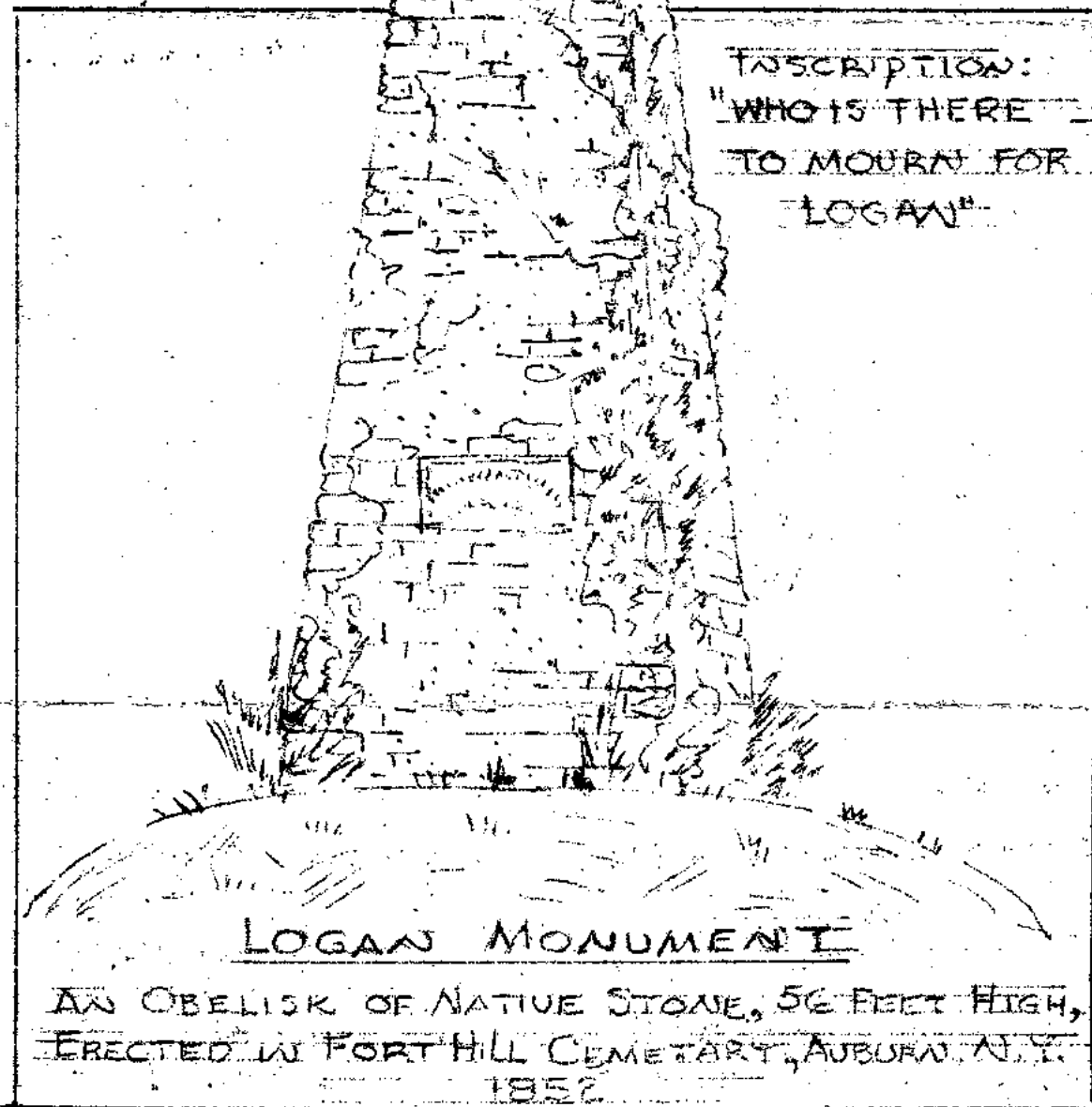


THE ARCHAEOLOGICAL SOCIETY
OF CENTRAL NEW YORK

BULLETIN

ARCHAEOLOGICAL

HISTORY



INSCRIPTION:
"WHO IS THERE
TO MOURN FOR
LOGAN?"

LOGAN MONUMENT

AN OBELISK OF NATIVE STONE, 56 FEET HIGH,
ERECTED IN FORT HILL CEMETARY, AUBURN, N. Y.
1852

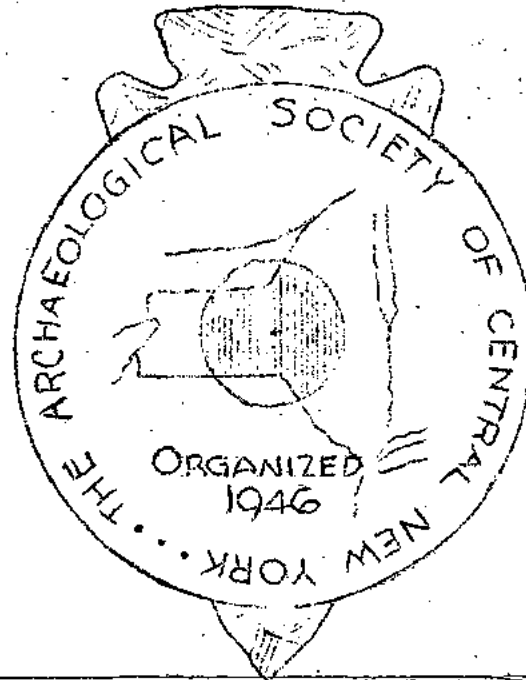
VOL. SIX

NUMBER FIVE

MAY, 1951

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.



President:	James L. Ward Cayuga, N. Y.	Secretary:	Kenneth N.E. Wright Auburn, N. Y.
1st Vice Pres:	Newton E. Farwell Geneva, N. Y.	Corres. Sec:	Mrs. Cora Johnston Geneva, N. Y.
2nd Vice Pres:	Prof. W. K. Long Auburn, N. Y.	Treasurer:	George F. Dobbs Auburn, N. Y.

Chairman, Editorial Committee
Kenneth N. E. Wright
9 Adams Street, Auburn, New York

BURIAL CUSTOMS AND PECULIAR TRAITS

NOTED IN CENTRAL NEW YORK

by

Harrison C. Follett

The main object of this chapter is to correct the erroneous prevailing impression that the flexed burial is one adopted by the Indian to save excavating a large grave. The flexed burial frequently and erroneously referred to is one in a sitting position or posture.

The flexed burial is one in which the legs are drawn up tight to the body or close thereto, which undoubtedly accounts for the so-called sitting posture, however, the body or skeleton is lying down on its side with the hands generally extending in front of the face. Cases where they have been found sitting up are exceedingly rare.

Walter Fawkes, in reporting by publications in the Smithsonian Reports, states that he has never found the sitting up in the great many Indian burials exhumed by him. The writer in the many hundred he has exhumed has never encountered the sitting posture. However, Mr. H. L. Schoff of Holcomb, N. Y. exhibits a photograph of a grave indicating the sitting posture.

The flexed burial appears as the predominating custom resorted to by most Indian tribes up to circa 1656, when the extended posture is noted, and which custom increased from that time on. It is especially noted on Jesuit missionary sites, and may be attributed to their influence.

The custom adopted by the Indian of the flexed burial is thought to have been brought about originally in an attempt to bury the dead in the same position, or as near thereto, as he existed prior to birth.

That it was not resorted to for the purpose of saving labor is evidenced on various sites throughout central New York. Graves are found on many sites in a compact gravel knoll, while but a short distance therefrom will be found a similar knoll consisting of pure sand, where a grave could have been excavated with the bare hands.

For instance, at the foot of Cayuga Lake is an ancient Algonkian village site, the inhabitants of which possessed nothing but stone implements that could be used for digging. The burial site consisted of compact slate shale to a depth of two or three feet where a strata of solid slate rock was encountered. Here a sepulchre was hewed out in which the body

was placed. Dr. Skinner made extensive excavations of this cemetery in 1916, claimed that from the surface down they were obliged to soak the ground with water in order to excavate a grave with modern tools. Yet, about one hundred feet distant was a sandy knoll where a grave could have been excavated with the bare hands.

An extended burial on early sites may be accounted for by neglect to flex the body before rigor mortis took place.

A practice resorted to extensively on some village sites was the removal of parts of the skeletal remains, generally consisting of the leg bones and skull, from their former village to the new site. This type is called the bundle burial, concerning which John Heckwilder, in the 'History of the Indian Nations', Philadelphia 1876-P. 90, reads, "The Nanticokes had the singular custom of removing the bones of their deceased friends and relatives from the burial places to the place of deposit in the country they dwelt in, in early times they were known to go from Wyoming to Chemunk to fetch the bones of their dead from the eastern shores of Maryland even when the bodies were in a partial state of decomposition so they had to scrape the bones clean before they would carry them along."

"I well remember having seen them between the years of 1759 and 1760 loaded with such bones which being fresh caused a disagreeable stench as they passed through the town of Bethlehem".

H.C.F. It may be judged by the article the extent to which the Indian would resort in reverence to their deceased kin. Bundle burials were quite common on the Young farm site at the head of Great Gully. Several were found in one large pit which is unusual. Cremations occur but are not common.

A very unique burial is exhibited in plate 1. (Editorial note. ~~We are sorry that we are not able to reproduce photographs in this bulletin. We hope that the descriptions will be adequate for the reader to visualize the photograph.~~) It consists of the mother, child, and new born infant. It depicts a pathetic story which is known to have been an Indian custom. When a mother died leaving a child with no one to care for it, the child was put to death and buried with the mother. In this grave it was obvious that the mother died of childbirth. The infant was buried at the mother's back, the child was killed and placed across the mother's right knee, with its head resting upon her arm. The limbs were flexed, but not one upon the other.

Plate number 2 exhibits a deformed adult buried face down. The head had been flattened in the rear, evidently from lying at length in one position, frequently attributed to the method used by the Indian mother in carrying the infants on their backs.

The writer unearthed a skeleton at the foot of Waneta Lake which was surrounded by stones six to ten inches in diameter. Burials occur, but not frequently, where large flat stones have been set upon edge, supporting slabs across the top, thus forming a stone coffin. A rare case discovered in Livingston County several years ago by the writer disclosed a complete solid arch of cobble stones formed over the body, undoubtedly formed against the inmate. Otherwise it would have been impossible to form the arch without a support. Many varying types are frequently found indicating extreme reverence for the deceased.

The following is a brief list of varying types of burials that have been noted in Iroquois cemeteries, but are not to be necessarily considered as customary. Graves strewn with broken articles which in some instances can be attributed to disturbances by the white man in early days to obtain iron for the blacksmith. However, the writer has encountered instances where evidence was conclusive that the articles had been placed there in the process of filling the grave. Stoned up graves, the remains completely arched over as noted above, burials in a bed of ashes, graves lined on the bottom with potsherds, graves lined with bark, partly dearticulated skeletons indicating burial while the body was in an extended state of decomposition. A volume could be written concerning the numerous peculiar conditions which have been found.

For the benefit of the collectors and students of archaeology, we here quote a brief article by which the culture of the tribes generally known as the Algonkians, may be distinguished. Unlike those of the prehistoric Iroquois, their inhabited sites, except those of the third or last period Algonkian, were generally found on a gentle sloping knoll facing the south, with fresh water nearby. Or the site may occur upon a bluff along a stream; again, it may be on a point at the junction of two streams. They were not averse to residing on the level flat lands in a river valley, or at the head or foot of a lake. The location of their village sites depended a great deal upon the region in which they were located. They were noted for occupying sand ground wherever it was available.

The burials were invariably flexed. Exception occur, of course, where bundle burials are found. They are generally attributed to decomposition of the body on the surface, after which the bones were gathered up and placed in a grave in a heap or bundle. Bone pits or ossuaries are seldom, if ever, noted, although an occasional double or triple burial occurs. Artifacts with the Algonkian burials are rare, but those that may be expected are the well-known pointed bottom variety of pottery. An exception to this is the type noted from the site at the foot of Owasco Lake, with a rounded bottom, such as one recovered by the late Dr. B. I. Buckland, of Fleming, N. Y. The circumference of the rim of this pot measured 55 inches. This type also occurs to some extent on the Levanna site. There are various types, much depending on the origin of the culture.

There is in Cayuga County, especially in the southern tier considerable evidence indicating coastal origin, also of southern central Pennsylvania origin. The latter is more noticeable on what is termed the second period sites, namely fragments of stealtite pottery.

Most of the clay pottery is of the stamped design; upon the late sites occurs the cord-wrapped design: This type is most common in Cayuga County. These pots are invariably decorated on the rim and the decoration frequently extends down on the inside for an inch or more. The coil process was quite often used. As a rule in pipe making the Algonkians did not equal the Iroquois.

In stone the Algonkians used especially the monitor pipe with flat and thin base, which varied considerably from the so-called "Monitor Pipe" of the mounds and never bears an effigy. These pipes are generally short. Celts are abundant.

Upon the early sites nothing but the notched arrow point may be expected. On the third period sites the triangle predominates and is readily distinguishable from those of the Iroquois by size and neatness of chipping. The Algonkian triangle point is thicker, broader, and more apt to be cut at the base and often on one side, or with one barb longer than the other. Flint drills, knives and large spear points are often common and varying in type.

Their work in bone as a rule was crude compared to the Iroquois; stone articles generally predominate. They had beautifully polished stone implements; banner stones, double holed gorgets and pendants, the bird stone, scrapers rechapped from broken arrowhead butts, or chipped from large flint flakes, arrowheads made from antler tips. Bone awls are generally common but crude. Bone knives were made from the ulna bone of the deer. On some sites bone beads are plentiful, and on others they appear in paucity. Bone scrapers or reaming tools cut from the metapodial bone of the deer or the elk are found everywhere, although not abundantly. The harpoon resembles that of the Iroquois. Plates of mica occur, but are not common. Native copper appears on most of the early sites in some form, generally celts, spears, or awls. Some sites produce shell beads and shark's teeth, some may be found drilled for a pendant.

All Algonkian Indian sites in this region are definitely prehistoric. The late third period culture was the one who felt the intrusion of the Iroquois and it is evident that their retreat was rapid and in a northerly and easterly direction.

I. It has long been common knowledge that the Iroquois tribes of the region were comparatively recent comers. Probably the oldest village of the Iroquois was that known as the fort at Richmond Mills, Ontario County, New York on the farm of George Reed on a hill above the Hemlock Lake outlet. Recent determinations pronounce this site definitely of Cayuga Indian culture. That they varied from the Cayugas who entered the region now known as Cayuga County is quite certain, with the exception of the Locke fort site, the inhabitants of which were evidently of the same group. The western group eventually entered Cayuga County at Howland's Island. A study of the artifacts and the sites occupied by the western group seems to indicate that it was about 1450 or 1475 that they entered the region from the southwest via the head of Honeoye Lake and settled on the Richmond Mills site. Their entrance into Cayuga County will be discussed later.

Evidence quite clearly indicates that the group with which we are most concerned entered this area about 1550 and came up from the south. As other groups are known to have inhabited the region, reference to them is deferred until later.

The material such as pottery pipes, figurines, and hair ornaments, of the early sites of this main group is so near in resemblance to those of the Susquehannocks recovered by the writer on the lower Susquehanna River in Pennsylvania, that he is inclined to believe them an off shoot of that nation.

Some archaeologists have declared that the Cayugas were an off shoot of the Senecas. To the writer this does not appear to be warranted, for the reason that the early arrivals of the Senecas, as excavations to date quite definitely indicate, did not possess the art of clay pipe making. Both the group at Richmond Mills and the Cayuga County group were excellent pottery and pipe makers.

That the Cayugas did not migrate into this or the Seneca region as quoted by the Rev. David Cusick is certain. In the book by Horatio Hale entitled "Iroquois Rites", he cites Cusick as authority, stating that Cusick was an educated Tuscarora Indian. In quoting Cusick he says, "Beginning at the mouth of the Oswego River, the Iroquois advanced to the Atlantic coast and on their arrival there they found the conditions such that they decided to return to the country which they had just left. A small band of them decided to continue on down the Atlantic coast where they settled and became known as the Tuscaroras. (See map of the location of the various nations.) The main body returned and the Mohawks settled in the Mohawk valley--the Oneidas at Oneida Lake--the Onondagas at their mountain, the Cayugas at their lake, and the Senecas on Bare Hill on Canandaigua Lake."

His evidence of their language, etc. is convincing to those who are not acquainted with archaeological research

and it appears that it is too ridiculous to cite and may be quoted as exceedingly erroneous.

It is often quoted and quite generally believed that the Cayugas were an offshoot of the Senecas. The following quite well indicated that they were in no way related. The photos and research by Harriet Maxwell Converse indicates no resemblance, which is substantiated by anthropology, all of which substantiates the writer's deductions as stated herein.

PRESERVING THE INDIAN FOR POSTERITY

The following article appeared in the 'Buffalo Express' in 1897. It was preserved by Dr. F. E. Herrick of Cortland, N.Y., and presented to the writer for insertion in this record for preservation as representative of types which at this late date are almost impossible to obtain.

The article accompanying the reproduction was written by Harriet Maxwell Converse.

"In the general science of anthropology and historic ethnology there is absolutely no field on the globe as ample as that of America.

"In the world groups of races have been classified and identified by historic facts and filiative customs, but in America the scientist is met with unnumbered differences that confound and mystify him until, by persistent and patient delving and search, he grasps a sign that may lead him to some fact. From the primeval mound-builders to the present race of American Indian there are continual indications wherein the archaeologist will find resemblance. Linguistic discoveries aid a little, but even the comparative languages may be nothing but a trading jargon.

"The most skillful archaeologist will also fail to detect material differences between the stone implements of the two hemispheres, yet in the division of the endless varieties of the American Indian there is enough of similarity to satisfy the investigator that the original stock must have been of great antiquity.

"While centuries have accumulated silent evidence, these yet remain for the student, who sets aside theories and guess work, to discover history. For such work expeditions have been formed and are forming all over the country for immediate study of our American Indian.

"Through the undercurrent of anatomy, facial resemblance, formation of bones, skulls, etc., history is finding its way, and the guess work of doubts is pushed aside. From the dwarf Eskimo to the giant Patagonian, from the Atlantic to the Pacific coast, inland and seashore, individual classes of the Indian are found. Yet in this confusing array, even the dead men, science, the truth-teller, is at work with telling force.

ANNUAL BANQUET WAS GRAND SUCCESS

Mrs. Ethel Brant Montour, speaker

Our Annual Banquets are always grand events but it was agreed by all who attended that this year we successfully topped them all. The banquet was held at Cayuga Museum of History and Art in Auburn on Thursday, April 12th.

Forty-six members, member's wives and friends attended and enjoyed a grand turkey dinner served by Mr. and Mrs. Burtlis of the Museum staff. Geneva carried off the honors in attendance with twelve people at the table. We were honored especially by having Mr. William J. Lee, president of Cayuga Museum and Major Wheeler Case, curator of the Rochester Historical Museum as guests. There were many happy greetings with members from Elmira, Rochester, Ithaca and other surrounding places whom we seldom see other than at the annual get-togethers.

Newton E. Farwell of Geneva, 1st vice president and program chairman did an excellent job as master of ceremonies.

Rev. Alexander M. Stewart of Rochester returned thanks for our gathering and the bounteous dinner. He expressed our grief for the loss of our faithful member, Mr. Lynn Keeler who recently passed away.

Following the dinner, Mr. Farwell introduced Mrs. Ethel Brant Montour who gave the address of the evening.

Mrs. Montour, a great granddaughter of the famous Indian chief, Joseph Brant, spoke on living conditions among the Indians both of Canada and the United States. She was born a Mohawk of the Wolf clan on an Indian reservation in Canada and attended a rural elementary school on the reservation before going to high school outside.

Mrs. Montour said that "Many people still think of the Indian as wearing a blanket and feathers. They do not realize that he has grown up into a fine type of American citizen."

"Indians are coming more and more to demand what they want out of life," she said. "We no longer are satisfied to wait passively for what the government will give us."

Mrs. Montour spoke of her work as a travelling school-teacher among the Indians of northern Canada. She told of the struggle with the government authorities for more adequate educational facilities.

"Indians have always wanted schools," she said. "They know, just as the pioneers knew, that their future depends on educating their children to cope with the world."

She spoke particularly of the struggle for more liberal Indian laws which has been going on in the Canadian parliament. She said that no one law would be suited to all Indians - they are as varied as the peoples of Europe.

Mrs. Montour said that the United States is about sixteen years ahead of Canada in respect to its Indian Laws and progress.

"The Indian has a warm and intimate feeling for his land," said Mrs. Montour. "It is his Mother Earth. You don't own it - it owns you."

About 300 Indians are now living in Rochester, she said. They work at all kinds of jobs and have become absorbed into American life.

"But we try to keep hold of our heritage," she said. "It isn't that we want to be different, but that we feel that we have something valuable to preserve."

Young Indians, she said are literate, articulate, and determined to be good citizens--part of the nation.

"Red threads can be interwoven with white," she said, "to make up the fabric of the finest nation in the world."

Following Mrs. Montour's address, President James L. Ward made a few remarks about the Society's history and growth and expressed his warmest appreciation for the excellent attendance.

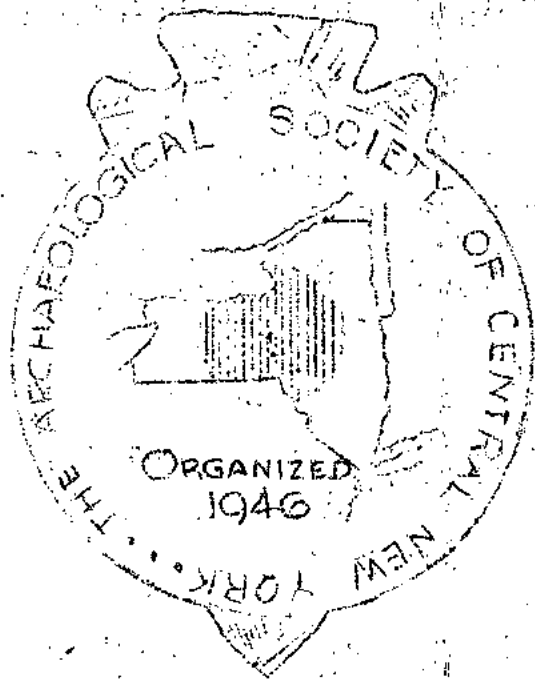
The Auburn Citizen-Advertiser carried an article the night following the affair with a large picture of Mrs. Montour, president Ward and honorary president Harrison C. Follett. The event was excellently covered by Mr. Eugene Miller of the Citizen-Advertiser staff who is also a member of the Society. Much of the above is quoted from Mr. Miller's article.

NOTE: The following items are offered for sale:

1. Map of Migration Routes of the Cayugas.
Photostat, size 13" x 23" \$2.00
2. Map of the Migration Routes of Senecas and Cayugas.
Photostat, size 15" x 22" \$2.00
3. Both Maps may be purchased for \$3.00
4. Text to accompany the Cayuga-Seneca Map.
Mimeographed \$1.00
5. Gandachioragou, the Mission of St. Jean .
(Dann Site) mimeographed \$0.50

Please make remittance with your order to the author,
Harrison C. Follett, Box 26, Lima, New York

A. S. C. N. Y.



PROGRAM

DINNER: 7:00 P. M.

WELCOME: Prof. Walter K. Long
2nd Vice President

INTRODUCTION: Newton E. Farwell
1st Vice President
Program Chairman

SPEAKER: Mrs. Ethel Brant Montoure

REMARKS: Harrison C. Foltett,
Honorary President
and
Past Officers

REPORTS ON ACTIVITIES:
All Members

CONCLUSION: Prof. Long

OFFICER FOR 1951

President: James L. Ward
1st Vice Pres: Newton E. Farwell
2nd Vice Pres: Prof. Walter K. Long
Secretary: Kenneth N. E. Wright
Corres. Sec: Mrs. Cora Johnston
Treasurer: George F. Dobbs

VISIT TO EGYPTIAN
EXHIBIT

THE RENE MENARD BRIDGE SITE

by

President James L. Ward

Following the last ice age and the subsequent long period of cold and desolation, at a time when the soil became sufficiently warm that vegetation reappeared and animal life could be sustained, out of somewhere primitive wanderers came by the headwaters of Cayuga Lake. They bore north along the glacial uplands, then turned back to the lake near the north end. Here they followed the shore and at the outlet came to shallow waters and a fording place; there footprints led to the river's edge and through the dismal swamp beyond and to the west; their origin lost in antiquity.

Mid-afternoon, October 24th, 1950 finds the writer at the "Rene Menard" bridge site; the sky is overcast and it is misting. Thinking it an ideal time for bead hunting, I went directly to the hilltop area; the ground was damp and there was ample space between the rows of young wheat. I covered this area carefully and found a few glass trade beads and an Iroquois chert triangle arrow point. Near the end of my search, I observed, rest edgewise among small lumps of clay, a metal disc which proved to be a religious medal; I was quite thrilled at this unusual find.

Visibility was now growing poor but I stood for a while on this ledge near the hilltop with my solitary thoughts. As I looked down over the field toward the river and then south to the lake, I had memories of many happy hours spent on this land so rich in Indian lore, containing therein 2000 years or more of archaeological history.

The first to come left evidences where they had kindled their fires and were of a limited occupation; crude, almost shapeless artifacts are sparingly found, formed from a gray slate material called argillite. As these venturesome people disappeared, others came who in turn vanished. Man's occupancy here has extended through the ages. This site was situated such that it became a junction of trails - a terminal in migration. The unknown or archaic people came first followed by the second and third period Algonkian; then came the Iroquois. They were all here and each left something; a beveled celt; a type of spear or arrow; a pottery design; stone age art; ornaments of shell; native copper and artifacts of bone. They came the historic era and contact with agents of European traders. Various articles of trade have been recovered from this extensive field.

In 1656, Jesuit missionaries came down from Quebec to expound the Christian doctrine among the Iroquois. A mission was established in this locality named by them "St. Stephen's". They lived dangerously and at times some of the Indians appeared hostile and resented their presence among them. The

Jesuits, after a few years returned to Canada, their mission fulfilled.

In 1750 emissaries of the Moravian sect came through on a mission of good will.

Then came the revolutionary war and in 1779 the "destroyers". Standing fields of corn were destroyed and the Indians were driven from their homes, their dwellings burned and their power gone. They were harassed and cheated and finally, for the last time, they followed the path to the river and through the dismal swamp to the west and vanished.

Colonists from the eastern seaboard moved in to occupy their lands and pioneers followed this same trail in their migration further westward.

The trail is very definite now a silvery, three lane concrete highway that swings down from the east in a great circle, high above the river the trough the swamp. The bridge is a wide sturdy steel structure, dedicated in 1934 to the memory of Rene Menard and his contemporaries. Oddly enough however, there is a narrow lane at one side for wayfarers as if in recognition or perhaps to perpetuate an ancient trail, in sequence to a geological change that took place several thousand years ago.

EARLY FLINTS FROM A CAYUGA COUNTY SITE

We are indebted to George F. Dobbs of Auburn for the variety of flints illustrated on pages and of this Bulletin. These flints were all recovered from an ancient site on the Snyder Farm about one mile north of the village of Montezuma; the site is commonly called the "Gladiola Site" due to the many acres of gladiola that are cultivated there during each summer.

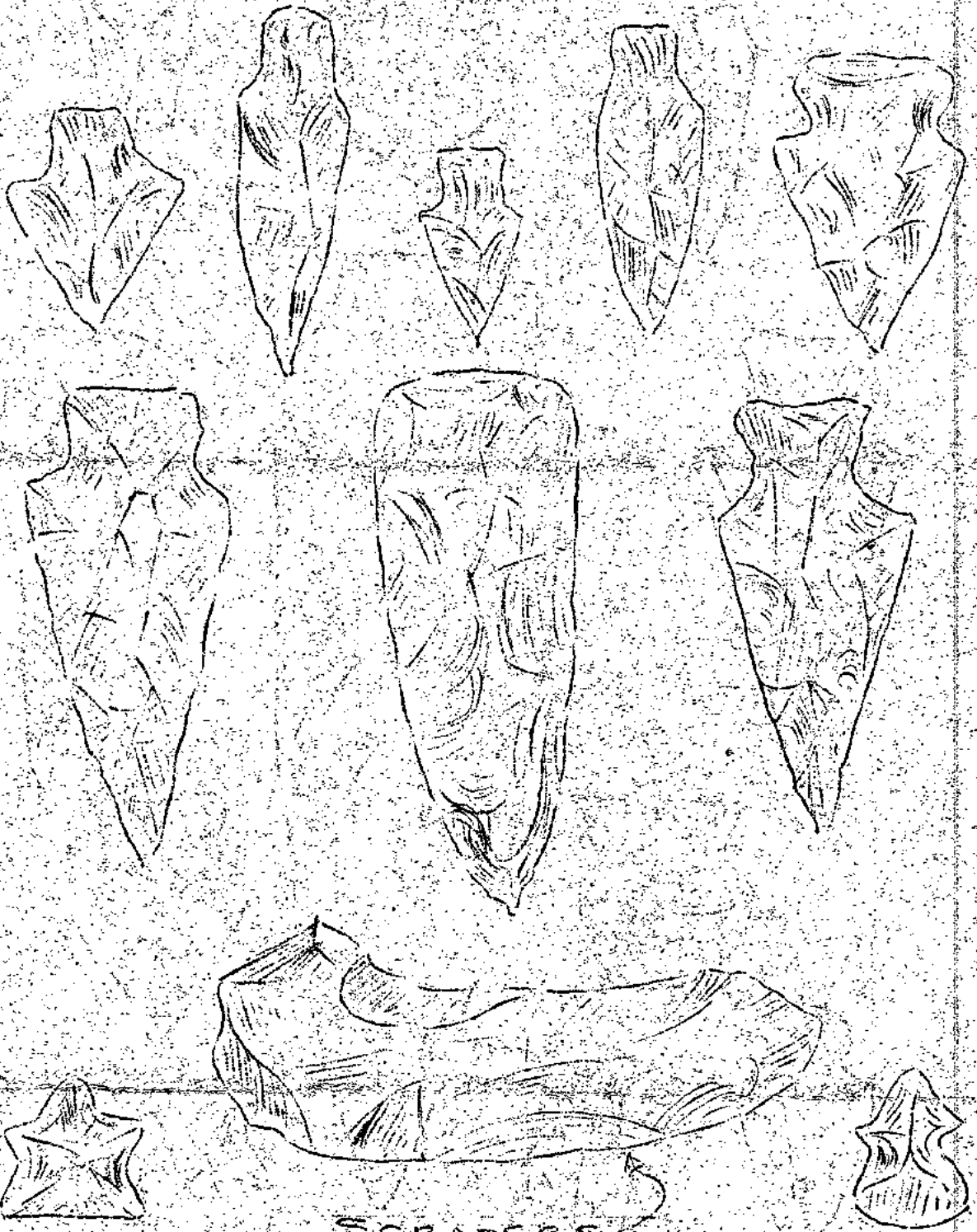
George and Jim Ward of Cayuga have worked this site faithfully for several seasons and are probably as well informed on the material found there as any of our central New York archaeologists.

Many of the pieces illustrated are unique, and are, without a doubt, of as old a culture as any found in this immediate vicinity.

Nos. 1-3-4 are of yellow jasper

No. 2 is of red jasper

All other pieces are made of the usual native chert.



SCRAPERS

GEORGE F. DOBBS' COLLECTION

CONTINUED