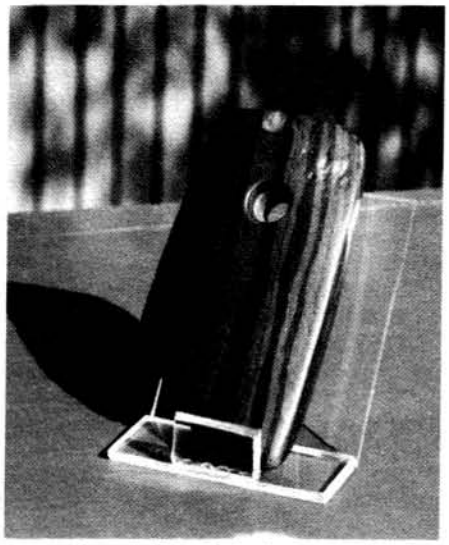
ARTIFACTS

Vol. IV No. 3 March 1976 The American Indian Archaeological Institute



A pendant of banded slate, probably of Adena (400 B.C.) origin, found during the 1975 dig season.

A Report on the 1975 Dig Season

Certainly one of the most important aspects of the 1975 American Indian Archaeological Institute field season was the continued field survey work for the Connecticut Site Survey, carried out by John Pawloski and his assistants. Over 120 sites have now been surveyed and officially registered with the Connecticut Archaeological Survey. Most have been in Litchfield County; a few in northern Fairfield County. John reports many more sites yet to be inventoried, when time and funds permit.

During the 1975 dig season 250 Institute volunteers and staff excavated six sites in five towns in western Connecticut.

In addition to work in New Milford, Northville, Southbury and Washington, the major excavation continued to be at a rock shelter in New Preston.

A total of 100 volunteers worked regularly or occasionally from July 2nd to August 3, on Wednesday through Saturday mornings.

Twenty-one additional five-foot squares were wholly or partially excavated. Sample squares of the north, south and

Continued on page 8

Why Dig ?

Growing Interest in Archaeology Stems From Variety of Personal Reasons

It's a Science, It's Important . . . Satisfying and Fun!

"How fascinating!" said a friend recently when I told him about the work we are engaged in at the Institute and about some recent theories on the prehistoric people of the Northeast. He is a corporation counsel involved daily in debates and decisions which affect the lives of thousands of people, but I believe he really was genuinely fascinated by what I told him. I wish I had asked him what it was about our discussion that interested him beyond a polite attention to something which he knew was important to me. Something had sparked his curiosity. At the time it seemed to me perfectly natural for him to be interested; so I did not ask. Nor did he ask me why I had chosen to make North American archaeology and anthropology my profession. He did not say "How fascinating, but so what?" 'though he may well have thought the question.

Archaeology does not turn the wheels of industry; it does not move goods and provide services; it does not save lives, ensure justice, or promote world peace; it does not, when properly and legally pursued, produce personal wealth; it does not open new frontiers of space; and even the new knowledge it reveals is unlikely ever to affect significantly the lives of any who are not, in some way, personally involved in it.

Admittedly a close examination of human motivation may become immensely complex and even, ultimately pointless. People do the things they do for a variety of reasons so great that very often they do not understand them themselves, and yet one cannot resist speculating about their motives.

Here is a field of human endeavor which, by most standards of evaluation, seems either esoteric or irrelevant in a world filled with cataclysmic problems to be solved. And yet all over the world people are increasingly interested, becoming involved intellectually and physically, in archaeology and anthropology and their related fields. Why this interest in the past? History, long a much abused and maligned discipline in our schools, has always, for as long as men have recorded their thoughts and actions, been a subject of interest to adults. But even history courses, especially of our own country, have enjoyed a new popularity in schools - and it is not just Bicentennial fervor; this has been going on for 10 - 20 years, nearly a generation. Possibly it is a logical, predictable part of a growing national maturity. The tendency to look

Continued on page 2

Birdstone and "paw print" disc pendants available at museum shop.

AIAI Museum Shop Offers Unique Items

"No dinosaurs, no ashtrays, no dyed feathers . . . in fact, not even any Aztec or Maya reproductions." These decisions were made early, even before the building opened. Our museum shop would not be gimcrack. As much as possible we would sell only the best books, only quality reproductions of things that belong here, and, in fact, only those objects which represent or in some fashion symbolize the prehistory or early history of Eastern Woodland people.

Such requirements imposed severe limitations on our ability to stock items for resale. The material cultures of the Plains,

Continued on page 9

Why Dig ?

(Continued from page 1)

backward, to take stock, to seek perspective, and even reason, is as logical for a people as it is for a person.

One wonders also if it is an escape, a search for personal identification with a time that **must** have been simpler, more manageable, more serene - better. If you can, even if only briefly and vicariously, live in the past - a past partially created by your own fantasies, but also reinforced by sound scholarship - you can find at least temporary respite from hard, insistent reality.

There are those who relate the increased interest in the past to the growth of disillusionment with the present. Carrying this theory one step further, it is not unreasonable to speculate that the growth of interest in prehistoric man may in part be related to the fear and disgust generated by our own desecration of the natural environment. Early men in North America and pre-White contact American Indians are thought to have been near-perfect ecological men, living in respectful harmony with their environment. Might we not then learn from a study of their lifeways some lessons applicable to our very different society? Stuart Struever, of Northwestern University, director of the Koster Expedition and president of the Archaeological Society of America, thinks so. In a recent **Early Man** newsletter he wrote "We today are not prepared to mimic their (the early Koster inhabitants) lifestyle, but it might not hurt if we got inside their heads and absorbed some of the basic assumptions of their world view. These early people have a lot to tell us . . . if we can but learn to listen." Ned Swigart shares much the same view.

But it is doubtful that anyone would argue, however much may be learned about lifeways of preindustrial people, that we can ever hope seriously to reorganize our own along comparable guidelines. This is only one of many motivations, and, if not the strongest, it at least gives the appearance of placing North American archaeology in the ranks of sciences working for the benefit of future generations.

Some of the many personal reasons for involvement in archaeology are suggested in articles that follow. Five people were asked why they dig; i.e., why they spend some part of their lives and their energies in books, in discussions, in writing, in the field, and in holes in the ground "doing archaeology." All contributors were selected because they have some connection with or interest in our Institute and because their experiences and ideas were thought to represent perspectives and, in some cases, parts of the world different from our norm.

Dr. Roger Moeller, our curator -- the scientist -- is more concerned with the correct procedures of archaeology than with motivations. It is enough for him simply to discover and interpret the knowledge which lies awaiting discovery.

Edmund K. Swigart, president and founder of A.I.A.I., has found in archaeology the realization of all that his earlier experiences seemed to be preparing him for. It is a work of vital importance and infinite satisfaction.

Jeff Scovil, a new member and co-speaker at the April meeting, does most of his work, in field and darkroom, in the southwestern part of the U.S. He cites among other satisfactions the pleasures of working toward a common end and with shared interests, side-by-side with men and women of all ages and from diverse backgrounds.

Richard Kuns presents a still different perspective described in a different context. A biblical archaeologist, Mr. Kuns is also Superintendent of Historical Properties for the Connecticut Historical Commission. His illustrated talk at the March meeting dealt with the Tel el-Hesi site discussed in this article.

Jamie Gagarin, a trustee of A.I.A.I., and a frequent participant in our own field excavations, joined an expedition in the Massif Central of France last summer and writes of it in her article published here. With all our analysis and speculation about motives, her reason for digging may in the final analysis be the best explanation for anyone. Her title quotes Professor Michael Coe of the Yale anthropology department, former trustee of A.I.A.I., and one of this country's foremost Mayan scholars, in his speech at the June, 1974, ground-breaking of the Institute. In fact, Dr. Coe went even more deeply into the matter.

He said, "Frankly, I have found that most archaeologists, when you really pin them down to find out, 'Why do you go out and wallow around in the mud... or inhale dust in caves, or suffer the torments of mosquitoes and ticks in Central America -- why do you do it anyway?' -- I find that most of them will finally admit that they do it because they like it. It's fun! Many of them, in fact most of them, I find, got their start when they were kids, reading **National Geographic** articles. I remember reading a marvelous article... about the great Mayan site in eastern Yucatan which has the famous Well of Sacrifice, and according to legend, lovely virgins were thrown into the water as sacrifices to the Rain God, and according to this article... which I got hold of when I was a kid, there was a marvelous picture of this lovely virgin descending into the water with this sort of filmy night-dress on. I thought, 'If that's what archaeology is, that's what I want to do!' So that's why I'm up here today."

And maybe that's the only important reason why archaeology is a growing thing: archaeologists have more fun. ●

— Richard W. Davis

Archaeology: A Science to Further Man's Knowledge of the Past , Conducted Carefully

by Dr. Roger W. Moeller

To me archaeology is a science undertaken to further man's knowledge of what has happened in the past. Because it is a science, archaeology must be conducted according to an established plan and directed toward specific goals, using ethical guidelines for the excavation, analysis, and interpretation of all the pertinent data. Lewis Binford has stated that archaeology's three goals are to reconstruct culture history, to reconstruct past lifeways, and to delineate culture processes (Binford 1968:8). These goals can be achieved using tangible evidence which can be seen, measured, photographed, or otherwise described by objective criteria. Because of the nature of the data, other archaeologists can replicate analytical procedures to confirm or deny the previous findings. It is my contention that these goals outlined by Binford can be achieved best by personnel under the close supervision of someone trained in scientific procedures: the professional archaeologist.

Reconstructing culture history is determining the dates and sequences of occupations at individual sites. When many sites have been excavated in a relatively small area, an areal synthesis is made. This same process continues to the state, regional, country, and, eventually, world levels. From this one will be able to determine the spatial extent and temporal duration of each discrete occupation by every society.

In reconstructing past lifeways, the archaeologist is attempting to ascertain what day to day, month to month, year to year life was like hundreds and even thousands of years ago. This includes diet, food preparation and preservation

techniques, tools, population density, religion, economic patterns, politics, sources of raw materials, and scores of other topics.

The delineation of culture process is an attempt to discover what factors have effected changes in culture history and past lifeways through the centuries. How and why do things change? What factors are responsible for some societies' being so different through time and space, while others are so similar? What is the motivation for 1500-mile-long trade routes across the United States at a time when the canoe was the best available mode of transportation?

To answer these questions and others requires more than a collection of individual artifacts. Because these problems are concerned with the interrelationship of many variables, artifacts must be collected with their associated remains. An individual specimen is of no use if it lacks provenience. There is no way of ascertaining where it fits in the culture history if we do not know where it came from. As provenience information increases in precision, so does the research value of the specimen. This is because we can determine more precisely how it fits into the whole scheme of things.

The optimum condition is to know the precise location of all specimens in their undisturbed context (**in situ**). From this one can determine associations. Associations of artifacts in undisturbed contexts were made by the original users. This shows the items were used or at least deposited contemporaneously. From this one can infer that the items played a part in similar or related functions. When one has good associations, dating techniques such as Carbon 14 can be employed.

Having artifacts and associated materials permits the archaeologist to move further ahead in his determination of past lifeways. He now has activity areas at the site. He can see which areas of the site are serving different functions and what those functions are. It is true that the tools themselves suggest certain lifeways: projectile points for hunting, hoes for horticulture, or pots for cooking. But having associated organic materials, adds information such as what animals were being hunted, which plants were being hoed, and which foods were being cooked.

With a large number of sites excavated with the utmost care for the smallest detail, correlations can be sought to determine why people lived the way they did and why they changed their lifeways. Was it climatic change, invasions, population pressure, or animal extinctions forcing them to change?

Archaeology has gone far beyond the collection of specimens purely for their intrinsic beauty/value. The professional archaeologist has been educated in the importance of carefully excavating, recording, measuring, and interpreting artifacts and other data. Some of this data is so small that it cannot be seen without the aid of a microscope. He knows that it is probably present, what its importance is, and how to obtain it.

Sharon Wirt, instructor in anthropology and AIAI staff member, documents the features of an artifact from the Edward H. Rogers Collection.

The professional archaeologist has the necessary funding and an institutional base for securing the proper equipment, recording, measuring, and testing of all data. In addition he has the space and conditions for the proper long-term storage of the data. The cost of this runs into the hundreds of thousands of dollars, but the expense is necessary in order to obtain and retain the data intact.

The professional has probably completed at least eight years of formal education after high school. While not all of this is in archaeology, most of it can be of use to him in the field. Education does not cease with the degree. The real professional continues to learn by attending conferences and conventions, and from discussions with other people doing research, by reading journals in archaeology and related fields, and by doing his own research. He has dedicated his life to his profession like a dentist, doctor, or building contractor.

You would not trust anyone to build your house who is not a building contractor. He is familiar with the latest materials, procedures, problems, and dangers of building a house. The same is true of archaeology. Just because it looks easy does not mean that anyone can read an instruction manual and do it.

This is not to say that only Ph.D.'s or people who majored in archaeology or anthropology in college should be permitted to dig. Everyone can make an important contribution to the field, but must be directed by someone who knows what he is doing. Professional archaeologists working alone could never do all the necessary labor of excavation, analysis, and interpretation. One might best view the professional as a contractor who directs others in their separate tasks which, when fitted together, result in the best finished product possible.

On page 10 in this issue is a summary of the summer opportunities in field work being offered by the AIAI. No previous experience is necessary. With these summer offerings the Institute hopes to make a greater contribution, not only in serving the needs of its members, but also in serving the requirements of a precise and demanding science which needs skilled and dedicated participants at all levels of experience and training. ●

Archaeology: To Search For the Mind of Ancient People, Learn Cultural Processes

by Richard R. Kuns

"Why do you want to spend your summers digging in the hot sun?" "Have you ever found anything valuable?" "Do you get to keep everything you find?"

These questions are constantly asked of me as I prepare for a summer's work of excavation, usually in the desert of southern Israel. All of them reveal a certain view of archaeology and why people get involved with a discipline that requires hard physical labor and a large amount of getting your hands dirty!

Why do archaeologists dig? There are many answers to that question, but I shall attempt only to give insight into why I find digging in the field one of the most exciting, exhilarating and freeing experiences I know.

First of all I came into archaeology by the back door. I was a seminary student an intense interest in biblical history. This interest led to a trip during the summer of 1960 to the Middle East where I visited numerous archaeological sites ranging from the spectacular Agora of ancient Athens to the dry, desolate and dusty mound of ancient Jericho in the Jordan River Valley. At that moment I was smitten! Somehow, someway I must find a way to get involved in archaeology. However, this was not to be for another nine years. In the meantime, I had to be content with books and journals.

Whatever value books and journals may have, they could not provide that dimension of first hand dealing with the material culture of past civilizations I found absolutely essential to making archaeology "live." Thus I made the fundamental discovery that for me to become involved with archaeology meant getting my hands into the dirt.

But the question still remains. Why dig? I could have answered that question more simply in 1969 when I first began my field experience. At that time I would have said I was digging to find the tangible facts of history. I was interested in potsherds, projectile points, bronze bracelets, architectural features, and any other artifact I could find. The thrill of such finds was enough! Beyond that I felt I was producing the raw material which future historians could use to write their accounts of the ancient world.

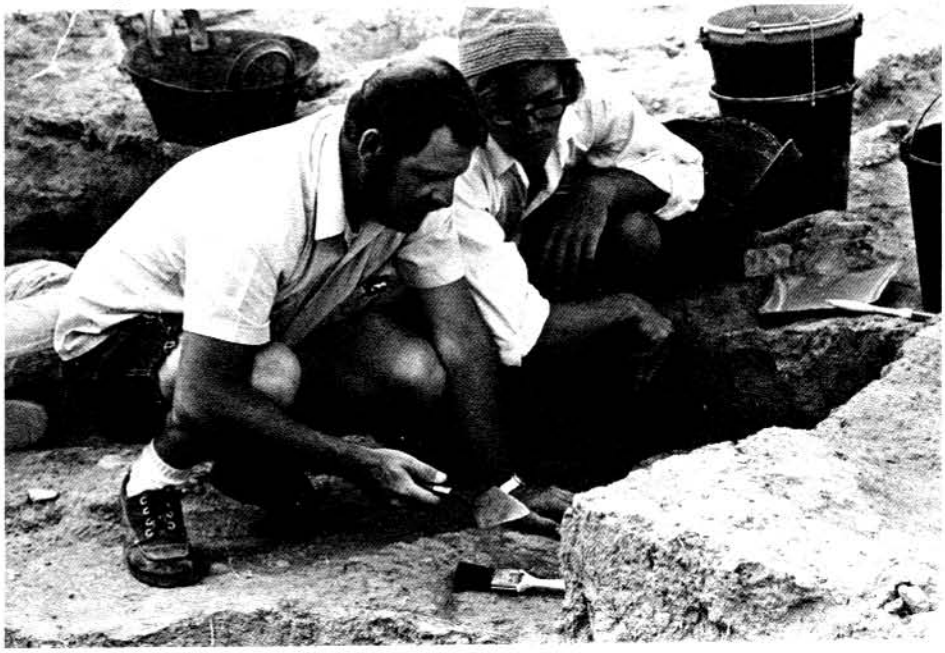
However, my view of archaeology as a discipline began to change very rapidly. The most basic change was the realization that archaeology is a subdiscipline of anthropology - not history. Parallel to this shift was the recognition of the fact that it is no longer adequate to retrieve the material culture remains of past civilizations just for the sake of their recovery. Pot hunting, even in the guise of scientific digging, is worse than no excavation at all.

If archaeology is to be a valid discipline in a generation concerned with human survival, then it must be concerned with more than curious artifacts from a by-gone era no matter how impressive they may be. It must somehow get inside the heads of the people of early cultures to learn the basic assumptions of their world views. We must discover the cultural processes which gave these ancient cultures such vitality over extremely long periods of time. This can only be done by a multi-disciplinary analysis of the complex interdependence of human biological, physical environmental and cultural systems.

The exhilaration and challenge of joining a team of people from many scientific disciplines in the search for the mind of ancient people is reason alone to spend hours literally digging up the past. It is not beyond the realm of possibility that in our search for the past we will uncover hope for the future.

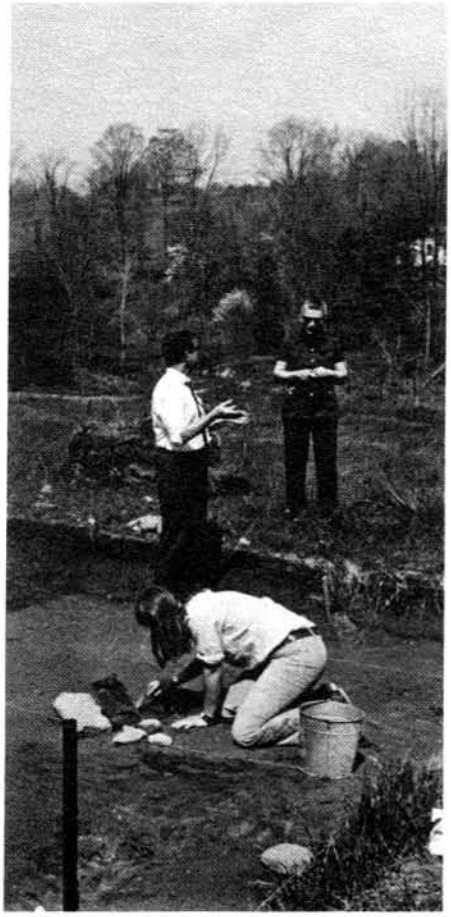
Although my reasons for digging are now more sophisticated and informed than they were when I began, the thrill of finding, handling and studying the material culture remains of past civilizations has not diminished. To hold in your hand an item 6,000 years old and realize that it was made by another human being trying to survive his own era, just as I am trying to survive my era, is an experience which cannot adequately be described. To know that the very form of the artifact you hold reflects some person's idea frozen in time and space is a heady experience. No matter how much you pontificate about the many sciences involved in adequate archaeological research, the statistical analysis needed for proper understanding of past cultures, the role of computers to analyze and present alternative field methodology, the bottom line is still one human culture trying to communicate with another human culture over enormous time barriers and cultural differences. If you think it is exciting to travel to a foreign country because you find human beings interesting, try archaeology. It may be dirty, physically exhausting and mind bending, but one thing it can never be - BORING!

Besides the reasons of scientific research and human interest there is still another very practical reason I am involved in Connecticut archaeology. If our assumptions about the ability of archaeology to discover the interrelationships of culture, biology and environment in past civilizations are correct, then it is just as important to excavate in Connecticut as it is in more



Richard Kuns, on left, at Tel el-Hesi site. Mr. Kuns is a biblical archaeologist and is also Superintendent of Historical Properties for the Connecticut Historical Commission.

Archaeology : Enjoyment ... Responsibility ... Hope ...



Edmund Swigart, president and founder of the American Indian Archaeological Institute, explains to the owner of the site of an AIAI dig the methodology and care with which archaeology is being conducted in Connecticut.

by Edmund K. Swigart

When Dr. Davis asked me to write this article, it seemed like a simple task. It has not turned out to be that way, mainly because I find so many cross currents of ideas swirling around that a clear, concise definition of "Why I Dig" has turned out to be quite impossible.

First of all, I dig because I enjoy it and am challenged by it. I enjoy the awesome intellectual and physical challenge of being in the forefront of a field of inquiry which demands tremendous imagination and knowledge on the one hand, and tremendous scientific discipline on the other. It is as if my whole education were in a sense predestined to prepare me for this quest. Never did I dream that I would be using practically every high school, college, and graduate school course I ever had, and wishing that I had had more! For one must be an anthropologist and historian, physicist and chemist to measure it, a botanist, climatologist, zoologist, geologist, and soil scientist to identify it, an artist and a photographer to portray it, a student of English to describe it adequately - and all of this under the scientific umbrella of the demanding discipline of archaeology.

I also enjoy the challenge of finding where an ancient people once lived when there are so few above-ground clues. I enjoy sharing the excitement of discovery with our teams of excavators. Each stroke of the trowel may expose an artifact never touched by human hands since it was lost or discarded centuries ago. Each stroke of the trowel may also expose an artifact, firepit or dwelling plan never before seen by modern archaeologists, and may thus shed new light on the mystery that surrounds the life of ancient man.

Finally, I dig because it is a manifestation of my philosophy of life. I dig because I am truly committed to the fact that the legacy of modern man is closely tied to the past, that any break in the historical continuity is a tragedy of great proportions for all mankind. Ancient man must be allowed to speak to modern man, to share with him his successes and failures, the web of his daily life, so that modern man may learn and perhaps profit from ancient man's life experiences. Since the northeastern American Indian had practically no written means of communication, it is only through the steadily improving science of archaeology that these secrets can be unlocked. Hence archaeological digs become almost the sole avenue of discovery. And discover we must, for these people lived for thousands of years on the land we now call our home. The lessons they learned and the mistakes they may have made in learning to live in harmony with nature here may not only be instructive but may also offer viable cultural alternatives for use in this time of great ecological stress.

At the very least we are discovering our past, over 10,000 years of largely unknown American Indian prehistory; at best, we may discover some lesson that may insure the very survival of modern man.

Thus digging to me is not only a great enjoyment, but a profound responsibility and a shining beacon of hope as well. ●

Ancient People

(Continued from page 4)

remote and exotic parts of the world. The material culture remains in Connecticut are just as important to the understanding of our past as those of Ancient Egypt, Meso-America or anywhere else. But Connecticut is destroying its past at an alarming rate! All too frequently communications between past cultures and our own are being erased forever. Thus a key word for Connecticut archaeology is PRESERVATION.

Digging is important in many cases, but it is not practical, desirable nor even possible to excavate all sites. It is, however, practical, desirable and possible for everyone interested to sound the alarm and be constantly on the alert. ●

Calendar

Middle Atlantic Archaeological Conference (March 20-21) is a meeting of professional and amateur archaeologists for the purpose of discussing a single topic or a series of closely related topics. This year's meeting is in Front Royal, Virginia, and will concern Paleo-Indian.

Northeastern Anthropological Association meetings this year (March 25, 26, 27) are on a variety of topics including some on archaeology. The primary emphasis is on anthropology. This year's meeting is hosted by Wesleyan University in Middletown, Connecticut.

Society for Pennsylvania Archaeology annual meeting (April 30, May 1, 2) in Uniontown, Pennsylvania, will be attended by a large number of professional and amateur archaeologists. While the primary emphasis is on Pennsylvania archaeology, the high quality of the presentations and the diversity of topics discussed make this one a must. A.I.A.I. curator, Dr. Roger Moeller, has been asked to present a paper. He will speak about the Institute and the several programs of education and interpretation being developed here.

The Society for American Archaeology meeting (May 6, 7, 8) in St. Louis will be attended by hundreds of professional archaeologists to discuss archaeological problems, techniques, and sites. At this meeting, too, Dr. Moeller will present a paper, the title of which is to be "Delaware Ethnohistory."

Archaeology: Bringing Many Disciplines Together to Work Toward a Common Goal

by Jeffrey A. Scovil

As far back as I can remember the subject of archaeology has always fascinated me. At first my interest was in human origins - the different stages in the evolution of man. In fifth grade a friend and I actually "published" a book on the subject. It was entitled "Man's First Appearance." Our publisher, my friend's mother, made three Xerox copies of the twenty-odd page book. As time passed I become more sophisticated; instead of an Archaeologist, I wanted to be a Paleoanthropologist. I loved to throw that one around!

My interests in archaeology change from time to time. Working in 95-degree heat on an afternoon in New Mexico can dampen anyone's romantic feelings about the work, but not for long, and probably my satisfactions in archaeology are about the same as anyone else's: the thrill of making a find, the feeling of having made some small contribution to our knowledge of the past, and the excitement of the fantastic detective work involved.

Archaeology, unlike most other fields, brings many disciplines together to work for a common goal. I am interested in several of the sciences, and archaeology is a way for me to work with all of them. In addition its exacting, enquiring, deductive requirements coincide with my own nature.

My principal involvement, now, in archaeology is the photography of artifacts. I started with little direction and guidance, having to develop my own techniques and studio equipment. This has given freedom to a lot of creativity as I am the only one involved with it at the Salmon Ruins in Bloomfield, New Mexico, where I work summers. I found after becoming involved in it that artifact photography in archaeology is generally poor. Unfortunately, this is usually due to lack of money budgeted for the purpose. At most sites the photography of artifacts and field excavations is left up to a staff member who has had some experience in photography but does not have the experience or equipment to do the job properly.

Photography is an important and valuable tool in archaeology - too important to receive the inadequate funds and attention it often does. There was a time when photography at a site was looked upon as a necessary evil, but those days are gone. Since an archaeologist destroys the evidence he seeks, photography is the answer to preserving some of that evidence. An artifact can always be rephotographed, but not a soil profile.

Artifact photography has been neglected too. In addition to their use for recording and display, artifact photographs can play an important role in research. An artifact may be too rare or delicate to lend, or it may be unobtainable, but detailed photographs from all angles are not. Artifacts are also often too small to work with for some types of study. A blown up photo of the object may be much easier to use. For example, work is being done at the Salmon Ruins using a SYMAP computer program and a Graf Pen Accoustical Digitizer. In this case photographs allow computer analysis of an artifact.

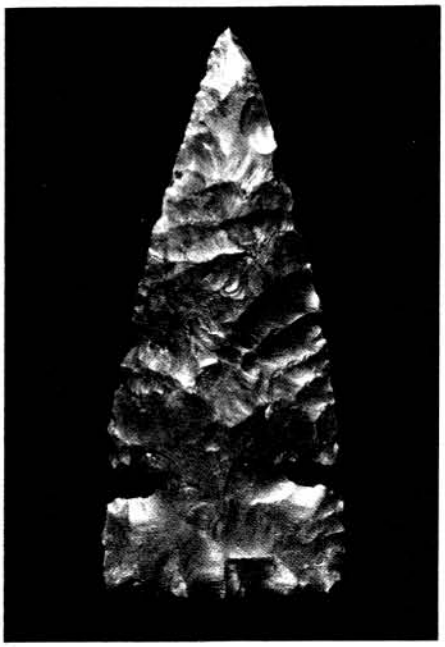
The Salmon Ruins site is worth considering for more reasons than the photography that is done there. It is a representative example of the place of archaeology in the lives of diverse people.

The official name for the work going on at the site is the San Juan Valley Archaeological Project. Dr. Cynthia Irwin-Williams of Eastern New Mexico University is in charge. Salmon Ruins is a Pueblo Indian village, originally of about 400 stone and adobe rooms in a single building three stories high. Construction took seven years - from 1089 to 1095 A.D. There were three occupations at the site, the last ending about 1270 A.D.

This project exemplifies the differing interests of people involved in archaeology. Work there is funded by local businesses because of the tourist dollars it brings. Local archaeological societies have an obvious stake in it, and just plain interested people supply funds also. Much of the money comes from the National Endowment for the Humanities, which is interested in archaeology's contribution to the humanities.

When I first arrived for a summer of work, I expected to find a crew of conventional, conservative southwestern students. I found instead a cross section of many different kinds of people. They were from places as far apart as Washington and Sweden, there were anthropology and physics majors, and "straights" and "hippies." Of course the greatest portion of the work force on any university-run dig is students. Spending some time at the site you might find yourself one evening at a seminar on palynology and the next at a beer party.

For everyone the site is a learning experience. It's a great feeling to come back season after season and know that you are a part of this important project. I often feel that Salmon Ruins has spoiled me for other digs. Everyone lives right at the site in air-conditioned quarters with electricity and everything from a full-time cook to flush toilets. A museum, library and all lab facilities are also there. We are on a major highway, and so are easily accessible to tourists and other visitors. The site is being used as a testing ground for new techniques and is completely computerized.

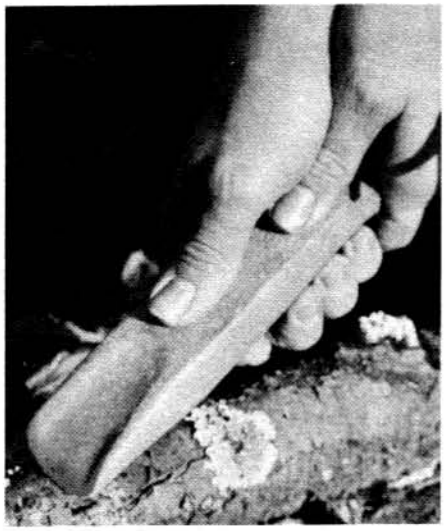


An example of artifact photography by Jeffrey Scovil.

Archaeology is no longer just the description of the material culture of a people and some simple theories about their subsistence methods. Archaeologists must now determine, as far as possible, what the people's social system was like. Did they marry only within the community? Were they Patri- or Matri-local? What kind of government did they have? Needless to say, such questions are difficult to answer without written records.

The chance of answering such questions increases with the amount of material culture still remaining for the archaeologist to uncover. At the Salmon Ruins with its dry climate and nonacidic soil a great deal is preserved. Even more sophisticated approaches will have to be developed for determining prehistoric social systems from sites not fortunate enough to have such good preservation.

Archaeology is a young field and is still wide open and growing. We can expect more and more people, young and old, to respond to its wide-ranging challenges and satisfactions. ●



The function of this artifact was presumably to shape wood.

Functions of Artifacts Determined by Analysis

The beauty, color, symmetry and craftsmanship of an artifact may be the qualities that we first notice and that stir our aesthetic senses. They may even have been the factors which first drew us to archaeology as a vocation, an avocation, or an intellectual diversion. The fact is, however, that they are of distinctly secondary importance to the archaeologist. His concern is function. Precisely what was the purpose of the artifact? How was it used? In what association was it used? What was its place in the lifeways of the people who made and used it?

The archaeologist determines the prehistoric functions of artifacts by several techniques of comparison and analysis: the similarity of their appearance to present day tools, their similarity to implements used by primitive peoples elsewhere in the world, by edge-wear analysis, and by their association with organic materials and other artifacts.

Many of the tools we use today are merely metal, plastic, or sophisticated ceramic reproductions of implements invented thousands of years ago. There is little difficulty in recognizing smoking pipes, cooking vessels, chisels, or arrowheads. While the variety of styles and embellishments is enormous, the basic design has changed very little. The tool must still perform certain functions.

Other tools found by the archaeologist bear little resemblance to their functional counterparts in our society. In this case the archaeologist must search the inventories of other societies which are at a similar level of technological development and are faced with similar

Continued on page 10

Archaeology: Digging at Le Blot in France, As in Conn., Is Romantic, Adventurous and Fun!

by Jamie Gagarin

On the strength of two seasons' digging experience in northwest Connecticut I decided, in August, 1975, to spend several weeks with an archaeological group in France.

I had written a number of letters, received enthusiastic answers, and finally chosen a site called Le Blot, in Cerzat, Haute-Loire, where Monsieur Henri Delporte, Director of Antiquities at the National Museum at Saint-Germain-en-Laye, was in charge of field operations. Together with professional and amateur archaeologists he had, for a number of years, been excavating an area once inhabited by proto-Magdalenian people, the very earliest people of the last cultural level of the Paleolithic in Europe, approximately 18,000 B.C.

Le Blot, about 5 miles north of Langeac on the Allier River, is in hilly farm country at an altitude of about 1500 feet. In this region of the Massif Central many huge basalt cliffs 100 feet high, or more, jut out from the fields. It was at the base of one of these cliffs that, in 1934, a Monsieur Estival found prehistoric quartz artifacts while digging a well. In 1956-57 preliminary tests were made to a depth of 20 feet and evidence of Magdalenian occupation was found.

In 1965, Monsieur Delporte began his excavations, under French government sponsorship. Since then he has organized digging teams at Le Blot almost every summer. He has explored three separated though connected areas, 500 square feet in all, to a depth of 30 to 40 feet. Altogether he has exposed 39 successive archaeological strata. At the very lowest level traces of Perigordian shelters and industry have been found dating from approximately 30,000 B.C.

Unfortunately, during the winter of 1975, Le Blot was vandalized by what the French call "les fouilleurs clandestins." This presented many problems for the 1975 summer program. Most of the work in which I participated was at levels 27 through 32.

The evening before starting to dig I settled into a simple room in a small hotel in the village of Reilhac. Fortunately, a charming French-woman, an assistant of Monsieur Delporte's, was also staying there. We had dinner together at night. She drove me to and from the site for the first week and showed me the correct procedures for listing the artifacts and bones we would uncover.

At first I found conditions at the site to be less pleasant than in the woods near Lake Waramaug. At Le Blot we were digging not in earth but in rocks, gravel, rubble and sand, quite deep in the earth and under a plastic roof. The air was hot and dusty and my first half-square (a half meter, roughly 20 by 39 inches) did not allow me to stretch out easily. But as soon as I began finding flint flakes I forgot my physical discomfort.

Every single flake or fragment more than 0.1 inches in length had to be bagged separately and recorded on a special form. We measured the coordinates; that is, the distances in centimeters from the X and Y axes, and calculated, with Monsieur Delporte's help, the Z's or depths, in millimeters. We also numbered, measured, described and sketched the objects themselves. There was a lot of paperwork to do because I would find 50 to 100 artifacts and flakes a day, most of them of "silex" or flint. The flint itself was usually amber-colored, though it might be dark brown, even black or very pale. When wet it had a translucent appearance.

The sifting process, or "tamisage," was well-organized, with water available for washing the "earth" we had moved before discarding it.

A day or two later I moved to a regulation square (39 by 39 inches) and began finding larger pieces of flint. I remember uncovering several large, broken blades, perhaps 6 to 8 inches long, whose edges had been worked and, sometimes, reworked. These I was careful not to lift out of the ground until I had carefully swept all around them. Sometimes Monsieur Delporte photographed unusual pieces.

All the flint objects and fragments were tools of various sorts for cutting wood or stone and for working with animal hides. I don't think anything resembling a projectile point was uncovered. Several people asked me what American arrowheads were like, saying they had never seen any.

One important difference between working at Le Blot as opposed to Lake Waramaug was that in France diggers are not supposed to chitchat, nor to wander around looking at each others' finds. Most French archaeologists impose a good bit of "schoolroom" discipline on their workers. To me this was unnecessary, even absurd, and, at times, emotionally exhausting. Our hours were 8:30 to 12:30 and 4 to 7, five and a half days a week.

My co-workers were, with three excep-

Continued on page 8

Le Blot

(Continued from page 7)

tions, French, and of all ages and backgrounds. Some had previous experience in archaeology, geology and other natural sciences but on the whole they were nonprofessionals. Most of them, especially the teen-agers, slept in tents and had their meals at a small inn within walking distance. Although this kind of room and board was furnished free it was no great bargain because the food was miserable. Normally I lunched at this inn also, then returned to my hotel for a coffee, a rest, a walk, and perhaps a drive into Langeac to the bookstore or post office. Some evenings we went to a movie and once to a "folklorique" dance program in the main square. After I rented a car, I sometimes drove young people sightseeing in the afternoon or into town on errands.

After about 10 days I asked to move to another part of the dig where animal bones were being found in profusion. In my new square I found large pieces of long bones of deer, reindeer and horses, also many, many fragments. Because we were digging at a proto-Magdalenian level, occupied at 20,000 - 15,000 B.C., these bones tended to disintegrate in our hands and it was hard to transfer them intact into plastic bags. One day a 15-year old French girl uncovered 2 lower jaws of reindeer complete with beautiful white teeth. At the end of my stay these were still **in situ**. The laboratory work would be done in the winter back in St. Germain-en-Laye.

Another task we had was to study and describe all the stones we moved if more than 1 inch long. It was important to note the quality of the upper surface, whether sharp and jagged or smooth and worn-down. A geologist would study our data to try to determine which areas of the site had been used for living and workshop areas.

Occasionally we turned up very smooth stones called "galets," which normally occur in river beds. It is not clear what their function in proto-Magdalenian times was, but they are proof of human activity since they must have been brought by human beings to the level of occupation which is at an altitude higher than that of the river. In earlier years foundations of a number of shelters were found at various levels, also post-holes and hearths with ashy remains. There is no question that Le Blot was occupied over a period of perhaps 10,000 years by many different paleolithic peoples. Monsieur Delporte expects to continue his work for at least 10 more seasons in the hope of presenting at the end a more complete picture than now exists of the daily life of proto-Magdalenian times.

To answer the question, "Why dig?", I agree with Michael Coe who said at the Institute's ground-breaking ceremony "because it's fun." In France, as in Connecticut, archaeology either "grabs" you, that is, strikes you as romantic and adventurous, or it does not. If it does, then physical discomfort and fatigue become irrelevant. If it does not, you would give it up after the first day. Archaeology has grabbed me. Perhaps I shall return to Le Blot; perhaps I shall seek comparable adventure elsewhere in the world.

For information on summer digging programs, interested readers may send $1 to the Archaeological Institute of America, 260 West Broadway, New York City 10013, for its publication, **1976 Fieldwork Opportunities Bulletin**, and/or 2 (English) pounds to Archaeology Abroad Service, 31-34 Gordon Square, London W.C. 1, England for **Archaeology Abroad.** ●

1975 Dig Season

(Continued from page 1)

west chambers of the cave were also excavated to determine the damage done by past collectors' excavations and to salvage what material might have been left behind.

All historic period artifacts during 1975 were found in the topsoil, or B horizon. Among the artifacts excavated were 18 fragments of glass, six metal wedges used in splitting rock, a button, a rusty staple, slag, a plastic comb fragment, and numerous other items including some clay pigeon fragments which were scattered over the entire surface of the dig, presumably during a fall "Turkey shoot."

Prehistoric projectile points (arrow or spearpoints), stone tools and stone debitage (chips) occurred predominantly in two areas of the site, the outside edge of the cave living surface and the north chamber. Few projectile points or stone tools were found on the living surface itself. This is certainly logical, for who would want to walk around on pieces of sharp or broken rock!

Seventy-one identifiable projectile points from six different time periods were excavated as well as 142 recognizable stone tools of various types. By far the most abundant projectile - point style continued to be the quartz and flint small - stemmed and side-notched points, 45 in number, and making up 63.4% of the 1975 sample. These were scattered from 1" - 23" deep in both the topsoil and subsoil. Eleven late Woodland, Levanna triangle points (circa 1600 A.D.) and nine small quartz triangle (circa 2400 B.C.), making up 15.5% and 12.7% of the sample respectively, were also found scattered throughout the topsoil and into the subsoil. Other projectile points included a Meadowood (circa 700 B.C.), and Orient (circa 1000 B.C.) and a Vosberg and a Brewerton point (circa 3000 B.C.). The Laurentian material (Vosberg-Brewerton) and the Susquehanna soapstone material (Orient-Susquehanna plus pieces of soapstone bowls of which five were found) appeared to be on appropriate levels and not mixed up as the Levanna—small stem—small triangle material appeared to be. Thus at this time it is difficult to say whether this site has some separated, distinct cultural levels or whether, as on many cave sites, the sheer amount and duration of the human occupation in a confined space has churned up and hence destroyed the established cultural levels which archaeologists hope to discover.

One hundred and two of the 142 tools, ceremonial and decorative items were nondescript ones made of quartz (80) or flint (22). Other cultural items included seven flint flake tools, six flint, one quartzite and three quartz knives, one flint and three quartz drills or awls, eight quartz scrapers, three quartz halfted scrapers, three quartz choppers, one quartz blunt-end scraper, one quartz hammerstone, and one traprock adz. Among the decorative or ceremonial items, one pendant of banded slate from Michigan and probably of Adena (400 B.C.) origin, and half of a shield-shaped engraved bannerstone, probably of Laurentian origin (3000 B.C.) were the most exotic items found during the digging season. In addition to being located almost entirely along the outside edge of the cave living area with the projectile points and chips, approximately 75% of all the tools or decorative items were found on three distinct layers of cultural debris, the 3"-6", 8"-10" and 16"-18" levels.

Nine hundred and forty-four sherds of Indian pottery representing at least 35 separate bowls and ranging in cultural association from Point Peninsula (700 A.D.) to Iroquoian (1650 A.D.) were found in the Institute's two digging seasons, 333 from this past summer. Concentrations of pottery occurred on the south side and the outer edge of the living area, and in the south and north cave chambers. One sherd of a very distinctive small pot with scallop-shell markings was found in a fire pit near the outer edge of the living surface. Approximately 20' away at the very back of the south chamber two additional sherds of the same pot were found which fitted the first piece. Did

someone drop this pot in the fire and in a fit of anger pick up a piece and throw it against the back of the cave, a natural human reaction which we can only wonder about?

A number of very small thin sherds from, probably, a single broken steatite (soapstone) bowl have been found over the past two summers, including a large rim sherd the very last day of the 1975 digs. All the pieces are being found along the outside edge of the living surface and down the side of the hill. The bowl, because of the smoothness both inside and out, and the delicate construction, is probably Orient (1000 B.C.) in origin. Five probable bone tools—one an excellent example of an antler flaking tool—were found in 1974-75. In addition over 5,000 bones of varying sizes and decay were inventoried in 1975 alone. Over two seasons the following animals have been positively identified, largely by Dr. David Starbuck, recently of Yale University:

New England cottontail, snowshoe rabbit, eastern chipmunk, woodchuck, gray squirrel, red squirrel, beaver, eastern wood rat, muskrat, porcupine, short-faced dog, wolf, red fox, gray fox, black bear, raccoon, mink, striped skunk, river otter, lynx or bobcat, elk, white-tailed deer, catfish, spotted turtle, fresh water mussel, hawk or eagle family, wild turkey, and man, represented by human teeth.

Small fragments of roasted, boiled, or, at deeper levels, decomposed "calcined" bone were excavated in the middle of the occupied area where the greatest concentrations of firepits occurred. Large pieces of uncooked bone were excavated with pottery fragments in what would appear to be the trash pit areas of the site, the southern section of the living area, in buried pits, and in the north and south chambers with other debris. Very little bone of any type was excavated on the outside edge of the living area or down the side of the hill, except for a gray fox skull and backbone section which appeared to have been thrown down the hill intact, perhaps after the skinning of a hide.

Charcoal samples from two firepits and a deer bone cache in a refuse pit have been dated by Geochron Laboratory between A.D.1530 and A.D. 1650. Since the firepits and bone are all in the topsoil and quite near the surface, this date range probably reflects the time when most of the preserved bone and charcoal were deposited. This is still well before the first white settlers entered the area sometime after 1730.

At this time deer made up 64.6% of the identifiable bone and 90.9% of the meat eaten on the site. Next in relative abundance of identifiable bones were skunk (5.6%), woodchuck (5.2%), cottontail (3.9%), turtle (3.2%), and gray and red fox (5% total). Large numbers of fresh water mussel shells littered the area.

Specific food resources appeared to have been eaten seasonally by a year-around population in A.D. 1600. Deer appear to have been killed almost exclusively in the late winter and early spring. Evidence for this includes the fact that no antler was found on the site (except one antler tool). All appropriate male deer skull fragments had dropped antlers, and only adult and **very** young deer were killed. Shellfish appeared to be a summer staple. No evidence of agriculture has yet been uncovered on the site.

In closing, I wish to thank the many AIAI friends and professional consultants who volunteered their time during the 1975 dig season to produce these outstanding results, and I especially want to thank Betty Arnold and Judy Herrick for helping me to inventory the pages and pages of field and laboratory notes in order to prepare these results.

— Edmund K. Swigart

Museum Shop

(Continued from page 1)

the Southwest, the Eskimo, and the Northwest Coast are more colorful, more eye-catching, more characteristically "Indian" than Woodland things; and good reproductions from these other cultures are more easily available. But people who visit museums like to buy souvenirs of the visit - especially if the souvenir is something intrinsically useful and attractive. Not only good business principles, but "customer relations," too, required an early solution to our problem. But where could we find tasteful, attractive, quality items for resale that would also relate honestly to Woodland Indians, or to the AIAI, or both?

Mr. and Mrs. Charles Arcularius

Our dilemma was resolved by Mr. and Mrs. Charles Arcularius, members from Southbury. Generous volunteers in times of need, always helpful with ideas and suggestion for improvement, these good friends are also creative, artistic craftspeople. They were intrigued by our museum shop problems and, to a large degree, have made them their own.

Mr. Arcularius is a craftsman of truly extraordinary skill who works in almost any medium including glass and wood, but especially in metal. The Arcularius home is a feast of decorative and functional art, much of which has been created by Charley and Dorothy themselves. Their "guest bedroom" is one of the most fascinating workshops imaginable - a place of sheer beauty for anyone with a reverence for tools. Mrs. Arcularius is working at present mostly in enameling. Their specialties complement one another in a most fortuitous way.

Our need at the Institute—to find good, symbolic reproductions—fell perfectly within the interests and experience of these two, and they set to work. Some of the results are illustrated in the accompanying photograph. They are objects of unusual beauty and cannot be found anywhere but in our museum shop. The pewter point pendants are cast in a mold made from one of our own Susquehanna points of the Transitional period and dating, probably, from about 1200 B.C. The "birdstone," also in pewter, is a perfect replica, one-third actual size of the beautiful, banded-slate original, which is our institutional symbol. The disc pendants, enamel on copper, were designed and originally executed by Mrs. Arcularius. The ubiquitous birdstone appears again. The other, "paw print," design is take from a decorative stamping on one of our Schagticoke splint baskets. Its symbolic and appealing shape was recognized at once by Mrs. Arcularius as one that could be readily adapted, in dark brown, on a contrasting light field, not unlike the original "potato" stamping, dark russet on ash splints. The pendants are now being skillfully prepared for us in the same colors and patterns by Mrs. Hansi Minnig of Danbury, a teacher at the Brookfield Craft Center who studied her craft for years in Hannau, Germany, where she passed the journeyman's test for enamel and metal work.

Neither words nor pictures can do justice to the beautiful objects provided for our shop by the Arculariuses, nor can they express adequately our gratitude for their skill, their creative genius, and their warm, selfless, enthusiastic support of all our undertakings. ●

AIAI To Offer Three Types of Field Work

The American Indian Archaeological Institute is offering three types of field work opportunities this summer designed to suit diverse interests: three full-scale two-week field schools; a series of four five-day training sessions; and volunteer digs three or four mornings a week.

Experienced members, veterans of earlier summer digs, will recognize in the descriptions that follow a new dimension in AIAI field programs. The volunteer digs are comparable to previous years, but the first two offerings are new steps toward a more serious program of instruction. They will, if pursued further by enrollees, lead into a certification plan qualifying the participant for serious field work in positions of interest and greater responsibility.

Field Schools

The two-week field schools are intensive programs requiring field work eight hours a day, five days a week. Participants will learn site surveying, mapping, gridding the site, proper and effective use of excavation tools, and identifying artifacts. In addition, classes in laboratory procedures, archaeological theory, and related topics will be held two evenings a week and Saturday mornings.

The tuition fee includes room and board at a local boarding school, and college credit. This type of living arrangement provides for maximum exposure to archaeology and archaeologists. Dr. Roger W. Moeller, curator of the AIAI, will direct the program, assisted by a staff of experienced archaeologists. Instruction will take place in the field, the laboratory, the classroom, and, after hours in the field house.

Training Sessions

The five-day training sessions have a much more flexible schedule requiring only four hours a day. A student may register for any combination of five mornings and/or afternoons as long as they are on different days during the week. Each day the two four-hour sessions will cover the same topics. Thus it will make no difference if the student attends the morning or the afternoon sessions.

Mondays will be an orientation class explaining the purpose of the AIAI, goals of archaeology, excavation tools, research plan, artifacts likely to be seen, and basic archaeological theory. Tuesday through Friday will be spent in the field digging at local sites. Each day will stress a different problem and skill.

These groups will have fewer than 10 people, closely supervised by Dr. Moeller and his staff. This is to ensure that everyone has an opportunity to learn the basic skills, to have his questions answered, and to learn why archaeologists dig the way they do.

While the 16 hours of supervised excavation are sufficient to learn the basic skills, they are not enough to become proficient or to develop the confidence necessary to instruct others or to carry on unsupervised. For those individuals who cannot take the field school to obtain more practice, the volunteer digs are the solution.

Volunteer Digs

The volunteer digs, directed by Edmund K. Swigart, are being conducted primarily to get significant samples from a site for research purposes. It is not intended as a rigidly disciplined field experience, but will provide the serious amateur a good opportunity to sharpen existing skills. Others participating in the program may simply want the satisfaction of finding tools used by man thousands of years ago.

While participation in volunteer digs is free to all members of AIAI, it is highly recommended that those people who want the fullest appreciation of the problems and promise of archaeology first enroll in the intensive field school or one of the training sessions prior to the volunteer digs. In this way they will have the background of the correct procedures taught under close supervision, and the opportunity to develop further these newly acquired skills.

Summary of Dates and Rates

Field School
I. June 22 -- July 5
II. July 13 -- July 26
III. August 3 -- August 16
$490 -- includes tuition, room, and board.
For application and college credit information, sent to:
Earth Watch
68 Leonard Street, Boston, Mass.02178

Training Session
1. June 14 -- June 18
2. July 5 -- July 9
3. July 26 -- July 30
4. Aug. 16 -- Aug. 20

$50 non-member AIAI
$30 member of AIAI

Volunteer Digs
June 28 -- August 7 -- no fee, but must be member (3 or 4 mornings weekly)
For information about the Training Sessions or Volunteer Digs, write to the AIAI, Box 85, Washington 06793; or call 868-0518.

Functions of Artifacts

(Continued from page 7)

environmental conditions and problems. Atlatl weights, bolas, netsinkers, hoes, and spades overlap in general appearance, but serve obviously quite diverse functions. One need only look at ethnographic examples of people living similarly to those under study to determine what criteria other than shape are employed for each functionally different tool. Possible differences in function of similar-appearing items might be noted in the use of a particular raw material or design.

Edge-wear analysis is a relatively new technique for the determination of function. Under a high-powered microscope one can see scratches, chips, and other signs of usage on stone artifacts. Scraping causes wear marks different from those caused by cutting, piercing, boring, drilling, or hammering. The directions of the striations also show exactly how the tools were used.

Associated organic remains and other artifacts add a new dimension to the determination of function. The minimum amount of information gained is the general purpose or function of a tool. The maximum is the function coupled with the exact items on which the tool was used. In an excavation a few years ago at the Kutay site in the Upper Delaware Valley of Pennsylvania, we were working in large storage pits filled with mussel shells. We began finding long, narrow, crudely flaked pieces of shale. These had been found in surface collections, and we couldn't tell what function(s) they served. Once we found them in the pits filled with mussels, their use became obvious. They were mussel openers. Finding them in context made all the difference. Smoking pipes found with plant remains tell us what they were smoking. Cooking vessels with charred organic material give clues to diet and food preparation techniques.

Of the four techniques outlined in this short summary, the use of association in determining function provides the most information in a reliable context. It is also the only technique which is not after the fact of excavation. If the associated materials are not noted and saved then, there is no way to reconstruct the context. Properly understood and practiced this technique reveals what we are, after all, trying to learn: how a people lived. It may also explain how and why a handful of small quartz chips may prove more important than a perfectly symmetrical, finely flaked spearpoint. ●

– Dr. Roger W. Moeller

Exhibit Facilities Are Ever-Changing

There is a "Welcome" sign at the Center, which is usually the first thing seen by visitors as they approach and enter the building. In part it says, "The exhibits in the room you are entering are still in preparation. We hope they will provide enough information and provoke enough questions to make your visit worthwhile. Our permanent exhibit facilities will not be ready until 1976." We are already looking for another 7 to replace the last digit. It was an over-optimistic assumption to think our permanent exhibit facilities would be ready in 1976.

In the first place, our exhibit facilities should probably never be truly permanent. The compact size of our museum, the number and diversity of objects to be exhibited, the information, already known, which must be interpreted, and the new information made available constantly in published research would seem to require of us a flexible, adaptable, ever-changing exhibit facility, not a permanent one.

Our efforts in this first year have been not so much to achieve permanence as to effect continuous, little improvements, however temporary, wherever and whenever possible. But our immediate problems have been, predictably, insufficient time, funds and experienced design talent. Knowing what we want to say and selecting what we want to show are easy compared with the difficulties of knowing how to do it. The art of creating museum exhibits is immensely complex, calling upon the vast array of skills of the graphic artist, the calligrapher, photographer, cabinet maker, electrician, carpenter and more.

And just as the enormity of the task was beginning to be fully understood, and as our own naivete and ineptitude became increasingly frustrating, help suddenly appeared and brought hope and renewed determination - Walter Miles came on the scene.

Mr. Miles, now of Church Hill Road, Washington, retired last year as art director of **Audubon Magazine**; in this capacity his experience included materials, processes, skills and media which apply directly to our exhibit needs. As luck would have it he has not only been touched by our often fumbling efforts and fascinated by the challenge, but he is also interested in ancient peoples and cultures. Slowly we are trying to revise, improve, and expand our existing exhibits, and Walter is experimenting with us in design and construction. Already we have the beginnings of a new White Contact unit, impressive even in its early, experimental stages, and Walter is developing, with Roger Moeller, a special exhibit of Indian uses of plants and horticultural tools.

He continues to do special design work for the National Audubon Society, he is the author of a book entitled **Designs for Craftsmen**, published by Doubleday, he is the winner of Washington's Bicentennial Seal contest, and his work is exhibited at the Washington Art Association and other galleries. Only rarely does an organization which depends on volunteer support, even one as blessed as this one has been, have the privilege of recruiting so distinguished a professional. For his improvements the Institute expresses warm appreciation to Walter Miles and open-mouthed wonder at our good fortune in having his enthusiastic, active assistance.

We invite - we call upon - all who have been watching the development of the AIAI to take particular note of changes which may be expected to occur soon in the exhibit room.

Museum of Natural History Lends Objects

Through the gracious intercession of a friend and new A.I.A.I. member, contact has recently been established between our museum and the American Museum of Natural History. Departmental chairmen and curatorial directors have assured us of consultative advice and artifact loans for our exhibits. First objects received are a musk ox and a caribou skull to help us generate greater interest in our Paleo Indian exhibit. Eventually we shall also receive some skeletal remains (or even, perhaps, a tusk fragment!) from mastodon or mammoth for the same exhibit. The department of anthropology of the A.M.N.H. will soon make available certain ethnographic materials of Eastern Woodland tribes.

From now on visitors may expect to find changes and additions with increasing frequency: it is the obligation of a small museum to effect them. But beyond this and beyond the dramatic loans from other institutions, there will be design improvements replacing those first exhibits, prepared for our opening, which have served our initial needs so well.

Meeting Program

The meetings of the American Indian Archaeological Institute are held in Bryan Memorial Hall in Washington Depot on the first Thursday of the month, October through May, at 8 p.m.

The programs for the remainder of 1976 are as follows:

The April 1, 1976, meeting of the American Indian Archaeological Institute will be held, as usual, in Bryan Memorial Hall in Washington Depot at 8:00 P.M. Institute members, Jeffrey Scovil and Judy Shamosh, will present a talk with slides describing their experiences on a totally different kind of dig from those most of us have known. They are regular members of the summer staff of Salmon Ruins in northwestern New Mexico. Jeff's article in this issue, "Salmon Ruins: Involvement, Discovery, Contribution," tells something about the site, which is of the Chaco and Mesa Verde cultures and dates from approximately 1090 to 1270 A.D.

See article on page 12 for May 6 meeting.

1976-1977

The meeting season is almost over and it is time to be thinking ahead to next year's schedule. We invite your suggestions and recommendations. What kinds of programs would you, our members, like? Would you like more archaeology, more colonial/contact history? Would you like programs dealing with other American Indian Culture areas: the Plains, the Southwest, the Northwest Coast, California? What about more emphasis on cultural anthropology - the lifeways of other hunter/gatherers and people with material cultures comparable to those of native Americans?

Your advice will help us prepare programs relating more closely to your personal interests.

Archaeology Courses to be Offered in Spring

As previously announced, Dr. Roger W. Moeller and Sharon Wirt will each offer courses during the spring term, March 29 to May 19.

Moeller's course, on the "Culture History of the Northeastern United States" and related, adjacent areas, begins with the migration of man into the New World from Asia and his ultimate dispersal into Connecticut. The class will meet Monday and Wednesday evenings from 7:30 to 9:30 at the Institute Center.

Ms. Wirt's course in "Introductory Anthropology," taught for the first time this winter, will be offered again in the spring. The class will be concerned with basic anthropological concepts and terms within the context of North American Indian life. Descriptions of religion, marriage practices, kinship structure, political organization, economic behavior, and subsistence techniques are drawn from the reports of trained anthropologists who actually lived with the people, and early accounts written by traders, missionaries, and travellers.

In addition, Ms. Wirt will offer a new course entitled "Comparative Anthropology: Four Indian Cultures." A lecture-discussion format will be followed in examining the biocultural lifeways of the Kwakiutl, Eskimo, Iroquois, and Maya before and after European contact. Comparisons will be made between the following groups:
(1) the unique people of the decorative totem poles, elaborate, grand-scale giveaways (potlatches), and inherited slavery, the Kwakiutl Indians of British Columbia; (2) the people of the cold tundra/taiga environ, their remarkably sophisticated technology, their colorful, powerful subsistence rituals and shamen, their singing duels and wife-lending— the Eskimo of the sub-Arctic; (3) the matri-centered people of a female-dominated household and economy, an extensively developed tribal polity, and all-important soul-wish dreams—the Iroquois of the Northeast; and (4) the intellectual, aesthetic "Greeks" of North America, the people of the calendar, of astronomy, of monumentally beautiful architecture, sacred dancing, and complex religion—the Maya of Mesoamerica.

Parallels and differences will be looked for between these Indian cultures and our own American lifeways. Such aspects of culture as family and kinship social behavior; marriage (and divorce) practices; child-rearing concepts and practices; education; subsistence techniques; political and economic organization; warfare; language; art; life cycle; religion; world view (value and belief systems and psychological attitudes); medicine; and culture change will be examined in an effort to "put faces" on these Native Americans.

Information on the four cultures will be drawn from archaeological data, early reports of traders, colonial officials, missionaries, explorers, and from ethnographies of the anthropologists who lived with the people themselves.

The meeting time of Ms. Wirt's courses will be scheduled in order to accommodate the majority of those who may wish to enroll. Inquiries should include a listing of possible and preferred meeting times.

No previous study of archaeology or anthropology is required for any of the courses offered.

For further information on registration and fees please contact the AIAI, Box 85, Washington, CT., 06793, or call 868-0518.

Annual Meeting: May 6, 1976

The May 6, 1976, meeting, the Annual Meeting, will feature a talk and demonstration by Dr. David McAllester titled "Music and Dance of the North American Indians." Dr. McAllester is Professor of Ethno-Musicology at Wesleyan University and is probably the most widely recognized and respected authority in the world on the music of Native Americans. He is both scholar and performer with a particular, personal interest in the Southwest.

Special attention is called to the fact that this **Annual Meeting** will take place at The Inn on Lake Waramaug and will be a dinner meeting beginning at 6:00 P.M. The dinner will feature London broil and a cash bar will be open. The cost will be $6.00 for adults and $4.00 for children under 14. By May 1 we should be able to give The Inn an accurate count of anticipated attendance. Therefore we ask all who plan to attend to make reservations in advance and to send us (AIAI, Box 85, Washington, Conn. 06793), a check for the full amount. Reservation slips will be sent back at once. Some dinner places will be available at The Inn for those without early reservations, but confusion and disappointment can be avoided by sending us word well in advance.

Members who wish to attend the meeting and not the dinner are invited to do so. If possible we should like to receive some indication of intent in order to provide adequate seating. The business meeting should begin at about 8:00 P.M.; the program will follow. ●

ARTIFACTS

Richard W. Davis, *Editor*
Arthur G. Sachs, *Consulting Editor*

The American Indian Archaeological Institute
Officers
Edmund K. Swigart, *President*; Tate Brown, *Vice President*; Mrs. John M. Sheehy, *Secretary*; Elmer T. Browne, *Treasurer*.

Board of Trustees
Mrs. Albert S. Atwood; Tate Brown; Elmer T. Browne; Dr. Michael D. Coe; Mrs. Paul L. Cornell, Jr.; Mrs. J. H. Deutschmann; Mrs. Elisha Dyer, Jr.; Mrs. Andrew Gagarin; Kenyon W. Greene; Harlan H. Griswold; Rutherford P. Lilley; Miss Adelphena Logan; Mrs. Ruth J. Nalven; Leavenworth P. Sperry, Jr.; Edmund K. Swigart; Lloyd C. Young.

NONPROFIT ORG.
U. S. POSTAGE
PAID
PERMIT NO. 17
WASHINGTON
CT 06793