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ARCHAEOLOGY
HISTORY



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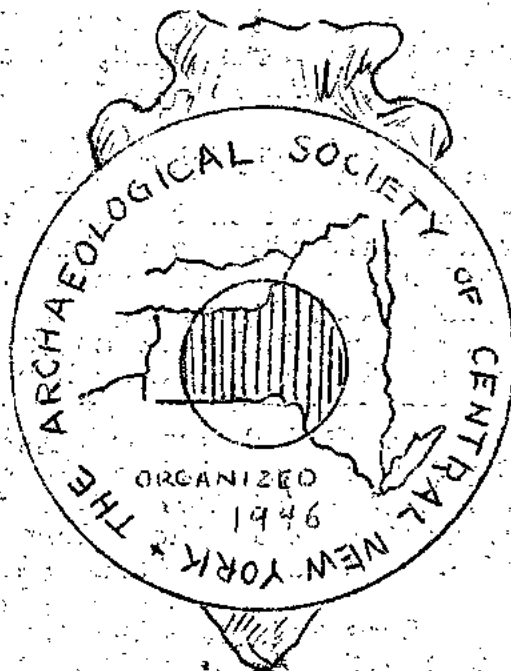
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THE BULLETIN of the Archaeological Society of Central New York is published monthly, except July and August, covering all phases of archaeological and historical endeavor pertaining to central New York State. Regular meetings of the A. S. N. Y. are held, 8:00 P.M., at the Cayuga Museum of History and Art, Auburn, New York.



BOUGHTON HILL

In the year 1687 the French Army, under the command of the Marquis de Denonville, destroyed the Indian village site on Boughton Hill $1\frac{1}{2}$ miles south of Victor, Ontario County, N. Y.

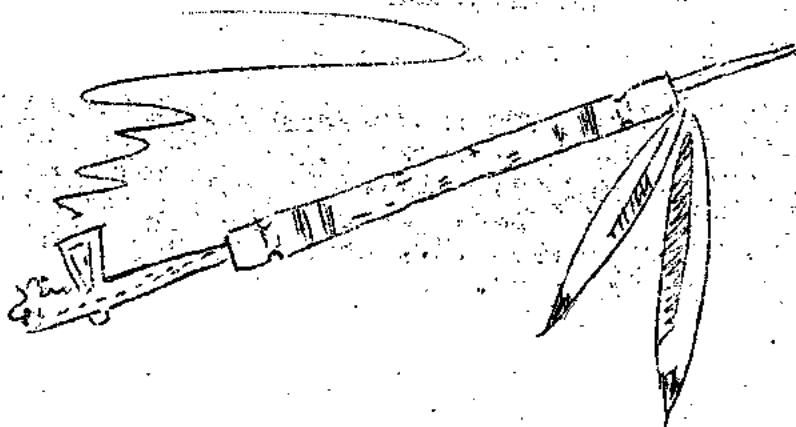
The Huron captives of the Senecas occupied a village one mile south of Boughton Hill in 1649. In 1657 they moved to a site 5 miles south on the east bank of Mud Creek which, in 1658, became the Jesuit mission village of St. Michel. This was destroyed in 1687 and the inhabitants established a new village east of the point where Canandaigua now stands. In 1720 it was supposed to have been completely abandoned by the Huron descendants for a home provided for them near Montreal, Canada.

In 1726 Governor William Burnett issued instructions to Captain Evert Banckers to return to Canandaigua and there reside for a year, visiting from time to time the Huron village as he thought best in the interests of the public. This is an indication that all of the Hurons had not left the country.

This village site from 1701 to 1707 was under the care of the Jesuit missionaries expelled from the county, and the presence of Captain Banckers was to prevent the Jesuits from returning to the mission.

In 1950 Mr. Harry L. Schoff dug an Indian burial site about 2 miles southeast of the Boughton Hill site and close to the Huron village of 1649 that produced articles of Jesuit and European origin after 1700. In the spring of 1953, Mr. Alfred Hoffman and Donald Cameron opened a burial site $1\frac{1}{2}$ miles south of Boughton Hill, which is also close to the 1649 Huron site, and which produced articles of the 1700 period. This makes it quite probable that the Hurons did not leave the country but returned to the home of their ancestors and spent their remaining years there.

Harrison C. Follett



INDIAN HISTORY
FOR REGIONAL SOCIAL SCIENCE STUDENTS

by Arthur I. Tyler
Pulteney, N. Y.

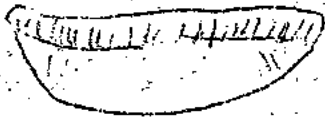
After the great glaciers had plowed out their furrowed valleys and hills and formed the finger lake section, a culture of people known as the Eskimo like tribes inhabited this section. This was many thousands of years ago, but we may slowly read the story by artifacts and relics left in the soil. Such things as soapstone lamps and cooking kettles, ivory, bone ground into spear heads and knives ground out of very hard stone are similar to forms found among the northern Eskimo people. The three cultures that followed these people all used knives and arrowheads chipped out of flint like stones as our own ancestors used in Europe.

Following these people came the Mound Builders, who never lived in this section in numbers great enough to erect mounds, such as are found in the central west along the Mississippi and Ohio rivers. They, however, left implements made of copper, monitor type of smoking pipes, and curious coronal and banner stones which are identical with the stones found in the real mounds. They had a highly developed society, so it is probable that some of these "charms" were equivalent to our own fraternity pins, while others on staff served the same purpose as the Roman standard of the Legions or the flag in our own country. We should not be misled into believing that glacial drumlins and small hills of this section are Indian mounds, but the later Indians did use such natural mounds both for burial purposes and for house sites.

After the recession of the Mound Builders there came another culture. A people with different shaped skulls we now class as the Algonquins. These tribes inhabited the whole North Atlantic seacoast region at the time of the American exploration and settlement. They were numerous and were here a very long time. Such tribes as Delaware, Mohicans, Narragansets, Pequots, and Adirondacks belonged to this culture. Pocahontas, King Philip, and Samoset are examples of individuals. These Algonquins lived in bark or reed houses, depended to a considerable extent on agriculture for a living and were quite different from the nomadic, hunting Indians of the west, who lived in cone shaped leather tents. The basic means of identifying the old village sites of Algonquins is by noticing that the arrow points are made with a notched base and that the fragments of cooking kettles and other dishes are decorated by designs stamped into the wet clay before the dish was fired. We most frequently locate these old sites by the black fire stained ground of freshly plowed fields. If near a body of water great quantities of stone net sinkers are often noted.

In among the Algonquins came the Iroquois. As this article is supposed to be a combination of geography it would offer a fine opportunity for maps of space would permit. A small sketch of their migration is included. We identify the Iroquois artifacts

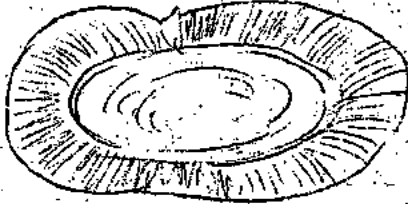
on the old village sites by the fact that the arrowpoints are always three sided or triangular with no notched base, and by the fact that the broken pottery is of a different type of decoration. While the Algonquins stamped or padded the same motif of decoration into the wet clay the Iroquois incised or drew designs of straight lines in right angles and perpendiculars with parallel borders. From this difference in forms, the archaeologist can proceed like a detective does, clue by clue from the recorded historical villages back thru unrecorded prehistorical past. Starting from somewhere in Texas we can reconstruct the migration northward and eastward from village to village. The movement was not as was out settlement of the West in covered wagon days; but a slow movement of village sites about once in twenty years and for the most part only a few miles at a time. After the Iroquois had crossed the Mississippi, one branch swung eastward and took land in the Carolinas. They were the Tuscaroras. Another group went northward until it met the barrier of the great lakes. Dividing here one branch pushed northward, crossing near Lake St. Clair they worked northward until the shortened season caused their corn crops to be endangered by frost. They then turned south and two groups came into what is now New York. Those that came by the Lake Champlain route were later known as Mohawks and those that came south by 1000 Islands and Owasco River were Onondagas and their offshoot the Oniogas. The Iroquois remaining in Canada were the Hurons. The tribes following the south shore of Lake Erie into New York were the Senecas. The Cayugas were the little brother (an offshoot) from the Senecas, who with the Neutrals were probably from the Eries originally. All the Iroquois, (probably like their predecessors and the white race) got their lands by conquest, so they were busy for many years fighting the original inhabitants, the Algonquins. Finally the Iroquois came in possession of all that is now Central New York. In the course of time they began fighting each other. They naturally formed into three groups. Seneca-Cayuga, Onondaga-Oneida and Mohawks. Naturally they left as wide a space as possible between each group and left the fertile valleys for hilltop forts. Two of the best natural hill-top fortifications of the Onondaga-Oneida group are near Cazenovia. One on the Schmidtka farm near Bingley and the other on the Sheldon farm near Pompey Hollow. Two others are the Temperance House site near Palmer Hill and the Atwell site near U.S. 20 which Dr. Beauchamp thinks belongs to the Hiawatha period. After many years of warfare there was born in the Onondaga nation a youth who believed that he had received a mission from the Great Spirit to bring about lasting peace and a League of Nations among the Iroquois. Hiawatha dedicated his life to the mission. As a pacifist his whole life was one of sorrow. His family was murdered by enthusiastic zealots who considered themselves patriots in advocating continued warfare. His friends were ostracized by the powerful war party. An outcast, Hiawatha left the Onondaga nation and journeyed eastward. He stopped beside a lake and gathered snail shells both dark and light and wove them into wampum into which he talked the League Covenant, the peace plan and the congress of nations so he could recite each in the



KNIVES



IVORY BEAD



SOAPSTONE LAMP



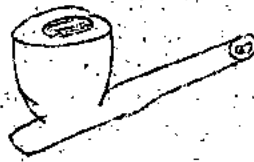
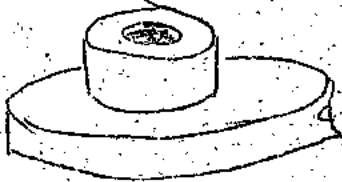
HARPOONS

ESKIMO FORMS OR RELICS

NO CLAY OR CHIPPED STONE RELICS

MADE OF GROUND HARD STONES

OR OF SOAPSTONE, BONE OR IVORY



PIPES

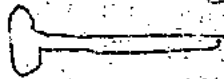


CEREMONIAL STONES

MOUND BUILDERS RELICS

(ARROWHEADS AND KNIVES

SIMILAR TO ALGONQUIN TYPES



KNIVES AND ARROWHEADS



FRAGMENTS OF STAMPED POTTERY

ALGONQUIN ARTIFACTS

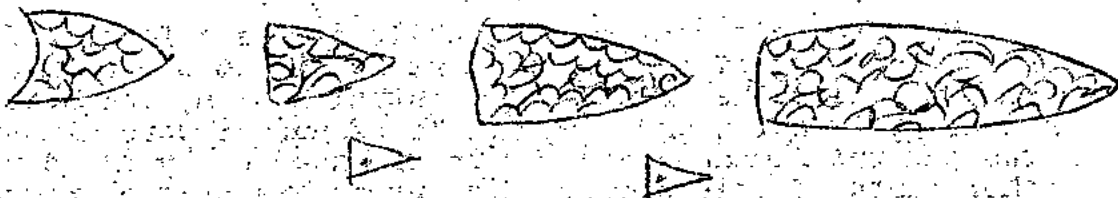
same words each time spoken. (wampum is a memory device and not a means of recording words for others to read) That lake was probably Owahgena.

When Hiawatha came to the Oneidas they dared not give him aid because of their alliance with the Onondagas. The first two clans of the Mohawks received the alion only because he carried a belt of peace and would not listen to the plan. At Cohoes the third village he met the Mohawk chief, Doganowedah, who believed in the plan. They converted the Mohawk nation, next year the Seneca Cayuga group, next year the Oneidas. The peace quoc n of the neutrals, a nation who made no effort to convert others to their philosophy of peace gave Hiawatha a beautiful white birch bark canoe to travel in on the New York waterways.

The only tribe that held out against the League of Nations was the Onondagas. As a superb sacrifice Hiawatha offered to give to others all honor due him; and to make the Onondago war chief, Atatarho, the president of the Indian congress, if they would join. They did. From that time on the council fire of the five nations burned in the Onondaga village and the fifty sachems (who might be compared to our senators) assembled in their village for their legislative actions and law making. Hiawatha having completed his life's work, the Iroquois tradition says he spent his last days in clearing the trails and waterways of obstructions and entanglements and then ascended into heaven in his white birch bark canoe. This would probably be translated as the poetical Indian way of saying that he spent his last days in clearing up the old feuds between tribes who had suffered in the intertribal wars and on his death was either buried in his canoe or his body was placed in his canoe which was scuttled in a deep body of water.

The League of Five Nations continued until 1712 when a traveling band of Oneida warriors found the Tuscaroras in North Carolina getting the worst of their warfare with the white settlers. They therefore brought the Tuscaroras into Madison County and settled them in the lands along the Chittenango Creek. Canansagra (Chittenango and Syllivan) was their capital. From this time on the League was spoken of by the English as the six nations. This League continued unbroken until the Revolutionary War, when four of the nations pledged allegiance to the British king and the Oneidas and Tuscaroras joined the American side.

The Oneida Indians not only gave a piece of their lands to the Tuscaroras but also followed the policy of the other Iroquois tribes by adopting remnants of conquered and scattered tribes within their borders. The mission Indians known as Stockbridges and Brothertowns from the New England missions were in reality the last of the Mohicans, the Narragansets, Pequots and others that had tasted the blessings of Christian civilization in white men's bullets that spared neither age or sex. They settled also in Madison county. A plan to bring up the Montauks from Long Island was thwarted by the dissensions following the Revolutionary War.



KNIVES AND ARROWPOINTS



PIPE BOWLS



FRAGMENT OF INCISED POTTERY

IROQUOIS RELICS AND ARTIFACTS
(NOTE TRIANGULAR ARROWPOINTS)



The Iroquois Confederacy, while it was a League of Nations in the interest of peace, was continually at war with others that would not join the group. The Neutral Nation, the Eries, Susquehannocks, Andastes and many groups of Hurons were almost annihilated and the remnants brought in and adopted by the captors in other parts of this state. History speaks of the Iroquois (Six Nations) as the Romans of the New World. This is because of their efficiency in political matters and in warfare; but like the Romans of the old world they weakened their confederacy by the admixture of alien and slave blood. The Delawares submitted to their supremacy without war and were a subject tribe paying tribute and not the sixth nation as many histories once recorded them. War parties of the Six Nations traveled from the Atlantic to the Mississippi and from the Hudson Bay to the Gulf of Mexico. In peace they gave their political setup as a model for the colonies to follow when these became the thirteen united nations (states) but the Continental Congress did not work as well with selfish individualistic white men as with the socialistic and communistic Indian groups, so after an inefficient struggle from 1776 to 1789 it gave way to our present form of government.

It is not the purpose of this monograph to repeat the accessible historical facts, but we will mention briefly a few deductions to prove that the stone age-prehistoric Iroquois of the Hiawatha period lived around Cazenovia Lake, and that after the lasting peace was made the Onondagas moved westward from the hill top forts and that the Oneidas moved eastward. (Please bear in mind that deductions from theories are only circumstantial evidence like my contention that the Vikings and Northmen made no worthwhile contacts with the new world because it remained for Columbus to take back the great grain - corn, the spreading habit smoking - tobacco, and infectious diseases. Let us examine the historical record: The first known Oneida Village bearing the council stone, their symbol, was on the Dougherty farm at Perryville. In 1615, Champlain was defeated by the Oneidas at Nichols Pond near Peterboro, in 1634 VanCorlaer found them near Munsville. In 1756, Sir William Johnson built them a log blockhouse (castle) in their village at Oneida Castle and during the Revolutionary War they lived in the town of Augusta, Oneida Co. Thus history records a definite eastward movement. With the Onondagas the Jesuit missionary Chaumonot found them at Indian Hill south of Manlius in 1655, at the time he held the first Christian services in what is now New York State. By 1696 when the French under Frontenac came down and destroyed their capital, the village was south of Jamesville. In 1756 Sir William Johnson built the Onondaga Castle in Onondaga valley and when the American army destroyed their village in 1779 it was near Syracuse. This shows a definite recorded westward movement. This migration leaving Madison county vacant formed a home for the oppressed Tuscaroras and they too received a blockhouse fort in 1756 on the Chittenango, then called after the fort Canaserage (House on top of a house).

Because the Oneidas and Tuscaroras withdrew from the League of Nations to aid the Americans in the Revolutionary War, their secession brought the vengeance of the other four nations down

upon them and caused their villages to be burned twice. They fled to the protection of the Americans on the lower Mohawk, and after the war were more easily persuaded to give up their desolated farms to white settlers.

During the Revolutionary War the Tuscarora fort on the Chittenango was used by the British, under Johnson, as a base of supplies for the New York State invasion of 1780. An American force of fifty men, from Fort Stanwix, captured it by surprise and destroyed all. They were afterwards slain, or captured and taken to Canada. About half of the prisoners at the close of the war returned to Massachusetts and the others being Mohawks Dutch came up with their families as squatters and settled on the burned over Indian village sites in Madison Co. Hon. Yost Schyler and his two brothers were among the first squatters at Chittenango. The real settlement is well explained in Madison County histories.

Madison County has born the following names in the past:

Albany County	1683 to 1772
Tryon County	1772 to 1784
Montgomery County	1784 to 1791
Herkimer County	1791 to 1798
Chenango County	1798 to 1803
Madison County	1806 to 1938

The three principal parts of Madison County were from the Gore, the Chenango twenty townships and the New Petersburg tract. As Nelson was township No. 1 of the twenty townships, all South and East belonged to the Chenango twenty townships. South of Cazenovia Seminary, the part of Cazenovia was from the Gore as was DeRuyter. While North of Cazenovia Seminary it came from the New Petersburg tract as did Fenner. The first county seat was at Cazenovia, then at Morrisville and finally at Wampsville.

French forces marched across the county under Charplain in 1615 and Frontenac in 1696. LaSalle and the Jesuits probably looked upon it in early days from the West. A prisoner of the French and Indian War condemned to burn at the stake here, became a chief of the Tuscaroras and helped influence them to favor the United States. American forces under Col. Ganzovort, VanSchaik and Willett marched thru during the Revolutionary War.

The form of government of the Six Nations made a nucleus around which to build the experimental form of our own republic. Of course, it was years before the conservative white men would let women participate in the election of the legislators as the Indians did. The Five Nation Constitution called the "The Great Binding Law" provided for a capital (council fire) in the chief Onondaga village, a legislative body of 50 rodianers (Sachons, lords, chiefs) divided into three bodies; Older brothers (Senecas and Mohawks), Younger brothers (Cayugas and Oneidas) and Fire keepers (Onondagas). Brotherhoods debated the subject separately and referred it to the fire keepers who secured agreement which must be unanimous. Rules against filibuster were provided, the

speaker was elected for the day, a method of recall was provided for obstructionists, the annual session must be opened with prayer of thanksgiving. (Excerpts) Hearken, that Peace may continue. *Listen to the words of the Great Creator, *United People, let not evil find lodging in your minds, May the cause of Peace become not old. Political chiefs were required to be reminded they served for welfare and glory of their people not themselves. The office was not hereditary but went to the deserving. (Nine Tree Chiefs without any vote, were elected from each nation for distinguished services.) The constitution provided that conquered tribes should be adopted or left to manage their own sub-jected tribe in their own way. Marriage was prohibited within a clan. (No intermarriage) All this was done by the Iroquois hundreds of years before the white man came, so in addition to many farm foods he may have suggested representative and non-hereditary republican government of separate nations (states).

In 1845 most of the Oneidas migrated to Green Bay, Wisconsin. They, of course, carried the Hiawatha legend with them, which is the reason that Longfellow described Hiawatha as a Western Indian. The Tuscaroras took a reservation near Niagara Falls, more removed from settlements.

MADISON COUNTY

The first white settlers in Madison County were of French descent. In the beginning of the French and Indian War a young officer named Lewis Dennie (Louis St. Dennis) lead a force of Frenchmen from St. Louis, Louisiana, northward to help the French repel the invasion of the French settlements by the English, led by another young man named George Washington. Lewis Dennie fought bravely through the war until it was his fate to be captured by a party of Mohawk warriors when Montcalm's forces were defeated at the fall of Quebec. The victory ended the French and Indian War, and the English-American allied (the Mohawks) returned to their villages. As they were returning from a victorious campaign they traveled a round about course that let them through each one of the Six Nations villages and they celebrated their victory by torturing one or more Frenchmen at the stake in each village. When they arrived at Onondaga Castle it was Dennie's turn to be burned. The Onondagas who had always been known for their humanity as well as bravery asked that his life might be spared and that he be given to them for slavery. After the Mohawks had departed the Onondagas adopted him as an Indian and he later became one of the chiefs of the Tuscarora nation. Dennie afterward made a visit to his Mohawk captors, probably in an effort to find any of his French comrades who were still alive, and he married a Mohawk woman. He returned to what is now Madison County where he spent the rest of his life. He had several sons, one of whom became a captain in the American Army during the Revolutionary War, but his only daughter, Polly, married the brilliant young comrade of Napoleon, Angel De Ferrier, of Cazenovia. De Ferrier had left France in a hurry for his health, because Colonel of the body-guards of King Louis and Queen Marie Antoinette, he had failed to protect his sovereign and his head was also in danger. Becoming

acquainted with Theophilus Cazenove and Jan Lincklaen, he decided to migrate to the frontiers of English settlements in the new world. Polly Donnie's dowery included the land around Wampsville and much of the land between Canastota and Oneida. Another Frenchman who settled at an early time is known to us by only his Indian name of French Peter and history also records that there were French women captives released by the Oneida Indians at the close of the first inter-colonial war.

In 1808, a Frenchman named Louis Anathe Muller settled west of Georgetown. While he was undoubtedly a French nobleman, he deserted his wife who was a Stuyversant of New York to return to his inheritance after Napoleon's defeat. Undoubtedly romance and fiction has produced a glamour around this man who some would have us believe afterward became a king of France; still he cannot compare with the steady De Ferrier who after the defeat of Napoleon returned to France, converted his estates into cash and came back to Madison County to his French-Indian wife and spent his days and his money in the development of a new frontier in Madison County.

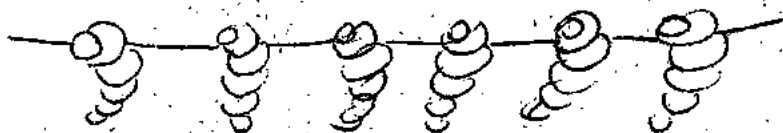
COMMUNICATION

A letter from Jim Stowell brings us the good news that the Chemung County Historical Society has a two story structure at the corner of Market and William Streets, Elmira, which will be an ideal headquarters for their collections, for the Society and for the County Historians. It will be called the "Chemung County Historical Center" and it is to be opened on March 6, 1954. The good news is that now Jim Stowell will have a room for his wonderful collection and a place for his continuing research. With all new display cases, I can see Jim's 200,000 specimens and the collections given to the Societies, presenting a very beautiful display.

Jim has extended an invitation for our Society to visit the Museum and I can assure him that we will have a date set at our next meeting and look forward to visiting the Chemung County Historical Center.

Jim's letter brought congratulations to the Editorial Council for the bulletin, its content, its illustrations and particularly its cover, and adds, "It really is a fine job".

SHELL WAMPUM



ARCHAEOLOGICAL SOCIETY OF
ARCHAEOLOGICAL SOCIETY OF CENTRAL NEW YORK

PROGRAM

"TRAILWAY TRAVELERS"

- MARCH - AUBURN - Speaker: Margaret Salomon - Cayuga Museum
Subject: "Syria-Its Art and Culture"
- APRIL - AUBURN - *ANNUAL BANQUET -Cayuga Museum
Speaker: Dean Eric Faigle, Syracuse University
Subject: "A Geologist looks at Central
New York"
- MAY - AUBURN - Speaker: Dr. David Ennis -Cayuga Museum
Subject: "The Old Erie Canal"
- JUNE - AUBURN - Speaker: Mr. C.R. Firoozi -Cayuga Museum
Subject: "Oriental Rugs"
- AUGUST - WEST RUSH- Speaker: Mr. Charles Wray -Home of Charles
"View of Wary Collection" Wray
- SEPTEMBER - CAYUGA COUNTY - A Cayuga County Site
"Field dig and basket lunch"
- OCTOBER- AUBURN - Speaker: Mr. William DeLancey -Cayuga Museum
Subject: "Jimima Wilkinson"
- NOVEMBER- SYRACUSE- Onondaga Historical Society
Speaker: Mr. Richard M. Wright, Director,
Historical Society
Subject: "The History of Salt and Syracuse"
- DECEMBER- AUBURN Election of Officers -Cayuga Museum
President's Program

* Speaker and date still pending.

JANUARY MEETING

The Archaeological Society enjoyed its visit to Geneva and to the Geneva Museum, Headquarters of the Geneva Historical Society, for its last meeting. A. Glenn Rogers, author of "Forgotten Stories of the Finger Lakes" reviewed tales relating to Geneva, Penn Yann and Auburn. The group was welcomed by William O. Warder, President of the Geneva Historical Society. Mr. Warder was introduced by Professor W. K. Long, President of the Archaeological Society.

MARCH MEETING

We have a real treat in store for us when Margaret Salomon of Ithaca brings us the story of Syria. She is planning to bring material for exhibition. You wont want to miss it!