

# PETUN PINCHED-FACE SMOKING PIPES

Glenn Kearsley

## ABSTRACT

Pinched-face human effigy pipes are a particular type of ceramic smoking pipe made and used by Iroquoian peoples in the Northeast circa. A.D.1620-1650. Their appearance and distribution among the seventeenth century Petun is the subject of this paper.

Un genre particulier de pipe céramique fabriquée et utilisée par les tribus iroquoises au nord-est en 1620-1650 était celle connue de <<visage pincé en effigie>>. Dans cet article, il s'agit de l'apparence et de la distribution de cette pipe chez les Petun au 17<sup>e</sup> siècle.

## INTRODUCTION

Pinched-face human effigy pipes are ceramic smoking pipes that portray a human figure in a squatting position, facing the smoker. The head of the effigy sits on the rim of the pipe while the torso is depicted on the bowl (Figures 2, 3). In most cases, the top of the head is "cone-shaped" and encircled by two horizontal incisions. Both the eyes and nose area were formed by "pinching the clay with the fingers" (Boyle 1891:32) - thus giving the type its name. Despite their tremendous detail and intricate motifs, pinched-face pipes are very standardized in appearance.

At present over 300 pinched-face pipes are known to have been recovered from Petun, Huron, Neutral and Seneca archaeological sites (Kearsley 1996). Approximately 109 of these are from 12 sites in the historic Petun homeland (Figure 1).

Their appearance on Petun sites begins with villages dated to Glass Bead Period 2 (1600-1625/30), such as Melville (BbHa-7), Graham-Ferguson (BcHb-7), Glebe (BcHb-1), Haney-Cook (BcHb-27) and Pretty River (BcHb-22). Although the pipes are not quite fully developed at this time (as their heads are rounded and lacking the cone-shape seen on later ones (see for example Figure 4)), they have most of their characteristics in place. The pipes of this period all have "plain-torso" bowls, illustrated in Figure 2 (see TABLE).

By early Glass Bead Period 3 (1630's) the pinched-face pipes are fully developed (with the cone-shaped head) and appear on Petun sites until 1650. These include Hamilton-Lougheed (BbHa-10), Connor-Rolling (BcHb-3), Kelly-Campbell (BcHb-10), Plater-Martin (BdHb-1), Plater-Fleming (BdHb-2), Currie (BcHb-18) and McEwen (BcHb-17). The plain-torso sub-type continues onto six of these seven sites, but five of these sites also have "incised-torso" bowls, illustrated in Figure 3 (see TABLE). The late development of the incised-torso sub-type is indicated by its confinement to Glass Bead Period 3, and even to the later sites within this Period.

Why then, did pinched-face pipes gain such widespread popularity among the Petun during this time period?

#### INTERPRETATION

It has long been held by archaeologists and art historians that the pinched-face pipes represent "shaman pipes." This is because the figure on the pipes seems to be in the action of "sucking" or "blowing" - a practice known to have been part of seventeenth century healing ceremonies (see for example Biggar 1929:3:154; Thwaites 1959:11:127, 165; Wrong 1939:66, 116, 193, 200) in which the shaman/healer sucks or blows the ailments out of the patient. A closer look at the various symbols portrayed on these effigies, however, suggests that these pipes represent much more than this. They are depicting a very powerful individual, or "being," that is capable of travelling throughout the Iroquoian cosmos in order to retrieve knowledge and medicine of the highest spiritual nature (Kearsley 1996:77-95). When the sacred tobacco was placed in the bowl of the pipe and smoked, an offering was being made to the pinched-face figure in order that he might use his powers for the benefit of the smoker.

Since the pinched-face pipe "boom" coincides with the period of intense European contact (circa. A.D.1620-1650), disease and religious incursion, it has been suggested that these powerful smoking implements were used by certain individuals in Petun society in order to gain insight into, and therefore battle, the misfortune and social disorder introduced by the Europeans (Kearsley 1996). We do know that many ceremonies and rituals were developed at this time for the sole purpose of ridding the country of disease and the "witchcraft" often associated with the Jesuits and their teachings. I believe the pinched-face pipes were part of such a movement.

As European presence (and social stress) increased in Petunia, so too did the manufacture of pinched-face pipes. For example, capital villages such as *Ehwæ* (Hamilton-Lougheed) and *Etharita* (Kelly-Campbell) that hosted Jesuit residences (Garrad 1994a:26; 1994b:31), have had large numbers of pinched-face pipes recovered from them (22 and 23 respectively). As well, pinched-face pipes were being made at villages that were, at times, openly hostile to the Jesuits such as *Ekarenniondi* (Plater-Martin) (Thwaites 1959:35:165, 169). *Etharita*, *Ekarenniondi*, and three other contemporary late villages, have both the plain-torso and incised-torso subtypes.

It has been suggested elsewhere that following the death in 1637 of the Huron hunch-back traditional healer *Tonneraouanont*, a cult evolved impersonating his hunch-back body and distorted face, to continue his power to cure diseases using tobacco, smoke, and ashes (Kearsley 1996:115-125). If the possibility is accepted that the hunch-back-like incised-torso pipes are an early manifestation of this cult, the inference that the cult soon spread to the Petun, seems indicated.

### PIPE MAKING SPECIALISTS?

Considering many of the pinched-face pipes are identical in appearance to one another, and the powerful nature exhibited in their symbolism, it seems likely that their manufacture was the concern of a "spiritually qualified" individual - or small group of individuals. In fact several of the Petun pinched-face pipes share such similar features that it is most certain they were made by specialists of some kind.

This can be seen, for example, when several of the pipes from the Melville site are compared to one another (Figure 4). They all display unusually square shaped ears, similar surface treatments, and specific patterns of incisions on the rear of the effigies' heads - in identical fashion. Pinched-face pipes resembling those found at Melville also appear at the contemporary Graham-Ferguson and Haney-Cook sites, as well as the succeeding Hamilton-Lougheed site and the Neutral cemetery site of Lake Medad suggesting that the same pipemaking individual(s) may have serviced these other villages.

Similarly, four pinched-face pipes from Plater-Martin portray identical arrangements of horizontal incisions around the cone-shaped head (Figure 5). Because of the extreme rarity with which this trait occurs on pinched-face pipes, and the fact that it occurs only on this particular site and the Neutral Lake Medad site, it is likely that one individual was responsible for its appearance.

Observations such as this resulted in the identification of two pipes from two different but contemporary sites (Kelly-Campbell and Connor-Rolling) that are most certainly the products of one individual. These particular pipes differ from all other pinched-face pipes in the sample, and yet resemble each other in such detail that their manufacture from a common source is indisputable.

### DISCUSSION

Just as pinched-face pipes found their way from one village to the next, so too must have the rituals associated with them. During the analysis of the Petun pipes, I observed that there were a large number of examples with a similar breakage pattern involving the consistent manner in which the effigies' heads were separated from the torso. Because several of the pipes had been ground smooth at the break, physically mutilated in other respects, and located in seemingly non-random contexts (one broken pipe from the Kelly-Campbell site, for example, was found in the depression left by a large boulder suggesting its breakage and interment at this location was purposefully done (Charles Garrad, personal communication 1996)), the suggestion of their breakage being the result of ritual killing is put forth (Kearsley 1996:99-103).

The ritual killing, or intentional breakage of a powerful object can be done for numerous reasons including 1) when the object's powers are feared by the owner, 2) when its services are no longer required, and 3) at the end of a particular ceremony in which the object was used. Although the reasons for the pinched-face pipes being ritually killed

cannot be ascertained, it was practised by the Petun smokers with great consistency.

Interestingly, at two Petun sites (Plater-Martin and Connor-Rolling), the practice of ritually killing the pipes was taken one step further. At Plater-Martin a pinched-face pipe had been broken - and mended in such a fashion that the head of the effigy "plugged" back into the torso from which it came (Figure 6). This modification would have enabled the smoker to ritually kill the pipe, end the ceremony, and then re-attach it back together for the next one. That is, recycle the same pipe rather than turn to a new one for each occasion. For it is a common belief among Native pipe smokers that a pipe increases in power with use (Paper 1988:14). The reusable pipe scenario also occurs at Connor-Rolling with one of the pinched-face heads from that site exhibiting the same "plug- in" characteristics as the Plater-Martin example.

#### CONCLUSION

Pinched-face human effigy pipes appear among the Petun in relatively large numbers at a time when European contact was bringing tremendous misfortune and social disorder. It is believed that these pipes were made by several individuals in Petun society in an attempt to spiritually battle the epidemics and religious teachings of the Jesuits. The fact that identical pipes appear at different villages suggests that these individuals were in high demand, as perhaps also indicated by the innovation of the "recyclable" pipes.

#### FUTURE RESEARCH

It would be useful to test residues for non-tobacco additives in the pinched-face pipes in order to determine if the ingredients smoked were the same from site to site. This would help prove that there was indeed a standardized ritual associated with these pipes, and indicated that the pinched-face smokers were in close contact with each other. Such is expected to be the case.

#### ACKNOWLEDGEMENTS

I would gratefully like to acknowledge the help of Charles Garrad (Petun Research Institute) who shared with me his knowledge of the Petun, and made my pipe analysis at the Petun Artifact Repository an enjoyable and learning experience.

**TABLE** Distribution of Petun Pinched-Face Pipe Plain-torso and Incised-torso Subtypes by Site and Glass Bead Period (GBP) (following).

**TABLE** Distribution of Petun Pinched-Face Pipe Plain-torso and Incised-torso Subtypes by Site and Glass Bead Period (GBP).

Source: Kearsley 1996:236-243.

	Plain-torso	Incised-torso
<u>GBP II</u>		
Melville	11	
Graham-Ferguson	2	
Haney-Cook	4	
Pretty River	1	
Glebe	1	
<u>GBP III</u>		
Hamilton-Lougheed	16	
Connor-Rolling	3	3
Kelly-Campbell	18	4
Currie		
McEwen		1
Plater-Martin	3	2
Plater-Fleming	2	3

**FIGURES** (following References)

**Figure 1:** Sites of the *Khionontateronon* confederacy mentioned in the text.

**Figure 2:** The plain-torso sub-type pinched-face pipe

**Figure 3:** The incised-torso sub-type pinched-face pipe

**Figure 4:** Examples of Glass Bead Period II pinched-face pipes from the Melville site.

**Figure 5a:** An example of the pattern of incisions found on Plater-Martin pinched-face pipe heads.

**Figure 5b:** A pinched-face pipe head fragment from the Plater-Martin site.

**Figure 6:** Pinched-face pipe fragments from the Plater-Martin site.

## REFERENCES CITED

Biggar, H.P.

1929 The Works of Samuel De Champlain, vol.II. The Champlain Society, Toronto.

Boyle, David

1891 Notes on some Specimens: Clay Pipes. Annual Report of the Canadian Institute, 1890-1891:29-35. Appendix to the Report of the Minister of Education of Ontario, Toronto.

Garrad, Charles

1994a Three Jesuit Rings and a Medallion from Petunia. Arch Notes 94(1):23-27.

1994b A Possible Petun Sequence Suggested by Iron Trade Axes  
Arch Notes 94(2):30-33.

1996 Personal communication in a telephone conversation, August 28.

Kearsley, Glenn

1996 Pinched-Face Human Effigy Pipes. Unpublished M.A. thesis, Department of Anthropology, Trent University, Peterborough.

Paper, Jordan

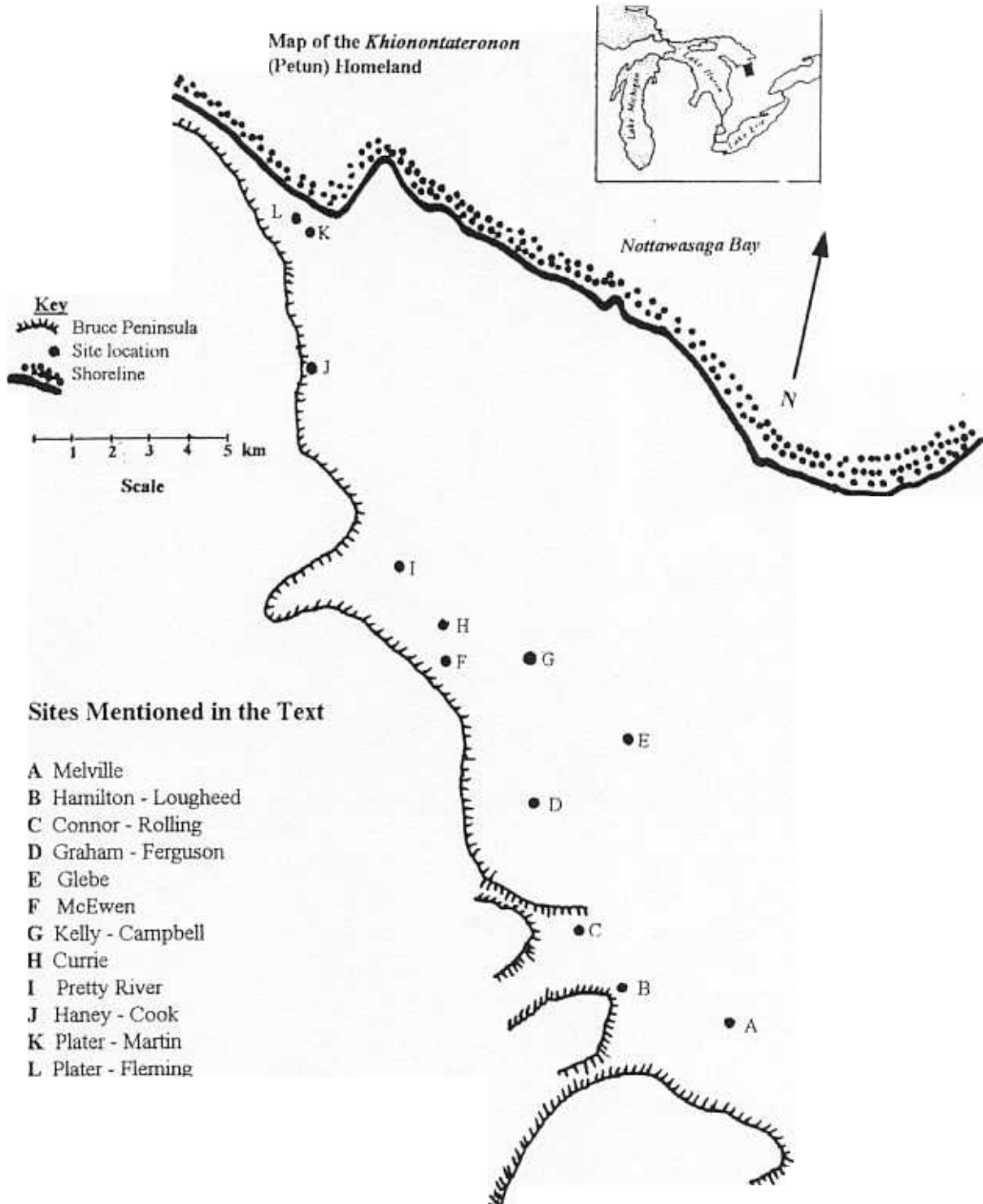
1986 Offering Smoke, the Sacred Pipe and Native American Religion. University of Idaho Press, Moscow.

Thwaites, Reuben Gold (editor)

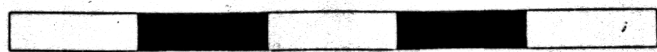
1959 The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. 73 vols. Pageant Book Company, New York.

Wrong, George M. (editor)

1939 The Long Journey to the Country of the Hurons by Father Gabriel Sagard. The Champlain Society, Toronto.



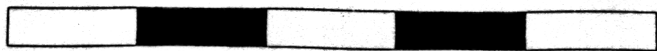
**Figure 1:** Sites of the *Khionontateronon* (Petun) confederacy mentioned in the text



5cm

**Figure 2:** The plain-torso sub-type pinched-face pipe.  
Royal Ontario Museum collection, no. #10015  
Photograph courtesy of the Royal Ontario Museum



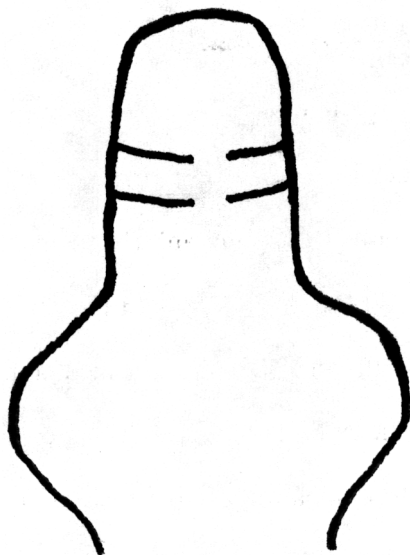


5cm

**Figure 3:** The incised-torso sub-type pinched-face pipe.  
Royal Ontario Museum collection, no. #43795  
Photograph courtesy of the Royal Ontario Museum



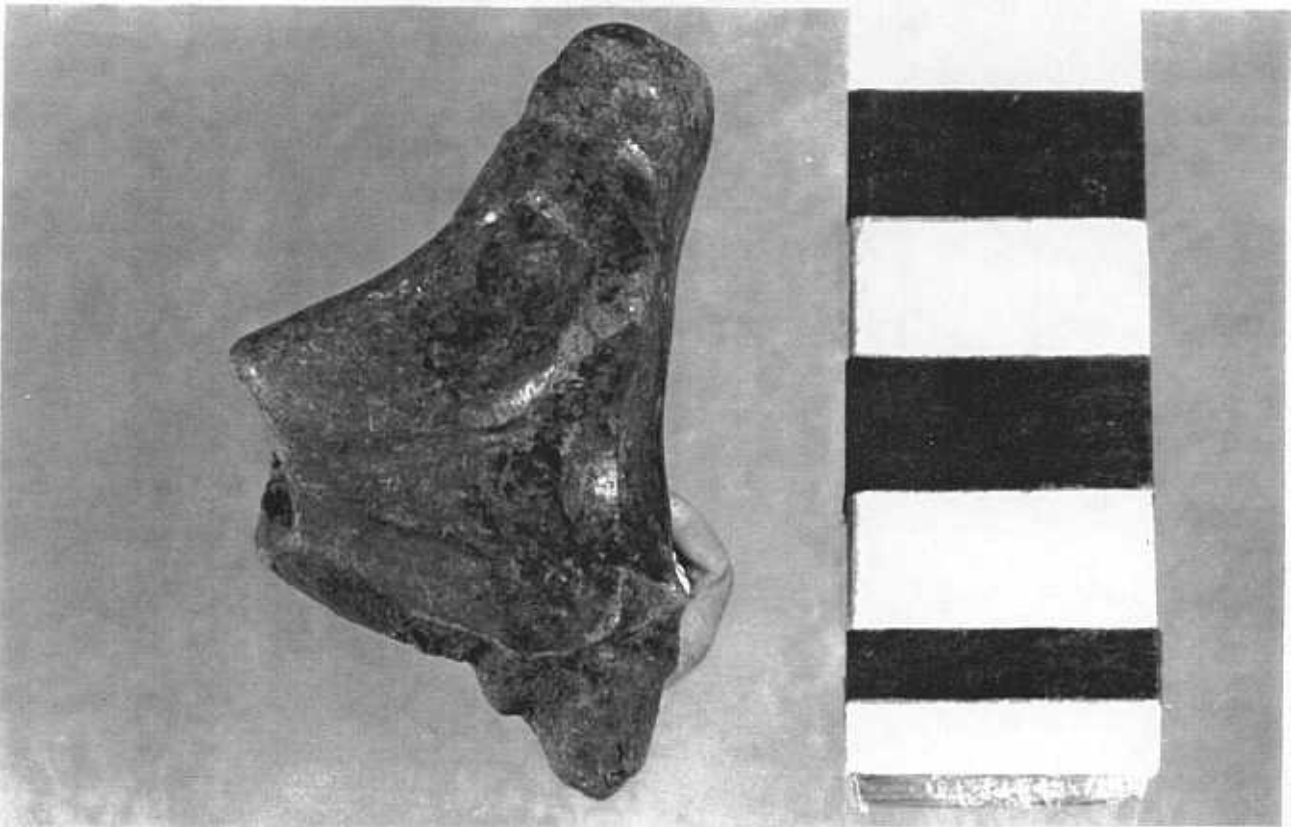
**Figure 4:** Examples of Glass Bead Period II pinched-face pipes from the Melville site. Royal Ontario Museum collection, nos. (left to right) 11.116, 11.166, 11.211, 11.209. Photograph courtesy of the Royal Ontario Museum



**Figure 5a:** An example of the pattern of incisions found on Plater-Martin pinched-face pipe heads. The two lines encircle the cone shaped protrusion, and end perfectly parallel to one another at the back of the figure's head.



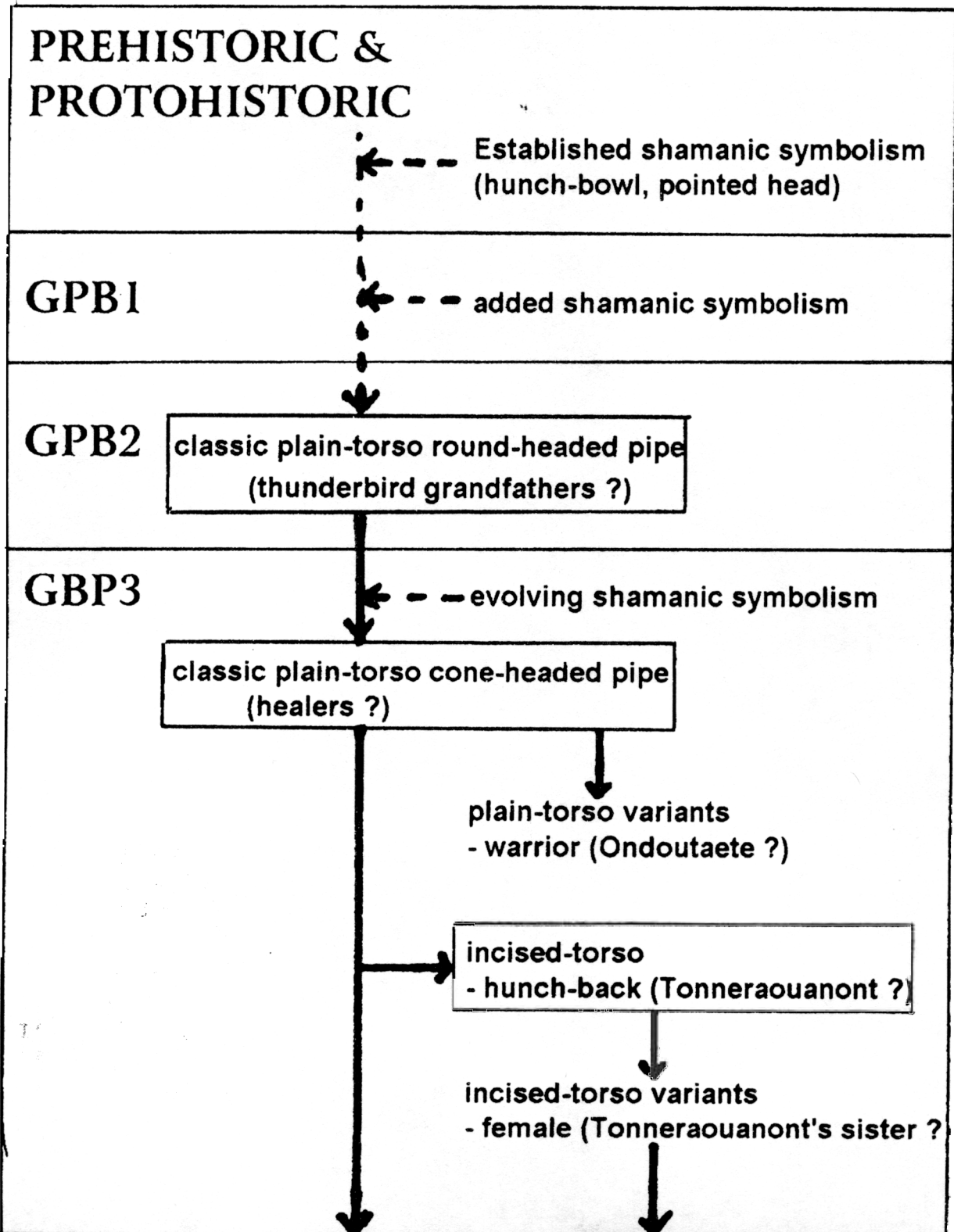
**Figure 5b:** A pinched-face pipe head fragment (PM 5 CPB 2) from the Plater-Martin site. Note that the top of the cone shaped protrusion has been broken and ground smooth. Photograph taken by Zena Mathews, courtesy of Charles Garrad.



**Figure 6:** Pinched-face pipe fragments (# pm-5-cpb-10 and # pm 520n 790w 6) from the Plater - Martin site. In the above photo, note the ground column extending down from the neck. Below, this same head fragment is being placed into the hollow 'cavity' in the front of the torso fragment. The photograph above was taken by Zena Mathews, courtesy of Charles Garrad. The photograph below was taken by the author.



# The Evolutionary Development of PINCHED-FACE EFFIGY SMOKING PIPES after Glenn Kearsley (1996)



## APPENDIX

### CHECK-LIST of possible PETUN PINCH-FACE EFFIGY PIPE fragments

#### recorded by the Petun Research Institute

**By Township, Concession, Lot, Site Name, Borden Number,  
Name of Collection and Accession Reference.**

Revised to January 31, 1997

ASC = Archaeological Survey of Canada/National Museum/Canadian Museum of Civilization, Ottawa

CM = Collingwood Museum, Collingwood, includes Huron Institute and William Smith collections

HI = Huron Institute, see CM

MCC/MCTR = Ministry of Culture & Recreation/Citizenship & Culture/Culture & Communications, Toronto, by licence to Charles Garrad

ROM = Royal Ontario Museum, Toronto

Centennial, Garrad, Kelly, Lougheed, OAS 1974, and MCC/MCTR collections are curated by Petun Research Institute. Access to Best and Plater private collections can be arranged by the Institute.

<u>Con</u>	<u>Lot</u>	<u>Name of Site</u>	<u>Name of Collection</u>	<u>Reference</u>	<u>described as</u>
------------	------------	---------------------	---------------------------	------------------	---------------------

#### COLLINGWOOD TOWNSHIP, Grey County

2	14	Haney-Cook BcHb-27 UPPER (Haney)	MCC 1975	HCfs-CPB2	bowl
			MCC 1976	HC130n190wB-CPB1	left arm
			MCC 1976	HC130n190wB-CPB2	top of head
			MCC 1976	HC135n180wA-CPB2	torso
			MCC 1976	HC135n180wB-CPB1	left arm
			MCC 1977	HC125n185wA-CPB2	right arm
			MCC 1982	HC135n345wD-CPB1	head
2	14	Haney-Cook BcHb-27 LOWER (Cook)	ROM	956.4.7	plain torso
			ROM	956.4.101	
2	20	Plater-Martin BdHb-1	GARRAD	PMfs-CPB2	right arm
			GARRAD	PMfs-CPB3	right arm
			GARRAD	PMfs-CPB4	left arm
			GARRAD	PMfs-CPB5	right arm
			GARRAD	PMfs-CPB6	face
			GARRAD	PMfs-CPB7	head
			GARRAD	PMfs-CPB8	top of head
			GARRAD	PMfs-CPB9	right arm
			GARRAD	PMfs-CPB26	bowl fragment
			GARRAD	PMfs-CPB27	bowl, neck
			GARRAD	PM3-CPB1	face
			GARRAD	PM5-CPB1	left arm
			GARRAD	PM5-CPB2	head
			GARRAD	PM5-CPB3	head
			GARRAD	PM5-CPB10	head

	MCC 1975	PM425n575wA-46	top of head
	MCC 1975	PM430n575wA-16	nose & mouth
	MCC 1976	PM510n790wB-CPB1	half head
	MCC 1976	PM515n735wF-CPB1	left arm
	MCC 1976	PM520n780wF-CPB2	bowl with tobacco
	MCC 1976	PM520n790wB-CPB1	chest with hole
21	Plater-Fleming BdHb-2		
	GARRAD	PF1-CPB3	body
	GARRAD	PF1-CPB8	face
	GARRAD	PF1-CPB9	fragment light colour
	GARRAD	PF1-CPB19	bowl with tobacco
	GARRAD	PF1-CPB20	complete small pipe
	PLATER	PFfs-CPB4	

**NOTTAWASAGA TOWNSHIP, Simcoe County**

5	10	Melville BbHa-7		
		ASC	VIII-F-19842	
		CM (HI)	MVfs-CPB19(Garrad's #)	torso
		GARRAD	MVfs-CPB17	bowl
		GARRAD	MVfs-CPB18	head
		MCC 1978	MC25s210wC-CPB1	bowl fragment
		ROM	6927	head
		ROM	11,100	
		ROM	11,116	plain torso/head
		ROM	11,166	plain torso/head
		ROM	11,179	
		ROM	11,196	plain torso
		ROM	11,202	plain torso
		ROM	11,203	plain torso
		ROM	11,206	head
		ROM	11,207	plain torso
		ROM	11,209	head
		ROM	11,210	plain torso/head
		ROM	11,211	plain torso/head
		ROM	11,212	plain torso/head
7	12	Hamilton-Lougheed BbHb-10		
		GARRAD	HL3-CPB1	bowl
		GARRAD	HL4-CPB3	bowl
		GARRAD	HL4-CPB4	bowl
		GARRAD	HL4-CPB5	head
		GARRAD	HL4-CPB39	mouth/neck
		GARRAD	HL4-CPB40	legs
		GARRAD	HL5-CPB16	bowl
		MCC 1976	HL4-CPB28	torso
		MCC 1976	HL5-CPB31	bowl
		MCC 1979	HL4-CPB32	head
		MCTR 1993	HLs-CPB1	head
		MCTR 1994	HLs-CPB2	front torso/arms
		ROM	885.3.1	plain torso/head

		ROM	885.3.2	plain torso/head
		ROM	6880	plain torso/head
		ROM	6884	
		ROM	6885	head
		ROM	6886	plain torso/head
		ROM	6995	plain torso
		ROM	26219	head
7	24	Glebe BcHb-1		
		CM	no number (Wm. M. Smith)	broken head
		GARRAD	Gfs-CPB5	head
		ROM	43896b(W.A.Campbell)	head/bowl
8	11	Best BbHb-1		
		BEST	HBfs-CPB2	
		BEST	HBfs-CPB7	
		BEST	HBfs-CPB8	
8	16	Connor-Rolling BcHb-3		
		GARRAD	CRfsCPB3	plain torso
		GARRAD	CRfsCPB4	head
		GARRAD	CRfsCPB5	incised torso
		MCC 1976	CRfsCPB6	head
		MCC 1976	CRfsCPB7	incised torso/head
		Mcc 1976	CRfsCPB	plain torso/head
		MCC 1980	CR1-60n5eB-CPB2	mouth
		MCC 1980	CR8-30n20eA-CPB1	plain torso
		ROM	6875	incised torso/head
9	22	Graham-Ferguson BcHb-7		
		GARRAD	GF1-CPB5	head
		GARRAD	GF1-CPB6	head
		MCC 1975	GF2c46	top of head
		MCC 1975	GF25e12 (was G5e12)	head
		MCC 1976	GF6e-CPB2	head
		MCC 1976	GF14b-CPB1	face fragment
		MCC 1976	GF15-B1	head
9	28-29	Kelly-Campbell BcHb-10		
		ASC	VIII-F-17690	part bowl, left arm
		CENTENNIAL	K30s65eJ-19	bowl, head, tobacco
		CENTENNIAL	K35s30eA-152	bowl, head, tobacco
		OAS 1974	K35s50eC-6	face
		CENTENNIAL	K40s35eA-281	right arm
		OAS 1974	K40s50eB-37	body, head
		OAS 1974	K40s50eE-16	torso fragment
		OAS 1974	K40s60eL-33	body, head, tobacco
		CENTENNIAL	K45s50eC-1	restored left arm
		CENTENNIAL	K45s50eC-2	
		GARRAD	Efs-CPB51	faceless head on bowl
		GARRAD	Efs-CPB52	not found
		GARRAD	Efs-CPB53	not found



		GARRAD	Efs-CPB54	not found	
		GARRAD	Efs-CPB55	not found	
		GARRAD	Efs-CPB56	not found	
		GARRAD	Efs-CPB57	not found	
		KELLY Coll.	Efs-CPB1		body, left arm
		KELLY Coll.	Efs-CPB2		head
		ROM	43047		plain torso, restored to 43083
		ROM	43076		torso/head
		ROM	43077		torso/head
		ROM	43078		head
		ROM	43079		plain torso/face
		ROM	43080(27)		part face/neck
		ROM	43082(28)		incised torso/top of head
		ROM	43083		plain torso, restores to 43047
		ROM	43087		plain torso/head
		ROM	43088		incised torso/head
		ROM	43112		plain lower torso
		ROM	924-29-1		face
11	29	McEwen BcHb-17			
		GARRAD	McEfs-CPB6		part torso
		ROM	43020		head
11	31	Currie BcHb-18			
		ROM	9814 (reads 9811)		plain torso
		ROM	9815		head
11	38	Rock Bottom BcHb-20			
		Lougheed Collection			body STONE
12	34	Pretty River BcHb-2			
		MCC 1987	PR9-CPB		head
		MCC 1987	PR10-CPB1		right arm
unknown		Nottawasaga Township			
		ROM	979.1 31.88		incised torso
		ROM	979.1 31.89		incised torso
		ROM	979.1 31.58		plain torso/head
unknown		CM	CM1(Garrad's #s)		head
		CM	CM2		rounded head, bowl
		CM	CM3		head
		CM	CM4		broken head
		CM	CM5		bowl, head

from

Charlie Garrad, 103 Anndale Drive, North York, Ontario M2N 2X3. Home phone (416)223-2752; office phone & fax (416)730-0797; Collingwood (705)444-0258.

January 31, 1997.