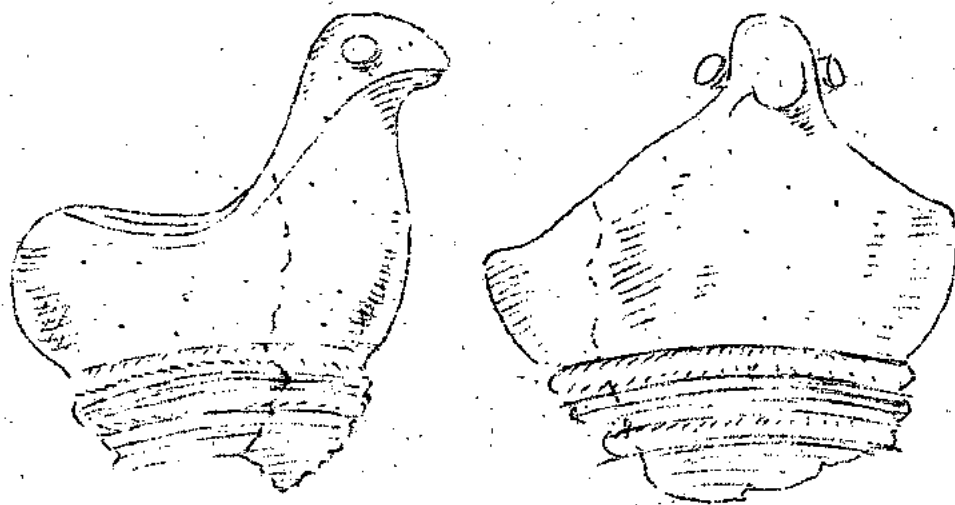


THE ARCHAEOLOGICAL SOCIETY  
OF CENTRAL NEW YORK  
BULLETIN

ARCHAEOLOGY

HISTORY



SIDE VIEW

FRONT VIEW

UNUSUAL PIPE BOWL FRAGMENT

RECOVERED FROM

CAYUTA LAKE SITE, MAY 21, 1944

COLLECTION OF

JAMES V. STOWELL, ELMIRA, N. Y.

VOL. SEVEN

NUMBER THREE

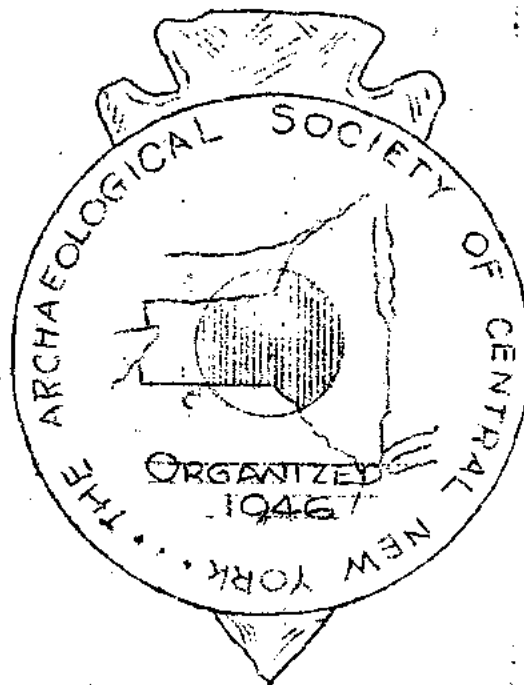
MARCH, 1952

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.

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

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## WHO IS THERE TO MOURN?

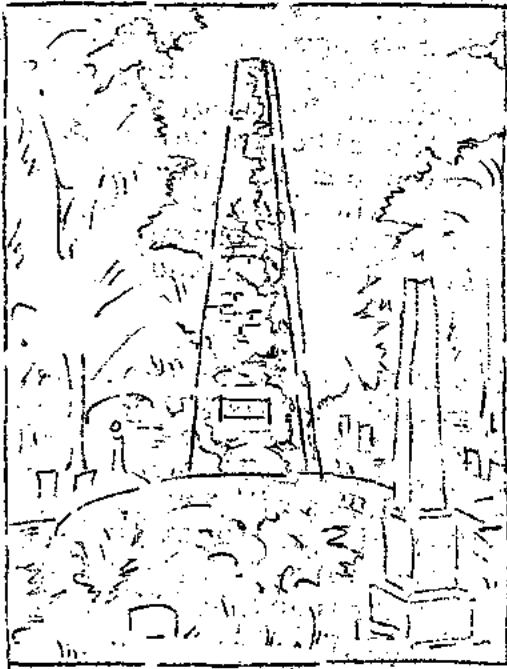
by

Dudley F. Palmer

Placed there by the gifts of the people of the City of Auburn in the year 1852, is a monument to Logan. It was to these people a tribute to an illustrious man, a red man, and is the first concrete evidence of tolerance in a people in this vicinity, which was soon to produce other great men as well as examples of tolerance, kindness and respect.

Upon this spire of limestone these good people placed a tablet which could be today, a hundred years later, an enigma.

It reads simply "Who is there to mourn for Logan?" We are at our place of work. Let us all join in shining the tablet and brightening the stonework.



LOGAN MONUMENT  
FORT HILL CEMETARY

AUBURN, N. Y. There are two credible published statements of the birthplace of Tah-ga-Jute, or Logan as he became known in history. Judge Hall is quoted by Dr. Beauchamp as saying the spot was Fort Hill Cemetary from a tradition received from the Cayugas in Canada and Fosterville Wisconsin, which they called "in the fortified Indian Castle of Owasco."

The late Harry Melone said in his book "150 Years of Progress" that Logan was born on the banks of Owasco Outlet where the City of Auburn now stands. This would place the spot where the State Street bridge and the Prison now stand for this is the spot called "Wasco" by the Cayugas, and means in their language "Floating Bridge" or in other words "crossing place". The trail of twenty years later crossed the foot of Owasco Lake as established by the Moravians Cammerhoff and

Zeisberger in 1750, but at that the village of Ho-o-Gouen was not in existence and there was no reason for the trail to turn off that far south.

In my association with the Archaeological Society of Central New York I have learned from Veteran Archaeologist Harrison C. Follett and my own field work that both of the foregoing conclusions can be most certainly in question. Our findings are more recent than the work of Judge Hall, and the source of Mr. Malon's contention is unknown. If the infant Tah-ga-jute was born on the banks of the Owasco Outlet, the family must have been making a journey at the time because the great village of the Cayugas was at that time in the present village of Scipioville on the Russell Pattington Farm. I have myself helped in an excavation there, and the artifacts ~~recovered show the time of occupation to be 1725.~~ Tah-ga-jute was born in 1727, a date on which all authorities agree. Harrison Follett states in regard to the Fort Hill site that the artifacts recovered have all been of the Algonkian Culture, and there is no reason for an Iroquois fortified site in the area in these times due to warlike enemies which can be substantiated. Therefore it is most probable that the infant Tah-ga-jute was born a few miles south of the City of Auburn on the present Pattington Farm in Scipioville. The year was 1727.

There is no reason why he does not belong to us here in Auburn because his very first journey was through here on his way to the Council at Onondaga where his father Swatana, or Shilelemy as he became known to the Delewares, was appointed Vice Regent of the Five Nations to look after their affairs in the Province of Pennsylvania and to control the subjugated tribes placed there by their conquerors the Iroquois. This subjugation is a condition somewhat hard to understand today but was compounded from sound "woodland psychology". If a warrior enemy of the Iroquois preferred captivity to violent death at the hand of Iroquoian ferocity he became "as a woman" ~~or incapable of waging war or bearing arms, and was relegated~~ to the menial tasks of the maintaining life in the village, a condition which they were evidently glad to accept as long as the terror remained in memory. Whole nations such as the Delewares, Nonticokes etc., reacted to this psychology and were removed from their own lands by the Iroquois and placed along the Susquehanna below Tioga Point at Wyoming and at Shamokin where the two branches of the great river meet.

The Pennsylvania Archives place Shikelemy, and therefore Tah-ga-jute as well, from 1728 to 1738 at a place a mile below Milton on the Union County (west) side of the Susquehanna at a spot long known as "Shikelemy's Old Town". Therefore the infant participated in a return journey through here to break up the old home and start the long trek to Pennsylvania with such company as was necessary for the new post at Shamokin.

In 1735 Count Zinzendorf, a high Moravian Churchman and Conrad Weiser, guide and interpreter to the Province of

Pennsylvania visited Shikelemy for the purpose of discussing the resistance of his people to the Moravian church and the terrible conditions due to the many "Pennsylvania Religions". It is recorded that Shikelemy came out to meet his visitors with a large fine melon, and that for which Count Zinzendorf politely gave him his fur cap in exchange and thus commenced an intimate acquaintance. He was shrewd and sober man, not addicted to drinking spirits like most of his countrymen "because he never wished to become a fool". This is the first recorded meeting of the young Tah-ga-jute with any white men of any consequence. His association here with Conrad Weiser was of great importance to his future life. From him he learned some English and German and impressed Weiser with his quick mind, during the stay of the white man.

Two years later Conrad Weiser made his first journey to Onondaga in the interest of Pennsylvania which was for the Iroquois to make a peace with the Catawbas who were wards of Pennsylvania. To do this it was necessary to present the matter to the council at Onondaga, and it was necessary for Shikelemy to go along to substantiate the plea. The trip is eventful in that it shows the results of Shikelemy's conversion to Christianity by County Zinzendorf, and the character of the father of our young hero. The story is contained in the Volume "Old Tioga Point and Early Athens" which I will give you verbatim:

"Their trip started February 27th. As related in one of Weiser's letters, their provisions failed on March 29th and the party was very hungry enroute. On April 9th, Weiser found himself extremely weak thru the fatigue of so long a journey with the cold and hunger which he had suffered. There was a fresh fall of snow about twenty inches deep and there were yet three days journey from Onondaga (which must have been just south of here) in a frightful wilderness. He said: 'My spirit failed, my body trembled and shook, and I thought I should fall down and die. I stepped aside, and sat down under a tree, expecting there to die. My companions soon missed me. The Indians came back and found me there. They remained a while silent. At last the old Indian Shikelemy an Oneida Sachem said: 'My dear companion, thou hast hitherto encouraged us. Wilt thou now quite give up? Remember that evil days are better than good days, for when we suffer we do not sin. Sin will be driven out of us by suffering, and God cannot extend His mercy to the former, but contrary-wise when it goeth evil with us, God has compassion on us.' Weiser says: 'His words made me ashamed. I rose up and traveled as well as I could.' There is no word of the result.

In 1740 Tah-ga-jute was baptised, and christened "James Logan" after the Secretary to William Penn of that name. Moravian Bishop Zeisberger officiated at the Sacrement and Conrad Weiser was in attendance as well as Shikelemy and many of his people. There is no mention as to whether the older brother Thacknectaris, known as "Johnny Shikelemy" and Sagogehyeta known as "John Petty" were also baptised at this

but it may be assumed that they were. Logan was thirteen years old. Shikelamy's reason for giving the boy the name of James Logan was so that he might be spoken of by the whites, asserting with wistful regret that he must always be mentioned by his Delaware name, and the honor of his works possibly becoming Delaware. This is due to the "Name" custom.

Logan made his first trip to Onondaga at the age of 16, in July 1743. The distance was over two hundred miles each way, a considerable walk. Conrad Weiser was making the Journey with John Bartram, a botanist, and Lewis Evans, maker of a "map of the Middle British Colonies." It was still necessary in these days to have Shikelamy's escort through the country of the Iroquois and other Indians went along as guides and intermediaries. The purpose of the journey was to carry a message for the Governor of Virginia to arrange a place of meeting with the Six Nations in the Spring to form a treaty in regard to disputed lands.

When nineteen year old, Logan was sent to the Shawnee Country in Western Pennsylvania, Ohio and Kentucky by Shikelamy, which made known to him lands and watercourses which had much to do with his later life.

In 1747, Logan was a member of the party when Moravian Bishop Spangenberg, David Zeisberger, Conrad Weiser and Shikelamy made a trip to Onondaga to obtain permission from the Iroquois to establish a mission among the Indians at Wyoming. (Wilkesbarre) It was on this journey that Spangenberg and Zeisberger were adopted by the Sachems into the Iroquois, the Bishop into the Oneidas, clan of the Bear, and David Zeisberger into the Onondagas, clan of the Turtle which was the highest of the class, thus making him a near kinsman to the same clan in all the other tribes of the Confederacy. The Indian names given Zeisberger was Gan-ous-er-acheris. The name given the Bishop I have not seen recorded anywhere.

It was at this time reported in the Moravian Journals that Logan was the lame son of Shikelamy, but I have never seen any other documents which mentioned Logan as being lame. In fact he has seldom mentioned by his white contemporaries in Pennsylvania without their stressing the fine figure and imposing appearance of this "Woodland Appollo" as he was called by one writer.

Logan's father, Shikelamy, died December 17, 1748 at Shamokin. It is recorded: "He was attended in his last moments by the Moravian Bishop Zeisberger, in whose presence he fell happily asleep in the Lord," Logan, at the death of his father said: "My father who, it is well known, was all his life a hearty and steady friend to the English, charged his children to follow his steps, and remain true to the English who always had been kind to him and his family."

The next year, Thacknectaris, known in Pennsylvania as Johnny Shikelamy was charged by the Council at Onondaga with

work on treaties concerning lands, as a chief. He walked into trouble almost immediately with the Delawares and Shawnees etc., who were displeased with the Whites over the "Walking Purchase" and rumors circulating through the Indian Country that a lot of people were coming from New England to settle. It is said that Thacknectaris soon forgot his father's teaching, and in any event was soon involved, and lost his control over Teedyuscung the Chief of the Delawares, and the factors of the French and Indian War in 1755-1756. He is not mentioned much after 1757.

In the division of the responsibility of his father, Logan, as is quoted by Judge Hall, became the Agent to his people of the Quaker Governor of Pennsylvania. This is fully substantiated by the Pennsylvania Archives which tell of the important work which Logan did in the years ahead for his own and the people of Pennsylvania.

It was about this time that Logan married Alvaretta, the beautiful daughter of Ontonoga a Seneca Chief, and of a Shawnee mother.

At the request of the Governor of Pennsylvania, Logan moved with his bride to the Juniata and Kiskiminetas Creek area to look out for the contacts with the Ohio and Pennsylvania frontier where worthless and lawless whites and disgruntled Indians were a constant source of possible trouble.

It was here that his family life began and probably his happiest twenty years in the Lewistown-Altoona area between his trips to Bethlehem, Reading and Onondaga. In the History of Mifflin County is a story of William Brown, his brother, and James Reed in 1751 while out looking for suitable land for a home came upon a bear. They split up to pursue it, and William Brown came upon a spring. Brown leaned his gun against a convenient tree and lay prone upon the ground to get a drink. Lifting his face from the water, a sidewise glance saw a figure of a big Indian standing motionless with a long rifle across his chest not twenty feet away. The Indian stated in the King's English that the water of Logan's spring was the best in Pennsylvania. The Indian was Logan, and the spring has borne the same name of Logan's Spring from that time on. No doubt Brown's relief in finding the Indian a friendly one was responsible in a large measure for the great and lasting friendship which existed between them for many years. Logan offered to guide the two brothers down the creek a little way to the cabin of another white hunter named Maclay, and this was the starting of the little settlement, the friendly contacts lasting until 1771 when Logan removed to Ohio. In 1753 while the men were on a hunting trip rivalry was evidently as keen as it would be today for it is reported that Logan and Maclay shot it out at a mark for eight shillings a shot (1.00). Strangely there is today a small town between State College and Tyrone called Warriors Mark, which may indicate who was the victor.

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The second half of Mr. Palmer's article will appear in the April BULLETIN.

A. S. C. N. Y. LAUDED IN GENEVA NEWSPAPER

"Archaeological Society"

"DOWN-TO-EARTH HISTORIANS DIG UP DIRT ON THE PAST"

by

Bill deLancy

A three column article appeared in the Geneva Daily Times on February 6, 1952 in which the A. S. C. N. Y. received some of the finest publicity of its six years of existence. Naturally, the article by Mr. deLancy was built around the local Geneva members of our Society, but also in a most generous manner, the writer covered the entire group in Central New York.

It is very evident that Mr. deLancy had access to a complete set of our BULLETIN and that he had made many contacts with our Geneva members from the material covered in his article.

It is regrettable that space will not permit a complete reprint of Mr. deLancy's article, however, quotations from the article are as follows:

"If you've ever found - or hoped to find- an old Indian arrowhead in a plowed field, you've still only sampled a little of what the fascinating 'sport' of archaeology offers in this region."

"A group whose spare time occupation contributes to the historical picture of this region is the Archaeological Society of Central New York. The society is associated with the division of anthropology of the Cayuga Museum of History and Art in Auburn."

"Several well-known Genevans helped to spark the organization in 1946, and these men take a straight scientific approach to the digging. Charter members like Newton E. Farwell and others have studied archaeology under Dr. Harrison C. Follett, who was appointed by the state to teach the course."

"Several of the 60 members have had long experience and feel well qualified to dig in a village or burial site and to complete their work in a fully scientific way. A glance at their private or published reports (in the society's monthly bulletin) will prove their point."

"On the first page of the archaeological society's first BULLETIN in March 1946 is printed a brief definition of Archaeology as written by Carl E. Guthe, Director of the N. Y. State Museum. The last two sentences read: 'The fundamental axiom in archaeology is that when the original record in the ground is disturbed, it is destroyed forever, hence a documentary transcription of it must be made at once before it becomes lost, or forgotten.'"

Continued on Page 44



## INDIAN VILLAGE AND CAMP SITES OF CAYUGA COUNTY

## WITH A BRIEF ARCHAEOLOGICAL HISTORY

by

Harrison C. Follett

## PART ONE

Aurelius is site No. 14. This village site is located a mile north of the present foot of Cayuga Lake on property known locally as the Trane farm site. It was the extreme north end of Cayuga Lake in 1779, according to actual survey and the history of the Sullivan-Clinton campaign Journals. (Not that as cited by General Clark in the foot-notes of the State History of 1887 that places this village at Mud Lock, the present day foot of Cayuga Lake.)

This village site is bounded on the north by highway route 5 and 20 and on the east by the highway that parallels Cayuga Lake on the east side. This road cut through the east side of the village site. The Seneca River, which is the outlet of the lake, flows north parallel to the site.

From time unknown, the site was occupied successively by no less than three cultures of the termed Algonkian, and three periods of the Iroquois, and undoubtedly was extensively used as a camping site by the pioneers on their way to the west after 1779. Articles found on the site at various times substantiate it.

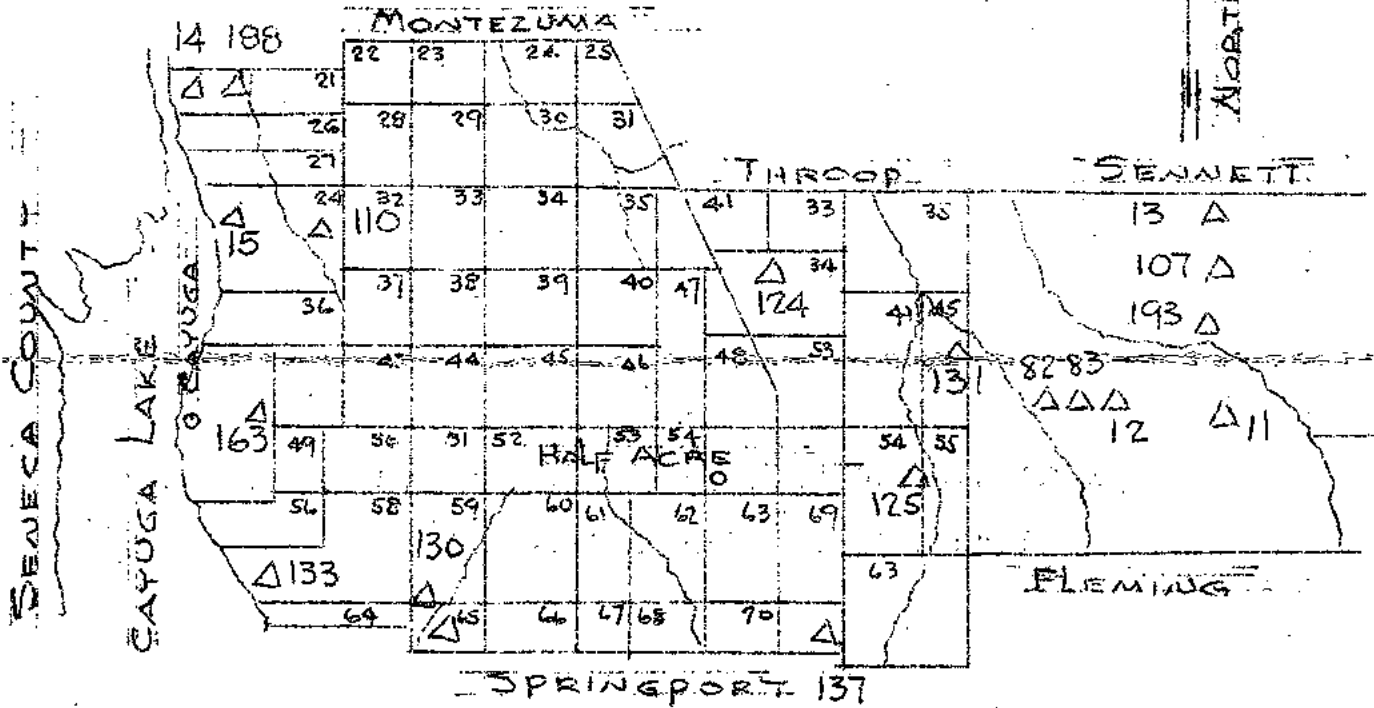
It was situated at the junction of the trails to the west, east, north, and south. It was where the great trail crossed the great Montezuma swamp, and in reality was the only point from the foot of Cayuga Lake for a radius of several miles that it was possible to cross the swamp, and even then was an ordeal not relished in horse and buggy days, not to mention ox-cart times.

The site in 1672 was described in the Jesuit Relations as the Mission of St. Stephen and five leagues or ten miles from St. Joseph, then located at Mapleton and not at the foot of Great Gully as cited in 1870 by General John S. Clark in Dr. C. W. Hawley's brochure on chapters of early Cayuga history and also cited by Dr. Hawley (no doubt after Clark) as the St. Joseph Mission 85 years after the close of the Mission.

The Mission of St. Stephen was of short duration and is spoken of but twice in the Jesuit Relations. Jesuit articles from the site and the Relations quite well identify it.

INDIAN VILLAGE AND CAMP SITES

CAYUGA COUNTY, N. Y.



MAP OF TOWNSHIP OF AURELIUS

AND CITY OF AUBURN

BY

HARRISON C. FOLLETT

SYMBOLS USED ON ALL MAPS:

SMALL FIGURES: LOT NUMBERS

LARGE FIGURES: VILLAGE AND CAMP SITES

△ INDIAN VILLAGE OR CAMP

○ MODERN VILLAGE      — DIVISION LINE OF LOTS

— RIVERS, CREEKS OR WATER LIMITS

☀ SPRINGS      ----- INDIAN TRAILS

SCALE OF MAP — 1/16 INCH = 1 MILE

It in 1779 contained but two abandoned houses which were destroyed by Sullivan's army. It was called Choharo, probably in Oneida dialect. It was the Thiohero of the Cayugas.

In the State Bulletin 238, p. 503, article 15 reads, "There was a burial site on John Morse farm, three miles north of Cayuga. Modern relics occur. It is covered by an orchard." The term modern relics used by Dr. Beauchamp is meaningless for the reason that what is generally termed modern relics by him can mean to apply to any site on which European articles occur from 1620 to an indefinite period.

The Chohero of 1779 produces European articles of brass and silver, while the Jesuit period produces beads, crosses and finger rings of brass.

Also occurring on this site is material of another Iroquoian period, articles of a very early and unknown culture, articles of a later but still early Algonkian, and the late period of Algonkians.

In 1771 Guy Johnson met the Cayugas and Senecas here in council. He referred to the site as their Castle and so charts it on his map of this date.

In 1939 the present highway bridge across the Seneca River was erected and dedicated to the memory of Rene Menard, the first missionary in Cayuga County. At that time it was not known that the chapel of St. Stephen had stood but a few rods from the bridge. For once at least, coincidence made history of fact.

The site is referred to in General Clark's records as North St. Stephen. However, there was no such place, as will be seen under site No. 15.

#### SITE NO. 15, AURELIUS

This is an Algonkian Village site located at the present day foot of Cayuga Lake known as Mud Lock. It was quite thoroughly explored in 1916 by Dr. Alonson B. Skinner and definitely pronounced as of ancient Algonkian occupation.

This is the village site that to a great extent is responsible in so far as records are concerned for causing much of the confusion that occurs in the early history of Cayuga County, for it is definitely pronounced by General Clark as the Mission Site of St. Stephen, on which in 1939, on the basis of his records and those which appear in Bulletin 238, a monument was erected by the State of New York, citing it so. The plaque also refers to the site as the point where Sullivan's Army crossed at the foot of Cayuga Lake in 1779, which is definite error, as the Journals of the Army and the Army Survey route proves.

In 1886 the Cayuga County Historical Society published a pamphlet written by Mr. D. W. Adams (No relation to W. W. Adams) of the history of the Sullivan Campaign in Cayuga County, in which he definitely cites the crossing of the army at the point now known as Free Bridge, and not at Mud Lock as definitely cited by General Clark. (See Clark's foot notes in the State History of the Campaign in 1887.)

The writer's investigation of this site at various times failed to find a single article of Jesuit origin. The place has been hunted over for many years by Mr. James L. Ward, who states emphatically that he has never found an article of Jesuit origin.

Dr. Beauchamp, accepting the unreliable report of W. W. Adams, who appears to have relied upon General Clark's determination, cites on page 503, article 26 in the Bulletin 238 of 1920, "North Cayuga, St. Stephens or Thichero, was two miles north of Cayuga Village, on lot 24, Aurelius. The site occupied 3 or 4 acres east of the canal and north of the highway. Jesuit rings and European articles are found. In an early cache nearby was found a plate of mica and other curious articles. "This site and most of the following sites were reported by W. W. Adams of Mapleton. General J. S. Clark said that Charo" was the Tichero (Thichero) or St. Stephens of the Jesuit Relations, said to signify the place of rushes, at the foot of Cayuga Lake on the east, at the exact point where the bridge of the middle turnpike left the east shore. The trail across the marsh followed the north bank of an ancient channel of the Seneca River.

"The salt springs mentioned by Father Raffeix in 1672 were on the west side of the marsh about half a mile north of the New York Central railroad bridge."

Nothing could be more definite, yet more erroneous and detrimental to history of fact, than this article. It is a fair sample of the confusion that exists throughout the entire County of Cayuga as it applies to identification of the aboriginal occupations. This, together with the determinations made by Clark has been used time and time again, in public orations until it has come to be believed as fact.

The reader may wonder at the tenacity of the writer in denouncing it as he does. Why such an important historical matter has been allowed to continue for so many years, and verified in 1939 by the monument referred to is difficult to understand. To the writer it seems needless to say that it is sufficient to condemn the early history as it pertains to the Indian village sites. An interview with W. W. Adams by Dr. Skinner in 1916, as he quotes in Vol. 11-No. 1, proved conclusively the error. Yet in the face of this the monument was erected there by the State of New York in 1939.

North Cayuga is the name that was applied to Mud Lock at the foot of Cayuga Lake at the time the middle turnpike crossed the river and swamp.

The Jesuit articles referred to were recovered from the site of St. Stephens reported on the previous site No. 14. The mysterious articles (as thought so) consisted of a sheet of mica and flint knives, pure Algonkian culture material akin to that which the Mud Lock village site produces in general.

The Charo and Thiohero were one and the same, which was the site described one mile north of this point, signifying the place of rushes (Montezuma Marsh), and not as Clark designated at this point. The salt springs referred to were over a mile north of here and not on the west side of the swamp as Clark states as being the one referred to by Father Raffeix in 1672.

General Clark used this village site as the mission site of St. Stephen as a base from which to locate the mission site of St. Joseph and the mission site of St. Rene, and therefore erred in locating all of these mission sites. In his unpublished manuscript he confesses defeat as it applied to St. Rene, and cites it on the west side of the Seneca River on an ancient inhabited Algonkian village site over five miles distant (see historical marker at the site near Fort Hill). Thus by what appears to have been speculation, to comply with the Relations, St. Joseph must have been at the foot of Great Gully, approximately ten miles from the foot of the lake, where as he appears to have thought the village described by Greenhaigh in 1677, thus trebling the error that has resulted in the erroneous inscriptions on the historical monuments and markers.

Recent exploration by the writer, 1950-51, reveal a similar condition throughout central and western New York. At this writing, over five years have passed since the State Historian was advised by the writer of an inkling of the condition, yet thus far he fails to find a single change having been made. Why?

The writer has before him a letter from an interested person stating that these markers cannot be moved except by authority of the highway department, which pertains in particular to one placed in a city of central New York by a person who desired it on his property for sentimental reasons. He realized that early history was largely guesswork and he might as well add to it. Since he was a member of the bar, his opinion was a law unto itself. A case similar in some respects in Cayuga County could be cited.

If there are any historians or historical societies left in the country, for what are they being supported? On the other hand, one particular case cited by the writer in Tompkins County received attention within twenty-four hours after the receipt of notice.

Let there be no mistake. St. Joseph did not exist at or near Great Gully, St. Stephen was not at Mud Lock, nor

was St. Rene near Fort Hill, St. Joseph and St. Rene will be dealt with when we arrive at the township in which they are located.

In quoting the following, the writer may be mistaken, but there has been a wait of nearly five years for a promised explanation. As here cited there can well be a question, but right or wrong, as the Dye survey shows, it agrees with archaeology, upon which the writer depends rather than the version of interpretation of any interested party. It pertains to a military tract survey made by a man by the name of Dye, of which General Clark quoted as a survey, and says,

"Beginning at the foot of the lake came to the point where Richardson lives two and three quarters miles. At four and three quarters miles crossed a large creek, at 6 mile came to the Cayuga Castle an air line from the foot of the lake."

Clark adds that in the rooms of the Cayuga County Historical Society is a map made by Abram Hardenburg which cites the same points as Dye in his survey (See map following). This survey Clark states was made in 1786-89.

Contrary to Clark's records, Leonard A. Searing, President of the Cayuga County Historical Society, kindly furnished the writer with a copy of the Dye survey from the original field book written by Col. John L. Hardenburg, which reads, "Traverse of the Cayuga Lake from the Cayuga Ferry to the Indian Town or Castle, copied from Dye Traverse, chains quoted total 212 to point where Richardson lives on, or 3 miles 52 chains from this point to the Indian town or Castle, 267 chains or 3 miles 52 chains, Total 6-79-ch."

If this is correct and Clark's version wrong, and if the ferry was at Mud Lock, then the Castle in 1789, the approximate date, would have been three quarters of a mile north of Union Springs, or about halfway between Howland Point and Habiscus Point, which is not possible, for the Indian sites there are definitely Algonkian.

If true as given in total chains 6 miles 152 chains, the Castle would have been about the exact spot quoted by Clark, which was an Algonkian village site explored by Follett and Selden in 1928 (is later site 20 in township of Springport).

By referring to the map and Clark's records, it will appear obvious that the survey, instead of beginning at Mud Lock, must have been as quoted three quarters of a mile north thereof, which as it appears from all research must have been the point to which the lake had receded at that time, which has been a subject of question and discussion today, has always been where it now stands in its normal state.

It seems strange that people possessing an extraordinary degree of intelligence cannot understand that nearly if not all of the finger lakes have since early times receded beyond belief. It was not centuries ago that Cayuga Lake covered the entire area of Montezuma swamp.

However it may be, or the right or wrong in the survey, it does not alter the fact that the Castle of 1780 stood where charted by the writer. The point mainly involved is that Cayuga Lake in 1779 extended to the point where the Rene Menard bridge now spans the Seneca River, which was the point at which Sullivan's Army and Colonel Gansevort forded the stream seventy rods wide, and called the foot of the lake. This being fact, they most certainly could under no circumstances have crossed at Mud Lock by wading, for at this point the water was arm pit deep.

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GENEVA NEWSPAPER CONTINUED:

"Many women take an active interest in archaeology. At the picnic meetings of the society during July and August, the very young and the very old go along to watch some sort of a 'dig' at a site where at least pottery fragments are sure to be found. Pottery, as well as the shaping of a projectile point tells a pretty clear story about the tribe or culture of its maker."

"Thus George Treeter of Geneva made a discovery last year that set up some sort of a landmark. In cleaning out the last remnants of the yacht club site he dug up two stone pipes, seven and one-half inches long, of the primitive straight cigar shape with side stems. These are said to be the earliest examples of their kind."

"The society's monthly BULLETIN, some 15 pages of reports and notes, with sketched illustrations of important finds, is published by the editor, Kenneth N. E. Wright, in Auburn."

"As with anything else, it takes a bit of knowledge and study to appreciate the discoveries. What at first glance may look like a section of bone may turn out to be an ancient bird bone flute, made and played by some lovestruck youth many centuries ago."

"Local archaeologists are merely biding their time until spring, when the sites may give up something new and amazing."

We were priveleged at the February meeting to have Bill deLancy as a guest and to meet him and congratulate him on his excellent article. At the request of the editor, Mr. deLancy has agreed to provide the BULLETIN with a historical sketch of some important place or event in the past history of Geneva and vicinity in the near future.

## MARCH MEETING

by

Betty Mae Wright

The regular meeting of the Society held at Cayuga Museum of History and Art on March 13th was addressed by Mr. John J. Vrooman, Supervisor of Historical Sites of the Department of Education of the State of New York, Mr. Arthur J. Seelye, Society Member from Wolcott also spoke on the site of the month. There were about fifty members and friends in attendance.

From his collection of over five hundred kodachrome slides, Mr. Vrooman selected those of particular interest to the Society and its guests. Beginning with the beautiful homes on Long Island dated in the mid and late 17th century, Mr. Vrooman proceeded throughout the state sites and their pertinence to the history of this region. The slides included interior and exterior views of these dramatic points in the history of the United States.

Extreme effort has been made by the State to restore these glorious residences of this past era to their original state, and with unbelievable results.

Particular interest was afforded the home of Sir William Johnson which stands a few miles north of the Mohawk at Johnstown. This baronial mansion was built by Sir William in 1762. Sir William, of course, is well known by his treaties formed with the Indians of this region, as an agent of King George III.

Slides were also shown of the various homes in the state which vie for the title of "first house built in New York State."

In addition to the interior and exterior views shown there were also slides of famous portraits of well known men concerned in the early history of the state and country including George Washington, Sir William Johnson and Joseph Brant.

The meeting was concluded with Arthur J. Seelye who reported on an important early Iroquois site near Clifton Springs; he stated that this site was probably occupied about 1540 and that it had been explored by many amateur archaeologists over a period of sixty years.

Mr. Seelye explained that much Indian material is still being recovered from the camp refuse and that only recently he had found broken remnants of literally hundreds of clay pots plus many excellent examples of early bone implements. Many artifacts were exhibited from the site.

Final plans for the annual banquet to be held on April 10th at Cayuga Museum in Auburn were concluded. Notices will be mailed to entire membership in the near future.



Concluding the evening, refreshments were served by  
 Mrs. A. J. Seelye of Wolcott, Mrs. J. L. Ward of Cayuga and  
 Mrs. K. N. E. Wright of Auburn.

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#### COMMITTEES APPOINTED FOR 1952

President Mildred Close recently appointed the following  
 committees for this year's activities of the Society:

PROGRAM: George L. Treeter, Newton E. Farwell, Walter K. Long

MEMBERSHIP: Kenneth N. E. Wright, James L. Ward

HOSPITALITY: Mrs. J. Stanley Davis, Mrs. Newton E. Farwell

FINANCE: Mrs. Floyd Johnston, Mrs. George L. Treeter

PUBLICITY: Miss Betty Mae Wright

REFRESHMENTS: Mrs. Arthur J. Seelye and Mrs. James L. Ward

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#### PROGRAMS FOR 1952

April 10

Annual Banquet

May 8

Early Indian Occupation around the Head of Cayuga Lake

Mr. W. Glenn Norris, Pres. Dewitt Hist. Soc. Ithaca

June 13

Story of "Fish Carrier"

Mr. Arthur Tyler, Pultney, N. Y.

Brighton Site

Mr. Gordon K. Wright, Pittsford, N. Y.

July

Field Trip

September 11

Story of Peter Wilson

Mr. Harrison C. Follett, Lima, N. Y.

Lamoka Lake Site

Mr. Newton E. Farwell, Geneva, N. Y.

October 9

400th Anniversary of the Iroquois Confederacy

Dr. Erl Bates, Cornell University, Ithaca, N. Y.

Regional Exhibit of Indian Artifacts at the Museum

November 13

Some Indian Chief's Contacts with the Whites

Hon. Leonard H. Searing, Auburn, N. Y.

Gladiola Site

Mr. George F. Dobbs, Auburn, N. Y.

December 11

Study of Sachonchiowa

Mr. George L. Treeter, Geneva, N. Y.

Year's Report

Election of Officers for 1953