

ARTIFACTS

Vol. VIII No. 2 Winter 1979

The American Indian Archaeological Institute

NEW EXHIBITS

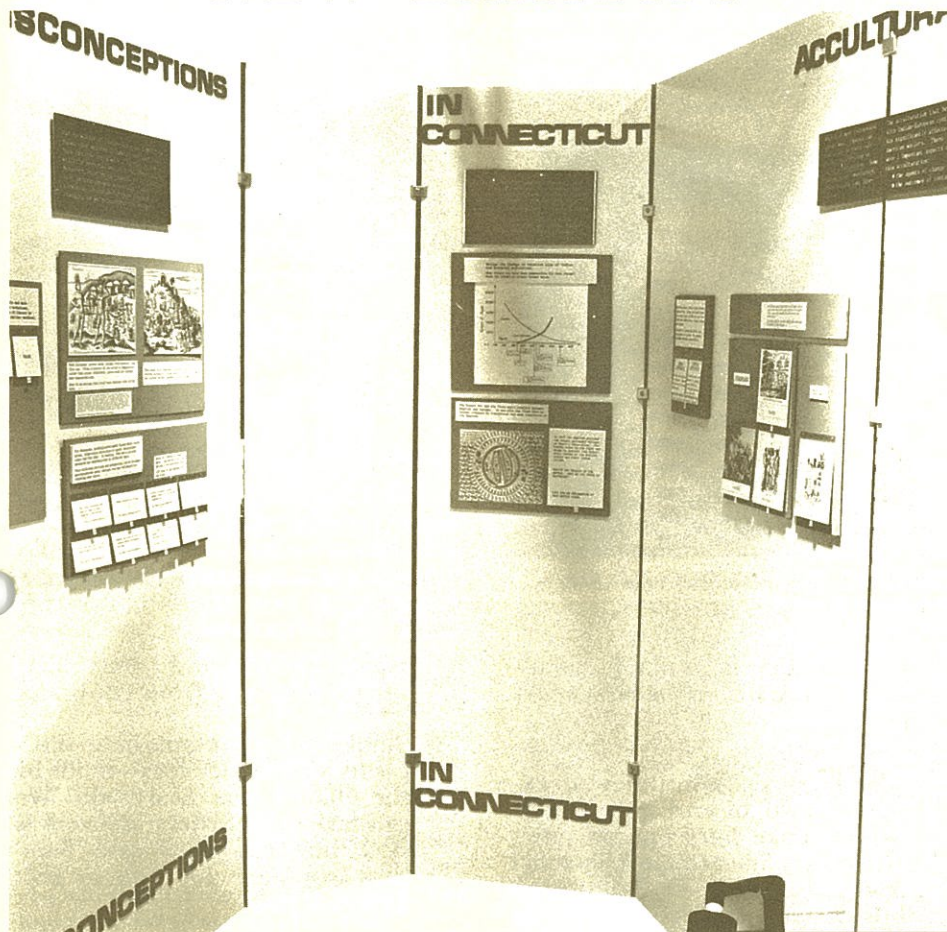


Photo by Lester Rich

Patrons Preview New Exhibits of Old Cultures

On October 28, Friday, at 4:30 p.m. patrons and invited guests of the Institute came to preview the new exhibits. Culminating a two-year exhibit preparation period made possible by a grant from the National Endowment for the Humanities, the celebration included a pre-dinner "tonic" and tour at AIAI, a delectable dinner at the Inn on Lake Waramaug and an after-dinner presentation by Dr. Chandler Screven, Chief Exhibit Consultant, and Dr. Stuart Struever, Chief Archaeology Consultant.

First to speak, Dr. Screven stressed the vital role played by the AIAI visitor in developing these exhibits. (see summer *Artifacts* 1979 for a description of the exhibits' evolution). He explained the reasoning behind the physical separation of the information from the Native American cultural material in the exhibit room. The objects are isolated from the information panels to accommodate visitors of all interest levels: from those who want to see objects only to those who are interested in learning as much as possible about the cultural derivation of the objects (by walking from information panels to the "artifact wall"). Dr. Screven then introduced the individuals who contributed their special talents to the new exhibits.

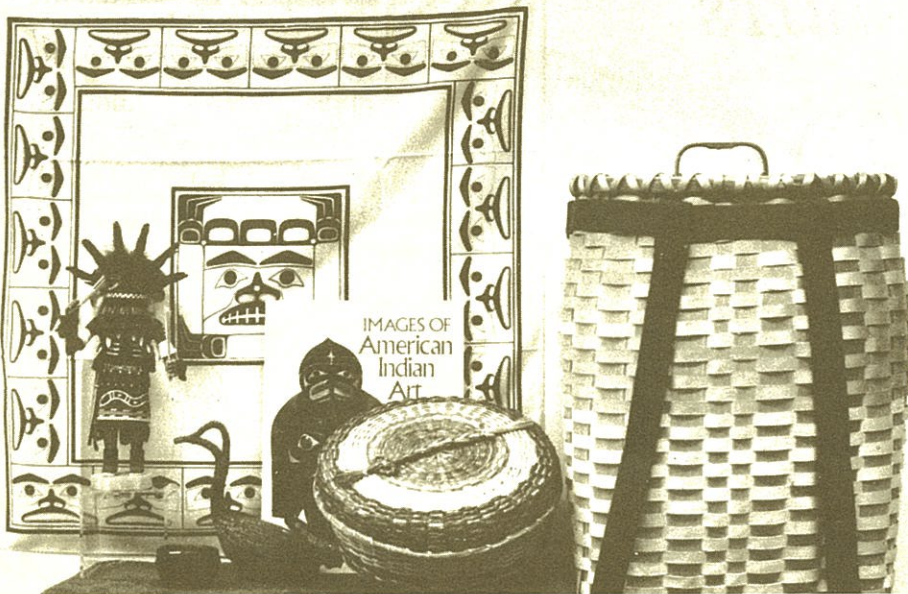
The evening concluded with an interesting talk by Dr. Struever on "the broad acceptance of archeology as an important human endeavor that has potential for making significant contributions to human knowledge if its efforts are adequately supported." Struever feels that archaeology is in an especially good position to offer answers to the provocative question, "What makes for cultural success?" In light of social and technological backfirings that threaten human existence, this question takes on new

Photo by Lester Rich

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SHOP TALK



Available in the Shop - Northwest Coast-inspired scarf, Kachina doll, Southwestern pot, tamarack decoy, book and Mohawk-designed baskets.



One-of-a-kind ornamental mask, inspired by Kachina masks

As the season turns toward winter, our thinking begins to turn toward the holidays and gift-giving. The shop has several new items to consider:

- ✦ Exquisite sand paintings by Navajo artists—made in a permanent form, ready to frame or to hang as they are. 12 inches square, from \$32. There is a dramatic sun face, decorated with buffalo horns and lightening flashes. The main color is a dull ochre, the face is drawn in a brown which is nearly black and there are accents of umber, sienna, white and gray. Another shows Yei figures against a pale beige background. Colors are ochre, brick red, white, touches of brilliant blue-green. In addition to the ones on display we can order others made in larger sizes or incorporating special colors (from the family of earth tones in which the sand is available).
- ✦ Handsome scarves from the Northwest—made of fine 100% cotton printed with designs from the Tlingit people. Colors are rust and navy blue on cream background, \$11.95.

- ✦ New jewelry is available, as always, along with some new weaving.
- ✦ The book list continues to expand. Two of our own books would make very special gifts: *Memories of Sweet Grass*, a personal craft chronicle by Onondaga Del Logan, and *Native Harvests* by Barrie Kavasch.
- ✦ Sweet grass baskets by Irene Richmond—a fine selection—as well as miniature pack baskets without the harness for \$9.95. Also, wastepaper baskets of black ash splints, decorated with looped and twisted splints around the upper boarders are new from St. Regis Reservation. They are the lovely natural color and would grace any room with their combination of ornament and utility, \$15.95 each.
- ✦ Split river cane baskets in interesting shapes by Claude Medford, coiled pine needle baskets, baskets made of the scales of pine cones, some decorated with

bright flowers and some plain, are on their way from Louisiana.

- ✦ Smoke-tanned moosehide moccasins with beaded toes—made by the Ojibwa near Saskatoon. We can take your orders; delivery is slow, but reasonably sure. Samples are here for you to see, \$29.95 a pair.
- ✦ A pair of ornamental masks, inspired by Kachina masks—made by Rachel Mitchell of Sherman, from corn husks, twigs, feathers and seeds. They are mounted against handmade paper in lucite shadow-box frames, \$50 each.

To shop crowd-free, come to our "Collectors' Corner" any day in the week (except Sunday) before noon. From sculpture in soapstone to trinkets of silver and turquoise, from books to baskets, we stand ready to help complete your gift list.

And don't forget our Holiday Preview of the Shop's Collectibles, Saturday, December 8 from 11 a.m. to 3 p.m. Here you will find unique items for everyone on your list.

—Joan Cannon



Photo by Lester Rich

Dr. Chandler Screven in front of new artifact wall



THE NEW EXHIBITS

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urgency. Struever pointed out that archaeology is the only scholarly discipline that lends a deep enough time perspective to permit a comparison of survival problems and solutions between Native Americans and Euro-Americans, for example. Drawing from his research at the nationally-known Koster Site in southern Illinois, of which he is director, Dr. Struever illustrated how archaeological information on energy control, population regulation, and so on, can be invaluable in providing us with new ways to view ourselves, our past and the alterable present and future. For example Struever offered that

... the archeological evidence suggests that cultural development is not a consequence of greater leisure time resulting from more effective food-

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Photo by Lester Rich

Dr. Stuart Struever addressing AIAI patrons and guests



OUTREACH

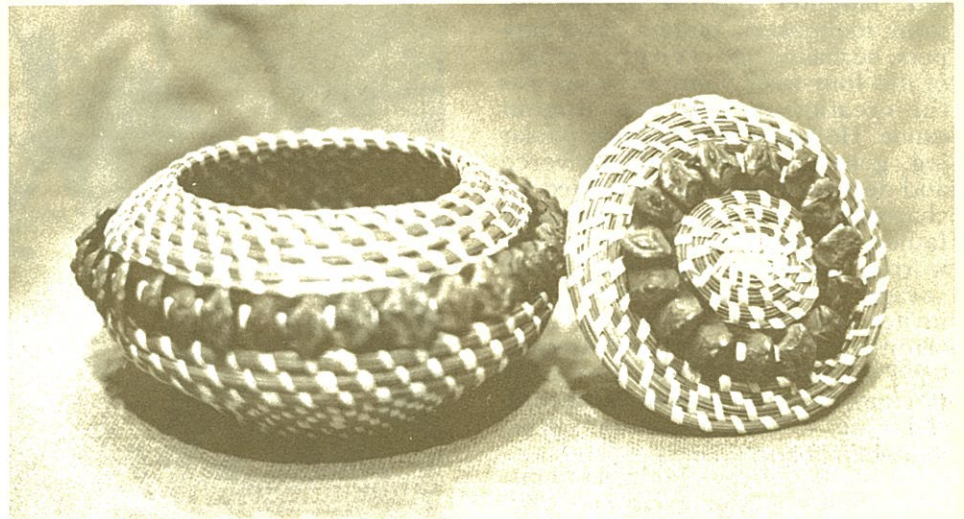
A publishing first has occurred in the AIAI Education Department. The announcement of our educational offerings is now a poster, "10,000 Years in Quinnetukut." One side outlines our various year-round programs available HERE or THERE while the other side illustrates artifacts and ethnographic materials from the AIAI collections and locates some of the early tribal groups of Connecticut. It was mailed to over 2,000 teachers. The "10,000 Years in Quinnetukut" poster, minus the program descriptions, is available in the Museum Shop. Please contact us if you would like one.

The new and returning schools that we have scheduled during the fall have again surpassed last year's numbers. It was most gratifying to learn from many teachers of their satisfaction with their previous educational experiences with AIAI here or there. Many more inschool programs are being requested.

Half-day and full-day workshops

Connecticut: the American Indians," took place from September 26 to November 14, 1979. Again, enrollment was excellent with 25 participants, many traveling over an hour to attend each week. This program will be offered again in the spring.

AIAI outreach stretched all the way to Louisiana to introduce a fascinating and generous Native American to AIAI and its members. Choctaw Claude Medford, Jr. traveled from Elton, Louisiana, by bus, laden down with baskets, bundles of dried, naturally dyed and split river cane and live river cane specimens for our Ethnobotanical Herbarium. Before actually meeting Claude, who was introduced to us by Carol Grant Hart, we already felt acquainted with him through his copious correspondence. After a guest lecturer appearance at the University of Hartford's Traditional Crafts Program, Claude spent the weekend at the Institute. Saturday and Sunday he instructed a small group in the art and craft of cane bas-



Choctaw pine needle basket created for AIAI by Rosaline Medford of Elton, Louisiana.

are now in demand. In many instances we have had the opportunity to design a series of activities for specific groups. The most popular is "shoe box archaeology," a simulated excavation created by Steve Post, staff archaeology teacher. *You name it; we'll develop it.*



The AIAI-RESCUE Teachers' Workshop, "The First Peoples of

Each person was provided with river cane Claude had harvested, peeled and dyed naturally for the course. By mid-Sunday afternoon, beautiful, diagonally woven four-inch baskets had taken shape. Into the two days of intensive craftsmanship Claude wove many threads of the history, traditions and lore of the Choctaw Indians and other tribes of the Southeast. The weekend concluded with his informative slide lecture on

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OUTREACH

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the origin and development of river cane basketry, the evolution of cane basket shapes (styles) and the revival of this art. As Claude emphasized repeatedly, there are very few living traditional craftspeople left, and he feels most fortunate to have been able to seek out and learn this traditional southeastern Native American craft. And Claude continues preserving this tradition by teaching Indian and non-Indian peoples and steadily creating baskets for sale, some of which can now be found in the AIAI Museum Shop.

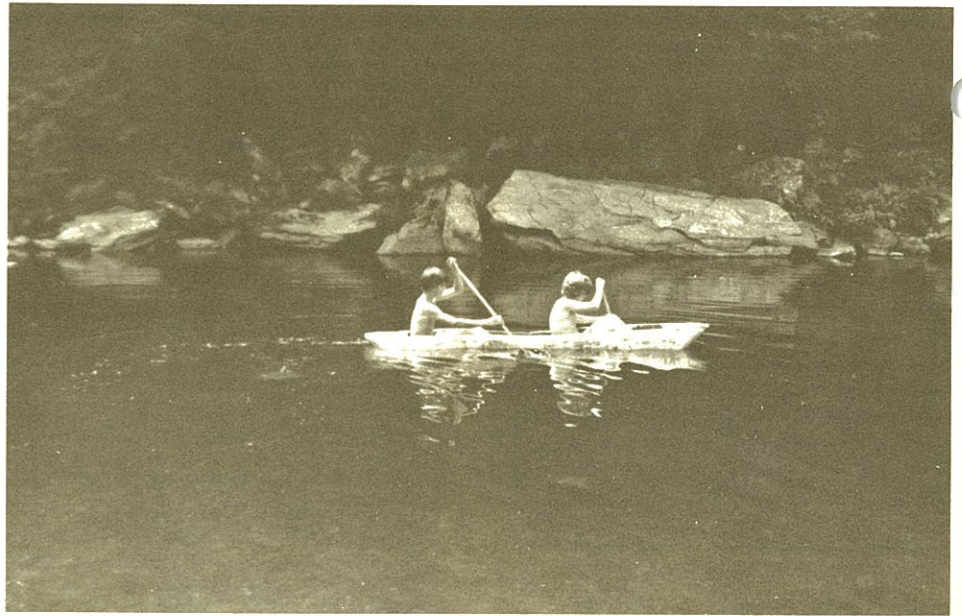


Directed by John Pawloski, the Summer 1979 Experimental Archaeology program participants filled the Education Office with "brown bags" (very tempting to Education staff who enjoy a mid-morning snack), wet blue jeans, assorted rocks, stones, shells, sticks and "artifacts" while the good weather held and the outdoor teaching horizons reverberated with talk, laughter and the industry of stone toolmakers, potters, flintknappers, herbalists, etc. The prize replica of this four-week youth program was the creation of a 12-foot dugout canoe. Hollowed from a huge poplar log, generously donated, delivered and deposited near the simulated archaeological site by John Pawloski's father, the dugout proved to be "seaworthy" during its maiden afternoon voyage on the Shepaug River. John invites all alumnae of this program to return on Friday afternoon, December 28, 1979 at 2:30 p.m. for a small re-creation of the summer's fun with slides and a "taste of nature." Bring your family and friends!



The Education Committee, chaired by Trustee Weymouth Somerset, met on September 27, 1979, to review the five- and ten-year plans of development. Numerous thoughtful comments were entertained. In general AIAI was encouraged to adapt its educational materials to the needs of the classroom teacher and a school's particular curriculum. Also increasing emphasis will be given to skills development and the fulfillment of

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Above: Two "experimental archaeologists" afloat in their replicated dugout canoe. Below: Lance Richmond, Mohawk, teaching traditional dancing to visiting Native Americans from Waterbury.





HERBARIA

Fungi are more widely distributed than green plants. The part which is picked (or observed), called a mushroom, is actually only the fruit-body of a larger fungus. These fruit-bodies contain the reproductive organs; this growth is controlled by their ecological requirements and is closely related to the distribution of green plants. North America is very rich in fungi. Woodlands and areas of prolific vegetation generally have a plentiful supply of fungi. It seems certain that the Eastern Woodland Indians would have acquired considerable knowledge and uses for the seasonal abundance of mushrooms. Yet this is the least recoverable archaeologically due to the "fugitive" nature of these representatives of the extensive world of non-flowering plants. Historically, many different tribal references mention the use of mushrooms in medicines, as food and for ceremonial benefit. Folk beliefs recurrently embrace the mysteries of emerging mushrooms. Emblems and sculptures remain from some pre-Columbian Indian cultures which carry mushroom effigies. We can only guess at the varied uses of these indigenous earth offerings.



The fungi are one of the largest groups in the vegetable kingdom. The discipline dealing with the study of fungi is mycology. This extensive field of knowledge began to develop in the last half of the 19th century; and research has carried it into many areas, especially the pharmaceutical and food industries and phytopathology, which involves the study of plant diseases.

All fungi lack the pigment chlorophyll and are unable to utilize light energy for the synthesis of carbon compounds from the available carbon dioxide and water. Therefore, they must absorb organic nourishment in a digested form by either existing as parasites on living organisms or as saprophytes on their dead remains. The absorption of nu-



Honey mushrooms, *Armillariella mellea* (Fr.)

trients is through the mycelium, a system of minute tubes (hyphae) usually thinner than cobwebs. The mycelium is typically invisible as it spreads within the host organism or in the soil. However, some mycelium can be easily detected in layers of decaying leaves and other substrates. Most obvious are the thick strands (rhizomorphs) of the *Armillarias*, which can grow to look like fishnet spreading between the bark and cambium layer of hardwoods.

The honey mushroom, *Armillariella mellea*, a robust, choice edible, has appeared in profusion this fall. The woodlands surrounding the Institute offer a suitable environment in which this species proliferates. The honey mushrooms appear in small or large cespitose (dense, matted) clusters in the soil overlying buried wood or on

living and dead trees. They will often fruit perennially from the same log or stump, in late summer through late October.

The honeys have convex (sometimes knobbed) caps 3 to 12 cm. broad that vary in color from yellow, honey yellow, pinkish tan to brown. Their white flesh discolors to rusty brown with age. The white to creamy tan-colored gills are adnate (attached) to the striate stalks, which usually have a superior, persistent ring (annulus). The caps of these gilled mushrooms produce white spore prints.

Most fungi form a more or less specific relationship with trees and may become a serious forestry problem. The honey mushroom is particularly insidious. "Under certain, as yet unknown, conditions, this fungus is capable of becoming a virulent parasite.



HERBARIA

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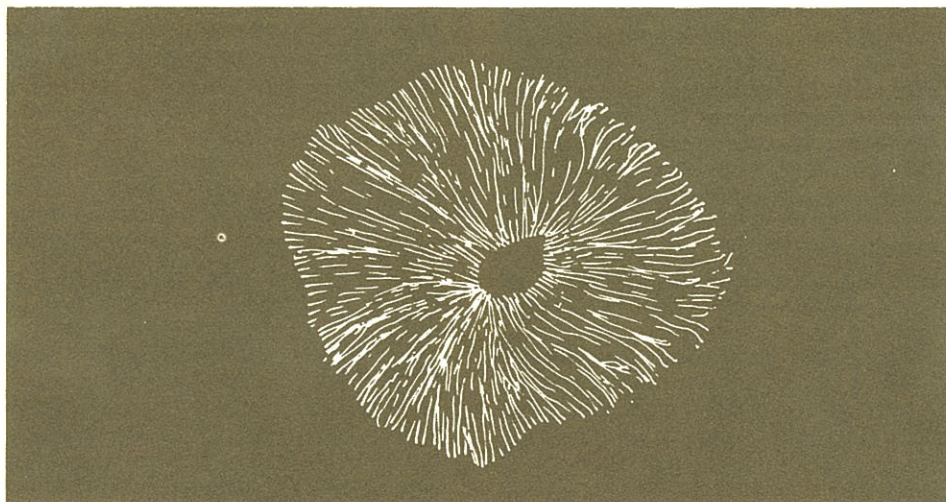
The . . . 'shoestring root rot' is often used to label the disease which is characterized by proliferating root-like strands (rhizomorphs) that blacken with age. Economic loss to commercial and shade trees is great but the extent of the damage is not fully known" (Miller, 1978: 107). The *Armillariella mellea* prospers in the Institute's oak-dominant woods and marks the demise of numerous old trees spotted throughout our grounds. Many vigorous oaks continue, however, with strong enough life support systems to hopefully fight off invasion by this fungus. Many other varieties of mushrooms also succeed in this environment.

The Armillarias are one of the most variable mushrooms in North America and one of the best edibles. They are a good basic group with no reported toxins and can be used in a wide variety of recipes. Excellent sautéed in butter or sunflower seed oil, they complement many dishes; or, alone in soups, pickled and/or dried, great quantities can be put aside against the winter. Mycophagists (mushroom fanciers) delight in finding these showy woodland delicacies. And, one must wonder if such harvests complemented the dishes of countless generations of earlier peoples in pre-Columbian North America.

—Barrie Kavasch

Bibliographic Resources:

Lange, Morten & F. Bayard Hora. *Mushrooms and Toadstools*. 1975. St. James Place, London: Collins.



Spore print of the *Armillariella mellea* (Fr.)

Herbaria Happenings

Hundreds of plant specimens have been collected and pressed this year, and the best of these will be mounted during the winter to add to our Ethnobotanical Herbarium. With considerable volunteer help this vital collection continues to grow, as its usefulness to an enlarging group of researchers increases. Trustee Dodie Nalven has worked continually in this area; she has pressed more than a hundred vascular plants and continues to expand our pressed algae. The seaweeds are especially aesthetic complements to the herbarium. Another set of 35 herbarium sheets has been received from Sterling E. Parker and gratefully added to our collection.

Color slides continue to spread the year-round Native Harvests message. Our portable ethnobotany slide show has traveled to Bridgewater, Roxbury, Kettle town, Litchfield, Thomaston, Bristol and Stamford and is scheduled to "bloom" in Sharon, Orange and Southbury this winter. The presenta-

tions, when given at the Institute, coordinate well with the Quinnetukut Habitats Trail and the Ethnobotanical Herbarium.

Maintenance continues on our Trail, stepped up after tropical storm David blew down several large trees, breaking smaller trees and shrubs along the way. Thanks to the efforts of Steve Post, Ken Lacoste, Don Ethier and Crawford Benedict, the clean-up and trimming has been possible. A chain saw was necessary in removing much of the damage. Continued grooming and improvements to the museum grounds and Trail will progress through the winter with the energy and expertise of Don Ethier. Don has made many significant contributions to our museum's life and functions already. He leads a growing volunteer force that knowledgeably performs numerous and varied Institute activities. These *very special people* are a necessary and vital part of our AIAI work.

THE NEW EXHIBITS

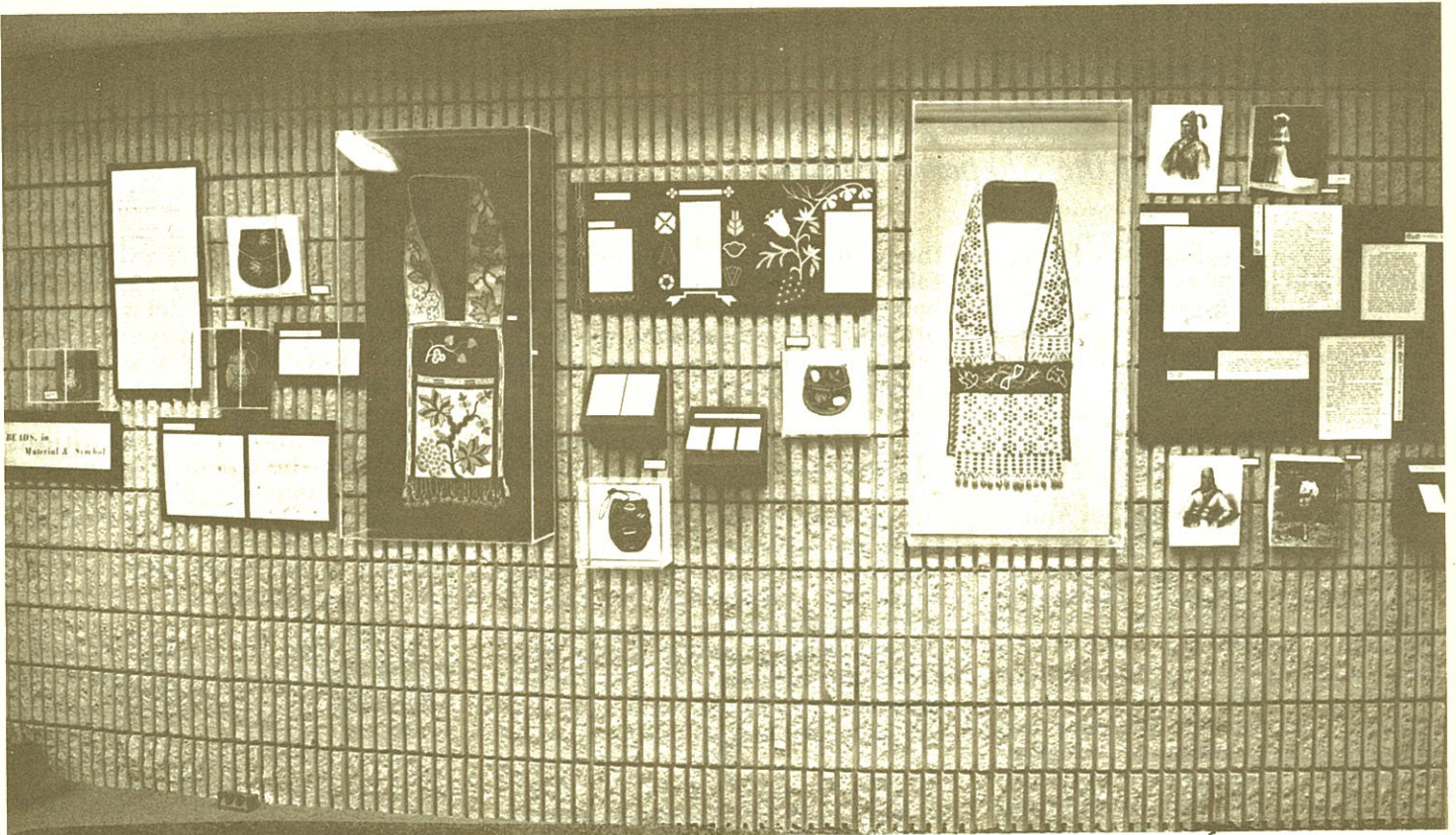
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getting techniques, themselves the outcome of a natural human desire to better man's lot. Rather, cultural development is seen as the outgrowth of new technologies and new social institutions created by harder working people to cope with changing survival demands in a context of growing population.

He also stated his belief that "each generation stands in a fiduciary relation to all future generations" and that we can fulfill our obligations by studying and defining "the past" in ways that give us the best vision . . . the best perspective on principles that supercede individual societies, time periods, and geographic areas."

Editors' apology: The editors regret the omission of the following from Trudie Lamb's article, "Out of the Earth I Sing: The Story of Corn" (Autumn *Artifacts* 1979), which completed the fourth paragraph on p. 1: Perhaps that is why the Iroquois considered this pod corn to be the sacred corn. To many other tribes, particularly in the Southwest, the sacredness of corn was expressed through the use of corn pollen in their ceremonies.

BEADS, IN MATERIAL AND SYMBOL



Native American beadwork exhibit in new classroom

Photo by Lester Rich

The humorist and writer Mark Twain once said, "Clothes do make the man; you never see an important man walking around naked" (paraphrased). There is a great deal of truth as well as wit in his observation. Clothing or bodily alterations do more than protect their wearer from the weather or adorn the individual. "Beads, in Material and Symbol," a small, temporary exhibit in the new classroom, explores this idea through drawings, a brief description of the development of Native American beadwork, photographs, self-test question panels and examples of *beaded pouches and bandoliers*. This exhibit explicates the practical (materials and techniques used in stitching beads onto cloth), aesthetic and symbolic aspects of these two clothing accessories. Parallels are drawn between Native American and Euro-American use of bags.

Depending on how they are made, *pouches* carried tobacco and pipes, ammunition (contact times), or were medicine bags or trade items, to name a few uses. Not all of these types of pouches were decorated with beads, however. Most of the pouches in this exhibit were probably made for trade.

Bandoliers were part of ceremonial dress and were worn for prestige, dignity and status. In some Native American cultures more than one were worn, which may have conferred even greater prestige on the wearer.

The exhibit may be seen during museum hours until after the holidays.



Iroquois Arts and Identity

On Sunday afternoon, October 7, 1979, AIAI members and visitors were vividly introduced to the sophisticated imagination and creativity of the Iroquois people, who live both off and on reservations in the United States and Canada. Ms. Christina Johannsen, a doctoral candidate in anthropology at Brown University, shared, through slides and her personal collection of Iroquois arts and crafts, her volunteer research over the

past three years for the Association for the Advancement of Native North American Indian Arts and Crafts* Buffalo, New York.

Indeed, traditional Iroquois arts and crafts are thriving today. And, many Native American artists and craftspeople, in addition to reviving traditional crafts, are finding new ways of expressing themselves through such media as painting, sculpting, carvings, and so on, often incorporating traditional themes and designs into contemporary forms or translating their feelings and interpretations of present-day events into startling and dramatic imagery.

One of the high priority goals of the Association for the Advancement of Native North American Indian Arts and Crafts, for which Christina volunteers, is to publish the first illustrated biographical directory of Iroquois artists and craftspeople. A slide collection of traditional and modern arts and crafts will be available to non-profit educational institutions and a photographic portfolio of Iroquois art and crafts will be available to the public as a result of another of their goals.

*The Association's address: 516 Massachusetts St., Buffalo, NY 14213.



FIELD NOTES

Interpretations and Illusions: Studying Archaeological Knowledge in the Shepaug Valley

Since 1977 the Research Department of the Institute has been involved in studying various aspects of the prehistory and history of Litchfield County, concentrating on sites along the Shepaug and Housatonic Rivers. We have been investigating a number of theoretical questions, all of which are interrelated by a specific critical perspective.

We began by assuming that American archaeology is itself an artifact, invented and reinvented over the course of some 200 years. Thus, it was realized that interpretations of the past are primarily the result of the implicit perceptions of that past and history. As these perceptions changed, so did the theories and methods which determined what archaeology's "interpretive reconstructions" looked like. One result of this radically critical orientation was that it became possible to re-think the patternings in the archaeological record as artifacts created by assumptions about how the record was organized and how it was to be studied.

Underlying our orientation is a theory about studying the past developed during the Italian Renaissance in the fourteenth and fifteenth centuries. At that time, scholars realized that, in order to study the past, people must separate themselves from the present and fully immerse themselves in both the cultural context and historical period of the group being studied. This concept, *perspective distance*, demands that in order to understand the Greeks, you must become one. To understand the cultural logic of the Romans, you must become not a Greek but a Roman. Ultimately, in order to study any past, it must be kept separate from any present.



However, inside the concept of *perspective distance*, itself a theory of knowledge about the past, there is a paradox which actually denies that archaeologists or historians can separate themselves from the present. Once it was agreed that any past was truly dead and separate from any present,

the present and past became inextricably associated since the past cannot be known except as a function of the present. For prehistorians, the past is especially dead because we are left without informants.

Once the past and present are merged, it is possible to understand why prehistorians are always having to rewrite interpretive histories. As current theories and methods change, so do the ways used to think about, study and interpret the past. Thus, American archaeology becomes as much an artifact which needs to be studied as are projectile points, Congregational Churches, or historic sawmills.



The result of this argument is that archaeology itself can be transformed from a study of the prehistoric past into an analysis of the relationship between interpretations and implicit perceptions which determine the form of our interpretations. Simply, it is possible to begin doing an archaeology of archaeological research.

During our 1978 field season we began to realize that interpretations of the past were as much determined by the transformation of the archaeological records by fluvial processes as they were by current analytical models of the past. After weeks of searching for archaeological sites in the Upper Housatonic Valley and finding few, we realized that the absence of sites did not necessarily represent behavior but, rather, reflected the action of the river meandering back and forth, destroying former land surfaces (see winter *Artifacts* 1978).

This interpretation served to focus our research along the Shepaug River during the spring and summer of 1979. Once it became apparent that fluvial processes could dramatically alter the archaeological record, our perspective shifted to identifying those situations in which a combination of geomorphological features and processes could transform, destroy, or bury prehistoric sites. In a sense, we tried to identify those lo-

calities where the archaeological record would take on the appearance of non-sites.



During the course of this research we have recognized certain geomorphological features of the Shepaug's channel which alter the rate of flow during times of flooding. These in turn affect the river's carrying capacity and depositional processes. The first factor in each model is historical and can be represented by a long-term fluvial process (overbank flooding during times of high water). The second component is represented by a set of geomorphological conditions which alter the type and intensity of these flood deposits. This component includes the elevation of the land surface above the river, the presence of channel constrictions, and the presence of high-gradient tributaries entering the river.

By studying the manner in which fluvial processes or conditions affect each contextual situation, it is possible to begin to interpret the geological context of each site's archaeological record. This knowledge aids our understanding of why the archaeological record looks the way it does and how that record needs to be studied. Concurrently, by knowing how archaeologists have thought about the geological context of the archaeological record, we can see how interpretations of the record have, in part, been determined by our perceptions of fluvial processes. Four descriptive models have been developed which summarize the relationship between archaeology research, the archaeological record, fluvial geomorphology and processes of flooding.



The Models

The first model is represented by the geomorphological situation found at Hickox, a site downstream from Washington Depot. Here the rate and form of the Shepaug's depositional history results from the interplay of two factors. The first is the elevation of the flood plain above the river and the second is a channel construction immediately upstream (Figure 1).

The results of these factors can be seen in a representative wall profile (Figure 2). The well-sorted, fine-grained sand and silt layers have been deposited as a result of normal periodic flooding of the river, primarily during early-to-mid spring.

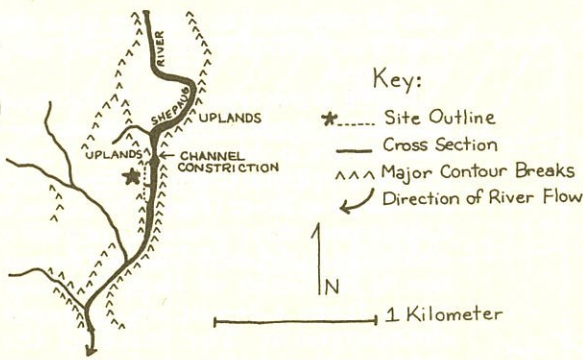
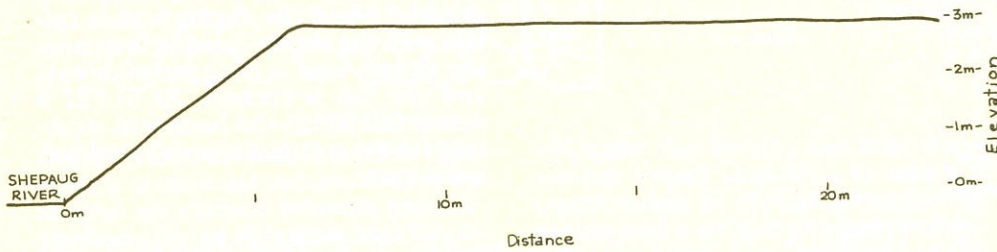


Figure 1: Hickox locality



The second type of deposits are a poorly-sorted mixture of sand, gravel and cobble beds. These reflect massive flood events when the river was a raging torrent. During times of maximum flooding the water rises and builds up speed. Upstream at the constriction, large boulders are picked up out of the river bed and are carried along suspended in the current. After the water shoots through the constriction, it spreads out over the Hickox flood plain. The velocity suddenly lowers and the sediment load is dropped. The layers within the cobble zone are poorly sorted because everything carried by the water is re-

leased at once. A comparison of the sandy deposit left by the flood of 1955 to the 100-pound boulders dumped by earlier flood episodes dramatizes the force of the river during massive flood events.

The interrelationship of the archaeology and geology of Hickox is significant since it reflects upon our field procedures (Figure 3). Our normal strategy of excavating shovel test pits would not have taken us below the cobbles, allowing that layer to mask the cultural deposit beneath it. This deposit included a hearth found in the alluvium beneath the cobble zone. There were no diagnostics

found in association with it, but we were able to take a radiocarbon sample. Its date is still pending, and when completed will help determine the geological as well as archaeological time frame of the site.

Indeed the geological conditions provided information about the historical context of the site. It was not until we realized the role of the constriction upstream in creating a potentially deceptive stratigraphy that we were able to gain an understanding of how to recognize and test similar fields along the Shepaug and Bantam Rivers.

The second model is also defined by the association between fluvial processes and a channel constriction. In this case the constriction is the Clam Shell which is located immediately downstream from the Titus site (Figure 4). During times of normal flooding, especially during the early spring of the year, the water in the channel cannot flow through this feature fast

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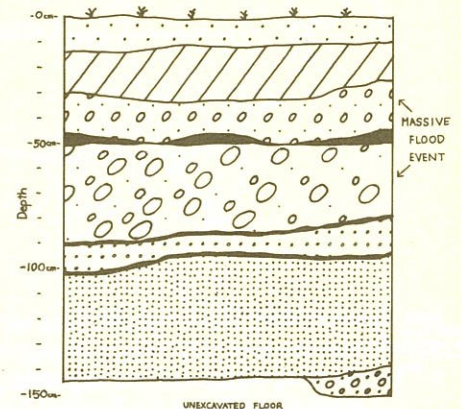


Figure 3: Excavation at Hickox by students from the Packer Collegiate Institute (Brooklyn, New York), May, 1979

Figure 2: Hickox stratigraphy

Key:

- ▼ Ground Surface
- 1955 Flood Sand
- /// Buried Ap/Plowzone
- Moderately Sorted Sand and Gravel
- Organic Layer
- Poorly Sorted Gravel and Boulders
- Well Sorted Sand
- Fine Sand Overbank
- Pebbles and Gravel



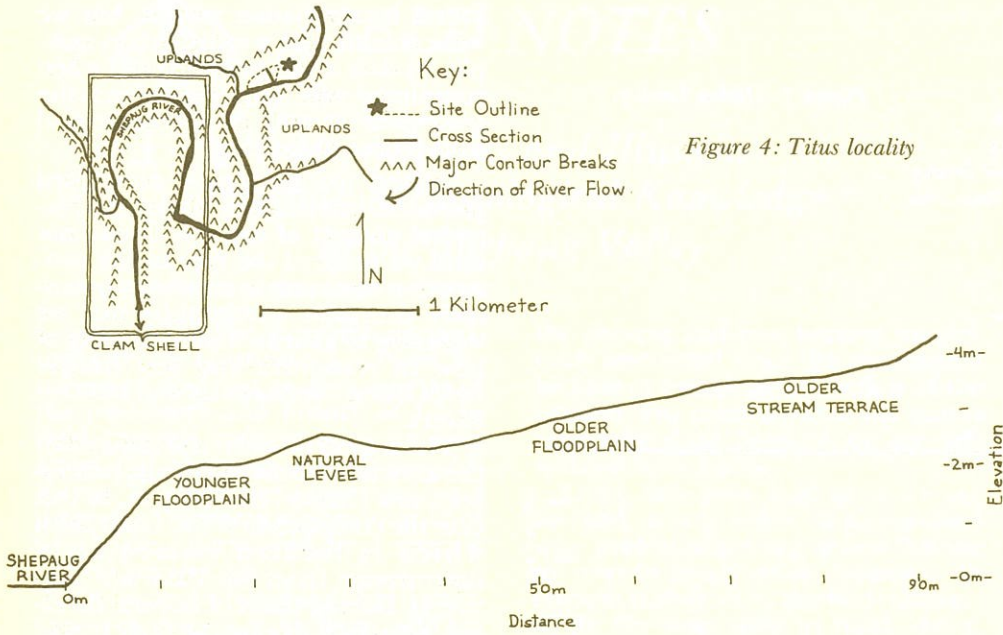


Figure 4: Titus locality

enough. As a result, the water pools upstream and gently flows over the banks of the river onto the terraces at Titus. The stratigraphy within the wall profile (Figure 5) shows layer after layer of these overbank sediments, interspersed with buried humus and organic levels which represent former land surfaces.

There were very few artifacts found in the Titus field; however, it is unclear whether this represents behavioral choice or insufficient excavation. Once again we do know that, in areas with similar geomorphological features, shallow test pits will limit our ability to read the site's archaeological record. Larger and deeper units must

- Key:
- ∇ Ground Surface
 - ∕ Ap/Plowzone Sand and Silt
 - Buried A Sand and Silt
 - Brown Sand/Silt Overbank
 - Dark Brown Sand/Silt Overbank
 - ∕∕ Buried Humus organic sand and silt
 - Mottled Yellow Sand/Silt Overbank
 - Mottled Orange Sand/Silt Overbank
 - Cobbles

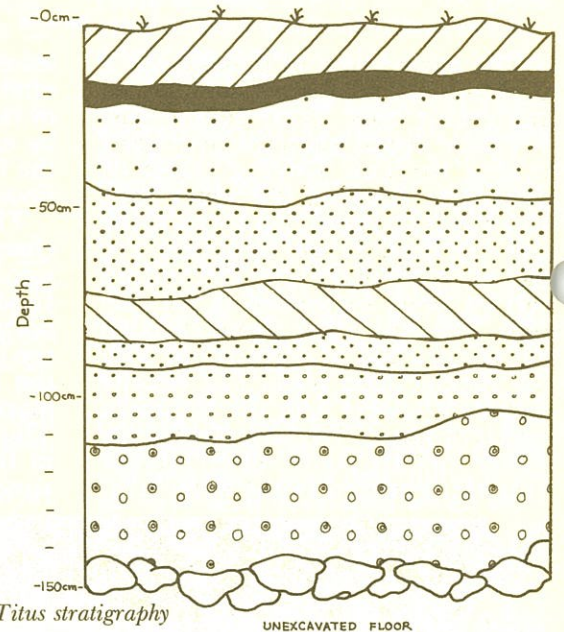


Figure 5: Titus stratigraphy

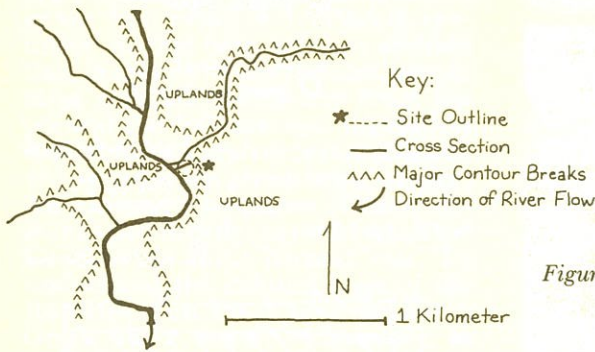


Figure 6: 6LF21 locality

also be excavated to uncover what the river's depositional history may have concealed.

6LF21 is the type site for the third geological model. Here, the important feature is the presence of a high gradient tributary which flows into the Shepaug River (Figure 6). At such confluences there is a tendency for a debris fan to develop. This fan formation is the result of flash flooding, often from a regionally-centered thunderstorm. The force of the stream is tremendous and the carrying capacity great enough to transport boulders as well as cobbles and gravels. When the raging waters collide with the slower-moving Shepaug, the stream load is dropped suddenly and the fan is created. At 6LF21 a debris fan forms the basement structure for the accumulation of overbank sediments.

These overbank sediments are deposited when, as at this confluence, the main stem of the river is small and the debris fan is active. Then the action of the tributary against the Shepaug during times of high water is sufficient to produce large eddies which periodically top the banks at 6LF21 and deposit well-sorted sands and silts (Figure 7). Such flooding has combined with cultural deposition to produce a well-stratified site, consisting of both Paleo and Archaic components.

The last model is actually the opposite of the other three as it is characterized by a lack of determinate associations. In localities where this model pertains, the archaeological record and research are not all that compli-

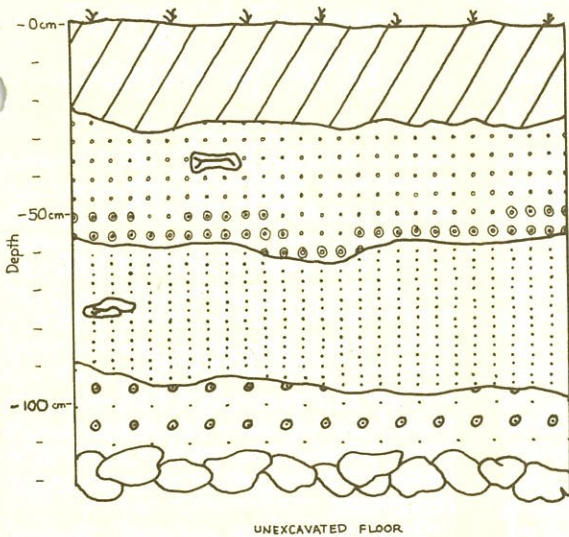


Figure 7: 6LF21 stratigraphy

- Key:
- ∨ Ground Surface
 - /// Ap/Plowzone
 - Sand
 - ⊙⊙ Gravel
 - Fine Sand with Gravel Overbank
 - ⊙⊙ Sands and Silts Overbank
 - ⊕ Rocks mapped in
 - ⊕ Debris fan cobbles

cated. In fact, the fourth model represents a traditional perspective of the normal associations between geomorphology, fluvial processes and the archaeological record. While we do not have enough regional data to ascertain the frequency of this model's fitness, we suspect that it represents the context of many tracts along the Shepaug River. At this moment, the locality known as Hidden Valley best reflects the fourth model (Figure 8).

The characteristic feature of this model is that the geomorphological setting of its terraces is "normal." There are no geomorphological features such as channel constrictions which could result in abnormal depositional processes. Thus the archaeological record of use (non-use) of such tracts is not being hidden or masked in any way. The land surfaces along the Shepaug in Hidden Valley have been stable for more than 9,000 years and archaeological materials lie within one meter of the ground surface.

Unlike the fourth, the first three models depict situations in which a combination of fluvial processes or events and a unique geomorphological context lead to a "masking" of the archaeological record. Sites can be disturbed or destroyed or, more likely, buried in such a way that archaeologists are never conscious of their existence. Yet such hidden resources (illusions which the profession cannot see) may prove to contain important cultural information, such as stratified living floors or an early Holocene camp site (see autumn *Artifacts* 1977).



Since the Italian Renaissance, all archaeologists have had to work within the confines imposed by the theory of perspective distance. There is no escape, so that all our knowledge of the past will be determined by modern perceptions. As these perceptions

change so will our analytical models and the interpretations based upon them. The only solution to this dilemma is to develop a completely "revolutionary" archaeology which begins with the theory of perspective distance and the idea that archaeology is artifact. From here, archaeology can be transformed from a study of the past into a study of how interpretations of the past are invented by archaeologists, historians and the greater public in modern America. Rather than creating knowledge of the past, archaeologists can study the sociological and cultural processes which work to produce knowledge. This can be done through both traditional fieldwork and archival studies. The difference is that, as archaeology becomes more conscious of itself as a discipline and as a theory of knowledge, we will be better able to comprehend the process by which we learn to invent the past.

—Russell G. Handsman
and Roberta Hampton
Illustrations by Christine Hoepfner

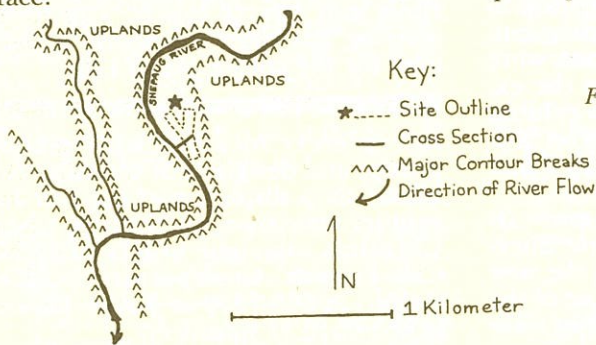
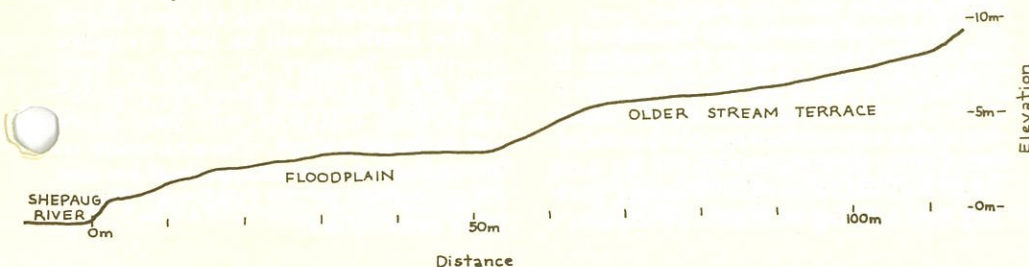


Figure 8: Hidden Valley locality



The small illustrations by Jean Pruchnik and Sharon Wirt were drawn from several sources: pictographs and petroglyphs from all over the U.S., as well as craft design elements.

A Search for Folk Artifacts

Beginning in April of 1979 and continuing through June of 1980, a research group organized and sponsored through the Dublin (New Hampshire) Seminar for New England Studies has been conducting a search for folk maps and landscape views which were produced during New England's colonial and pre-industrial periods. The purpose of this search is to advance our knowledge of place names in early New England, eighteenth- and nineteenth-century settlement patterns and landscape history as these were perceived in the aspirations, beliefs and thoughts of rural peoples. Dr. Russell Handsman of the Research Department is cooperating with the group from the Dublin Seminar by handling the search in Litchfield County and portions of Fairfield and Hartford Counties.

While local historical societies are being contacted, Dr. Handsman would appreciate hearing from individuals who have knowledge of any maps, townscape or landscape views, or historical photographs which pre-date 1850. The area of concentration is broadly defined as New England. We are particularly interested in maps of any kind (parish maps, tax collectors' maps, maps showing the location of meetinghouses, boundary survey maps), as well as landscape views and bird's-eye perspectives of settlements. Anyone who has information which is pertinent is asked to contact the Institute's Research Department to either speak to or leave a message for Dr. Handsman.

Attempts to recover and recreate the folk processes of landscape making and naming in the seventeenth, eighteenth, and nineteenth centuries will be made at a conference in 1980 entitled *New England Prospect*. Any help is needed and, of course, appreciated.

SIDE NOTES:

ARPA Update

In the summer issue of *Artifacts*, 1979, we reported on the necessity and timeliness of the *Archeological Resources Protection Act*, legislation designed to protect both Native American and Euro-American cultural heritages. The bill has passed both houses and, unless the Senate's version is accepted by the House, may go to Conference. Again we urge you to support the Senate's version—which would be more effective in protecting archaeological sites—by writing the following conferees and recommending that the Senate's version be adopted, mentioning some of the bill's problem areas (see summer *Artifacts* 1979). Senate conferees: Dale Bumpers (D-AR) and Mark Hatfield (R-OR); House conferees: Morris Udall (D-AZ) and John Seiberling (D-OH).

In November Sharon Wirt was a panel member in a workshop on incorporating women's history into the U.S. history curricula in Connecticut schools. Her contribution to the workshop consisted of information and materials concerning Native American women's statuses, roles and attitudes.



THE FRIENDS OF THE INSTITUTE

Although no formal meeting of the Friends was scheduled during the summer, many volunteers continue to donate many hours. Outstanding contributions in time and talent were logged during September as the exhibit crew completed the new exhibits of old cultures, which opened on September 28 at 4:30 p.m. — only a half hour late!

October 29 was the autumn assemblage of "Friends." Anne Sherburn, who had assisted with the new exhibits, explained the purpose of the new exhibits' design; the exhibits were then toured and discussed.

AIAI continues to rely heavily on its dedicated volunteers. The areas in need of regular help are: administration - typing, filing, mailings; membership — area chairpeople for membership campaigns and hosts for area open houses; research - cleaning, sorting and catalog artifacts; education -



Native American Advisory Committee Meeting

The fall meeting of the Native American Advisory Committee was a most productive one. Committee members had a great deal to share and contribute.

First discussion centered around the Archeological Resources Protection Act bill which is now in legislation. The Committee felt that before they could lend support more information needed to be obtained. But the general consensus was that the concept of the bill was as important to Native Americans as it was to archaeologists and hopefully would bring some favorable controls. Eric Sekatau also pointed out that, as a committee and for other Native Americans in the state, it was important to cultivate relationships with regulatory agencies and state officials.

Following an update on the Education Department, it was suggested that a mini-seminar ought to be developed as an educators' workshop with a Native American panel. It was felt that such a conference would be extremely informative and show that Native American history *does not* begin with the 17th century. This stimulated further discussion and suggestions on traveling exhibit projects.

The meeting concluded with a delicious and hearty lunch. The next meeting has been tentatively scheduled for the spring, April 12th.

interpreters to assist with school groups and designers of traveling exhibits; shop display, packing and inventory assistance, particularly when Christmas catalogue orders come in. Call Friends' Chairperson, Debbie Swigart at 868-7850 or Kathy Taylor at 868-0518 to volunteer.

The annual meeting of the Friends of the Institute will be held Monday morning, January 14, 1980 at 9:30 a.m. and Thursday evening, January 17, 1980 at 7:30 p.m. with snow dates the following week. Plan to come to recognize and be recognized for the many entries in the Logbook. This is your celebration!

Fairfield County Chapter of AIAI

Editors' Note: The American Indian Archaeological Institute announces the appointment of Tina Romei as the Coordinator of the newly formed Fairfield County Chapter of AIAI. Made possible by a grant from the National Endowment for the Humanities, Tina will guide AIAI outreach and membership development in Fairfield County. Tina has had a long-time interest in Native American cultures and history and was co-founder of the Westport-based organization, Connecticut Friends of Indians. She has studied anthropology at Western Connecticut State College. In addition to being wife to Bill and mother to Jason, Timothy, Gordon and Kate, Tina enjoys quilting, needlepoint and growing herbs. The Romeis reside in Monroe.

It's late autumn now, and the 1979-80 program of the Fairfield County Chapter is in full swing. Our twice-monthly meetings began in October in Westport with Edmund Swigart, President of AIAI, presenting a lecture entitled "10,000 Years of Connecticut Indian History." We've

had three meetings since that time and a most successful craft workshop. The workshop, given in Fairfield, was entitled "Iroquois Basketmaking" and was taught by Mohawk Irene Richmond. Our membership is steadily growing and we're excited by the possibilities that lie ahead.

The Chapter will continue with twice-monthly meetings; a lecture on the first Sunday of each month (except for April, when Easter falls on the first Sunday) at 4 p.m. and a film on the second Saturday at 2:30 p.m. These meetings will be held in towns throughout the county to make them easily accessible to all. The following is our schedule for the coming months:

DECEMBER - Museum of Art, Science and Industry, 4450 Park Avenue, Bridgeport

December 2, 4 p.m. - "American Indian Art" by Sharon Wirt, AIAI Instructor of Anthropology and Research Assistant

December 8, 2:30 p.m. - Film Festival, *Indians of the Southlands*

JANUARY - Greenwich YMCA, 50 East Putnam Avenue, Greenwich

January 6, 4 p.m. - "How Many Indians Lived in Pre-European Connecticut? Myth and Reality" by Dr. Christopher Collier, David S. Day Professor and Chairman of the Department of American History at the University of Bridgeport

January 12, 2:30 p.m. - Film Festival, *The Early Americans*

FEBRUARY - Stamford Nature Center and Museum, 39 Scofield Town Road, Stamford

Friday, January 18, 1980 - 8:00 p.m., The Scovill Library; *Ishi*. A film about the last of the Yahi, an American Indian who is caught between two worlds.

Friday, March 21, 1980 - 8:00 p.m., The Scovill Library; *Archaeology, A Science to Discover our Lost Indian Heritage* by Dr. Roger Moeller, Director of the AIAI Research Department. An illustrated lecture telling about the science of archaeology and the discoveries and programs of AIAI.

Friday, May 23, 1980 - 8:00 p.m., The Scovill Library; *The Early Americans*. A film that traces what is known about the history of the Indian peoples of the U.S. from their earliest origins and time of arrival until the European Contact Period.

Friday, July 25, 1980 - Carpool or bus - meet at 6:00 p.m. at the Scovill Library for a Salisbury Chapter picnic at the AIAI. A cookout with native finger-foods, hamburgers, etc. followed by a guided tour and a talk and walk around the Indian Habitats Trail by Barrie Kavasch, AIAI Ethnobotany Teacher and author of *Native Harvests*. The cost will be \$5.00 per person for the food and the program. For reservations and/or information call Mrs. Audrey A. Whitbeck after 6:00 p.m. at 435-2077.

Friday, November 2, 1979 - 8:00 p.m., The Scovill Library, Main St., Salisbury; *New Discoveries - 10,000 Years of Connecticut Indian History* by Edmund K. Swigart, President of AIAI. An illustrated talk with exhibits of the exciting discoveries by AIAI research teams of vast and complex Connecticut Indian traditions.

Friday, December 7, 1979 - 8:00 p.m., The Scovill Library; *Native American Music Through the Ages* by Dr. David McAllester, AIAI Trustee and Chairman of the Musicology Department, Wesleyan University. A talk illustrated with musical instruments, songs and traditions of the Connecticut Indian peoples.

February 3, 4 p.m. - "The Impact of the White Settlers on the Indians of Western Connecticut" by William Alpern, former member of the Board of the Museum of the American Indian and well-known lecturer and researcher of post-contact Connecticut Indian history

February 9, 2:30 p.m. - Film Festival, *4-Butte-1: A Lesson in Archaeology*

MARCH - Darien Public Library, 35 Leroy Avenue, Darien

March 2, 4 p.m. - "The Music of the American Indian" by Dr. David McAllester, Professor and Chairman of the Musicology Department of Wesleyan University

March 8, 2:30 p.m. - Film Festival, *The Ancient New World*

APRIL - Newtown Congregational Church, Main Street, Newtown

April 12, 2:30 p.m. - Film Festival, *More Than Bows and Arrows*

April 20, 4 p.m. - "Archaeology - A Major Hope for the Present, to Discover the Past" by Dr. Russell Handsman, AIAI Director of Field Research

—Tina Romei

Salisbury Chapter of AIAI

During 1979 AIAI implemented the chapter outreach concept in the Salisbury-Lakeville area of northwestern Connecticut. Salisbury resident Audrey Whitbeck has volunteered to continue the expansion of this AIAI Salisbury Chapter. The meetings for 1979-80 will be held on Friday evenings at 8 p.m. at the Scovill Library. The schedule is:

Quinnipiac College and AIAI
announce the arrival
at Quinnipiac College,
Mt. Carmel Ave., Hamden, CT
of

"ONE WITH THE EARTH"
a traveling exhibit
from the

Institute of American Indian Arts,
Sante Fe, New Mexico
on view

December 3, 1979 - January 15,
1980

An exceptional opportunity to view both traditional and contemporary art of Native American peoples will be on exhibit at Quinnipiac College, Hamden, Connecticut, from December 3, 1979 - January 15, 1980. The title of this traveling exhibit is derived from a Native American belief: "For if I am to be, accept me for what I am - one with the Earth." "One With the Earth" was organized for the U.S. Bicentennial in 1976, has toured Europe and continues to travel throughout the United States. The exhibit eloquently reflects the artistry and sophisticated imagination of Native American peoples in ceramics, beadwork, basketry, weaving, painting and sculpture. The AIAI urges you to visit this exhibit at Quinnipiac College. An illustrated catalogue will be available at the college or in the AIAI Museum Shop.

THE SMALL WORLD FILM FESTIVAL

An anthropologist by the name of A. L. Kroeber once wished aloud to his students at Columbia University his desire to "smuggle human nature back into the study of man." C. Kluckhohn, another anthropologist, referred to anthropology as the "mirror of man," in which peoples could see themselves in all their variety. For this year's *SMALL WORLD FILM FESTIVAL*, as for last year's, we have selected a series of films about people from all over the world, in an effort to provide an anthropological mirror for AIAI's members and the general public in which to see human nature in its myriad guises. We hope you enjoy each weekend's reflection!

The schedule of weekend films at AIAI (2:30 p.m. every Saturday and Sunday) is as follows:

- Dec. 1 & 2 — "Maria of the Pueblos" & "Noah"
 Dec. 8 & 9 — "Nanook of the North"
 Dec. 15 & 16 — "The City: Heaven and Hell"
 Dec. 22 & 23 — "The Early Americans"
 Dec. 29 & 30 — "The Path"
- Jan. 5 & 6 — "Discovering American Indian Music" & "Haida Carver"
 Jan. 12 & 13 — "Ancient New World"
 Jan. 19 & 20 — "Mystery of Stonehenge"
 Jan. 26 & 27 — "Teaching Sign Language to the Chimpanzee, Washoe"
- Feb. 2 & 3 — "The Dawn Riders: Native American Artists"
 Feb. 9 & 10 — "Search for Fossil Man"
 Feb. 16 & 17 — "The Village"
 Feb. 23 & 24 — "Meet the Sioux Indians" & "Sequoyah"
- Mar. 1 & 2 — "Pygmies of the Ituri Forest"
 Mar. 8 & 9 — "The Water is so Clear, that a Blind Man Could See"
 Mar. 15 & 16 — "'Oss 'Oss Wee 'Oss"
 Mar. 22 & 23 — "Doorway to the Past"
 Mar. 29 & 30 — "Fear Women"
- Apr. 5 only — "Men's Lives"
 Apr. 12 & 13 — To be announced
 Apr. 19 & 20 — "The Indians"
 Apr. 26 & 27 — "More than Bows and Arrows"

This film schedule is subject to change.

ADMISSION BY MEMBERSHIP OR DONATION TO THE INSTITUTE (Suggested donation: - \$1.00; Children - .50)

OUTREACH

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minimum competency testing. Nancy Ellis of RESCUE, a former social studies teacher with graduate work in curriculum design, voluntarily evaluated our forthcoming Teacher Resource Packet as did Judith Plummer of the Mitchell Elementary School in Woodbury. Every effort will be made to integrate AIAI resources into the public and private schools' curricula; every effort will also be made to promote an understanding of the breadth and timeliness of the lifeways of earlier peoples and our own cultural heritage as a vehicle for understanding the processes of cultures right here in the Western Hemisphere.



In September the collective creative efforts of Steve Post, whose excellent carpentry provided a handsome traveling case, and Trustee Dodie Nalven, Barrie Kavasch and Susan Payne, who conceived the layout and design, produced a "Native Harvest Education Exhibit." The exhibit defines ethnobotany — the varied uses of plants by a culture, in this case, the American Indians. Combining pressed plant specimens and Barrie's exquisite botanical illustrations with coded labels, the "Native Harvests Educational Exhibit" reflects dozens of uses of the floral environment by the American Indians. Outreach materials outline plant usage, ethnobotany, carbon-13 dating and appropriate teaching questions. This comprehensive traveling exhibit is self-instructive alone or can be accompanied by Barrie, a notebook of ethnobotanical herbarium specimens and a color slide presentation. When not traveling, the "Native Harvests Educational Exhibit" is displayed in the herbarium section of the new classroom. Contact the Education Department for the loan of this exhibit.

On four Saturdays in October, Barrie Kavasch graced the Institute with her special teaching gift and drew together a Children's Woodland Crafts Workshop. Each week the 8- to 12-year-old students brought their own "found" natural materials or explored the Institute grounds for nature's resources and then created decorative

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Siftings

As membership, visitors and school groups expand their use of AIAI, the burden on our administrative force increases. AIAI is delighted to announce the appointment of Ursula O'Donnell as secretary.

One day she types budget figures, another, quantities of chippage from an archaeological site, another, the Latin taxonomy of the "Fungi Fantasy Walk" ... always with a smile and great versatility!

The Education Department is very pleased to announce that staff ethnobotany teacher/author/artist/craftsperson, Barrie Kavasch, will be here five days a week. Actually we can never fairly total the hours and days of all the AIAI staff, as each and everyone gives unstintingly round-the-clock. (Yes, Steve Post frequently ventures down to the Institute in the early morning hours when a mouse or moth or magic ... sets off the alarm!)

The "Native Harvests Educational

Exhibit" was honored with the Connecticut Blue and Silver Award in the Washington-Judea Garden Clubs' large Washington Bicentennial Flower Show on September 14th and 15th, 1979.

AIAI accolades to all the eager night owls who so willingly forewent their evening leisure to help with the fall phonothon. President Ned Swigart and Executive Director Loyce McMillan got the phones ringing every night for seven nights. Our thanks to Dave Pokrywka, Kay Schaller, Roger Moeller, Per Staubo, Claude McMaster, Ben Howard, Charles McLaughlin, Ronald Zenowich, Aldo Bergonzi, Art and Jean Potter, Frank Piliero, Bill and Tina Romei, Elmer Browne, Helene Pennington, Dan Knowlton, Allen Mark, Sally Williams, Herb Witthoft, Carol Fyfield, Elmer Worthington, Dick Kavasch and Marg Atherton. Over 400 members were contacted with 75% of lapsed memberships rejoining and 50% raising their level of membership/donation — needless to say, a resounding vote of confidence for AIAI. Thank you one and all!



OUTREACH

from page 14

and useful items. The afternoons were seasoned with Indian games and lore.

Craft workshops, changing exhibits, Small World Film Festival, scheduled field trips, ever-changing Native American craft collectibles and books on sale in the Shop, winter ethnobotany walks, the Teacher Resource Packet, monthly members' meetings and your own special request will be provided by the AIAI in the coming months. Check this issue's Calendar of Events or call the Institute to learn of any unscheduled "happening." *Let us know what kinds of programs we can design for you.*

—Susan Payne



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Artifacts, AIAI's Quarterly Publication • Small World Film Festival • Changing Exhibits

CALENDAR OF EVENTS AT AIAI

November, 1979 - April, 1980, Saturdays and Sundays, 2:30 p.m. - SMALL WORLD FILM FESTIVAL (See schedule this issue).

December 8, 1979, Saturday, 11 a.m. - 3 p.m. - Holiday Collectibles Preview of the Museum Shop's Native American Crafts. A "taste of nature" will be served. Shop for everyone on your list!

December 12, 1979, Wednesday, 5 p.m. - Annual Holiday Party for staff, Trustees and "Friends of the Institute."

December 27 and 28, 1979, Thursday and Friday, 1 - 4 p.m. - Children's Beadwork Workshop. Meet AIAI's Native American staff and learn the Indian craft of beadwork. \$5 per student/per session. Call the Education Department (868-0518) to register.

December 28, 1979, Friday, 2:30 p.m. - Experimental Archaeology Alumni Meeting. John Pawloski will be on hand to highlight the summer's youth program with slides. Bring your family and friends.

January 14, 1980, Monday, 9:30 a.m. and January 17, 1980, Thursday, 7:30 p.m. - Annual Meetings of the Friends of the Institute.

January 19, 1980, Saturday, 2 p.m. - AIAI's Steve Post will be the guest lecturer at the White Memorial Conservation Center, Litchfield. Steve's program will be "Indians of Connecticut and Litchfield County."

January 27, 1980, Sunday, 3 p.m. - MEMBERS' MEETING (Public welcome) AIAI President Edmund K. Swigart will present a program on "Winter Woodland Indian Lifeways." (Note 3 p.m. meeting time.)

February 10, 1980, Sunday, 3 p.m. - MEMBERS' MEETING (Public welcome) Guest speaker, Norman Wickstand of the White Memorial Conservation Center, will present a program entitled, "Identifying Trees and Shrubs in the Winter Woodlands." (Note 3 p.m. meeting time.)

February 20, 1980, Wednesday, 1 - 3 p.m. - POWWOW for CHILDREN ONLY. Join the Education Department for some Native American music, games and "legends."

March 16, 1980, Sunday, 4 p.m. - MEMBERS' MEETING (Public welcome) Dr. Roger Moeller, Director of Research, will discuss "Washington, Connecticut: First Settled 8000 B.C."

April 13, 1980, Sunday, 4 p.m. - MEMBERS' MEETING (Public welcome) Dr. Russell Handsman, Director of Field Research, will discuss "Don't Put Your Light Under a Bushel: The Pure Church and Congregational Architecture in Litchfield County."

April 25, 26 and 27, 1980 - Society for Pennsylvania Archaeology Annual Meeting, Greensburg, PA.

April 30, May 1, 2 and 3, 1980 - Society for American Archaeology Annual Meeting, Philadelphia, PA.

May 1, 1980, Thursday, 6 p.m. - Annual Dinner Meeting at the Inn on Lake Waramaug. Speaker to be announced. Children welcome.

May 8, 1980, Thursday, 3 p.m. - Education Committee Meeting.



ARTIFACTS

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Sharon L. Wirt, Susan F. Payne

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