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The A. S. C. N. Y. affiliated with the Division of Anthropology of Cayuga Museum of History and Art, Auburn, N. Y.

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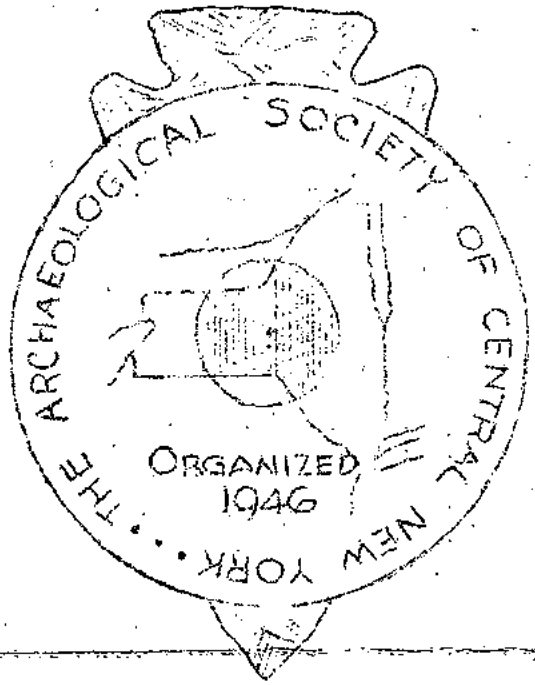

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CONDENSED ARCHAEOLOGICAL HISTORY

OF CAYUGA COUNTY, NEW YORK

BY

HARRISON C. FOLLETT

1929 - 1950

CHAPTER 2

It is simply an impossibility to do more than to state that sometimo near the year one A. D., the very earliest of the human race, the "Indian"reached this region and established their villages within what is now known as Cayuga County.

A variation of a few hundred years in time is immaterial, but when it is claimed to date back some three to five thousand years ago, as some archaeologists have maintained, no evidence thus far has been produced to substantiate such a claim.

The very earliest culture thus far known were the ancient archaic Algonkian Indian.

To render a better understanding by the reader, the various cultures are spoken of in periods. Thus in the archaic they are divided into three periods. In the first their habitations are widely distributed throughout the region in small groups, with no concentrated villages. There are but few townships in the County that have not produced some evidence of them on almost every cultivated field. How long they survived here or what became of them is not known.

No evidence known of has been found of the disposition of their deceased. It is thought to be reasonable to assume that some of this ancient culture while living here may have evolved into what is classed as the second period, for it is not likely that over a period of years they survived without some progress in the mode of life, especially in providing shelter and improvements in implements. As the number of inhabitants increased, and other cultures penetrated the region they congregated together for protection against their enemy, and in this concentration, ways and means were provided for better living conditions, and perhaps this marks the beginning of making of pottery for providing better methods in perparing food.

This stage would then mark the division between the second and third periods. The Third period is again re-classed into three periods. The first of these is distinguished by ancient pottery and large triangular arrowheads. The middle period is marked by improved pottery, extensive use of bone implements, pipes and ornamentation. The third period shows a vast improvement in pottery, the use of earthworks for fortification against the constant encroachment by other cultures into the region.

The latest of these cultures to arrive, as evidence so far indicates, were the people who inhabited the Levanna Museum site near Levanna, where one of the most primitive stockades known of in New York State existed. While the site evidences a long occupation by one culture, it also shows secondary occupation. It was while the Algonkians lived here that the Iroquois are supposed to have intruded, and with which this history principally consists.

The Algonkian occupation may be helpfully explained by the tracing of them from site to site from the time they reached the country until they departed, circa 1550-1800 A.D. There were at least ten different cultures that established villages in the region from time unknown to the arrival of the Iroquois.

This can well be understood when it is realized that the region possessed all of the natural resources known of that the Indian required. Also it is located in the very center of the water route from upper Canada to the Gulf of Mecico. In the region were large openings in the forests where villages could be established with a minimum of labor. Deep ravines that had been cut into the hillsides by tributaries of the lakes in many places formed perfect natural fortifications. The forests furnished all kinds of game, nuts, such as the acorn, walnut, hickory nut, chestnut, butternut, etc., the mandrake, and berries of all kinds, and likely the wild tobacco plant. The lakes and streams teemed with fish of all kinds.

The great Montezuma Marsh with its salt springs and swarming with all kinds of wild fowl, is noted as having been the home of the wild pigeon. The whole inland country was a mass of clay suitable for making excellent pottery. Heavy deposits of granite, limestone, and mica rocks, gave them plenty of stones for their firehearths, and which, when burned made excellent pottery tempering material. There was an abundance of native flint for arrowheads. There were quantities of naturally formed stones that answered

well for hammers, pestles, celts, metates, mortars, and implements of all kinds, which the Indian required. There was an abundance of large elm trees that furnished them with bark for house construction, and many other articles.

It was as the Jesuit Father Peter Raffeix wrote in 1672, "The most beautiful country I have seen in America." He mentioned specifically the large openings surrounded by beautiful forests.

Last, but not least, were the massive basswoods that were easily worked into canoes and dugouts.

It may all be summed up by saying, " It was an Indian Paradise." A term often spoken today in describing the country is "The Garden of Eden."

Thus it is no wonder that no other area of its size is known which furnishes such an abundant amount of evidence of prehistoric occupation, thus rendering it the digger's paradise, which has been recognized and taken advantage of not only by the local, but by foreign museums, who have sent expeditions here at various times and removed quantities of valuable historic artifacts that should be on exhibition in our local museums.

Therefore let it be the duty of every citizen of the region to retain and preserve, by at least placing the artifacts that have been accumulated and those of the future within the archives of the local museum where they will be available to be viewed and studied by everyone. Support of the Cayuga County Museum is the duty incumbent upon every citizen of the county.

Even to this very day foreign museums send their representatives here to purchase, excavate, and remove forever the valuable historic artifacts, invariably to distant points, where they are not accessable to people from the country where they were recovered. It frequently happens that when death occurs to the owner of a collection, the heirs dispose of the artifacts to their best advantage and by this procedure collections are separated and the results are the same, as though leaves were torn from a book of important history that it is impossible to restore.

Collectors should, when possible, make provision whereby the artifacts will be placed in the archives of the museum, where they will remain as a monument to and in memory of the collector, and as a valuable contribution to history.

ABORIGINAL PLACE NAMES IN CAYUGA COUNTY.

Following the name of each location the authority of the origin is quoted when known.

AN-DAS-TAGUE Andaste Indian name quoted in the Jesuit Relations.

CHONODOTE Name of village near the present village of Aurora.

CHO-GO-GEN Name of the Seneca River--Father Raffeix, 1672.

DATE-KA-HO North Sterling Creek--Dr. Beauchamp.

GA-JU-KA Cayuga--Moravians, 1750. Applies to the village at Great Gully and the name they cite as their guide.

GA-JUK-HA-HO Montezuma Marsh--Beauchamp.

GA-RON TA-NECH-QUI Name applied to Yawger Creek by the Moravians

GA-YA-AN-GA-AN-NA Late Cayuga Castle--L.H. Morgan.

GAN-A-TER-AGE Indian village on McFarlin Creek where the Moravian guide lived as quoted by the Moravians.

GA-HES-KAO Name given to the creek on which the Cayuga Castle was located in 1750 as quoted by the Moravians.

ON-NON-TARIE Applied to Fort Hill in Wayne County--Beauchamp, but was applied to St. Rene in other literature. The name is mentioned in the Jesuit Relations, but does not refer to Fort Hill.

ONIOEN (Alias) Beauchamp states it of French origin and notes it as stony land. It is thought to have been applied to the stony hill on which St. Rene existed.

OSCO Owasco. Beauchamp quotes it as meaning the place where a bridge crossed the outlet of Owasco Lake, but says there was no bridge there. The Moravians called the lake in their understanding of the Indian tongue, Aschgo. Recent history calls it 'Owasco and what appears to the writer to be erroneous literature cites Osco as the name of a late Indian settlement which existed where the State Prison now stands in the city of Auburn, and erroneously quotes it as the origin of the name, but it will be seen that in the history of Sullivan's Campaign by the writer, it was quoted in the Journals of Lieut. Parker as Owasco (the lake) in 1779, long before the Indian village of Osco was established.

SANNIO Name quoted in the Moravian Journals as a village pointed out to them by their guide in 1750 down at the foot of Cayuga Lake, the former site of St. Stephens, where there was a ford across the outlet. Beauchamp states that Ganio was the name of a ford. This was the place where Sullivan's Army crossed in 1779 and the place they called Choharo, a town of two long houses.

SQ-UA-YEN-HA Otter Lake--Morgan.

TI-ONE-LONG Cross Lake--Morgan.

TSCH-OAH-UINS Place named by the Moravians in 1750, which they passed between the head of Cayuga Lake and the Castle, where there were two Indian cabins.

TEY-AGOK-KYEN Crane Brook, cited in early military tract survey.

DWELLINGS

It is presumed that the very early inhabitants lived in tents made of animal skins. However, upon some of the late Algonkian sites evidence occurs of houses that were undoubtedly covered with bark, and were of various shapes, even to the long house having as many as six fire hearths. The wigam type, unlike those among the Iroquois, had fire hearths to one side instead of in the center.

Six different types of houses have been discovered on the Levanna Museum site.

Probably the best example of house improvement occurred among the Cayugas. Upon the earliest sites the houses were invariably single, about ten by twelve feet square, with a doorway in one end. It is presumed that the roofs were of the wigwam type or dome shaped, the entire structure being covered with bark. Proper excavating of this nearly square shaped house discloses that many of them were surrounded by a trench.

AAbout the first actual description of the Algonkian house was given by Benj. Franklin, who recorded that they were made of bark bound over poles set in the ground, with a doorway in one end and having a peaked roof with a fire hearth in the center around which the inhabitants slept upon furs spread on mats upon the ground. This was, of course, in Pennsylvania.

In Cayuga County our knowledge of the Iroquois long house comes from the Jesuits, and from maps made by the early explorers. The Mohawks and Cayugas has long houses with doorways in the ends. They were constructed of poles and bark, with several fire places on the ground beneath center holes in the roof, through which "some" of the smoke escaped. Their bunks were made of poles covered with animal skins. They were extended the full length of the house and on each side. Articles were stored overhead. The roof was of the rounded type.

The Jesuits spoke of the houses as a place almost impossible for a white man to endure. They were not only cold, but the smoke from the fires was suffocating. However, the Indian did not seem to mind it, for they slept on in comfort, while the Jesuits were compelled to arise frequently and seek the outdoor air.

The best example known of improvement is that given by the Moravian missionaries, who visited the Cayugas first in 1750 at their Castle, which was then located near the foot of Great Gully. They described the houses as being made of bark, long and accomodating from four to six families, doorways on each side in the center, with peaked roof and well made.

In 1779 when General Sullivan's army arrived they found many large square log houses containing windows. Therefore we have evidence of some progress among the Cayugas.

In Horatio Hales book, "Iroquois Rites", the following occurs and is here copied, followed by a true story of Hiawatha, and the life of George Catlin among the Indians, all of which will tend to give the reader a much better impression of the Indian than is generally understood.

"The popular opinion of the Indian, and more especially of the Iroquois, who as Mr. Parkman well observes, is an "Indian of the Indians", represents him as a sanguinary, treacherous, and vindictive being, somewhat cold in his affections, haughty and reserved toward his friends, merciless to his enemies, fond of strife, and adverse to industry and the pursuits of peace. Some magnanimous traits are occasionally allowed to him, and poetry and romance have sometimes thrown a glamour about his character, which popular opinion, not without reason, energetically repudiates and resents. The truth is that the circumstances under which the red and white races have encountered in North America, have been such as necessarily to give rise to a wholly false impression in regard to the character of the aborigines. The European colonists, superior in civilization and in the arts of war, landed on the coast with the deliberate intention of taking possession of the country and displacing the natives. The Indians were at once thrown on the defensive. From the very beginning they fought, not merely for their land, but for their lives, for it was from their land that they drew their means of living. All wars between the whites and the Indians, whatever the color or pretence on either side, have been on both sides, wars of extermination. They have been carried on as such wars always have been and always will be. On the side of the stronger there have been constant encroachments effected not by menace and not by cajolery, but always prefaced by the display and the indolence of superior power. On the side of the weaker there have been alterations of sullen acquiescense and of fierce and fruitless resistance. It is not surprising that under such circumstances the character of each party has been presented to the other in the most forbidding light.

"The Indian must be judged, like every other people, not by the traits which they display in the fury of a desperate warfare, but by their ordinary demeanor in time of peace, and especially by the character of their social and domestic life. On this point the testimony of missionaries and of other competent observers who have lived among them in uniform. At home the Indians are the most kind and generous of men. Constant good humor, unfailing courtesy, ready sympathy with distress, and truly lavish liberality, mark their intercourse with one another. The Jesuit missionaries among the Hurons knew them before intercourse with the white man and the use of ardent spirits had embittered and debased them. Their testimony which they left on record is remarkable. The missionary Brebauf, protesting against the ignorance and prejudice which would place the Indians on a level with the brutes, gives the result of his observation in emphatic terms. 'In my opinion', he writes, 'it is no small matter to say to them that they live united in towns, sometimes of fifty,

sixty, or a hundred dwellings, that is, of three or four hundred households, that they cultivate the fields, from which they derive their food for a whole year, and that they maintain peace and friendship with one another! He doubts, 'if there is another nation under heaven more commendable in this respect' than the Huron 'nation of the bear', among whom he resided. 'They have', he declares, 'a gentleness and an affability almost incredible for barbarians'. They keep up 'this perfect good will' as he terms it,'by frequent visits, by the aid which they give one another in sickness, and by their festivals and social gatherings, whenever they are not occupied by their fields and fisheries, or in hunting or trade.' 'They are', he continues, 'less in their own cabins, 'than in those of their friends. If any one falls sick, and wants something which may benefit him, everybody is eager to furnish it. Whenever one of them has something especially good to eat, he invites his friends and makes a feast.' Indeed they hardly ever eat alone.'

"The Iroquois who had seemed little better to the missionaries than demons while they knew them only as enemies to the French or Huron allies, astonished them, on a nearer acquaintance, by the developments of similar traits of natural goodness. 'You will find in them', declares one of these fair minded and cultivated observers, 'virtues which might well put to blush the majority of Christians.' There is no need of hospitality among them, because there are no beggars among them, and indeed none are poor, so long as any of them are rich. Their kindness, humanity, and courtesy, not merely make them liberal in giving, but almost lead them to live as though every thing they possess were held in common".

"No one can want for food while there is corn anywhere in the town. It is true that the missionaries often accuse the Iroquois of cruelty and perfidy, but the narrative shows that these qualities were only displayed when in their wars, and apparently only against their enemies whose cruelty and perfidy they had experienced.

"We can now see that the plan of universal federation and general peace which Hiawatha devised had had nothing in itself so surprising as to excite our incredibility. It was, indeed, entirely in accordance with the genious of his people, its essense was the extention to all nations of the methods of social and civil life which prevailed in his own nation. If the people of a town of four hundred families could live in constant 'peace and friendship' why should not all the tribes of men dwell together in the same manner? The idea is one which might readily have occurred to any man of benevolent feelings and thoughtful temperament."

"Relations for 1636." P. 117

"The project in itself is not so remarkable as the energy and skill with which it was carried into effect. It is deserving of notice, however, that according to the Indian tradition Hiawatha was impelled to action mainly by experience of the mischiefs which were caused in his own nation through

a departure from their ordinary system of social life. The missionaries in describing the general harmony which prevailed among the Hurons, admit that it was sometimes disturbed. There were "bad spirits" among them, as everywhere else, who could not always be controlled. Atotarho, among the Onondagas, was one of these bad spirits, and in his case, unfortunately, an evil disposition was reinforced by a keen intellect and a powerful will. His history for a time offered a rare instance of something approaching to despotism, or the Greek "tyranny", excercised in an Indian tribe. A fact so strange, and conduct so extraordinary, seemed in after times to require explanation. A legend is preserved among the Onondagas, which was apparently devised to account for a prodigy so far out of the common order of events. I give it in the words as recorded in my journal. This was related to me by a friend in March, 1882, an intelligent Chief John Buck, who was inclined to give it in credence--sharing in this, as in other things, the sentiments of the best among his people." "Another legend which I have not heard before, professed to give the origin both of the abnormal ferocity and of the preterhuman powers of Atotarho. He was already noted as a chief and warrior, when he had the misfortune to kill a peculiar bird, resembling a seagull, which is reputed to possess poisonous qualities of singular virulence. By this contact with the dead bird his mind was affected. He became morose and cruel, and at the same time obtained the power of destroying men and other creatures at a distance. Three sons of Hiawatha were among the victims. He attended the councils which were held, and made confusion in them, and brought all the people into disturbance and terror. His bodily appearance was changed at the same time, and his aspect became so terrible that the story spread, and was believed that his head was encircled by living snakes."

"The only importance of this story is in the evidence it affords that conduct so anti social as that of Atotarho was deemed to be the result of a disordered mind. In his case, as in that of the Scottish tyrant and murderer "the insane root that took the reason prisoner", was doubtless an unbridled ambition. It is interesting to remark that even his fierce temper and determined will were forced to yield at last to the pressure of public opinion, which compelled him to arrange himself on the side of peace and union. In the whimsical imagery of the narrative, which some of the story tellers after their usual fashion, have converted from a metaphor to a fact, Hiawatha, "combed the snakes out of the head" of his great antagonist, and presented him to the Council changed and restored to his right mind."

H.C.F. The story of Hiawatha has been told and written in so many ways that it is inserted here as written by competent authority. It was published in "Hobbies Magazine" in 1934, and is without question as near correct as will ever be known.

Hiawatha, No Fantasy.

Hiawatha was a real man. Intensive study of Iroquois tradition reveals him as probably an actual historic figure

who lived some time between the years 1550 and 1600, according to J.N.B.Hewitt, Smithsonian Institution ethnologist, who has made a lifetime study of the institutions and history of the Six Nations.

"Hiawatha appears from the tradition, Mr. Hewitt says, to have been a man whose character was affected by various personal misfortunes to the point where his mind was ready to receive the doctrine of human brotherhood preached by the great Iroquois redeemer, Dekanawida. He became Dekanawida's first disciple and most active associate in establishing the League of the Iroquois which was the tangible embodiment of the great law-giver's advanced philosophy.

"In Longfellow's poem, Mr. Hewitt points out, the characters of Hiawatha, Dekanawida himself, and various mythological figures are confused. Cleared of pure legendry as much as possible, he says, the story of Hiawatha appears to be about as follows:

"He was a brother of Dehadodaho, one of the chiefs of the Onondaga tribe and apparently a rather vicious character who hated him and finally murdered his wife and children. The heart-broken Hiawatha--still a cannibal according to the tribal custom--went forth from his ruined home, an exile. He sought sympathy from various other Iroquois tribes and finally found a refuge among the Mohawks, where he was again married and became the father of a second family.

"But the sorrow caused by his misfortune remained heavy upon him. One day he killed a stranger and took the body home to eat. Dekanawida, then also a friendless wanderer with a great vision, followed him. He climbed on the roof of Hiawatha's lodge and looked down the smoke hole. Hiawatha saw the reflection of a human face in the boiling water that he had prepared to boil the body of his victim, and it appears to have have affected him like an apocalyptic vision. He then and there forswore cannibalism. A great change of heart seems to have come over him, and he wandered out into the forest again, a new man.

"There Dekanawida approached him and two kindred souls sat down and talked together.

"The ideas of the redeemer were extremely radical for the time, and Hiawatha hardly could grasp them at first. But his mind was ripe for the revelation, however widely the ideas of his new friend might depart from the whole Indian scheme of things. The two went back to the village together and began to lay plans for the establishment of the League.

"They must have labored together, Mr. Hewitt believes, for about thirty years before their new gospel of human brotherhood found general acceptance. As Dekanawida conceived it, it would have embraced the whole world as it was known to him. Actually, of course, it only took in the various Iroquois-speaking tribes.

ARTIFACTS FROM THE LOWN COLLECTION

The artifacts illustrated on pages [illegible] of this Bulletin are from the collection of John W. Lown of Elmira, N. Y. His generous and prompt response to the request of the editor for this material is greatly appreciated.

It was learned in a letter from Mr. Lown that our other Elmira member, James V. Stowell made the drawings of these artifacts and our gratitude is also expressed to Jim for his hearty co-operation.

We do not get together with our Southern Tier friends very often but when we do there is also a great discussion on our common interest. We hope they will be able to get to Auburn for the Annual Banquet to be held as usual in April.

NOTICE TO DELINQUENT MEMBERS

Are your dues paid for 1951?

The cost of publishing and mailing the Bulletin will force us to discontinue sending Bulletins out to members who are delinquent in their dues for 1951 with the current issue. (March)

We do not wish to loose a single membership from the Society and we appreciate your co-operation in the past, so, if you wish to continue to receive the Bulletins, please send in your dues to George F. Dobbs, treasurer, 11 Richardson Avenue, Auburn, New York at once.

THE ANNUAL BANQUET

The Society will hold its Annual Banquet on Thursday evening April 12th at Cayuga Museum of History and Art, Auburn, N. Y. at 7:00 o'clock.

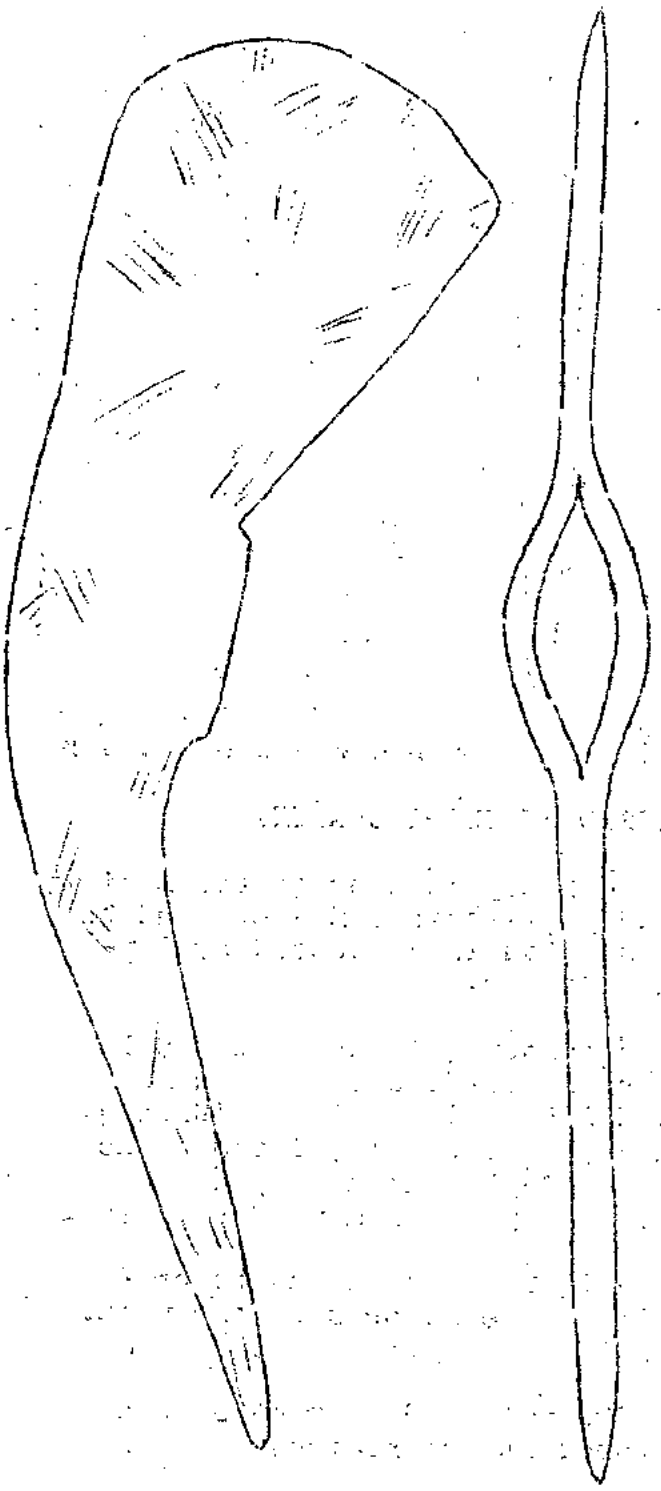
Mrs. E. Brant Montour of Rochester will be the guest speaker. Mrs. Montour is an excellent speaker and we are indeed fortunate to have her with us at our banquet.

This year we will have a turkey dinner prepared and served by a professional cateress and the price will be $2.00 per person.

Please send in your reservations to the Museum Office on or before Tuesday, April 10th.

A FEW WELCOME LINES FROM JOEL SWART OF HOFFMANS, N. Y.

Hoffmans, N. Y.
Feb. 8, 1951



Mr. George F. Dobbs, Treasurer

Friend Dobbs:

I am enclosing $2.00 for 1951 and wish all kinds of success in the field of Archaeology.

I have read your Bulletin with interest and feel somewhat ashamed for not answering Mr. Follett's letter in regard to "star" beads but my ignorance of what you folks call "star" beads made me hesitate. We have many varieties of trade beads, large and small, picked up on contact sites. Some of these beads must have been quite an asset to the Mohawk owner as they were graduated on the string and striped red, blue and white; these we call Venetian.

I am sending you a sketch of two iron axes we have and as they have quite an interesting story we consider them a little out of the ordinary. If you have the Bulletin of Fort Ticonderoga Museum of Jan., 1946, Vol. VIII, No. 3, it will give a very fine explanation of their use, especially the one with the spike and blade.

It seems our finds of early Dutch trade axes were not so well made for warfare; more of a utility ax and very much heavier; their weakness seems to have been to break at the edge and to date we have found only broken ones.

The Mohawks, after seeing iron and how much more efficient it was, asked the Dutch for iron and a blacksmith to instruct them in it's use. The Dutch granted this request and it was carried on by the English and reached a very high point during Sir William Johnson's time.

Not having seen mention of iron axes in our Bulletin, I thought you might be interested in some of our finds. We have also a couple of handle ends of French rapiers which, of course are broken. A friend of mine has a halbeet which was plowed up as were our axes. We believe that they were probably lost while out on either a hunting trip or a warfare expedition; these articles seldom found on camp sites.

I would like to meet you fellows to exchange ideas and experiences but when it will be, is hard to say. If any of you are down Mohawk Valley, you would surely be welcome.

Sincerely yours,

Joel Swart

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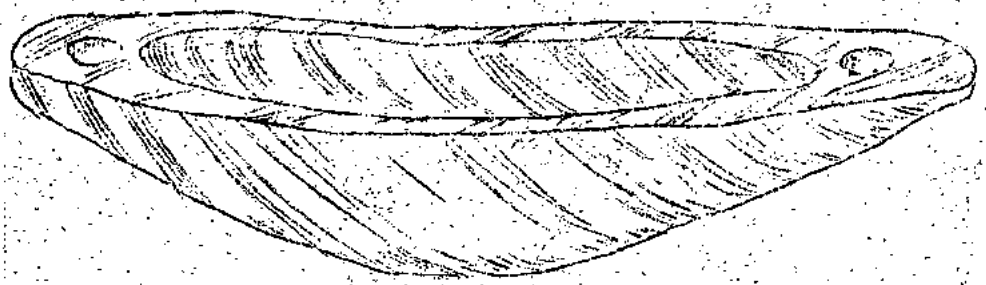
FEBRUARY MEETING ADDRESSED BY JUDGE SEARING

The program for the regular February meeting of the Society was turned over to the Cayuga County Historical Society and became one of the series of lectures which is conducted by Cayuga Museum of History and Art each season.

Judge Leonard H. Searing, president of the Historical Society was the speaker and he described the early settlement of Auburn and the origin and evolution of many of the streets. He also describes the streams which, at one time, crossed the city in many places and are now practically unknown. His address was illustrated with a specially drawn map of the city.

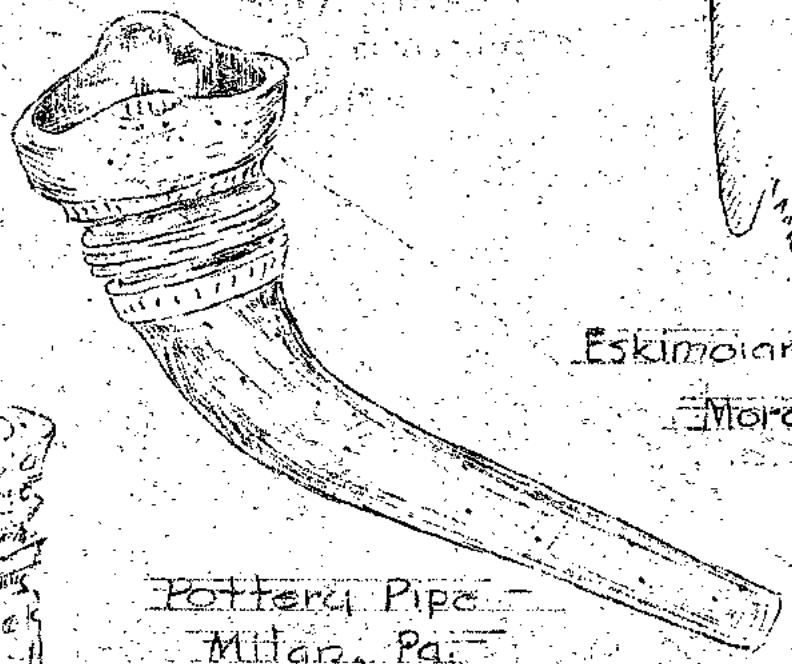
The Judge said in closing that, "It is up to us to preserve the current records, as well as the records of the past. For what we save today will be history in fifty years."

Following his address the Judge answered many questions regarding all phases of history throught the region.

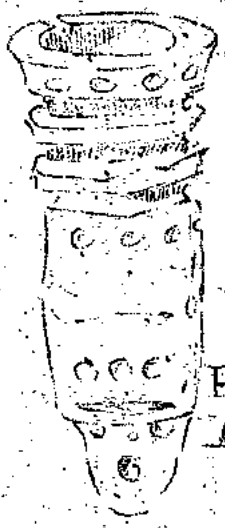


Banded Slat Boat Stone.
Perry City, N. Y.

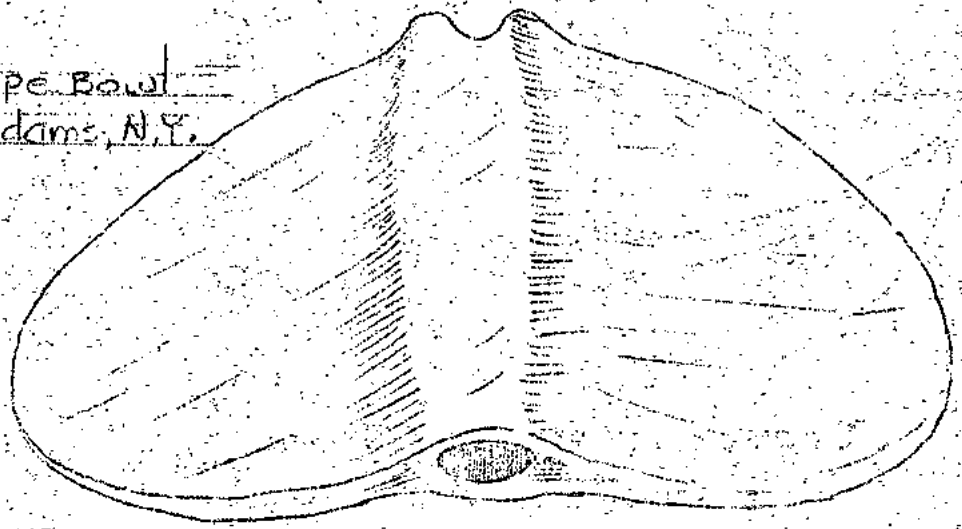
Eskimoian Slate Spear
Moravia, N. Y.



Potteri Pipe
Milan, Pa.



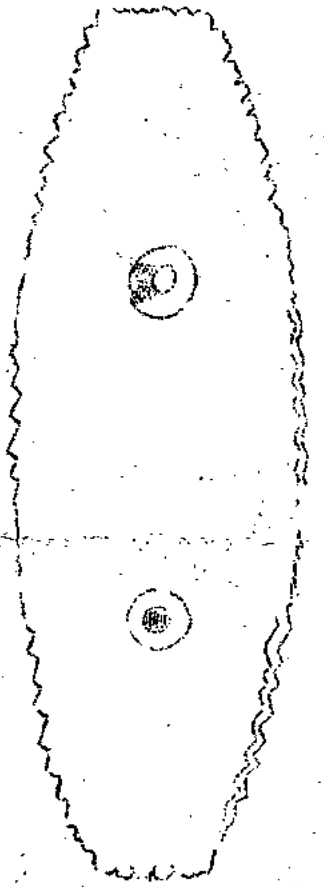
Pipe Bowl
Adams, N.Y.



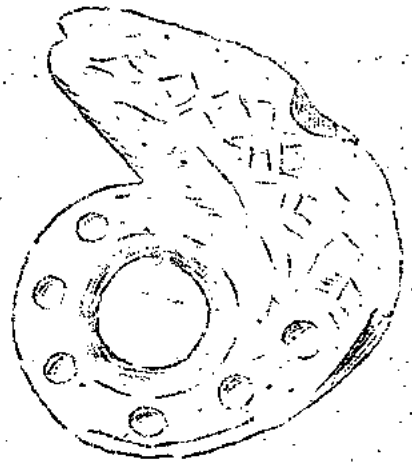
Drawn Actual Size

Slate Banner Stone
Oweqo, N. Y.

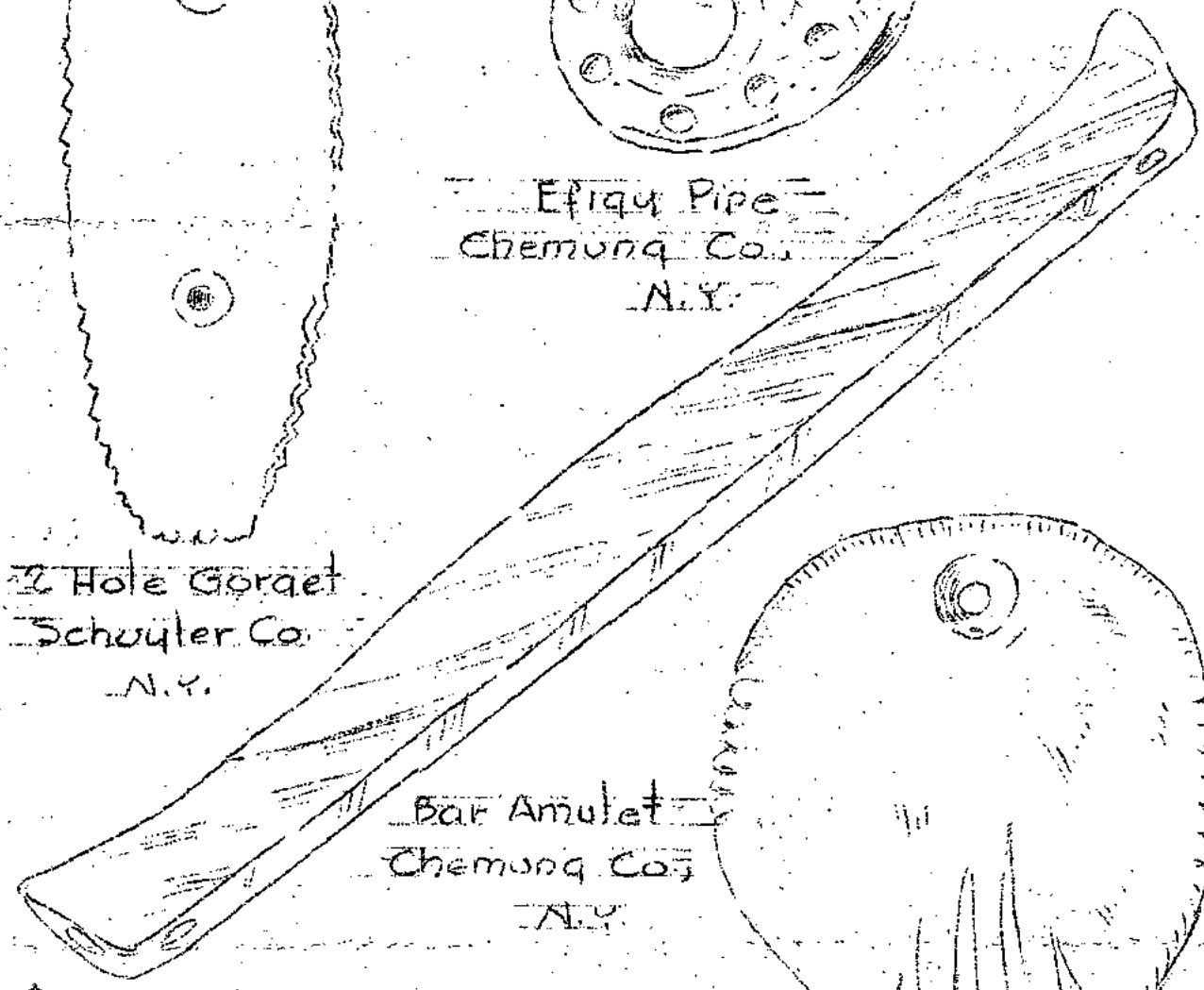
THE LOWN COLLECTION, ELMIRA, N.Y.



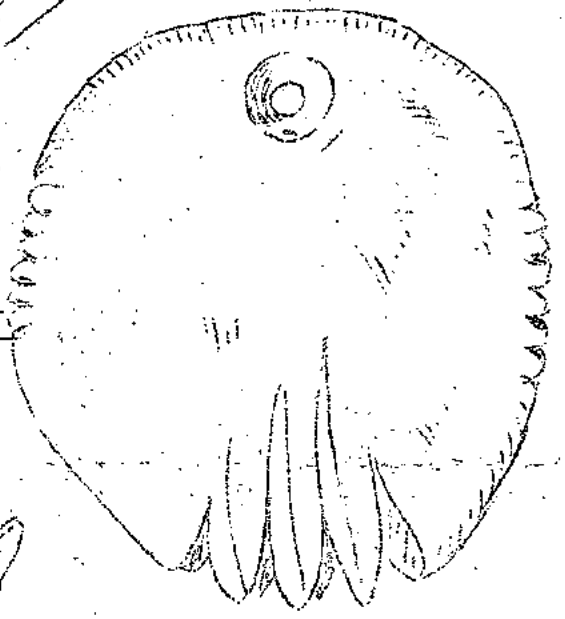
2 Hole Gorget
Schuyler Co.
N.Y.



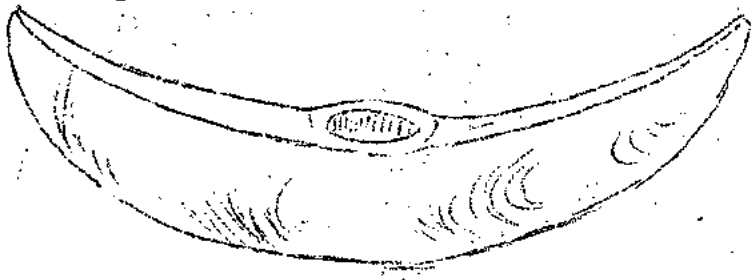
Effigy Pipe
Chemung Co.
N.Y.



Bar Amulet
Chemung Co.
N.Y.



Gorget
Schuyler Co., N.Y.



Crescent Banner Stone
Geneva, N.Y.

Drawn Actual Size

THE LOWN COLLECTION, ELMIRA, N.Y.