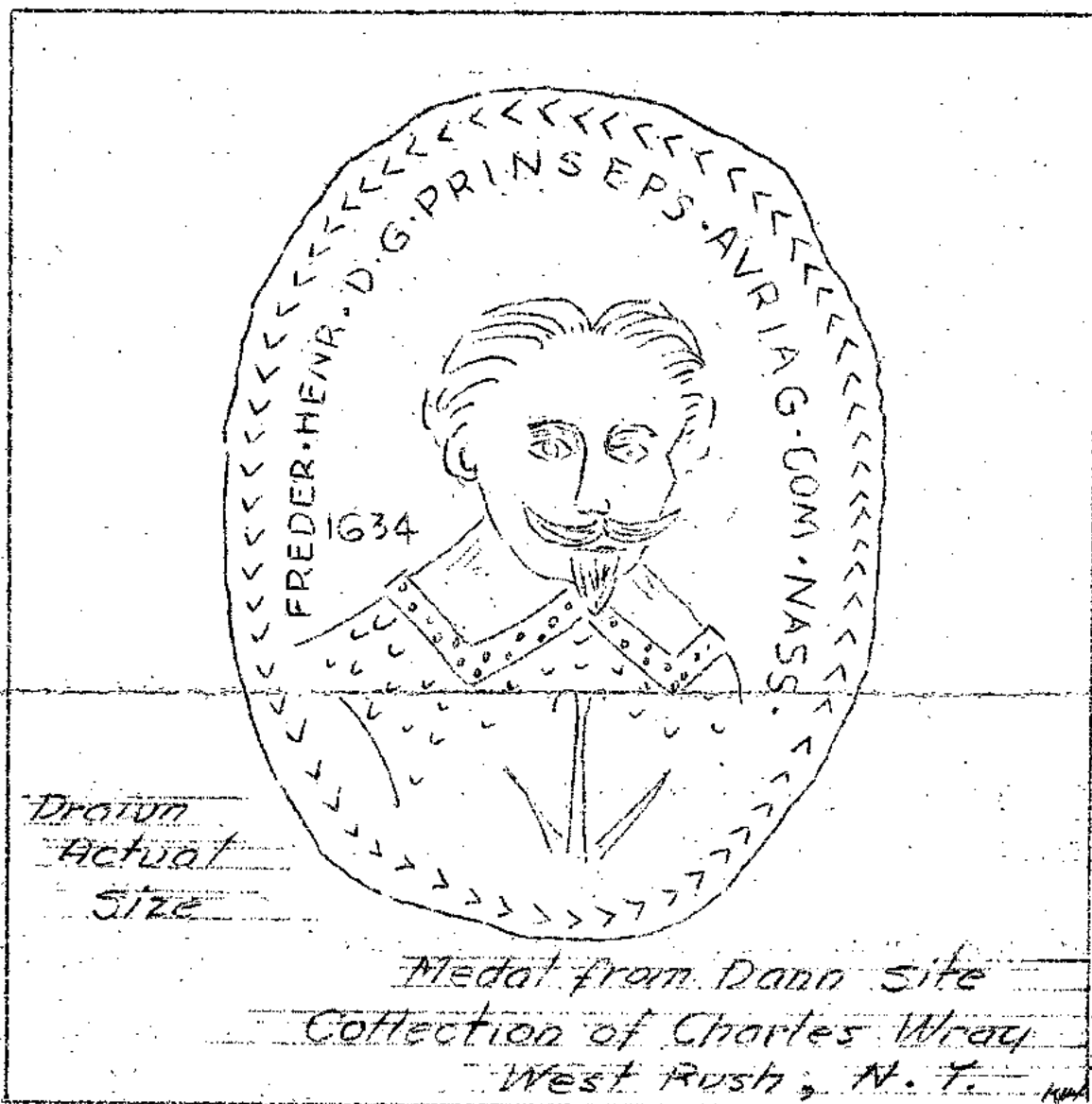


THE ARCHAEOLOGICAL SOCIETY OF CENTRAL NEW YORK BULLETIN

ARCHAEOLOGY

HISTORY



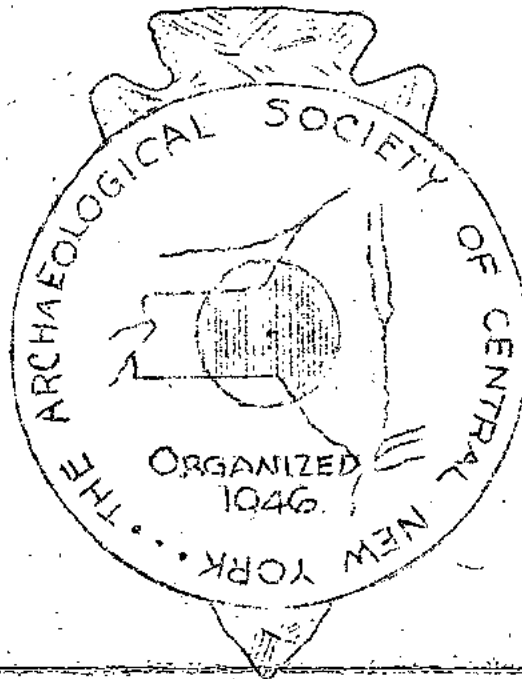
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The BULLETIN of the Archaeological Society of Central New York is published monthly, except during July and August, in the interest of all phases of archaeological and historical endeavor pertaining to central New York State. Regular meetings of the A. S. C. N. Y. are convened at 8:00 P. M. on the second Thursday of each month at the Cayuga Museum of History and Art, Auburn, N. Y.

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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GEORGE CATLIN

Painter, of Indian Life, Writer and Traveler

Contributed by

Harrison C. Follett

From an article by Frederic A. Godcharles of Milton, Penna., published in the Publication by Pennsylvania Archaeologist.

This publication is considered by the author as being worthy of preservation and is here inserted that future generations will have the opportunity to learn more of the truth of Indian character other than that of the Iroquois.

George Catlin, well known writer and painter of Indian life and world traveler, was born in Wilkes-Barre, Pennsylvania, July 26, 1796; son of Putnam and Polly Sutton Catlin. His father served in the Continental Army for six years, and his mother was a daughter of one of the original Connecticut settlers in the Wyoming Valley, who took an active part in the battles with the Indians, especially at the times of the massacre of 1763 and the battle of Wyoming, 1778.

George Catlin received his early education in the common schools of his neighborhood, where he showed little fondness for books, but became a proficient fisherman and hunter, his mind and imagination being filled with tales of Indian life and adventure. He attended a law school in Litchfield, Connecticut, 1817-18, and afterwards pursued his studies in Philadelphia, where he was admitted to the bar, but began his active practice in Luzerne County Courts.

Catlin possessed great natural talent for painting, and, as an amateur, had won considerable reputation during his residence in Connecticut. He determined to devote himself to art, disposed of his law library, and, in 1823, removed again to Philadelphia, where he was soon admitted to the fraternity of artists, which then included some of the best talent of the time. As an artist, however, he was entirely self-taught. In the following year he was made an academician of the Pennsylvania Academy of Fine Arts.

Up to this time Mr. Catlin had formed no plan of work where he could expand his enthusiasm and energies. He had visited many cities, and had frequently encountered delegations of Indians who were meeting in conferences at the seat of government; these attracted his attention, and he determined that he would preserve from oblivion the appearance and character of the declining races of the American Indian; he actually foresaw that his efforts in this laudable effort would preserve material which would prove to be of invaluable service to succeeding generations.

Mr. Catlin pursued his art for forty-two years, 1829 to 1871, and during this period he traveled through the wilds of North, South, and Central America, during much of which time he resided among the Indian traders and hunters of the West. He visited among no less than one hundred and twenty different tribes. His name soon became famous in his line of work.

In 1832 Catlin went to the far West and spent eight years among the Indians of the Yellowstone River, in the Indian Territory, and in Arkansas and Florida, painting a unique series of Indian portraits and pictures, among which were portraits of Chief Black Hawk and his prisoners of war. He made a most careful study of the Indian and faithfully portrayed both his appearance and character. His pictures attracted much attention on their exhibition in this country and throughout Europe, where he went in 1840.

Among his pictures were 470 full-length portraits and a large number of pictures illustrative of Indian life and customs, most of which are now preserved in the National Museum, at Washington, D. C., constituting what is there known as the "Catlin Gallery."

In 1842 Mr. Catlin was invited to lecture in London and took advantage of this opportunity. He introduced three parties of American Indians to European Courts.

"During his various journeys throughout America he painted members of thirty-eight tribes, which furnished material and illustrations for his great work "Letters and Notes of the Manners, Customs, and Conditions of the North American Indians; written during eight years of travel (1832-39) among the wildest tribes of Indians in North America." This work was afterwards translated into French and German.

In 1852-57 Mr. Catlin travelled in South and Central America, and after this absence he went to Europe, where he remained until 1871, when he returned to the United States.

In 1861, twenty years after the first publication of his "Letters and Notes," Mr. Catlin published "Life Amongst the Indians;" and seven years later, in 1868, he published "Last Rambles amongst the Indians of the Rocky Mountains and the Andes." In these two great books the author gives his final speculations in relation to the origin of the North American Indians. Years of personal observation, aided by intensive reading and association with men learned in the various branches of science, in all parts of the world, had particularly fitted Mr. Catlin for discussion as to the ethnology of the Indian. He was preeminently an observer and a chronicler, not a discussor of theories.

Some years after his death, Catlin was charged by the writer of a Government report with having "permitted his sympathy for the Indian to warp his judgment." "Mr. Catlin," said this writer, "saw but the man. He queried not at politics. His plea was humanity. His creed never changed----No one has had the courage as yet to publicly defend all the acts of the nation against the Indian. It would be a bold act in any person to even attempt it. But Mr. Catlin took the sentimental side of the Indian question in the matter of state policy until the day of his death. His creed was theory or opinion deduced from a most delightful eight years with the Indians."

Harvey says in reply: "Because of the length of time spent by Mr. Catlin among the Indians, carefully observing and endeavoring to understand their customs of life and traits of character; because he had come in contact with so many Indian tribes in almost all parts of the continent; because he was native of, and spent several years of his early manhood in Wyoming Valley, where he learned well the story of Indian customs and cruelties that had been practiced in this region in the lifetime of many of his friends and relatives, and upon the persons of some of them, and, because he was an intelligent, honorable, God-fearing man, the present writer is firm in the belief that the "creed," or "theory," or "opinion," of George Catlin--as well as the vast amount of information obtained and recorded by him--regarding the North American Indians, was and is of value."

It is interesting to here quote a part of the "Indian Creed" of Mr. Catlin, as written by him in 1868:

"I have some unfriendly denunciations by the press, and by those critics I have been reproachfully designated the 'Indian loving Catlin.' What of this? What have I to answer? Have I any apology to make for loving the Indians? The Indians have always loved me, and why should I not love the Indians?"

"I love the people who have always made me welcome to the best they had.

"I love a people who are honest without laws, who have no jails and no poor houses.

"I love a people who keep the Commandments without ever having read them or heard them preached from the pulpit.

"I love a people who never swear, who never take the name of God in vain.

"I love a people who love their neighbors as they love themselves.

"I love a people who worship God without a Bible, for I believe that God loves them also.

"I love the people whose religion is all the same, and who are free from religious animosities.

"I love a people who have never raised a hand against me, or stolen my property, where there is no law to punish them for either.

"I love the people who never have fought a battle with the white men except on their own grounds.

"I love and don't fear mankind where God has made and left them, for they are children.

"I love all people who do the best they can--and, oh! how I love a people who don't live for the love of money.

"-----I was luckily born in time to see these people in their native dignity and beauty and independence, and to be a living witness to the cruelties with which they have been treated worse than wolves. And in my former publications I have predicted just what is now taking place--that in their thrown and hunted down condition the future 'gallopers' across the Plains and Rocky Mountains would see here and there the scattered and starving and begging and haggard remnants of these once proud and handsome people, (and would) represent them in their entailed misery and wretchedness as 'the Sioux' The 'Cheyennes,' the 'Osages,' etc., and me, of course, as a liar." -----

Among the published works of Mr. Catlin, not before mentioned, are "The North American Portfolio," (1844); "Notes of Eight Years of Travel in Europe," (1848); and "O-kee-pa: a Religious Ceremony and Other Customs of the Mandans."

One hundred and twenty-six of Mr. Catlin's drawings illustrative of Indian life were exhibited at the great Centennial Exposition, in Philadelphia, in 1876.

Besides his Indian paintings Mr. Catlin was a successful miniature painter on ivory in water colors, and also painted a number of famous portraits. His life work, however, was inspired by a scientific motive, and he left as a legacy to future generations and particularly to the anthropologists a valuable collection of original material for them to study.

Mr. Catlin died at Jersey City, N. J. December 23, 1872.

T H A N K S

It is unnecessary to point out what the excellent contributions, which have been sent in, are doing for our Bulletin. Getting out the Bulletin is not too difficult a job if I have the material. Please continue to send in your articles.

Thanks again,

Ken. Wright
Chairman, Ed. Com.

LYNN HUNTINGTON KEELER
1878 - 1951

Lynn Huntington Keeler who was an active member of the Archaeological Society of Central New York for many years, passed away on March 28th, at Auburn City Hospital after an illness of several weeks. He was one of Auburn's best known citizens.

Mr. Keeler was a prominent Auburn attorney and well known for his civic and fraternal associations. He was a charter member of the Kiwanis Club.

Other organizations of which he was a member included the Cornell Law Association of Ithaca, the Cayuga County Bar Association, the Torch Club, the Gaslight Club, Auburn Chamber of Commerce, the Community Players, Cayuga Museum of History and Art, the Owasco Country Club and was a life member of the Y. M. C. A.

Mr. Keeler was well known for his large collection of volumes of Shakespeare and the drama. He traveled extensively in Europe and was a regular Broadway theatergoer.

Graduated from Auburn High School in 1897, he went on to Cornell, from which he graduated in 1901. He won the degree of L. L. B. from Harvard Law School in 1904 and the degree of J. D. in 1913 from the University of Chicago.

Mr. Keeler was buried on Saturday, March 31st in Indian Mound Cemetary, Moravia, N. Y.

JOSEPH QUINLAN OF DANSVILLE, N. Y., MAKES RARE FIND

Recently, while excavating on an ancient Indian village site near Dansville, Joseph Quinlan and Harry White found what is, without a doubt, one of the rarest types of Indian relic - a skeleton, literally filled with arrowheads. This skeleton was buried in a cooking pit apart from the village cemetery, and was covered with black and gray ash, and fire-burnt stone.

The skeleton lay in the very bottom of the pit on its back, and upon careful excavation revealed that both hands and both feet were missing, and the skull was in a crushed condition. It was found that an arrowhead had entered the neck and the first vertebrae. Close by was another arrowhead which had cut off a rib next to the vertebrae, and so on, until forty such arrowheads, all of triangular form, showed within the chest cavity.

Knowing what a rare find this was it was decided to take the chest area out of the ground without disturbing a bone or arrowhead and after painstaking effort this was accomplished and then packed to insure safety in transporting the find home.

Quinlan has estimated the find to be about four or five hundred years old; of Algonkian Culture (Owasco Lake Aspect). The skeleton is a male, probably eighteen or twenty years old, and may have been a captive, or had committed some serious crime against his own people.

It is now on display in Quinlan's large collection where he will be glad to show it to anyone interested in this rare and unusual find.

The above article is from a newspaper item contributed by Joe Quinlan for the Bulletin; the name and date of the newspaper is unknown.

All items of news are greatly appreciated by the Editorial Committee and it with great pleasure that we state that many articles are arriving regularly from the membership.

THE MARCH MEETING

The regular meeting of the Society was held at Cayuga Museum of History and Art in Auburn on March 8th. The speaker of the evening was Mr. Henry M. Allen, well known historian of Auburn. Mr. Allen spoke on Ancient Egypt and his address was illustrated by colored slides which were obtained by Prof. Walter K. Long, director of the Museum from the Metropolitan Museum in New York for the occasion.

Continued on Page 57

IMPORTANT RECOVERY AT DANN SITE

NEAR HONEOYE FALLS, NEW YORK

by

CHARLES WRAY

President of Morgan Chapter, New York State
Archaeological Association, Rochester, N. Y.

Remarks by Harrison C. Follett, through whose request,
Mr. Wray contributed this article.

"My comments are only to say that this is an important
find and only such as a person like Mr. Wray and his careful
methods of excavation brings to light."

"The Dann Site, as referred to, was probably inhabited
as early as 1640, vacated in 1650 and then reinhabited by
prisoners of all Nations. It was the Jesuit Mission Site of
St. Jean and was known as 'Gandachiogaron'".

"Boys who possess the interest to explore Indian village
grave yards during the weather that has prevailed this winter
are surely worthy of great credit."

Quite often the greatest discoveries are made accidentally
or, are not recognized at the time. Such was the case with
the medal pictured on the cover of this issue. Late last
fall with a touch of snow in the air, I was excavating in the
company of Mr. Harry Schoff and Mr. Donald Cameron on the
Frank Mack farm, the long famous Dann Site at Honeoye Falls, N.Y.

It became my good fortune to reexcavate a long before
ransacked burial of an adolescent. The grave had been badly
disturbed, the bones scattered. In the grave fill was a
quantity of wampum, apparently there had been a belt as small
groups of the beads still clung together. Lying behind the
skull fragments was a rusted iron vanity box fused tightly
to what appeared to be a thin flat piece of iron.

I wrote my notes and then disgustedly filled the grave,
bemoaning the fact that ancient relic hunters had spoiled an-
other page in history.

Two months later, while confined home for the day with
a touch of flue, I busied myself with the task of cataloguing,
picking up the vanity box, I was undecided whether to remove
the iron object fused to it; a slight color of green caught

my eye. Rubbing the spot I was able to make out the letter P. Carefully I pried the box away from the object and found the faint outline of a man's face. Naturally the rest of the day was spent trying to clean off the thick covering of iron rust. Later, with the help of Harry Schoff's rust solvent and by chipping away with a knife blade, the entire coating of rust was removed. You may imagine the thrill with the appearance of each letter and the final joy of making out the date 1634. The inscription read FREDER. HENR. D. G. PRINSEPS? AVRIAG. COM. NASS.

Through the courtesy of the Rochester Museum of Arts and Sciences and the photographic genius of Gordon Wright, a fine picture of the Medallion was achieved. A copy was sent to Monsignor E. J. Byrnes of St. Bernard Seminary in Rochester who kindly translated the Latin inscription as follows:

"Frederick Henry, by Gods Grace, Prince of Orange, Knight of Nassae 1634."

According to the Encyclopedia, Frederick Henry who lived from 1584 to 1647, became the captain and admiral general of the Union of Holland, Zeeland, Utrecht, Overysel and Gelderland. He led the Dutch through their golden age and crushed the sea power of Spain in a mighty battle in the English Channel.

Now the problem is, how did this symbol of Dutch power in influence find its way into the Seneca Country, and then into the grave of a youth. Undoubtedly it had its source in the Dutch settlement of New Amsterdam.

Most significant of course is the date 1634. Many have regarded the Dann Site as post Denonville, calling it Totiak-ton #2. Here along with other archaeological evidence, such as the predominance of tubular glass beads, presence of pottery, and flexed style burials, is fair proof of an earlier date, probably around the 1650's.

MARCH MEETING -- Continued from Page 55

Mr. Allen's talk introduced the Egyptian exhibit which is currently being shown at the Museum. He briefly reviewed something of the history and achievements of the ancient kingdom of the Nile.

Mounted cards showing the painting, sculpture, and architecture of Egypt were circulated among the audience following the talk. Mr. Allen commented on many of them and a very interesting general discussion concluded the evening's activities.

A "MUG PIPE" FROM MUNNEVILLE, MADISON COUNTY

by

Stanley M. Gifford

Director, Onondaga Historical Society Museum

Syracuse, New York

This little clay pipe from an early mid-Colonial Oneida village site is, I believe, unique in the over-all picture of early European-made pipes found in this country.

Although its place of origin cannot be determined exactly, it is possible that it came from the low countries of Europe.

The pipe was probably made about 1580 or 90. The character it represents is one Cardinal Bellarmine who died in 1621.



hole in mouth thru into bowl

no stamp on bowl

Drawn Actual Size

This Cardinal went out of his way to make himself particularly obnoxious in the low Countries by antagonizing the Protestants and condemning the little pleasures

of tobacco and small beer that were enjoyed by the working classes. In derision of his stern edicts, pipe-makers clandestinely made pipes with his features facing the smoker. These pipes some-times had a hole in the mouth of the caricature so that the "Cardinal himself" would appear to be using the "weed".

Local potters also made "Ale Jacks" with the "old boy's" features on the side and it is from these that the term "mug" is derived to describe an over-size drinking vessel.

Very few people have ever heard of Cardinal Bellarmine, therefore, it is somewhat ironical that broken fragments of his features are so highly prized by those few who dig into 17th Century village sites.

EGYPTIAN COLLECTIONS AT CAYUGA MUSEUM OF HISTORY AND
ART SURPASS ALL PREVIOUS EXHIBITS

Never in the history of the Cayuga Museum of History and Art has there been such an outstanding accumulation of material of one type exhibited for the public to view as the current exhibit of relics of the tombs of Ancient Egypt.

This exhibit represents many months of work in contacting owners, selecting material and arranging the many details necessary for such a display by Prof. Walter K. Long, director of the Museum.

The material was loaned by many large Museums thruout the country as well as from private collectors, namely: The Metropolitan Museum of Art; Brooklyn Museum; Boston Museum of Fine Art; University Museum of Philadelphia; Albany Institute of History and Art; Rochester Museum of Arts and Sciences; Rochester Museum Art Gallery; Buffalo Museum; Indianapolis Institute of History and Art and the private collections of Mr. Charles A. Ikle of New York City and Mr. Arie K. Fluiter of Venice Center, N. Y.

The exhibit has just concluded nearly three weeks display in a store on Genesee Street, in the heart of the business section of Auburn. During this period many thousands of people viewed the material. It will be in Cayuga Museum for at least two months before being broken up and returned to the owners.

One of the main features of the exhibit is a mummy, wrapped in it's original linen wrappings and in the original burial case. The mummy is of the XXI Dynasty and was taken from the Temple of Hat-Shep-Sut; it is a priest from Deir-el-Bahri and died 956 years B. C., according to the records accompanying it from the Albany Institute of History and Art.

Other unusual objects include shrouds and strings of beads of faience, garnet and amethyst; bronze statuettes of famous Egyptian Gods; stone carvings; alabaster vases and dishes; mummified birds and several shawati made of faience and representing the several Gods of these ancient people.

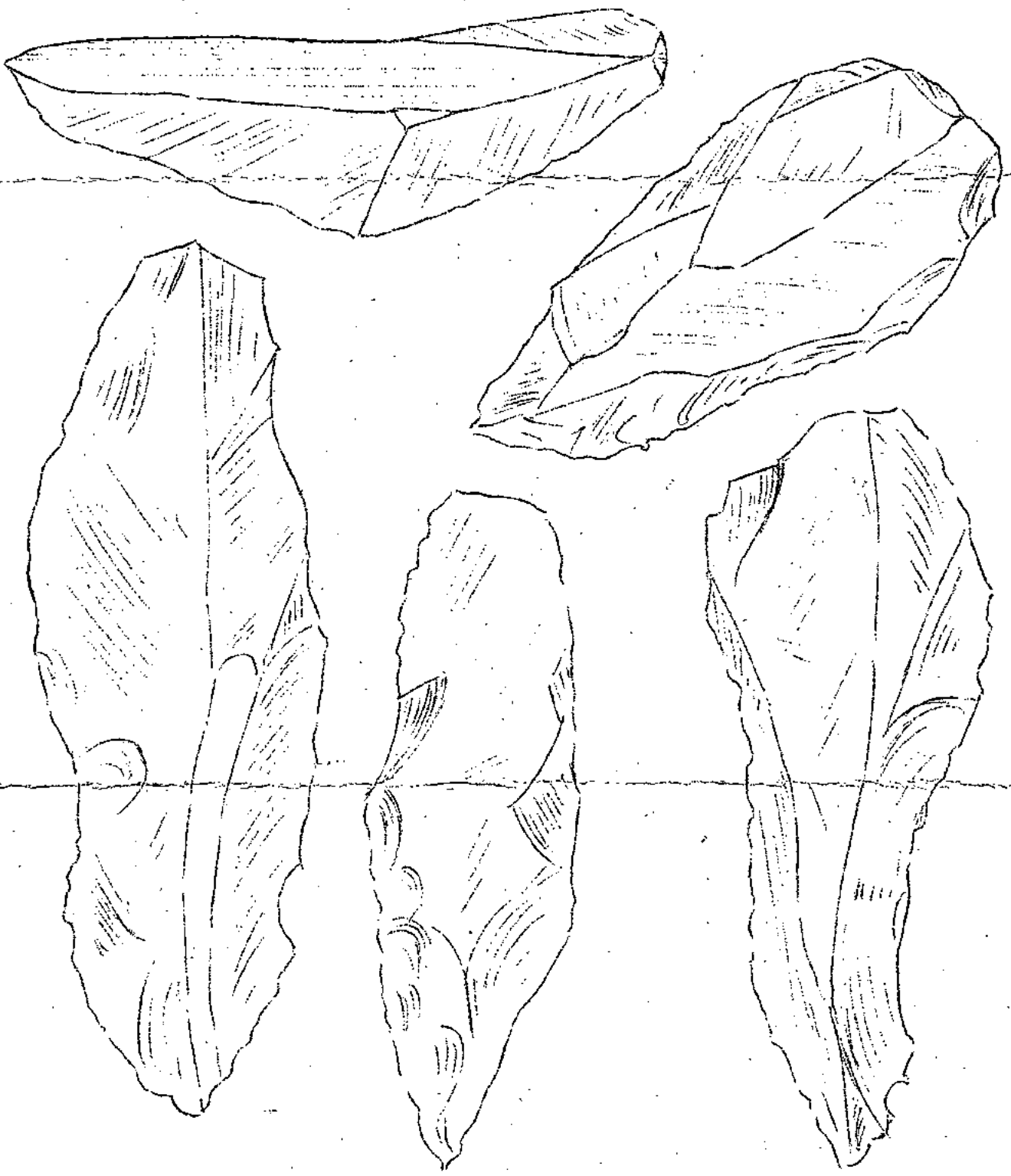
The Boston Fine Arts Museum provided many pictures depicting life in Egypt, all of which are mounted on display cards with explanations allowing those who view them an opportunity to study the excellent art, sculpture and architecture which examining the actual relics in the exhibit.

The people of Central New York are indeed fortunate to be able to see such an outstanding exhibit and it is very gratifying to those who have assisted in the necessary work to see the number of complete school classes that are visiting the Museum daily.

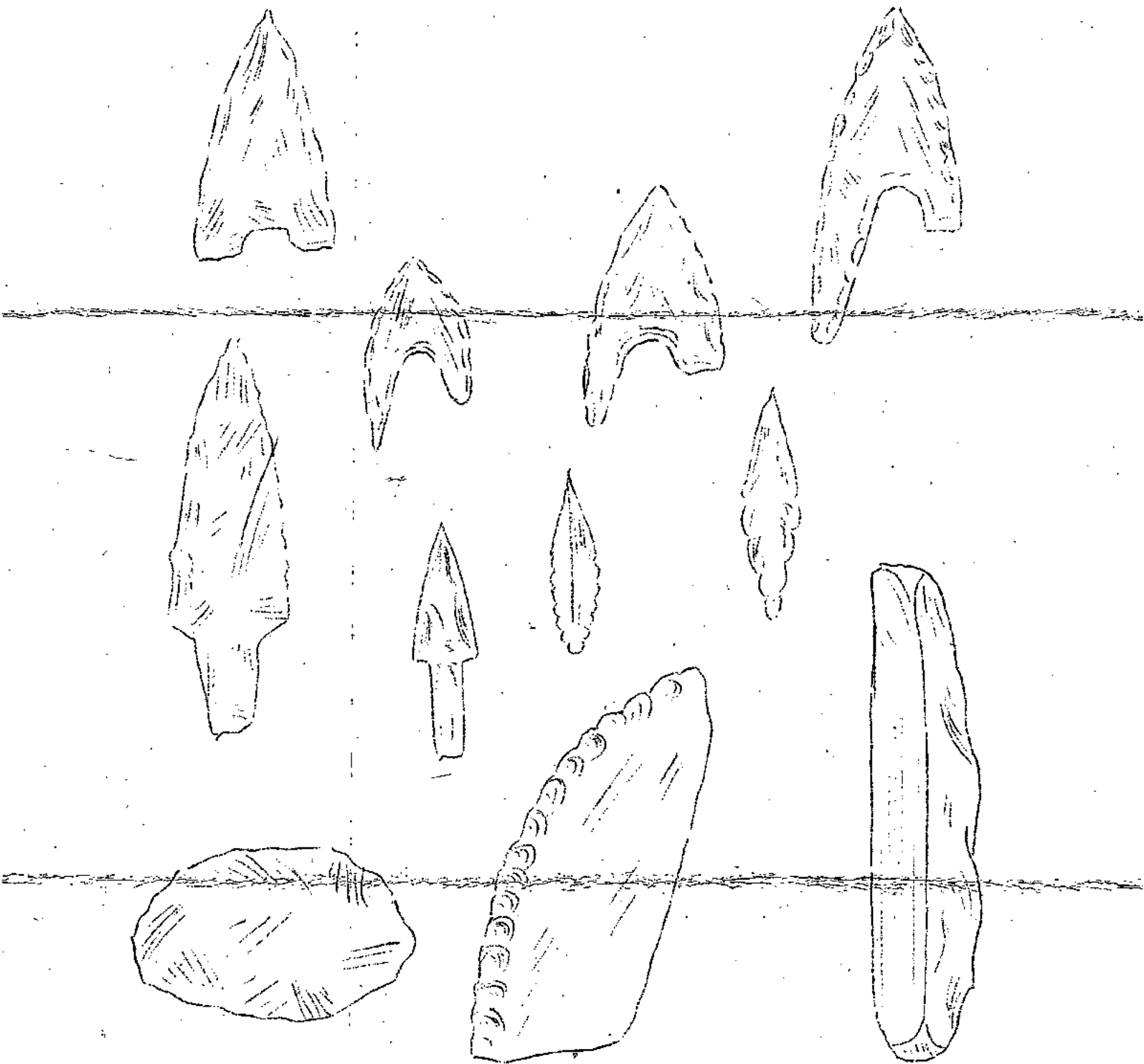
PALEOLITHIC FLINT KNIVES FROM NEAR ASSUAN, EGYPT.

DRAWN AT ACTUAL SIZE

KW.



LOANED BY ROCHESTER MUSEUM OF ARTS AND SCIENCES



PRE-DYNASTIC JASPER AND FLINT IMPLEMENTS FOUND AT FAYUM, EGYPT