



## **12<sup>th</sup> Annual Native American-Archaeology Round Table Conference**

“Our Hidden Landscapes: Native American Stone Ceremonial Sites in the North American East”

*Saturday, October 28, 2017, 9:00 am-5:00pm*

*This event is sponsored in part by the Connecticut Community Foundation*



Join us for another rousing Native American-Archaeology Round Table with outstanding presentations by researchers and indigenous leadership.

**Organizers: Dr. Lucianne Lavin (IAIS) and Elaine Thomas (Mohegan Tribe).**

**Please PRE-REGISTER by calling the museum (860-868-0518) or go onto our web site (iaismuseum.org) to ensure seating!**

- 9:00-9:30      Registration & Refreshments**
- 9:30-9:40      Dr. Lucianne Lavin (Institute for American Indian Studies)**  
*“Welcome & Introduction”*
- 9:40:10:00    Dr. Daniel F. Cassidy (AECOM), Jesse Bergevin (Oneida Indian Nation), & Dr. Chris Bergman (AECOM)**  
*“Stone Landscapes in Pennsylvania and the Northeast”*
- 10:00-10:20   Tom Paul (NEARA)**  
*“Hammonasset Line – A Solstice and Spiritual Marker”*
- 10:20-10:40   Robert DeFosses (Independent Scholar)**  
*“A Sacred Space”*
- 10:40-11      Break**
- 11:-11:20     Norman Muller (Independent Scholar)**  
*“Interpreting Row-Linked Boulder Sites from Georgia to New England”*

- 11:20-11:40 Doug Harris (Narragansett Indian Tribe)**  
*“Ceremonial Stone Landscapes”*
- 11:40-12 Mary Gage & James Gage (Independent Scholars)**  
*"Historic Ceremonial Stone Structures: The Canonchet Brook Sites & Schagticoke Reservation Sites"*
- 12-2:00 Lunch (On your own)**
- 2:00-2:20 Douglas Schwartz (NEARA)**  
*“A Civilization is a Terrible Thing to Waste”*
- 2:20-2:40 Dr. Johannes (Jannie) Loubser (Stratum Unlimited, LLC)**  
*“The Stone Piles of Jackson County, Georgia”*
- 2:40-3:00 Dr. Julia A. King (St. Mary’s College) & Deanna Beacham (Weapemeoc Nation)**  
*“Rethinking Indigenous Landscapes in the Chesapeake”*
- 3:00-3:20 Dr. Laurie Rush (United States Army, Fort Drum)**  
*“Indigenous Stone Features and Landscapes of the Northeast: The Need for Scientific Research”*
- 3:20-3:40 Break**
- 3:40-4:00 Dr. Paul A. Robinson (Rhode Island College, retired RI State Archaeologist)**  
*“Challenges and Opportunities of Collaborative Research Projects: Working with Indian Tribes to Preserve and Protect Ceremonial Stone Landscapes”*
- 4:00-4:20 Charity Moore Weiss (AllStar Ecology, LLC) and Matthew Victor Weiss (AllStar Ecology, LLC)**  
*"Stones and their Places: An Application of Landscape Theory to Ceremonial Stone Landscapes of the Northeastern United States"*
- 4:20-4:40 Paul Loether (National Park Service)**  
*“Discussant”*

**The Institute for American Indian Studies (IAIS)**  
**38 Curtis Road**  
**Washington, Connecticut 06793**  
**(860) 868-0518; [www.iaismuseum.org](http://www.iaismuseum.org)**

**Directions:** Danbury, CT and NY from the West. Take I-84 East to Exit 15. Turn left towards Roxbury on Route 67. At 4th light Route 67 turns left. Follow Route 67 through Roxbury to Route 199. Turn right on to Route 199. Go 3 miles and turn left on to Curtis Road. **From Hartford, Waterbury and CT from the East.** Take I-84 West to Exit 15. Turn right towards Roxbury on Route 67. At 3rd light Route 67 turns left. Follow Route 67 thru Roxbury to Route 199. Turn right on to Route 199. Go 3 miles and turn left on to Curtis Road. **From Western CT** Take Route 7 to New Milford and Route 67. Take Route 67 towards Roxbury. Turn left on to Route 199. Go 3 miles and turn left on to Curtis Road.

## Abstracts

### **Daniel F. Cassedy, Jesse Bergevin, & Chris Bergman**

#### *Stone Landscapes in Pennsylvania and the Northeast*

The manmade stone landscapes of Pennsylvania and adjoining Northeastern states are typically composed of well-crafted stone cairns, casual rock piles, and rock walls, as well as a variety of other dry-laid stone features. Stone Landscapes are a matter of continuing scholarly debate as to their origin, period of construction, and purpose. This paper discusses a number of locations in Pennsylvania and New York and presents data on geographic setting, morphology, methods of construction, and site-specific and regional spatial patterning. Various theories regarding their origins are reviewed with an aim to better understanding these enigmatic landscape features, probably resulting from both Native American and Euroamerican activities.

### **Tom Paul**

#### *Hammonasset Line – A Solstice and Spiritual Marker*

This talk looks at alignment of many stone structure complexes along a solstice line. Tom Paul first studied stone structures in north Madison, Connecticut in the summer of 1995. Early on it became evident that there was a solstice marked line located by his home, spring of 1996. The line was then called the Hammonasset Line because the Native American tribe living in this area was the Hammonassets. Since this time many stone structures have been found on or associated with this line starting at Montauk, Long Island to past Hunter Mountain in New York. The presentation will review what was found along the solstice line from Montauk to past Hunter, NY, noting different types of stone structures, their age and meaning. Some structures are in the form of cairn fields. It is felt that these cairn fields are a burial marker or a memorial marker for Native people who have died, and placed on or near by a sacred line marker, the Hammonasset Line. Other structures such as prayer seats, standing stones, stone effigies, shaped stones and viewing platforms appear to have spiritual meaning.

### **Robert DeFosses**

#### *A Sacred Space*

This paper describes the discovery of a Native American Ceremonial Stone Landscape (CSL) on my property in Harwinton, Connecticut, and how the site relates to the Tunxis Tribe in nearby Farmington and Pequabuck, Connecticut.

### **Mary Gage and James Gage**

#### *Historic Ceremonial Stone Structures: The Canonchet Brook Sites, Hopkinton, RI*

Many researchers have presumed that Ceremonial Stone Landscapes represent pre-contact activities. There is a growing body of evidence that indicates CSL activities continued well into the 19th century. This presentation will discuss this evidence and its implications for archaeological studies.

### **Julia A. King and Deanna Beacham**

#### *Rethinking Indigenous Landscapes in the Chesapeake*

The spatial turn in the humanities is sending archaeologists and their Native colleagues back into the documentary, oral history, and archaeological records to tease out elements of the indigenous

cultural landscape – in the deep past, in the colonial past, and in the present. Ceremonial stone sites, the focus of this roundtable conference, are present in the early Chesapeake: they are mentioned in documents and have been reported archaeologically for the Accokeek Creek site, considered the pre-colonial capital of the Piscataway nation. This presentation describes these examples, shows how Geographical Information Systems can be used to build a greater context for their interpretation, and suggests how GIS is challenging old and even entrenched understandings of the indigenous cultural landscape.

### **Johannes (Jannie) Loubser**

#### *The Stone Piles of Jackson County, Georgia*

Two stone pile complexes in the Georgia foothills were assessed in terms of archaeological investigations and ethno-historical information. Both are located on relatively high ground overlooking the North Oconee River, roughly 11 kilometers of hilly terrain separating the two. The northwestern of the two site complexes, known as Yamacutah, is located on a ridge toe south of the North Oconee, while the southeastern complex, known as River Glen, is located on a ridge toe east of the same river. The 37 stone piles at Yamacutah show signs that they were piled rapidly and most probably are the result of ground clearing activities. Oxidizable Carbon Ratio assays of soil at the base of one excavated pile suggest that it is 740 years old (AD 1210 or Early Mississippian). Viewed in terms of documented Cherokee and Creek practices, the absence of artifacts, the natural bend in the river and the rapidly eastward-flowing water suggest that the locale was most probably a sacred staging-ground for Indians partaking in a “going to water” ceremony. The 52 stone piles at River Glen were stacked carefully, most having hexagonal shapes while a few are square. The recovery of a thin-lined incised carinated bowl next to the base of one hexagonal stone pile suggests that the pile dates to the Late Mississippian Lamar Wolfskin phase (AD 1550–1670). The paucity of artifacts and the absence of features at the River Glen complex suggest that it was a special purpose non-residential site. Assessed in terms of the ethno-historical record, the River Glen stone piles most closely resemble places where Indians honored the physically departed.

### **Douglas Schwartz**

#### *A Civilization is a Terrible Thing to Waste*

Each inhabited continent possesses sacred mountains, including North America. But there is no conception of such mountains in the East. Two interrelated questions will be addressed: Was there a civilization in the East (besides the Mississippian); and did this society leave evidence of its existence and veneration for specific mountains? There is little understanding of how civilizations manifest and unfold, resulting in a failure to differentiate between stone constructions resulting from small-scale (individual, family, clan or tribal) folk religious practices vs. substantial public works projects undertaken by advanced societies. While some indigenous stonework is Algonquian, the most significant constructions predate this society.

### **Doug Harris**

#### *Ceremonial Stone Landscapes*

Harris’ preservation perseverance in the field was a key factor in the 2008 National Register of Historic Places “determination of eligibility” for the first ceremonial stone landscape (Turner Falls Prayer Hill) in the eastern United States. Prior to that determination, ceremonial stone groupings had been considered by archaeologists and SHPOs as merely the result of colonial farm clearing. His field work, in collaboration with the Tribal Historic Preservation Offices of the Mashpee and Wampanoag Tribe of Gay Head (Aquinnah) was also a significant factor in the “discontinuous

historic district” determination by the FCC for the ceremonial stone landscape (CSL) that includes Pratt Hill and the Upton chamber in Upton, Mass. This determination is another east of the Mississippi ceremonial stone landscape first in the field of historic preservation. He led the ceremonial stone landscape mapping of the Narragansett Reservation that revealed a partially buried *kesuk askuhwheteaen appuonk* (skywatcher’s seat) with its attendant alignments. So significant was this re-discovery, that a proposed multi-million dollar USDA funded health center was rotated 70 feet to avoid disruption of the alignment viewings from the sky watcher’s seat. In September of 2015 the Tribal Historic Preservation Offices of the Wampanoag Tribe of Gay Head (Aquinnah), the Mashantucket Pequot, Mohegan and Narragansett Tribes signed and submitted a Multiple Property Listing document to the Keeper of the National Register that initiates the definition of Indigenous Ceremonial Stone Landscapes of the Northeast. This document defines and initiates a standard by which Indigenous CSLs can be identified and mapped in the Northeastern United States and found eligible for National Register of Historic Places.

### **Paul A. Robinson**

*Challenges and Opportunities of Collaborative Research Projects: Working with Indian Tribes to Preserve and Protect Ceremonial Stone Landscapes*

Last year the nation celebrated the 50<sup>th</sup> anniversary of the National Historic Preservation Act (NHPA). Its passage in 1966 led to the identification and study of hundreds of thousands of archaeological sites, historic buildings and historic places, many of which have been preserved. Nearly all studies of historic and archaeological places in New England, and across the nation, are done under the auspices, or as a regulatory requirement, of the NHPA. The Act set forth important findings and statements of historic preservation philosophy and policy. Among them are these three: that the spirit of the nation is reflected in its historic places, that these places should be preserved as a living part of our community, and that partnerships among all levels of government: federal, tribal, state and local, and with private entities, are required to foster conditions so that these important places can exist in “productive harmony” with the needs of present and future generations. The consideration of ceremonial stone landscapes has been, in too many cases, disharmonious and unproductive. Fulfilling the goals of the NHPA require that we not only remember what these goals are, but that we work within philosophical, ethical and legal frameworks that acknowledge the authority of Tribal Historic Preservation Offices to determine how best to identify and protect these important places of ceremony.

### **Laurie Rush**

*Indigenous Stone Features and Landscapes of the Northeast: The Need for Scientific Research*

For over two centuries, the subject of Native American stone features and ceremonial landscapes in northeastern North America has been fraught with myth and controversy. Failure to accept Native American religious practices, a desire to disenfranchise Native Americans from their land, and a refusal to respect Native American ability to build in stone, left early European scholars with a challenge in explaining complex stone features they were encountering. Antiquarian theories of ancient European voyagers filled the void, and scientific archaeologists viewed the entire subject as off limits for serious scientific research. Colleagues even published their “findings” that all stone features in the US northeast were constructed by Europeans. Even now, serious archaeologists who are beginning to recognize indigenous origins for stone features and who wish to pursue serious research concerning their design, construction, and significance encounter skepticism from some colleagues. To complicate the issue, many stone features fail to yield artifacts. In the meantime,

some of the antiquarians have amassed extraordinary data sets that could provide a basis for comprehensive GIS and other forms of analysis. Current challenges, especially related to infrastructure projects planned for northeastern North America, require the cultural resources community to consider comprehensive and dedicated research on this issue for the most informed preservation and management recommendations possible.

**Norman Muller**

*Interpreting Row-Linked Boulder Sites from Georgia to New England*

Over the course of two summers in the mid-1950s, Philip Smith, a Harvard University graduate student in anthropology, conducted research of aboriginal walls in Georgia and surrounding states for Art Kelly, founder of the University of Georgia's Anthropology Department. In an article published for the university's Anthropology Department in 1962, titled "Aboriginal Stone Constructions in the Southern Piedmont," his descriptions of walls connecting boulders and ledges served as a guide and inspiration for this lecture, which identifies examples of wall or row-linked boulder sites from Georgia to New England. We don't know why the walls were constructed, but a curious row-linked split boulder in Pomfret, Vermont, may serve as a clue into the mindset of these ancient builders.

**Charity M. Moore and Matthew V. Weiss**

*TBA*

**Paul Loether**

*Discussant*

**Authors' Bios (in alphabetical order)**

**Deanna Beacham** is an American Indian (Weapemeoc Nation) consultant and speaker on mid-Atlantic American Indian history, cultures, and contemporary concerns. Previously she served as the American Indian Program Manager for the National Park Service Chesapeake Bay Office and as the American Indian Specialist in the Virginia Governor's Office.

**Jesse Bergevin** is currently the Historic Resources Specialist for the Oneida Indian Nation. He has worked on archaeological projects in the northeastern U.S. since 1999 and has been with the Oneida Indian Nation for 12 years. During his time with the Oneida Indian Nation, Mr. Bergevin has worked closely with project proponents and State and Federal agencies to address issues dealing with the identification and treatment of Stone Landscapes within the Oneida's ancestral lands.

**Dr. Christopher Bergman** received his B.A. in Archaeology from the American University of Beirut, Lebanon, and completed his Ph.D. in Prehistoric Archaeology at the University of London, England, with an emphasis on Palaeolithic stoneworking technology. He has conducted numerous investigations in the Near East, northern and western Europe, and Japan and has interacted with Indigenous Peoples in a number of settings including Syria, Jordan, northern Scandinavia, and Australia. Dr. Bergman has been conducting archaeological research in the United States since 1989, especially in Pennsylvania, the Midwest, and Midsouth, and has recently collaborated with the Osage Nation Tribal Historic Preservation Officer on an integrated archaeological and traditional cultural knowledge analysis of a protohistoric Osage site in Kansas.

**Dr. Daniel Cassedy** has been working on archaeological projects in the Northeastern US since 1978. Born and raised in New Hampshire, he received his B.A. in Anthropology from the University of New Hampshire and then completed graduate studies at the State University of New York at Binghamton, specializing in prehistoric cultures of New York and New England. Dr. Cassedy has worked as a consulting archaeologist as well as a staff archaeologist for the Vermont Division of Historic Preservation, and has supervised dozens of projects throughout New York, Pennsylvania, and New England.

**Robert DeFosses** holds a B.S. Degree in English from Central Connecticut State College. He has retired from a life-long career as a professional portrait photographer. Mr. DeFosses became an amateur archaeologist as he searched for information about the many stone structures on his property. Over the past ten years he has done personal research and counseled with several professional archaeologists, including Lucianne Levin from the Institute for American Indian Studies, CT State Archaeologist *Emeritus* Nick Bellantoni, historian James Gage and Mary Gage, as well as representatives of the Pequot and Mohegan tribes.

**Mary Gage and James Gage**, mother & son research team, have twenty-four years of experience researching ceremonial stone structures and landscapes, New England farming related stonework, and historic rock quarrying methods. They are authors of nine books including *Handbook of Stone Structures in Northeastern United States*, *Art of Splitting Stone*, and *Land of a Thousand Cairns*. Their website [www.stonestructures.org](http://www.stonestructures.org) offers information on a wide range of stone structure related topics.

**Doug Harris** is a veteran of more than 20 years of training and service to the cultural resource mission of the Narragansett Indian Tribal Historic Preservation Office. Under the leadership of Medicine Man in Training and Tribal Historic Preservation Officer John Brown and the history, culture and policy training of Narragansett hereditary Elder Medicine Man Lloyd “Running Wolf” Wilcox and Elder Medicine Woman Dr. Ella Sekatau, Harris is adept as a protector of those cultural resources that are of significance to the Narragansett tradition. He is a Deputy Tribal Historic Preservation Officer with a Tribal specialization as Preservationist for Ceremonial Landscapes. The Hereditary Narragansett Medicine Man is now John Brown.

**Dr. Julia A. King** is a professor of anthropology at St. Mary’s College of Maryland where she studies, teaches, and writes about Chesapeake history and culture. King is a past president of the Society for Historical Archaeology and, from 2003 until 2011, served as an Expert Member on the Advisory Council on Historic Preservation. She received her B.A. from The College of William and Mary, her M.A. from The Florida State University, and her Ph.D. from the University of Pennsylvania.

**Paul Loether** is Chief of the National Register of Historic Places and National Historic Landmarks Program, National Park Service, Washington, DC.

**Dr. Johannes (Jannie) H. N. Loubser**, PhD/RPA, Archaeologist and Rock Art Specialist, was born and educated in South Africa. He moved to the United States of America towards the end of 1993 and became a citizen in 2000. Loubser combines dirt archaeology, rock art, and ethnography whenever possible. Based in Atlanta, Georgia, where he works as a contract archaeologist at

Stratum Unlimited, LLC, Loubser has worked in Australia, Africa, South America, the Caribbean, Hawaii, and in various states of the United States.

**Norman Muller** retired as art conservator at the Princeton University Art Museum in March 2017, after thirty-seven years at the museum, and a total of fifty years in the profession. He has worked at major U.S. art museums from Boston to Los Angeles, and has written several dozen articles on traditional painting techniques for peer reviewed journals in the United States and Europe. At the Princeton University Art Museum, he lectured on the history of painting techniques in the Department of Art and Archaeology. He is a specialist in Late Antique Roman and Early Italian painting techniques. The recipient of grants from the United States government and major granting agencies for his research on the history of traditional painting techniques, he is also the co-author of the recently published book *The Dawn of Christian Painting in Panel Paintings and Icons*. For the past twenty years he has written and lectured on the enigmatic ancient stone ruins of the Northeast, with the underlying purpose of proving that they are Native American.

**Tom Paul** is a retired research engineer with BS and MS engineering degrees. He has always had an interest in history. He joined NEARA in 1997 after finding a series of stone structures around his home in Madison, Connecticut and he has been its Treasurer for the past 19 years. Mr. Paul has been a member of his town's land use boards and Land Trust board for the past 34 years, which brings him in the woods and to stone structures. He has given a number of talks on the Hammonasset Line to NEARA and ESAF over the last 19 years. He is a member of the ASC and FOSA, and continues to research stone structures. He has studied the engraved boulder known as the Westford Knight for more than 35 years, beginning while a resident in the town of Westford, Massachusetts. His research included trips to Nova Scotia, England, France, Scotland and Venice.

**Dr. Paul A. Robinson** retired as Principal Rhode Island State Archaeologist in 2011. He presently teaches part-time in the Anthropology Department at Rhode Island College in Providence.

**Dr. Laurie Rush** is an Anthropologist and Archaeologist who has lived, worked and studied in northern New York for over thirty years. Her area of research focuses on Native Americans of northeastern North America. She has studied indigenous stone features since 1999 when the Fort Drum archaeological survey discovered, documented, and saved a ceremonial stone landscape. She has a BA from Indiana University Bloomington, an MA and PhD from Northwestern University, and is a fellow of the National Science Foundation and the American Academy in Rome. Dr. Rush was military liaison for return of Ur to the Iraqi People, has represented the US DoD for heritage issues in Kabul and across the Middle East, and recently co-directed a NATO project developing recommendations for cultural property protection policy, doctrine, and best practices. She is a Board Member of the US Committee of the Blue Shield, has won numerous awards, and lectures and publishes internationally. Dr. Rush is profiled in "Lives in Ruins" and is co-author of "The Carabinieri TPC; Saving the World's Heritage".

**Douglas Schwartz** is the vice president of NEARA, a 53-year-old organization studying Northeastern lithic relics ignored by the anthropological fraternity. He has conducted field research across 11 Northeastern states, focusing on identifying monumental public works produced by indigenous civilizations.



**Matthew Victor Weiss and Charity Moore Weiss** are principal investigators with AllStar Ecology, LLC, an environmental consulting company in Fairmont, West Virginia. Four years ago, they encountered their first likely ceremonial stone landscape and became interested in why so few archaeologists seemed to know anything about these features. Both of the authors were undergraduates at Mercyhurst University before continuing on to the University of Sheffield, where they completed M.A. degrees in European Prehistoric Archaeology. While studying in the United Kingdom, they became interested in how its archaeological theory could be applied to North American sites.