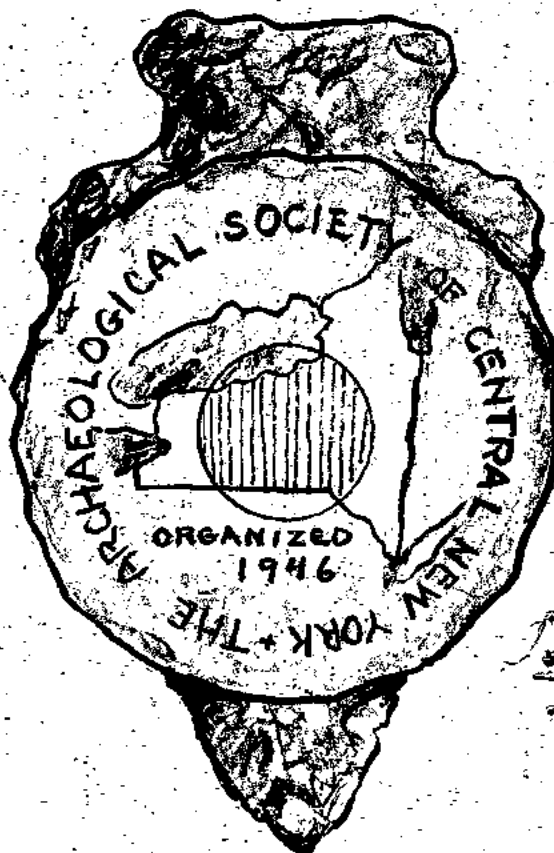


The
**Archaeological Society
of Central New York**
BULLETIN

Archaeology
History



**Cayuga Museum of History and Art
Auburn, N.Y.**



BUILDING THE ST. JOSEPH MISSION 1656

THE CAYUGAS

by Harrison C. Follett

The Cayugas in western New York appeared first upon a hilltop site southwest of the village of Dansville in Livingston County, about the year 1400 A.D. Presumably before they crossed the Genesee River a division took place, and some went north where they located near Churchville in Monroe County, but we are not concerned with them at this time.

In about the year 1420 they appear to have migrated north-eastward to a site known as the California Ranch site on the west side of Honeoye Lake, where they remained for a short time. About five years later they next settled on a semi-naturally fortified site on the hillside above the outlet of Hemlock Lake, which is known locally as the Reed Fort or Richmond Mills site. Apparently they were here for many years and increased in population, according to the accumulation of refuse and the vast quantities of artifacts recovered therefrom. They raised corn, made clay vessels and smoking pipes, and fashioned a variety of bone implements, such as fishhooks and hair ornaments. While they were here they apparently carried on the usual wars, as evidenced by the finding in one of the burials of a unique catlinite pipe of western origin, deliberately broken into many small pieces.

About 1500 they relocated down the same outlet near its junction with the outlet of Honeoye Lake. This is known as the Belcher site, and was a small one, indicating a material reduction in numbers of this group, perhaps due to wars away from home.

Twenty-five years later they moved eastward upon the top of the hill east of the Honeoye Creek valley, about the time that some Senecas settled on the Bristol Valley hills east of Mud Creek. From here they moved out of the immediate area down the outlet of Candaigua Lake to a spot about a mile west by north of the village of Clifton Springs.

A split into two sections then occurred, about 1570, one moving southward up the west side of Seneca Lake, where two of their village sites, small in size have been found. About 1585 this group proceeded around the head of the lake and eastward to Taughannock Creek, where this group in turn subdivided. Part of it located to the north on the east bank of the creek on the Caleb Wickson farm site, and built a fortified village. By 1600 they were on the north bank of the same creek one-half mile west of Waterburg in another palisaded village which was partly naturally fortified. (A nearby state historical marker indicates that it was an Indian village site missed by Sullivan's army in 1779 !)

It appears that about the year 1630 this group moved back to the south and stopped on the top of a ridge northeast of Mecklenburg, known locally as the "school house" site. Here European trade goods appeared, so that this is an historic site. Their last location in the area was a short distance north of this, of about the 1650 period. No further trace of this group has been found around here, so that it may have gone to the west shore of Cayuga Lake and may have been responsible for the 1779 sites there.

The other section went eastward around the head of Cayuga Lake, then to the northeast, to the west side of the Owasco Lake valley. Here they set up a palisaded village on the hilltop west of the village of Locke, about 1585, known as the Locke Fort site.

By this time the group which had preceded them in the area was situated near King Ferry, and it moved from its Salmon Creek valley fort northward about 1625, at which time the Locke Fort people went to the Myers Station site, above the valley about two miles north of Genoa, where they first secured European trade goods. In 1650 the Myers Station group left the hilltop site and established themselves on low flat land on the west side of Salmon Creek, about one mile south of Venice Center.

The other group was in a village known as St. Joseph, by the year 1650 near what is now Mapleton. Of the people in this village it was recorded that in 1665 many of them fled to the Bay of Quinte in Canada, from fear of an attack by the Andastes from the south. The Jesuit missionary among the Cayugas at the time, Father de Carheil, wrote that in 1668 they were still alarmed and in fear of an old enemy, the Andastes. It is quite evident that they were attacked while in this village in the valley. Soon after this, they relocated about one mile to the east, on the banks of Crane Brook, in two separate areas on each side of the stream.

In 1675, a year after the defeat of the Andastes, many of the Cayugas returned home from Canada, and settled near the present village of Fleming. Wentworth Greenhalgh in 1677 reported three towns in this region - St. Joseph, Crane Brook, and Fleming sites, about one mile apart. About 1680 many of this group organized a new town on the Young farm site near the head of Great Gully (sometimes erroneously termed a 1779 site).

When the St. Joseph mission was plundered in 1684, many of the Christian Cayugas separated from the pagans and settled southward in the Salmon Creek valley a short distance from the site of the town destroyed in 1668. By 1745 they had left the valley and located on a hill near what is now Sherwood. In 1767-1768, this group moved to the shore of Cayuga Lake near Aurora, where their town was known as "Chonodote", or "Peach Town", destroyed by the Sullivan Expedition in 1779.

Let us return to that group of the Cayugas which we left west of Clifton Springs. From here they moved eastward to the fortified hilltop on the south side of the village of Clifton Springs. About 1620, they left here and headed to the east along the Clyde River, although their location in the area is not definitely known at the present time.

About 1650 they appeared east of the Seneca River on the south side of Bluff Point, in Cayuga County, which site was destroyed by the construction of the Barge Canal. From here they spread out in several directions, many of the sites being little more than camp sites. Traces of them have been found on the west side of the Montezuma Swamp; on the opposite side of the river from Howland Island; Kipp Island; Fox Ridge; Turtle Island; Moose Wallow; and two small sites on the ridges near the present settlement of Montezuma, and at what was then the foot of Cayuga Lake (a mile north of the end of the lake today), respectively. The former was a Jesuit mission site in 1672, called St. Rene, and the other also, known as St. Stephen.

By 1675 they seem to have crossed the Seneca River to Howland Island, where they remained until about 1700. Traces of them have been found on the eastern side of the island, east of the river. By 1700 they had crossed the river and Montezuma Swamp and had located in the north east corner of the present town of Savannah, in Wayne County. They were here when the French historian, Charlevoix, placed them on his map in 1721. They had another settlement about three miles south of here, but it was not on Fort Hill, as stated in General Clark's writings.

The early accounts of white settlers in the area in Wayne County mention that when white settlers first moved into the village of Wolcott, they found empty bark cabins, which could well have been those of the last remnants of this group of Cayugas.

Cayugas of the 1545 Group:

While this group developed into a large one, and while its members produced artifacts definitely on Cayuga culture, these artifacts varied considerably from the Richmond Mills variety. Therefore, in the opinion of the writer this 1545 group was of southern origin and entered the area from the south via the Susquehanna River. A small group moved northward to the head of Payne's Gully, and occupied a site about one-half mile north of the hamlet of Black Rock. This site was partly fortified naturally, and reveals also a pre-Iroquoian occupation.

About 1550 the next location was about one mile north on the east bank of Payne's Gully on a well fortified position where the banks are precipitous and drop 75 feet to the creek bottom. The ravine bends slightly to the west, and by the entrance of a small stream from the north, another ravine was formed, so that all the inhabitants had to do was to erect 100 feet of palisades for a village site of two acres, very well protected. The writer terms this their homestead town.

Moving as usual, the group went southeast to a spot near what is now King Ferry about 1575, and remained until about 1600. At that time their enemies, the Andastes, were near Athens, Pennsylvania, so that they (the Cayugas) chose one of the most naturally fortified spots ever found for protection. This site is about a mile south of the village of Genoa on the west side of Salmon Creek. It was while on this location that they began to receive European trade material, so that this can be termed a site of the historic period. The village branched out, for some inhabitants moved across the creek ravine to the east side and built a large, unprotected town.

About 1625, or so these people went northward to the hill on the west side of Salmon Creek valley, nearly opposite the present Venice Center where their village was large, scattered, and not naturally fortified. By about the year 1650, their town was five miles further north on the east side of Yawger Creek, about 1/4 of a mile west of the site of the present hamlet of Mapleton. This Cayuga town was called the Jesuit mission of St. Joseph, in 1656. By 1668 there were at least two other towns in this area, namely, one on Crane Brook, and one at the head of Great Gully (the Young's farm site). With the closing of the St. Joseph mission in 1684, this group reformed, with a large number of Christian Cayugas living separately, and with some small settlements north of St. Joseph on Yawger Creek, and somewhat later there was a town near Fleming. A fair-sized town existed at Scipioville, to the south, about 1725.

From here, the inhabitants moved to the shore of Cayuga Lake for the first time, about 1740. This location was near the foot of Great Gully, and here was the "Castle" or main village, destroyed by Sullivan's raiding army in 1779. The Journals written by members of this army describe three towns in this vicinity, about 1/2 mile apart and called them: (1) "The Castle", (2) "Cayuga", (3) "Upper Cayuga". With these towns destroyed, the owners returned and re-established about 2 miles north of Union Springs, near the mouth of Mc. Farlin's Creek. By 1800, with their Reservation lands sold, they had left the area. * * *

"It is related that the Indians speak of their dead in the same manner as of the sun when it is set, connecting the departure of the life of the body with the withdrawal of light from the earth. White flags were used to mark the spot of the infant dead. The crescent was called the white band around the throat of the moon, the gatherer of souls. White was an emblem of peace. In certain ceremonies the Indian warriors covered their bodies with white paint. The sacred seat of the priest, or presiding warrior, in a feast, was painted white. The Iroquois League was an institution of peace. The name of the constitution is known to the Indians as Kayanerenh, the proper meaning of which is PEACE. The object of its founder was to establish concord where had been strife, to unite all tribes in fraternal relations."

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Continued from Bulletin, No. 2 - "The Reverend Jedediah Chapman."

He then organized the church consisting of only fourteen communicant members, but it had a group of supporters, who belonged to other denominations, among them a number who joined the Episcopal Church when that church was organized in 1806. Mr. Chapman was well suited to minister to such a Community Church. He believed that there is but one Church of Christ, that the various denominations are but parts of that great Church, and that they should all work in harmony to promote Christ's kingdom. In that spirit he shared the use of the schoolhouse fronting the square with the Rev. Davenport Phelps, the Episcopal missionary, whenever he paid his monthly visit to Geneva. Mr. Phelps and Mr. Chapman had much in common. They had both graduated from Yale College; they were both interested in education, and they both faced the same hardships in the new country. Under their joint leadership developed a friendship between Trinity Church and the First Presbyterian Church which has continued to the present time.

Mr. Chapman was thorough in his examination of candidates for church membership. He did not favor emotional conversions. He insisted upon evidence of deep religious convictions, and a mode of life and of restraint of language, in keeping with church membership. Those, about whom there was any doubt, were put off for further examination at a later date. In Mr. Chapman's own words:- "In order to keep the unity of the spirit in the bond of peace, great care should be taken with regard to the admission of members into the church of Christ."

There is no record extant to show where Mr. Chapman sheltered his family during their early days in Geneva. On the 28th day of January, 1801, he purchased the lot at the north west corner of Main and Hamilton Streets, which lot extended across Main Street to the lake front, and in the rear to Pulteney Street. There he erected an attractive home, which has had but few alterations, and is probably the oldest house in Geneva, standing on its original site.

Mr. Chapman began his labors as a missionary at a very difficult time. Religion was in a low state everywhere. Most professional men were openly ir-religious, and here in Western New York the Sabbath was largely disregarded. The work was strenuous for a man of his years, but in spite of the difficulties he organized ten Presbyterian Churches:- at Geneva 1800, at Hopewell 1802 or earlier, at Romulus 1802, at Trumansburg 1803, at Ithaca 1804, at Oaks Corners 1804, at Caledonia 1805, at Starkey 1806, at Seneca Falls 1807, and in addition the Congregational Church at Rushville 1802. His Journals, which would have given much information about the rugged life on the frontier, have unfortunately disappeared. Only a few scattered quotations have been preserved.

In laying out the Village of Geneva, Charles Williamson, the representative of Sir William Pulteney and his Associates, realized the need for a school. He set aside a "school lot" on the west side public square, now occupied by the parish house of the First Presbyterian Church, and on it he built a schoolhouse, probably in the spring of 1794. The first teacher,

William H. Gunning, conducted a private school there from the fall of 1794 until the fall of 1796, but the names of the teachers who followed him are lacking. Mr. Chapman was in close contact with the little school on the square, and in its building he preached his Sunday sermons. In 1804 Mr. Henry Axtell, Jr., accepted the principalship, probably at the earnest request of Mr. Chapman. Whether the school had taken the name Academy at this time is uncertain, but in 1806 Mr. Chapman took an active part in petitioning the Regents of the University of the State of New York for a charter for the Geneva Academy. The request was not granted. No further action was taken until 1812, when the Rev. Jedediah Chapman and the Rev. Davenport Phelps headed a second petition. This time the petition was granted, after some delay, but not until after the death of both Mr. Chapman and Mr. Phelps.

An effort to build a Presbyterian Church in Geneva was made in 1805, but insufficient funds caused a delay until 1810, when the funds pledged seemed to justify a beginning. The trustees soon realized, however, that they did not have enough money to complete the structure, so they commissioned Mr. Chapman to request assistance from other churches. He was about to attend the meeting of the General Assembly, and while away he visited the Presbyterian churches in Philadelphia, Trenton, New Brunswick, Elizabethtown, Newark, Orange, New York and Morristown. On his return he turned over to the trustees the contributions which he had received, amounting to \$1048.

In 1809 Mr. Axtell resigned the principalship of the Academy to study for the ministry. Presbytery directed him "to recite to the Rev. Jedediah Chapman." His progress was so rapid that he was licensed to preach the gospel of Christ in November 1810. He was so well known and so highly esteemed in the community that the congregation voted unanimously in 1812 to call Mr. Chapman and Mr. Axtell as joint pastors. This action was influenced also by the fact that Mr. Chapman's health was failing and he needed assistance. The Presbytery approved of the calls and met in Geneva on the 8th of July, 1812, where they installed the Rev. Mr. Chapman and Mr. Axtell joint-pastors of the Geneva Church. While Mr. Chapman had served already for twelve years as pastor of the church, it had been by local agreement with the congregation. No call had ever been made previously to Presbytery for his services; consequently he had never been installed. Mr. Chapman served as pastor for about a year after his installation. On the Sabbath previous to his death he went into the pulpit and preached a vigorous sermon. He was stricken immediately afterwards and died the following Saturday, the 22nd of May, 1813, in his 73rd year. The Rev. Hezekiah N. Woodruff preached his funeral sermon from the text, "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of Righteousness." 2 Tim. IV. 7, 8."

No account of the Rev. Jedediah Chapman would be complete without a brief mention of his activities beyond the bounds of his own parish. His missionary labors have already been referred to. When the Presbytery of Oneida was set off from the Presbytery of Albany in 1802, he was commissioned

by the General Assembly to go to Whitesborough and preach the opening sermon. When the Synod of Albany was formed in 1803, he was assigned by the General Assembly to attend the first meeting in Albany and open it with a sermon. He took an active part in having the Presbytery set off from the vast Presbytery of Oneida. At the first meeting of the Geneva Presbytery on the 17th of September, 1805, he was elected Moderator, an office which he held repeatedly. He was the senior member of the Presbytery and was frequently called upon to take posts of responsibility. At their meeting following his death, "Presbytery agreed to spend an hour in prayer and other religious exercises, as a testimony of our respect for our dearly beloved Father in the gospel ministry, the Rev. Jedediah Chapman."

From the time Mr. Chapman came to Geneva he co-operated with his Congregation brethren. When the Middle Association, composed of the Congregational Churches and ministers on the Military Tract, was formed in 1804, he became one of the charter members. He worked steadily to bring about a union of the Congregational Churches and the Presbyterian Churches. He lived to see the Middle Association become a part of the Synod of Albany. The Ontario Association became a part of the Synod of Geneva not long after his death. By their union Jedediah Chapman's goal was attained, and Western New York became one of the strongholds of the Presbyterian Church.

The Rev. James H. Hotchkin, who knew Mr. Chapman personally and was familiar with his work, has given the following analysis of his character and his personal qualities: "Mr. Chapman was an active, laborious minister, whether engaged in the duties of the pastor or the more laborious ones of a missionary in the wilderness."....."He was a man of ardent piety, of pure morals, urbane in his manners, sound in the faith, instructive in his preaching, possessing a highly cultivated mind, and an acceptable mode of address, though not an orator in the ordinary acceptance of the term. In his theological views he embraced what at that day was denominated the system of the New School."

SIR WILLIAM AND MOLLY

Of all the love stories of the valley not one is so full of color as that of Sir William Johnson and Molly Brant. William saw her first upon a dashing pony and instantly coveted her as his own, his Katherine having died. With customary vigor he sought her hand, being aided by her brother Joseph. Though she had little schooling she was an able hostess and served Sir William's many guests with marked ability. What the marriage rites were in the back woods no one knows but the alliance was considered binding by the Indians, and the Irish baronet never sought to disclaim it. Indeed there is some grounds for believing that he later married her by Christian rites in the little Indian Church. As his lady she did him honor and her beauty and vivacity drew the recorded comment of visitors from abroad.

THE HISTORY OF CHEESE

Member Contribution

Some visitors to Cheddar may be under the impression that this is the place where cheese was first made, but no, locally our records go back to 1170 AD. Cheese is mentioned in the Bible (see 1st book of Samuel, Chap. 17, Verse 18) and there are two more references.

It has been thought that in these days of scientific research, nuclear physics, satellites, and television the old Cheddar theory of how cheese came into being may be lost sight of, but if attention is again directed to this subject then appreciation can be given to the result of a woman's temper.

Yes, sir-ee, a woman's temper was the original means of producing cheese. Just reflect, gentle reader, the bible references give the impression that cheese was a well established article of food, so that probably some hundreds or thousands of years earlier than Job cheese originally came into being.

In the dawn of history, the ancient folks knew nothing about germs or bacteria and their cooking pots were made of baked clay. Naturally these clay pots being porous would harbour germs and every time milk was put into them it would turn sour.

How very annoying, some woman with a quick temper tried to beat the evil spirits out of it and, lo and behold, butter came. Unconsciously, she was beating the globules of butter fat together.

WHAT A SENSATION! How proud she must have been to produce a new recipe. It may have been the original trait in womanhood to show off new recipes.

No doubt this phenomenon came to the notice of the then equivalent of local government (let us hope it was a peaceful session). A decision was arrived at to find out what really happened when a calf fed naturally and then ran about. So, they cut open a calf and they found an appendix which was latter to be called RENNETT, and so cheese came into being.

How very much we owe to those ancients who gave such valuable food for posterity and did it without knowledge of germs, bacteria. Neither did they realize that the agency required for digestion is molecular affinity or the same agency used in creating stalactites, or even that magnetism, is really molecular affinity, streamlined. There are several kinds of magnetism and each with its own ray.



GRANDPA WEEK'S HOUSE - BUILT 1858