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The Women behind the Glenn A. Black Laboratory of Archaeology

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Prior to its opening in the spring of 1971¹, the Glenn A. Black Laboratory of Archaeology's collections had to be gathered. These collections, the library, archives, and archaeological artifacts, existed prior to the physical building in which they now reside. But where and how were they accumulated? History easily remembers some of the men associated with the formation of the lab for they are its namesakes. History, though, seems to have forgotten that women were just as important in the foundation of archaeology and ethnohistory in Indiana. Hidden in the background of the early-20th century are three dedicated women: Ida Black, the devoted wife of Glenn A. Black who often traveled and worked with her husband at archaeology sites; Frances Martin, an early avocational archaeologist working at sites around Indiana alongside Glenn Black; and Erminie Wheeler-Voegelin, a pioneering ethnohistorian, folklorist, and anthropologist who amassed a huge assemblage of primary and secondary resources pertaining to the Native American occupancy of the Great Lakes-Ohio Valley region for the Indian Claims Commission in the 1950s and 60s.

Ida May Hazzard Black

Our first lady behind the scenes of the Glenn A. Black Laboratory's history is Mrs. Ida May (Hazzard) Black. As stated, Ida Black was wife to Indiana's first archaeologist, and our laboratory's

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¹ "About the Glenn Black Laboratory." Glenn A. Black Laboratory of Archaeology. Accessed March 31, 2017. <https://gbl.indiana.edu/about/about-glenn-black-laboratory>.

namesake. Researching Ida was a bit of a challenge. She was a woman completely and wholeheartedly devoted to her husband. Finding any sort of record of her work while on archaeological sites would most likely be in the handwritten archives and not in any sort of published materials. Any materials found in the archives would also tie in closely with her husband's work. As historical researchers we are often at the mercy of what has been valuable to someone at some point in time. Ida saved and arranged her husband's belongings, neatly organizing them and either donating them to the lab or giving them to her niece; however, any notes or journals Ida may have written were not intentionally saved. To find any sort of evidence as to what Ida accomplished then, we must now look at her through the lens of her husband, Glenn.

Glenn and Ida Black were formally married in Indianapolis on the 27th of October 1931². Glenn had recently started work in cooperation with the Indiana Historical Society. In the summer of 1930 Glenn acted as guide to Warren King Moorehead, a figurehead of early American archaeology, Eli Lilly Jr., pharmaceutical industrialist and philanthropist, and a few select others on an 11-day tour around Indiana to visit the most important known archaeological sites³. Glenn's abilities so impressed Lilly and Moorehead, that they encouraged the Indiana Historical Society to allow Glenn reign of archaeological field operations⁴. After doing such a good job surveying several counties in Indiana, Glenn was sent to Columbus, Ohio to study under Henry C. Shetrone of the Ohio State Museum in the fall of 1931⁵. Glenn and Eli Lilly remained in contact. On October 29, 1931 Eli noted in his letter to Glenn that Mrs. Lilly saw a marriage license notice in the local newspaper for a Glenn A. Black and wondered if Glenn was "springing a surprise" on him. In response Glenn wrote back:

I was married in my home Tuesday afternoon and returned to Columbus Tuesday evening. We are comfortably settled in a modest apartment affording adequate facilities for work and study. I weighed the matter for some time in my mind and after talking it over with several parties here decided that marriage could do no harm but would, on the contrary, contribute to my ability to centralize or co-ordinate my thoughts on the problems at hand which happen en to be at present, Ohio State Museum. I had planned on being married last summer but as things turned

² Glenn A. Black and Ida May Hazzard. "Marriage License." (Marion County, Indiana. October 27, 1931). Marriage license was obtained from the Angel Mounds Historical Site archives.

³ Lana Ruegamer. *A History of the Indiana Historical Society*. (Indianapolis: Indiana Hist. Soc., 1980), 270.

⁴ *Ibid*, 271.

⁵ *Ibid*, 280.

out I did not feel that field work and a honeymoon would go well together. Mrs. Black is a very charming girl, pardon the ego, interested in archeology to the fullest therefore in perfect sympathy with both you and I and has our interests at heart.⁶

Ida, with her interest in archaeology, followed Glenn in the summer of 1934 to eastern Indiana and the excavation of Nowlin Mound in Dearborn County. Nowlin Mound (12D0007) was one of the largest prehistoric burial mounds in the State of Indiana. It was a prominent mark on the landscape, measuring 165 feet long and 15 feet high. Ida, Glenn, and several other members of the excavation team set up camp and each had their respective jobs during the excavation.

Camp life was trying for all, including the wife of the lead investigator. As Ida writes in a journal entry from July 7th of 1934 at Nowlin, "Glenn wishes with all his heart that we could live in camp. Will I weaken?"⁷ Ida's tasks at the camp included cooking lunch for the team, greeting any curious visitors, and maintaining most details of camp life. She was the administrative support for the excavation and an unpaid member of the team⁸. This information has been left out of the published *Indiana History Bulletin* published in July 1936, "Excavation of the Nowlin Mound," though her name in relation to her husband, Mrs. Black, is mentioned in the Preface⁹.

After the Nowlin Mound expedition ended in 1935, Ida did not do much of the archaeological work, rather she left that to her husband Glenn. The couple moved to Evansville, Indiana in the late 1930s in order to oversee the archaeological development of Angel Mounds. Glenn submitted an application proposing the excavation of Angel Mounds as a Works Progress Administration project, and in April 1939 workers arrived on site. The project lasted thirty-seven months and had employed over 250 men¹⁰, none

⁶ Black to Lilly, October 31, 1931, Eli Lilly Archaeology Papers, Glenn A. Black Laboratory of Archaeology, Indiana University, Bloomington.

⁷ Ida Black, July 7, 1934, Nowlin Mound associated documents, Glenn A. Black Laboratory of Archaeology, Indiana University, Bloomington. Letter was found mixed into Glenn Black's handwritten copy of the Nowlin Mound report.

⁸ Introduction in Glenn Black's handwritten copy of the Nowlin Mound report, Nowlin Mound associated documents, Glenn A. Black Laboratory of Archaeology, 4-5.

⁹ Glenn A. Black. "Excavation of the Nowlin Mound. Dearborn County Site 7. 1934-1935." *Indiana History Bulletin*, Vol. 13, No. 7. (Indianapolis: Indiana Historical Bureau), 1936.

¹⁰ Glenn A. Black. *Angel Site: an archaeological, historical, and ethnological study*. Vol. I. (Indianapolis: Indiana Historical Society), 22.

of which had any archaeological accreditation. By 1946, the deed for the site passed to the State of Indiana and Mr. and Mrs. Black remained on location as custodians and protectors of the site.

Beginning in 1945, and lasting twenty-six years, Glenn brought dozens of eager archaeology students to Angel Mounds for summer field schools. Ida was often seen around Angel Mounds and appears in the pictures taken throughout the decades¹¹. Most likely, Ida spent her time in an administrative capacity, making sure that the field schools and normal, daily life at Angel Mounds went off without a hitch. These tasks might have included accounting, ordering of supplies, greeting guests, and organizing meals or other social functions. Tending to Angel Mounds was not her only activity; Ida Black was also co-founder of the Evansville Lapidary Society in 1953¹².

Ida May Black passed away February 1, 1972¹³, seven and a half years after her beloved husband Glenn. Not much is known about her personal life before marrying Glenn. Based on the information from her obituary, she was survived by a brother George and sister Alice. When looking through census records, I found an Ida Stewart in 1910 Indiana living with brother George and sister Alice¹⁴. By 1920 Alice was still living with the Stewarts, though her name has changed to "Hazzard" and she is listed as stepdaughter¹⁵; Ida on the other hand most likely married Mr. John Buck when she turned 18¹⁶, for in the 1930 U.S. Census Ida is widowed and living with her birth mother Betty Hazzard¹⁷. We've seen pictures of

¹¹ Glenn A. Black Laboratory of Archaeology Historic Image Collection, Indiana University, Bloomington. Physical photographs housed in the GBL.

¹² Mike Linderman. Angel Mounds Historic Site custodian as of 2017. Information was shared during a face-to-face conversation.

¹³ "Local Deaths: Mrs. Ida. Black, Dr. Glenn's widow." *The Evansville Press*. Tuesday, February 1, 1972, 4.

¹⁴ 1910; Census Place: Jackson Ward 2, Jackson, Indiana; Roll: T624_357; Page: 9A; Enumeration District: 0066; FHL microfilm: 1374370

¹⁵ 1920; Census Place: Indianapolis Ward 2, Marion, Indiana; Roll: T625_450; Page: 3A; Enumeration District: 58; Image: 1074

¹⁶ 1920; Census Place: Indianapolis Ward 1, Marion, Indiana; Roll: T625_451; Page: 17A; Enumeration District: 41; Image: 486

¹⁷ 1930; Census Place: Indianapolis, Marion, Indiana; Roll: 612; Page: 10B; Enumeration District: 0120; Image: 123.0; FHL microfilm: 2340347

Glenn and Ida together in 1929 from the Angel Mounds archives, and know they married by 1931 as evidenced by their marriage license. Those intervening years, between census records, have yet to be determined and more research is necessary to complete her story.

Upon visiting Angel Mounds today, one can still see Ida's influence. She had a penchant for gardening and she loved her flowers. She planted rows of daffodils in front of the WPA dormitory buildings. Though the buildings no longer remain, the flowers still bloom in the fields where they were originally planted.

Frances Louise Patton Martin

Our next lady hidden behind the pages of history is Frances Louise Patton Martin. She was an avocational archaeologist, who occasionally worked with Glenn Black at Angel Mounds beginning in the 1940s and travelled to other sites around Indiana and the greater Midwest. Though Frances graduated from Butler University in 1938 with a Bachelor of Science in Business Administration¹⁸, she and her husband George were not formally trained or educated in archaeology. Once again, Frances never published anything and was never formally recognized for her talents. According to a short biography written by the couple's niece, Frances and George lived with "depression mentality," collecting, documenting, and labeling everything. They even kept journals accounting for every time they purchased gas. This was very beneficial for the sciences, and their mutual love of archaeology. Any evidence to her work in archaeology would be found in the archives.

Frances and George married around 1944 and lived in Evansville, Indiana near Angel Mounds¹⁹. Their proximity to Angel and the couple's interest in archaeology cultivated a professional and personal relationship with Mr. and Mrs. Black grew over the years. Beginning in 1945, Frances's visage is sprinkled through the image collection housed at the Glenn Black Lab²⁰. She was never officially a student of the field schools that took place at Angel Mounds, but she did work with the students of 1949, 1950, 1951, and the all women field school of 1954 as evidenced by the photographs. We can also see the work that she accomplished in the archaeological survey reports. Frances left behind several journals archaeological

¹⁸ Unpublished biography of Frances Martin written by her niece. Provided by Angel Mounds Historical Site archives.

¹⁹ Ibid.

²⁰ Glenn A. Black Laboratory of Archaeology Historic Image Collection.

journals, filled with notes about what she and George did, where they went, people they talked to, fellow researchers who went along. These records are mixed in with the associated records of the archaeological collections at the Glenn Black Lab. Other records are located down at Angel Mounds Historical Site. There you'll find two personal journals of Frances's and three binders of slides.

The couple were avid travelers and often took pictures of their ventures. Several hundred slides were donated to the Angel Mounds archives detailing Frances and George's trips. Frances can be seen in photographs working at Angel, though this was not the only site the couple visited. Frances is in pictures at Branchville Rockshelter in 1950, as well as Raaf Mound (better known as Crib Mound) and Yankeetown in 1951²¹.

Notably, Glenn A. Black, the State of Indiana's first archaeology, recognized the talents and knowledge of Frances Martin. In a letter sent to Frances dated March 9, 1961 he wrote, "I wish you would quit that A.A.U.W. nonsense and come over here more often where your talents can be put to good use! . . . let's get your sites on the map at least!"²² Glenn was no stranger to having women work on archaeological digs and supported their efforts in the field even. However, he remonstrated her for her work with the American Association of University Women whose mission it is to advance equity for women, wishing that she could work for him instead.

Frances Martin passed away in late 1999, fifteen years after her husband George. As stated before, two journals and three binders of slides reside at Angel Mounds Historic Site, archaeological documents and notes with the Glenn A. Black Laboratory of Archaeology along with the couples large personal collection of found artifacts, but the rest of France's personal notes are now gone having been set out on the curb after her passing. Her work in archaeology did eventually get recognized in a small way: her first paid day working at Angel Mounds was on December 29, 1964²³.

Erminie Wheeler-Voegelin

²¹ Frances Martin slide collection, Angel Mounds Historic Site archives, Evansville, Indiana.

²² G. Black to F. Martin, March 9, 1961, Glenn A. Black Papers, Glenn A. Black Laboratory of Archaeology, Indiana University, Bloomington.

²³ Frances Martin personal journal, Angel Mounds Historic Site archives, Evansville, Indiana, front page.

Our previous two women, Ida May Black and Frances Louise Martin, were integral to the collection, organization, and preservation of the archaeological collections housed at the Glenn A. Black Laboratory of Archaeology despite being without formal education in those disciplines. The third woman highlighted in this paper held several degrees and dominated in her academic disciplines. Erminie Wheeler-Voegelin earned an undergraduate degree from the University of California-Berkeley in 1923, a graduate degree in Anthropology in 1930 from the University of California, and was the first woman to earn a doctorate in Anthropology from Yale University in 1939²⁴. In the 1940s, Wheeler-Voegelin conducted linguistic and ethnographic fieldwork among the Ottawas and Ojibwas in the Upper Peninsula of Michigan²⁵. She and her husband Carl were awarded a Guggenheim Fellowship in 1947²⁶. She founded the American Society for Ethnohistory in 1954 and was the first editor of the journal *Ethnohistory*, effectively creating the discipline. Wheeler-Voegelin was the president of the American Folklore Society and served as secretary to the American Anthropological Association²⁷. While Wheeler-Voegelin was a well-accomplished academic in the fields of anthropology, folklore, and ethnohistory, one of her great projects now resides in the library of the Glenn A. Black Laboratory of Archaeology: the Great Lakes-Ohio Valley Ethnohistory (GLOVE) collection.

This Great Lakes-Ohio Valley Ethnohistory collection was assembled under the direction of Professor Erminie Wheeler-Voegelin, a teacher in the Department of History at Indiana University, over a 13-year period beginning in 1953 to be used as evidence in the construction of Ethnohistory reports for the Indian Claims Commission hearings. She supervised a staff of three to five researchers that spent months examining special collections in various libraries across North America and Europe. The staff members collected materials concerning any mention of American Indian land use and occupancy for the Great Lakes-Ohio Valley region. The documents selected were copied by either photocopying, translating and/or transcribing the appropriate pages. This might mean that only two pages out of a ten-page chapter were copied.

²⁴ Helen Hornbeck Tanner. "Erminie Wheeler-Voegelin (1903-1988), Founder of the American Society for Ethnohistory." *Ethnohistory* 38, 1991, 60-62.

²⁵ Ibid, 63.

²⁶ Ibid, 64.

²⁷ Ibid, 65.

Incredibly, Wheeler-Voegelin and her team had the foresight to organize and arrange the documents by relevant tribe and secondly chronologically. She even began creating an index system to relate the material and make subject searching easier. The collection highlights the Chippewa (Ojibwa), Delaware, Huron (Wyandot), Illinois, Kickapoo, Mascouten, Menomoni, Miami (Miami proper, Wea, Piankashaw, Eel River), Mohican, Ohio Valley Iroquois, Ottawa, Pottawatomi, Sac, Shawnee, Sioux (Santee Dakota), and Winnebago; and covers the geographic area in whole or in part the present states of Ohio, Indiana, Illinois, Michigan, New York, Pennsylvania, Wisconsin, Minnesota, Iowa, and North Dakota²⁸.

Wheeler-Voegelin and her team of researchers created and organized these records in Indiana University's Ernie Pyle Hall. In 1966, once the project was completed, neither the Anthropology nor History departments had room for such a large accumulation of materials, nor would the university library accept them. Falling towards obscurity, they were stored in a warehouse on the Indiana University campus until 1971 when James H. Kellar, director of the newly opened Glenn A. Black Laboratory of Archaeology offered to house them in the new facility. The collection sat unprocessed in storage boxes in the GBL until 1976 when David R. Miller, a graduate student in the Anthropology Department, processed the collection and published the collection's original finding aid in 1979. Graduate student Kelly Hogue reprocessed the materials in 2010, and Wayne Huxhold rehoused the collection from their original three-ring binders into archival quality folders and boxes in 2013-2015²⁹.

Related materials concerning the Great Lakes-Ohio Valley Ethnohistory collection that Erminie Wheeler-Voegelin collected can be found in the Indiana University Archives³⁰, which holds papers mainly detailing the administrative work done for the GLOVE project; and the Newberry Library³¹, which holds the rest of her personal papers, notes, research documents, and photographs.

Women have taken many roles while on archaeology expeditions, be it digging dirt, surveying the land, cooking for the excavation crew, overseeing administrative duties, cataloging artifacts, painting

²⁸ Great Lakes-Ohio Valley Ethnohistory Collection, 1953-1966 finding aid, Archives Online, Indiana University, <http://purl.dlib.indiana.edu/iudl/findingaids/ewv/VAD1751>. Physical collection is located in the Glenn A. Black Laboratory of Archaeology.

²⁹ Ibid, Administrative Information.

³⁰ Great Lakes-Ohio Valley Ethnohistorical Research Project records, Indiana University Archives, Bloomington.

³¹ Erminie Wheeler-Voegelin Papers, Edward E. Ayer Manuscript Collection, The Newberry Library, Chicago.

animations for education films, or uncovering the objects history. Other women found themselves supporting the work and efforts of their professional husbands; and still other women excavated archives and libraries to bring together a collection of immense ethnohistoric value. These three women, Ida Black, Frances Martin, and Erminie Wheeler-Voegelin, represent significant achievements over several decades of the twentieth century and all while holding varying levels of education and expertise.

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