) and the South Flats Earthworks (20MU2). In 2006, GVSU worked to map and test the area around the South Flats Earthworks, and to clean and profile pits opened by George Quimby in the 1930's (Gaff and Brashler 2011). They returned to the area in 2010 to use geophysical survey to better document the internal structure of the earthwork (Gaff et. al 2013). GVSU once again revisited the area in 2016 to survey and test nearly 100 acres of bluff edge to contextualize these two important sites and to explore the food storage ways of the Late Woodland peoples whose storage pits potted the lands. Much was learned during these excavations, including documented use of the area from the Late Archaic (presence of Dustin-Lamoka points), Early Woodland (presence of Marion Thick pottery), Middle Woodland (MacNeal Mound and Hacklander ware), through the Late Woodland (Spring Creek) and Historic periods (Brashler et. al 2017).

Nearing the end of the 2018 field season, however, a surprise find came out of a pit which was producing a variety of artifacts ranging from a child's sock and brick, to Late Woodland Pottery. The excavation unit, unit 10, was placed on the eastern end of a site identified in 2016, 20MU151, which extends along a blufftop just south of Mosquito Creek. In the fourth level (40-50 cmbs), a complete Agate Basin projectile point was recovered. This appears to be a spot find and was not associated with any other material of that age. It measures 85.2 mm in length, 25.4 mm wide, 6.6 mm thick, and weighs 13.7g. The point reaches its maximum width near the center and the maximum thickness is approximately 1/3 down from the tip. The base is convex with light grinding present on the base and extending up nearly 40% on either side. The chert is a high-quality material with an orange-brown and gray banding. The flaking is done perpendicular to the axis of the blade.

Agate Basin points are characterized by the long, lanceolate form. The base can vary from slightly convex to slightly concave and the blade is bilateral symmetrical (Justice 1995). This point type is generally assigned to the transitional Paleoindian - Early Archaic period between 10,500 and 10,000BP (Buckmaster and Paquette 1996). It was first identified at the Agate Basin site in Wyoming. They are found throughout the Western Plains, and in lesser numbers north to the western Hudson Bay and east into New Jersey (Justice 1995). Although uncommon in Michigan, Agate Basin points are found in a few contexts in the western Upper Peninsula (Carr 2009, Ellis et. al 2011), and at a handful of sites in Michigan's Lower peninsula, most notably the Samels Field site near Traverse Bay (Cleland and Ruggles 1996) and the Wooster (Bailey) site in northeastern Jackson County (Wymer 2018). The latter of which was the site of the 2018 Michigan Archaeological Society Dency Terrill memorial workshop. No points were recovered during that excavation, however.



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WRIGHT I. COFFINBERRY CHAPTER
of the
MICHIGAN ARCHAEOLOGICAL SOCIETY

The W. L. Coffinberry Chapter of the Michigan Archaeological Society was organized in 1951 for the purpose of obtaining and recording information on the aboriginal inhabitants of the State of Michigan, to preserve their cultural evidence, and to disseminate knowledge concerning them.

Regular meetings are held on the second Thursday evening of each month, September through May, beginning at 7:00 P.M. at Room 249, Lake Michigan Hall, Grand Valley State University. A map and parking instructions are included on the back of the bulletin. Visitors are welcome.

The Chapter publishes a *News Bulletin* at multiple times during the year and the State organization publishes the *Michigan Archaeologist*, periodically as well. These publications are received with membership. The State Society holds an annual meeting in the spring and a workshop in the late summer or fall.

Membership in the Chapter is open to anyone interested in promoting the objectives of the organization, with *concurrent and corresponding membership required* in the Michigan Archaeological Society. Go to <http://micharch.org/wp/> to visit the web site of the Michigan Archaeological Society which also contains a membership page and forms.

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