ARTIFACTS
Vol. IV No. 4 June 1976
The American Indian Archaeological Institute

David McAllester Speaks on American Indian Music and Dance to Gathering at AIAI Annual Meeting

The following article was taken from the tape of Dr. David P. McAllester’s talk at the AIAI Annual Meeting, May 6, 1976 a dinner meeting attended by 93 members at The Inn on Lake Waramaug. Dr. McAllester is professor of ethnomusicology and director of graduate students in the department of music at Wesleyan University. Space limitations have required the deletion of much interesting material. Transcription from spoken to written words has, of course, lost music, words, and dance and, just as regrettably, the humor, the warmth and the pervasive good spirit which were such a distinctive and memorable part of McAllester’s program.—Ed.

“Are American Indians musical?” That’s not a bad question to start us off this evening, because most people in this country don’t know whether they are or are not. There are now available several hundred recordings of American Indian singing, but most of them are purchased by American Indians, and so, probably, some of you aren’t even aware that you can get these recordings. So I am going to give you some examples of American Indian music and talk about American Indian music in general terms, illustrating with a few songs, and I’m going to get you to join in with me in some of them, and maybe even in a few dance steps as well.

I think I’ll start with a song that illustrates one important fact about American Indian music. Much of it is sung without lexically meaningful words; that is, it has what we call vocables, or nonsense syllables. They are not really nonsense, but they don’t translate into lexical meaning. Another fact about American Indian music is that it is robust; that is it’s noisy. A lot of it is made for singing outdoors, and I think you’ll get both the vocables and the “robustiousness” of American Indian singing from the first song.

Whenever you say anything about American Indian culture, you have to say, “but for some tribes it’s different.” There is no such thing as American Indian culture overall. Tribal people are isolated from other people and they develop particularities of culture that they don’t share with anybody else. So you find religion, music, art, musical instruments, all kinds of things unique in one tribe and not quite the same anywhere else in the world.

I might illustrate that a little; for instance, here is a kind of rattle made by the Iroquois Indians. Some of you have seen one pretty much like it over at the Institute. It is made of a snapping turtle shell. It is used for one ceremony by one group of Indian people—the Iroquois. It is used in their Midwinter Festival. They sit on a bench and shake it, hitting the bench, so that it almost drowns out the singers. It very quickly wears out the rattle also, so they have to keep making new ones. This is particular to one group of people and to one

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Rattle made from snapping turtle shell

Archaeological Societies Form New Federation

A major step in Connecticut Archaeology was taken on April 10, 1976. A constitution was adopted to form the Archaeological Society of Connecticut, Inc., a federation of all archaeological clubs and societies who wish to cooperate under a strict code of ethics to further the cause of prehistoric and historic archaeology throughout the entire state of Connecticut. Because of the heightened interest in Indian peoples and the science of archaeology, a great many local archaeological clubs have been formed recently, and for the last year it has been imperative to formulate somehow a vehicle by which the efforts of these scattered groups could best be coordinated to serve the cause of archaeology in Connecticut. It is hoped by all who participated in drafting and adopting this constitution that it will serve just such a purpose.

The objectives of the Archaeological Society of Connecticut shall be: a) to promote the study of historic and prehistoric archaeology in the state of Connecticut; b) to promote and encourage scientific research in this field and to discourage careless and misdirected activity; c) to promote the conservation of important archaeological sites and monuments; d) to promote the spread of

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The First Year: Practical Experience Has Led to New Responsibilities and Need for More Space

One of the most important disclosures of our first year of operation has been the extent and variety of educational opportunities created by the presence of our Institute Center. This does not imply that the founders of AIAI have not always conceived of it as an educational institution, for, of course, that role has always been central. But the educational function was from the outset viewed in terms of research and publication, which in turn would grow out of excavation and preservation. Exhibits were planned and prepared, of course, for although visitors were not, at first, to be sought, those who came were to be warmly received and provided with instructional things to see and do. In short, the museum function of our Center: the tours, the class visits, the school programs, and even the exhibits themselves were viewed as secondary to research.

It is a fact of paramount importance that circumstances have, for the first year, been very different from our expectations. Formal instruction in classes, school groups and adult gatherings has occupied more and more of our time and energy. Inevitably this is partly because field schools and excavation programs must await the proper season and because research activities, by their very nature, evolve more slowly.

A more important explanation lies in the wider popular appeal of the museum, its exhibits, and the educational programs that have grown out of them. There has of course been a mild paradox in our position almost from the beginning. While declaring goals and objectives of scientific research, we have simultaneously welcomed good publicity. Indeed, we have sought it. Our constant, pressing need for memberships and contributions has dictated such a policy. Consequent newspaper articles, magazines, and even radio and television have created a widespread popular interest, and a popular "need" ever more insistent and demanding and requiring of us an immediate response.

New Responsibilities

Thus we find ourselves now, after one year, not deflected from our original institutional purpose, but with an additional one, fully as important, and serving a wider range of people with more diverse interests. It is a lively, exciting facet of our total responsibility, for it is people — sometimes large numbers of them — responding to our efforts to transmit information, ideas, and feelings. Like the processes of education everywhere and under all circumstances, it is exciting and gratifying. It is also frustrating.

In effect we are being pressed by the educational needs of schools and the intellectual curiosity of people of all ages into providing services we are not yet fully equipped to offer as effectively as we should like. Much of the frustration we have felt grows out of space limitations. It is difficult to conduct a program for 30 fifth graders in our present exhibit room even with no other visitors present. With other visitors, or with an adult class in Comparative Anthropology under way in the research room next door, the confusion is memorable. On a recent Saturday, 26 members of the Hartford chapter of the Archaeological Institute of America visited as a group. Before they departed for luncheon at the Mayflower Inn, their ranks had been swelled by 8 or 10 casual visitors confused, gratified, and bewildered in turn by having wandered unsuspectingly into a program of film and discussion designed for a group with special interests and special knowledge.

No harm was done, no feelings were hurt, and no one went away mad, but a better job could have been done with more room and more complete facilities. It cannot be argued that such group visits should not be scheduled or should be delayed until an expanded facility will accommodate them without disruption of routine visitor traffic. Nor can we delay visits of school groups, scouts, or senior citizens. The need exists and we must move with it as best we can, but with limitations on the number of group visits in a single week and careful scheduling to minimize confusion and disturbance to our normal operational routine. Complete postponement pending new construction would risk the loss of wonderful, positive momentum. As in any other human endeavor we must go forward with that momentum or we shall fall back.

New Needs

And so we intend to do precisely that: move forward with the momentum of the new expectations being made of us — to serve the greater Connecticut community as an instructional center and not merely, or primarily, as a research center. To do so we must face up, sooner than we had expected, to the need for additional space.

We have discussed with our original builder the preliminary details of a classroom/exhibit wing of 756 square feet. As presently conceived the addition, 54 feet long by 14 feet wide, would parallel the exterior wall of the exhibit room and would comprise a general purpose class/lecture/projection room and a reconstructed Algonquian dwelling interior. The cost of such a wing, $16,000, the structure itself and $1,700 for equipment, is minimal because heat and electrical service will be taken directly from existing facilities and because the design is clean and simple, conforming precisely to the present building.

The construction of this addition will relieve congestion, reduce noise and confusion, facilitate normal research and daily office operation while groups are here, and allow us to offer the kinds of educational programs of which we are otherwise capable but cannot now present. The classroom and the reconstructed dwelling interior will at last make possible the kind of demonstration and participation which are proving so successful and stimulating for archaeology and anthropology students everywhere. This is "experimental archaeology" in which the student experiences traditional techniques of tool making and tool use — pecking, chipping, grinding, and polishing as well as corn grinding, fire making, leather work, and other domestic activities of the native people of New England.

A corollary of this undertaking and an essential part of the educational program which has assumed such importance is the need for a part-time teaching assistant estimated to cost $5,000, continued exhibit improvement, $3,000, and an expanded library at a cost of $2,000.

Clearly this all adds up to a large undertaking. It is explained in this issue of Artifacts in some detail, for we must appeal to our members and friends everywhere for help in effecting it. It cannot be accomplished from operating budget, although its completion and use will in many ways augment our operating income. The help must come from sources other than annual membership dues. We hope all who have an interest in what has thus far been created here and who care about the mission of the Institute will share our enthusiasm for the undertaking.

It is not an idle wish, not a vain hope, nor a desirable frill. It is a new but essential dimension to our daily operation. Without the additional space, without the personnel, the library and the improved exhibits, we cannot effectively fulfill our responsibility as an educational institution.

— Richard W. Davis
Director
American Indian Archaeological Institute
Foods of The New England Indians

by Nerissa Russell

The author, a student at Radcliffe College, has studied native foods extensively. She has served for two summers and one fall semester on the staff of the Northwestern University Archaeological Field School at the Koster Site in Kampsville, Illinois. She has held positions of librarian and field supervisor on one of the sites for the Field School.—Ed.

Types of food, their procurement and cooking methods were quite similar among all aboriginal people of New England. This paper is an attempt to survey the food of these groups as it was at the time of first contact with Europeans, as nearly as this is possible. Information of this sort is scarce, largely because so many of the New England Indians were destroyed by disease or warfare and removed from their traditional lands shortly after the arrival of the Europeans and before most ethnographies were written. There is data for some groups, however, and what follows is a description of the food of native people principally of Maine.

With relatively few exceptions, resulting mostly from climatic variations, revealed more in quantity and degree of emphasis than in fundamental differences, the subsistence patterns of the Maine people are similar to those of other New England groups including those of Connecticut.

Predictably, the longer growing season of the more southerly Algonquian New Englanders resulted in greater dependence on horticulture. The term “horticulture” implies cultivation before the use of the plow. The preponderance of white-tailed deer over moose in Connecticut resulted in a proportionate reliance on that smaller game. Shore dwellers had access to more shellfish, and plants and birds varied somewhat according to latitude, soil, and migration routes. Differences existed, to be sure, sometimes within rather close geographical limits, but similarities predominated throughout almost all of New England. Emphasis in the study is on the kinds of food eaten and the manner in which they were prepared, with lesser attention being given to the methods of hunting, gathering, and cultivating.

For the Penobscot Indians of central Maine, horticulture, though present, was not of great importance. Their seasonal cycle of food procurement was determined primarily by the availability of natural foods. Meat was a staple throughout the year. Fish was also heavily depended upon, and corn was important in the late summer and fall until the beginning of the winter hunt. Moose was the single most important food source, and was hunted at several times during the year.

The winter hunt started around the beginning of February and continued until the ice broke up on the lakes and streams. Moose were stalked by hunters on snowshoes at this season as the animals were hindered by the deep snow. Later in the winter hunt, beaver and other animals were hunted and trapped. Beaver were a fairly important part of the Penobscot diet. They were obtained by breaking open the lodges and spearing the occupants.

In early spring, generally during April, the Penobscot turned to sugaring. Each family had its own sugarbush, as well as its own hunting ground where they would camp while the sap was running. Diagonal slashes were cut in the sugar maple trees, with a smaller slash below. In the lower slash was inserted a flat strip of wood, with one end beveled, to channel the dripping sap over a birchbark container placed on the ground below. The sap was gathered and boiled down into maple sugar, and put in birchbark cones to cool and harden.

After sugaring, the families reassembled at the villages where they planted their corn. They remained in these villages until July. Some members of the community would camp by the rivers and streams during the runs of stream-spawning fish such as alewives, shad, salmon, and sturgeon. These fish were eaten fresh and smoked for winter use.

During July and August, the Penobscot journeyed back to their hunting grounds to be ready for the fall hunt which continued to the middle of November. The primary targets of this hunt were moose, which were lured by calls made of birchbark. By late fall the moose are in their prime. During the summer their meat and hides are of poor quality, so they were not taken during that part of the year unless food was in short supply.

Other than moose, the main sources of meat were deer and caribou. Deer were hunted along forest paths, and caribou along streams. Stone plummetts on three-foot leather lines were used to hit waterfowl and small animals on the water. Calls were used to lure some waterfowl. Other less important sources of meat were hare, porcupine and ruffed and spruce grouse.

Eels were also an important source of food. In the winter some families camped by the mud flats, where they made holes in the ice. Through these holes they prodded with sharp sticks, searching for eels hibernating in the mud. In times of scarcity, whole families might subsist on eels for months at a time. Eels were also speared from canoes and caught in basketry traps baited with fish or fish heads. Another technique by which eels and other fish were taken was the poisoning of streams with pokewberry (Phytolacca decandra) or Jack-in-the-Pulpit (Arisaema triphyllum). The dead or stunned fish floated to the surface where they could be easily collected. Schooling fish such as mackerel or pollock were taken with unbaited hooks and lines. The lines were made from basswood fibre, the hooks from willow twigs, and a stone sinker was fastened to the end of the line. The fish were hooked through the stomach by jerking the line up in the schools of fish. Bone hooks were also used, and, after white contact, various metals including copper. Salmon, shad, and other large fish, as well as seals, were speared and harpooned from canoes. Various kinds of weirs were used to confine fish in streams. Porpoise were occasionally hunted for their oil and fat. The Penobscot did not like porpoise flesh because of the greasy smell, but their neighbors, the Passamaquoddy, liked them very much. They would cut the meat into steaks, and throw it on the fire until it was partially roasted before eating it.

There was no great dependence on horticulture among the Penobscot. As elsewhere, corn, beans, and squash were cultivated. They burned wild blueberry fields to increase production, a technique still in use today. Several wild starchy foods were gathered, including wild rice, groundnuts, and Jerusalem artichokes. Native fruits were enjoyed, such as sand plums, strawberries, blueberries, blackberries, and wild grapes. Fiddlehead ferns

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Foods
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were gathered and boiled in the spring. Very likely other greens were also eaten, but these have not been recorded. When they camped near the coast, the Penobscot ate seaweed both raw and cooked.

One of the most common dishes among the Penobscot was a stew of hominy, usually with meat and other ingredients. A deer mandible or dry corn cob was used to scrape the dried kernels from the ears of corn. The kernels were then boiled with wood ashes to hull them, then put in a basket to be rinsed in a nearby stream. This hominy was then boiled with fat in a pottery vessel, often with beans. Other ingredients might include the spine of an eel, moose, or deer, a moose leg, or cracked joints. All these added flavor to the stew. Moose shanks were particularly prized for this purpose, and would be taken out and re-used several times, until the last vestige of flavor was extracted. This type of stew ferments quickly if kept, but the Penobscot liked it sour, too; so this was not a great problem. Meat was generally cut in pieces and boiled in fat and water. Beans, squash, or other vegetables might be added. Boiling was done directly over the fire in pottery or birchbark containers. Birchbark containers were also used for stone boiling, a process in which stones are heated in the fire and dropped into the liquid to be boiled. Moose, caribou, and deer might also be roasted on a forked stick over the fire. The Penobscot seemed generally to prefer their boiled meat well-done, but their roasted meat rather rare. Much of the moose and deer meat was smoke-dried to a leather-like consistency and stored in birchbark containers for future use. This meat was either chewed without further processing, or boiled into a stew.

Musk rat meat was a staple item in early spring as the ice began to break up. It might be stewed with other foods, or skinned and cleaned, then put on a forked stick. The stick was thrust into the ground near a fire and turned until the muskrat was well roasted. Porcupines were roasted in the same way, after being cleaned and singed to remove the quills. The entrails of muskrats and other small animals were roasted on hot coals. When they were done, they were raked off and washed before eating. Eggs of crows, gulls, and other large birds were consumed raw or boiled. The top of the shell was broken off and the contents sucked out.

A bread made of corn meal was baked on a flat stone by the fire. Corn dough was often baked and then dried for future use as journey food. Starchy roots were baked in hot ashes and then sprinkled with maple sugar. Baked beans were prepared by parboiling the beans, then building a fire in a pit. When the fire had died down, the bean pot was set on the embers, covered with earth, and left to bake overnight.

Foods or dried fruit was eaten year-round. Berries were eaten raw or stewed, often as a flavoring agent with meat and vegetables.

Fresh fish were placed close to a hot fire on a piece of wood and roasted. Children ate small shad and salmon raw in the spring. Eels were split, their backbones removed for use in corn soup, and then hung on a wooden frame to dry or smoke. In winter, they were also preserved by freezing. Dried eels were boiled to make a soup. Other fish were cleaned and split, then hung on a pole over a fire to smoke. Oysters, clams, and lobsters were smoked or dried. When they were to be used, they were soaked or boiled, and then put in a stew or soup.

Plummets, possibly used as weights for a hunting bola.

During the summer, the Penobscot enjoyed clambakes on the beach. (Many of our “traditional” New England dishes are, in fact, culinary legacies from the Indians. Ed.) They built a pile of alternating layers of stone and logs on a stone hearth on the sand about four feet square and the same height. This was set on fire, and allowed to burn down for an hour or so until it became a good bed of embers and red-hot stones. Then clams, lobsters, crabs, corn, and fish were thrown on in their shells or wrapped in wet leaves, and wet seaweed was piled on top. It was left to cook for about an hour, the cooking time being determined by the smell of the baking foods.

Like most Indian groups, the Penobscot would consume many foods when they were starving which they would not ordinarily eat. These starvation foods included dog, mink, fisher, otter, and skunk. They would not, however, eat frogs or snakes.

Salt was not used in their food, there being no available salt licks. This and other minerals and vitamins were supplied by ashes and the entrails ofgame animals, which were usually eaten. Maple sugar was additionally used as a seasoning in much the way that we would use salt.

Drinking water was obtained from streams or springs, although occasionally the Penobscot would dig shallow wells a few feet back from a stream, which supplied a steady supply of clean water. A favorite drink was made from maple sugar dissolved in water. This mixture was also used as a sauce over fruit or bread. Teas were made from ground hemlock (Taxus canadensis), wintergreen (Gaultheria procumbens), the bark of the black birch tree (Betula lenta), and the ubiquitous sausasfras.

Summary

Although horticulture in the form of corn, bean and pumpkin cultivation was practiced by aboriginal peoples throughout New England, nowhere was it of an importance comparable to areas south and west of New England. As one moves further north, there was progressively less dependence on horticulture, as the shorter growing season made cultivation increasingly difficult. Domesticated dogs were present in all areas, but were used for hunting, and eaten only in times of starvation. Among wild foods, deer or, in Maine, moose, seems to have been the staple item, although fish was also very important. In addition, a wide variety of other food sources was exploited. This, combined with the practice of eating the entrails of game animals, apparently provided a complete diet despite the lack of salt other than that which was naturally present in the food. Cooking techniques were basically the same throughout New England. Roasting or grilling over or near a fire, baking in ashes, boiling, both direct and with heated stones, characterized the cooking of all groups. Steaming seems to have been largely confined to the coast, the form of clambakes. Frying was totally absent in all aboriginal cultures here and elsewhere in North America. The cooking of the New England Indians seems to have Continued on page 10
Algonquian Basket Exhibit Opens at Institute Center [continued from page 1]

Russell is a past president of the A.S.C.

Some of the baskets on special display in the exhibit room were made by the Scaticook people of northwestern Connecticut; one, at least, is of Maine origin; others are from Massachusetts and New York states; but most are probably from widely scattered parts of Connecticut. Tribal affiliations of their makers cannot be positively identified. This is in part because no written record has been kept from the time of transfer from the makers' hands to white ownership and partly because distinctions in regional design, weaving technique, and decorative art had been blurred long before most of these baskets were made. All are of split construction, thin strips of wood woven together in place of the grass, reed or rush material which is more common in western baskets.

It is reasonable to assume that most, and perhaps all, baskets in the exhibit (and, indeed, the majority of all existing baskets of eastern Algonquian make) were made for sale or trade to white housewives, shopkeepers, farmers or tradesmen. Local accounts and records indicate that Indian families in the late 19th and well into the 20th century were accustomed in certain parts of Connecticut to sell their handmade baskets from door to door or take them to village merchants to trade for necessities and, on occasion, “sweets and ice cream.”

The split basket had long been an item of trade from Indian to white. The initial purpose of white traders in this area was to acquire furs, for which they exchanged such products of European technology as beads, knives, axes, cloth, firearms, and tools of many kinds. The basket was the thin stream of a reverse current: a flow of manufactured products of fine workmanship and eminent practicality from the Indian to the white man. It seems evident that as the flow of furs, first from New England and New York, and then from ever further west and north, slowed to a trickle and eventually dried up almost entirely, baskets became increasingly important trade items. They were of immediate, practical use to the whites, rather than a source of wealth as furs had been, and they provided the native people with an access to European manufactured goods previously made possible through fur trading.

Construction

The splints were usually made of black or white ash, and, for greater strength, sometimes from white oak. The tree was chosen usually for straightness rather than for diameter. Some splintmakers preferred a tree 12 to 14 or more inches in diameter; others chose smaller; all looked for a tree with straight smooth sections 4 to 7 feet long. It was cut in spring, and although usually unnecessary, was sometimes soaked in water. The bark was removed and the peeled log beaten with a wooden maul to separate the annual growth layers. These were then split into desired widths and either used at once or stored.

In about 1890 the basket gauge came into use and splints used after this time were usually narrower than when split by hand. The basket gauge was a device with outside guides and fitted with sharp, steel blades through which splints were passed and thus sliced into uniform, comparatively narrow widths. Although not all wide-splint baskets date from before 1890, most narrow-splint baskets date from after that year.

Age

Dating baskets with accuracy is difficult and in most cases impossible. Occasionally they are found lined with newspapers the dates of which give clues to the age of the basket. One specimen on exhibit was lined with a paper dated 1845, and another may be seen with fragments of a newspaper from 1839. Such antiquity is rare, for if the baskets were used, as most were, they would generally disintegrate with time and then be discarded. Occasionally they were stored in attics, deep closets and remote corners, or forgotten or ignored by successive generations. These are the kind that survive and ultimately make their way into the hands of collectors and museum curators.

Members and their friends are urged to visit this unusual collection and examine closely the craftsmanship, color, and design represented. Age, dust, sun and rain, and heavy use, have darkened many of the baskets and dimmed the colors used in decorating them, but subtle colors and graceful decoration are still visible. Visitors will note especially the differences between freehand decorations and block print designs. Block stamps were occasionally made of carved bone, more often of potato or turnip, and, in later years, frequently of bottle corks or wooden spools. Color sources in late years have, of course, been usually of commercial pigments. Early sources were alder, beet, bloodroot, eggshell, hackberry, hemlock, huckleberry, onion skin, pokeberry, skoke, and spruce roots.
Shawnee-Minisink: A Site Report

The following articles by Sydne Marshall and Barbara McMillan, graduate students at Columbia University and The American University, are the first published accounts of the Paleo-Indian and Early Archaic components of the Shawnee-Minisink site. This well-stratified site is located on the outwash plain of Broadheads Creek and the Delaware River near Stroudsburg, Pennsylvania.

The significance of this extremely important site was first recognized by four avocational archaeologists, Donald Kline, Ed Ball, and Mike and Jeff Gillette. After they reported their finds of 1972 and 1973, a full-scale reconnaissance of the site funded by the National Science Foundation was undertaken by Dr. Charles W. McNett, Jr., of the American University.

The multi-disciplinary approach McNett employed brought archeologists, geologists, soil scientists, palynologists, and computer specialists together. Aside from assisting in the interpretation of the material from this site, the expertise of these individuals will enable the construction of paleo-ecological models to understand post-Pleistocene adaptations in the Eastern United States. These models in turn can serve as tools for locating other deeply buried, well-stratified, early sites.

Until the 1970's there were only two excavated sites in the Eastern United States having Paleo-Indian artifacts in a sealed deposit: Debert in Nova Scotia and Bull Brook in Massachusetts. All other sites were on the surface or in disturbed contexts. Since this time a relatively few sites, including the Thunderbird site and ones adjacent to it near Front Royal, Virginia, and Shawnee-Minisink, have been found.

The importance of these sites to our understanding of Paleo-Indian in the Eastern United States cannot be stressed too much.

Dr. Roger W. Moeller

Part I: Paleo-Indian

by Sydne B. Marshall

Kline, Ball and Gillette had found that cultural material spanning the full range of time from Paleo-Indian through Late Woodland was separated by distinct geological zones. Through flotation of a stained area found in the deepest zone (ca. 2.5-2.7ms below the surface) Kline was able to recover fish bone remnants, charred wild hawthorn pits and charcoal which yielded a date of 10,590 ± 300 years B.P. (before present).

In summary, describing the stratification at the site, four cultural zones have been discerned which correspond to distinguishable geological zones. Zone 1 consists of Early, Middle and Late Woodland cultural materials as well as some from the Late Archaic period. This zone roughly corresponds to the topsoil and upper 30cm of subsoil (about 45cm deep). Several Woodland pits were excavated including two burials. Evidence of a house pattern was lost during initial topsoil clearing for establishment of the grid. Pottery and lithic artifacts were mixed throughout this zone.

The underlying Zone 2 corresponds stratigraphically to an old, weakly developed soil horizon. It is in this zone that a high density of Early Archaic material was found, including several bifurcate base points, side-notched points with rounded bases and markedly serrated blades, and corner-notched points with straight to convex bases. Given the scarcity of representation of this period in the Northeast, this zone is of considerable importance. The Zone 2 cultural material is the subject of a doctoral dissertation project presently in process at The American University by Barbara A. McMillan.

Zone 3 is culturally sterile, composed of cross-bedded sands indicative of deposition by a former stream channel. This layer varies in thickness from about 1 to 1.75m across the excavated grid.

Zone 4 which consists of a mottled, silty loam layer has yielded Paleo-Indian cultural material including the feature floated by Kline discussed earlier. One highlight of the 1975 excavation was the discovery of a fluted point in this zone. Manufactured from a distinctive variety of Onondaga chert (identified by Stiefel, Siegrist, Ridky, and Walker, Department of Geology, University of Maryland, College Park, Maryland) this complete specimen measures 8cm maximum length and 2.5cm maximum width. The point is fluted on both the dorsal and ventral sides, and exhibits basal grading. Charcoal-stained soil associated with the point was submitted for dating to Meyer Rubin, U.S. Geological Survey Radiocarbon Laboratory and yielded the date 9310 ± 1000 years B.P. Another date associated with Zone 4, 10,750 ± 600 years B.P., was obtained after the 1974 season. Analysis of the Paleo-Indian material is underway by this author at Columbia University, New York.

On the basis of the preliminary work which has been done it may be stated that in addition to the fluted point, the collection includes about five large bifaces, 10 core bifaces and core fragments, and at least 53 unifacial implements. Not all flake material, which numbers in the thousands, has yet been examined for indications of utilization; however, cursory inspection of the materials suggests that the percentage of utilized flakes is considerable. One anvilstone and five hammerstone/abrasers are also part of the collection.

Black flint, a locally available resource, is the predominant lithic material at the site. Examples of other non-locally occurring "exotic" materials such as jasper, chert and possibly argillite are also present.

Related to the studies of the cultural material from the site is an analysis of the soils being undertaken by Joe Dent of The American University. Dent's analysis will be informative as to the nature of the depositional processes represented at the site. This will greatly aid in reconstruction of the environmental changes which occurred in this area.

Plans for the continuation of research at the Shawnee-Minisink site are now in the making. It is hoped that the ongoing work at the site and in the laboratory will contribute to an understanding of man's cultural adaptations to changing environmental conditions through time.

Part II: Early Archaic

by Barbara A. McMillan

Four zones relating to cultural and stratigraphic data have been differentiated at the Shawnee-Minisink site. Zone 2 which begins approximately 2 feet beneath the surface contains the Early Archaic materials. It consists of a tan sand alluvium with fine lamellae of iron oxide and clay minerals. According to John Foss of the University of Maryland Department of Agronomy, the pedological consultant for the project, these lamellae represent an old, weakly developed soil horizon. The considerable depth of the sand matrix, which continues into the underlying culturally sterile Zone 3, and the occurrence of cross-bedded sands and scour channels of former stream action in Zone 3 indicate that shifts in the nature and rate of deposition took place after the Paleo-Indian period. This suggests that changes in climate and variations in the type and distribution of flora and fauna had probably occurred, variables which would have affected Early Archaic adaptation.

At least two mixed components of Early Archaic materials exist within Zone 2. The upper component lies between approximately 24" and 50" below ground surface and the lower component between approximately 53" and 64". These subzones have so far yielded no pits, hearths or stained areas, no faunal materials, and no charcoal for dating. Disturbances due to intrusive Woodland

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Questionnaire

We wish every member of AIAI could keep in close touch with the organization by frequent visits to the center and regular attendance at meetings and activities. The fact is that our quarterly newsletter, ARTIFACTS, is our only regular form of communication with most members. We have begun in recent issues to expand it, to diversify the content and to provide not only information about activities of the Institute, but also general information relating to our work and our declared purposes.

This questionnaire is an attempt to discover to what extent we are providing what the membership wants in the newsletter, and to what extent we are falling. We look to you for guidance and suggestions in our efforts to make ARTIFACTS a publication you can look forward to with enthusiasm and read with interest and satisfaction.

Please take a few minutes to answer the questions below and tear out and return the sheet to us at your earliest convenience.

1. How long have you been a member of SVAS/AIAI? ________________

2. What prompted you to join? Check as many as are appropriate.

   () General interest in the AIAI as a worthwhile project and the desire to lend support.
   () General interest in archaeology and desire to help preserve the past.
   () Specific interest in Connecticut archaeology.
   () Interest in AIAI as a museum and education center.
   () Other ____________________________

3. Please indicate your feelings toward the different types of articles ARTIFACTS has presented and whether you would like to see more or fewer of each type.

<table>
<thead>
<tr>
<th>Interest</th>
<th>No Interest</th>
<th>Indifferent</th>
<th>More</th>
<th>Fewer</th>
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   a. General news of AIAI

   b. AIAI Dig Results
      General Information Learned
      Specific Site Reports
      Site reports from other areas

   c. Archaeology- Procedures and Techniques
      General (Introductory for laymen)
      Specific (Scientific, more professional)

   d. Prehistory or culture history,
      (migrations, lifeways, etc.)

   e. History (after White Contact)

4. Would you be interested in articles relating to ethnohistory, how people lived as observed by anthropologists, explorers, historians?
   Yes ____________________ No ________________

   American Indians

   Northeast Woodland Indians

   General (other people in other places, living in traditional ways, i.e., eskimo, bushmen, etc.)

Cut on dotted line.
After filling out the form, fold, seal with tape and mail.

(over)
5. Where do you live?

6. Have you visited the center?  
   Yes  
   No  
   If you have visited, approximately how many times?  
   If you have not visited, do you intend to do so?

7. We welcome your comments on past issues or specific articles, and invite your suggestions for improvement of future issues.

THE AMERICAN INDIAN ARCHAEOLOGICAL SOCIETY  
Washington, Connecticut 06793
Indian Music

Continued from page 1

and lived with Southeastern tribes. intermarried and brought some aspects of their culture to American Indian culture there.

There are many Indian songs with English words. There are songs about automobiles and airplanes, and nowadays there are Indian groups doing Country and Western and Rock and Roll and Blue Grass. Some have animal imitations. Bird calls and animal calls, sometimes a wolf call, and various things like that may be worked in.

One song has an interesting example. If any of you are ornithologists you had better listen closely because this may be the only chance you’ll ever have to hear this bird. It is an imitation of the passenger pigeon. That pigeon was exterminated by our ancestors. I think the last one may have died about 1910 or 1920, but the big slaughter took place in the 1870’s and 80’s. The Indians depended on the passenger pigeon for a good deal their food. It was once our most abundant bird. When it flew over, farmers used to build bonfires in their orchards to keep the birds from settling on their apple trees because they would settle in such numbers that the branches would break.

It sometimes takes a couple of days for one flock of pigeons to fly over and the sky would be dark with them. And so, with good old Yankee ingenuity, we proceeded to kill them off in huge numbers and sell them by the hoghead in the New York market. That is where Annie Oakley won her fame, as a shooter of pigeons; she never missed. The pigeons were sometimes shot with cannons; people mounted cannons and shot into a flock with the cannon loaded with birdshot and brought down several hundred birds with one shot.

That way we got them in quantity, and then we really exterminated them when we began robbing the nests because the squabs were more delicious than the adults. We emptied the nests, and in this way destroyed this remarkably beautiful and interesting bird.

Meanwhile, the Iroquois were singing a song to insure the continuation of the species. The song means something like, “The pigeons are dancing,” and it begins with a call of the pigeon. Then it goes on with a mixture of meaningful words in the Seneca language and vocables that just carry the tune. It has a complex rhythmic structure, so don’t get to thinking that all Indian music is simple or short or repetitive. It has enormous variety.

I might just mention a stereotype that most people have about American Indians, which is not entirely inaccurate. It is that American Indians are close to nature. Of course that does not mean every Indian. There are Indians who were born in New York City and haven’t been able to get close to nature, and there are Indians who are a long way from their traditional culture and are still close to nature because they’ve been reading Thoreau or something. But in a general way, I think one could say that most American Indians have a lot to do with the forces of nature. They have to do with wind and sun; they have to do with fertility; they have to do with the growing of crops; they have to do with the controlling of floods and all kinds of things which are natural forces. The song I just sang has to do with the fertility of a big source of food—the wild pigeons.

The religion of the Iroquois Indians and that of a good many of the Eastern Woodland Indians was focused on the reproduction of nature. It was a kind of cosmic control religion. I once had a Seneca Indian say to me, “You’ve just come over here from Connecticut and I see you’ve had a hurricane over there. We don’t have any hurricanes here in Salamanca, New York.” And I said, “Oh?” and he said, “No, we have a better relationship with nature than you people do. We give thanks for everything we receive. We give thanks for the green corn; we give thanks for the maple sap; we give thanks for the first fruits, the strawberries; we give thanks for all of these things, each in its season. Then at midwinter we have a big thanksgiving ceremony where we give thanks for all of those things, for a number of days. Whereas, you people have one Thanksgiving Day in the fall and most of you don’t pay much attention to that, except you eat a big meal. No wonder you don’t have a very good relationship with nature, but we are grateful and we let the forces of nature know that we are grateful, and we live in a better balance.”

There wasn’t very much I could say to him except that he had a good idea and we all need to find a better balance between ourselves and nature.

There are many different kinds of American Indian songs. Some are especially for children and, of course, some are lullabies. These are usually about animals, but one is among my favorite Indian songs. It’s a fake Indian song made up by a Winnebago woman who married into the town of Zuni in New Mexico. She spent a good deal of her time in Indian “show biz,” and she learned how to make up the kind of song that White people expect Indians to sing. This one sounds like “By the Waters of Minnetonka” or “From the Land of the Sky Blue Waters.” She just knew exactly what her audience wanted to hear, and she used a few Zuni words and some English words. It is a perfectly glorious song, and it doesn’t sound like the real, traditional lullabies. It sounds a little more operatic than those. I think the Zunis think it’s a great song, too. They just

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A Rare Gift

We have been given an unusual and particularly interesting artifact by Dr. and Mrs. A. Rocke Robertson of Litchfield. Illustrated here, it is an outstanding example of a wooden war club of the Woodland, ballhead type. It is of single-piece, oak burl construction, 24½ inches long and weighing just over one pound. Even without a personal history the club is a welcome addition to our exhibit room. We are eager to acquire objects representing native American ethnohistory after contact with White Europeans as well as materials of the late Woodland period immediately preceding White influence.

Ball-headed war club

While the war club is probably traditional in all respects and thus is typical of the late Woodland, it is, in fact, historic, with its own personal history which dates from 1813 and perhaps much earlier. It has shared the Robertson family history since that date and is reputed to have been in the possession of the great Shawnee leader and war chief, Tecumseh, at the time of his death at the Battle of the Thames in Ontario, October 5, 1813. By family accounts, Henry Eberts, an ancestor of Dr. Robertson, while a very young man served with the British forces under command of Col. Henry Procter, in Britain’s last major military effort of the northern campaign in the war of 1812. One wishes more were known of this young man who, because of his age, presumably served as bugler, drummer boy, or messenger; his story would be an interesting one. He was a son or nephew of Dr. Von Eberts, a physician and former surgeon with the Hessian forces during the American Revolution. Young Henry Eberts himself later became a physician, thus perpetuating what even then seems to have become a tradition in Dr. Robertson’s family. Of at least equal note, he managed to be present on the field at the time of Tecumseh’s death.

The club is said to have lain by the side of the fallen leader, who had been commissioned brigadier general in the British army, and it is thus logically assumed to have been used by him. Regrettably, there is no known documentary evidence to prove the historical authenticity of the artifact, but its continuous possession by the family since the Battle of the Thames offers little justification for doubt. If it seems to stretch the imagination to think of the great leader, who held the rank of brigadier general, who wore the scarlet uniform and emblems of rank, and who had knowledge and skill in the use of firearms, using the simple, traditional war-club of his people, there is at least one logical explanation. It is said that Tecumseh may have felt the approach of his death, for in a symbolic gesture he had apparently exchanged his uniform for traditional buckskins. It is reasonable, then, to assume that he might also have chosen to go into battle equipped with the ancient weapon. Thought by many to have been the greatest Indian leader of all time, Tecumseh’s abiding goal was to unite all Indian nations in an effort to stem the tide of White advance. With the outbreak of war between Britain and the U. S. in 1812 he seized the opportunity to achieve his own objective and allied himself with the British forces. In retrospect, it seems almost succeeded. The times were optimum, the numbers and military strength of the tribes were sufficient to his purpose, and, above all, the man was ideally equipped for the task. Fate, in part British leadership, and fragmentation of the tribes conspired to defeat even Tecumseh’s Messianic efforts. The great man could not be everywhere at once to exercise the discipline so essential to that gigantic undertaking and so lacking in the tribal structure.

In his brief biography of Tecumseh, Alvin Josephy helps us glimpse the magnificent figure of the man in his final moments.

“As the Americans pressed into the woods and through the miry underbrush, the battle mounted. Over the din many men could hear Tecumseh’s huge voice, shouting at the Indians to turn back the Americans. ‘He yelled like a tiger, and urged his braves to the attack,’ one of the Kentuckians later said. Other men caught glimpses of the Shawnee leader, running among the Indians with a bandage still tied around his injured arm. In the closeness of the combat, the Americans hit him again and again. Blood poured from his mouth and ran down his body but the great warrior staggered desperately among the trees, still crying to his Indians to hold. The dream of an Indian nation was slipping fast, and as twilight came it disappeared entirely. Suddenly the Americans realized they no longer heard Tecumseh’s voice, or saw his reckless figures.

“In the morning Harrison’s men hunted in vain for Tecumseh’s body. Somehow, during the night it had vanished, and though several of the Shawnee chieftain’s

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Summer Schedule

SUMMER DIG SCHEDULE FOR MEMBER VOLUNTEERS
BE PROMPT WEAR OLD CLOTHES
Dig Chairman: Edmund K. Swigart, Washington, Conn.
06793. Dates: Wednesday, June 30, through Saturday, August 7, 1976. Days: 8:45 A.M., to 12:30 P.M., every Wednesday, Thursday, Friday and Saturday. Assembly Place: In front of the First Congregational Church on the Green in Washington, Conn. (Just off Route 47). Member Volunteers: You may attend any days at your convenience. Equipment: You will be furnished equipment necessary for digging, but if you have a small pick and mason’s trowel, bring them along. Reading: You probably will enjoy your digging more if you can read ahead of time some material on excavation techniques — for example, Amateur Archaeologist Handbook by Maurice Robbins, published by Thomas Y. Crowell Press. Age: We have welcomed volunteers in age from six to 80. Children under 12 must be accompanied by an adult.

JOAN HARDEE MEMORIAL DAY
The AIAI will be host to its members at a Special Day on Sunday, August 22 from 1 to 4 P.M., in memory of Mrs. Joan Hardee who was an enthusiastic “digger,” member, and Trustee. There will be special craft demonstrations by American Indians, and Open House at the Center for viewing the exhibits and for walks on the Nature Trail. Further details will be sent to AIAI members at a later date.

The Institute Center will be CLOSED on July 3, 4 and 5.
A Rare Gift
Continued from page 8

closest followers said later that they had taken it away during the night and buried it secretly, some white men wondered for years whether Tecumseh was still alive...
Tecumseh’s dream, unrecognized by his enemies, disappeared with his body. No new native leader arose to unite the tribes, and in a few years the advancing tide of civilization completed the demoralization and decay of the proud peoples who had once called the country of the Northwest Territory their home.” 1.


Richard W. Davis

Indian Music
Continued from page 7

don’t happen to sing it.

I once recorded a Zuni lullaby from a marvelous old grandmother, and the words just say, “little cottonail, little jack rabbit, little puppy dog, little rat, little puppy dog, little cottonail, little jack rabbit, little rat,” over and over again, until the baby goes to sleep.

Dance is very much a part of American Indian music, and both are a part of Indian religion. Because we have seen Indian dancing in the movies or a Wild West Show, we may get the feeling that whenever Indians get together some sort of energy is created that somehow just has to represent itself by dancing and working up people’s spirits until they jump the reservation and raid the nearest white settlement. But much of Indian dancing is strictly disciplined physical participation in the music, and in the mythology behind the music, for religious purposes, to bring about a religious result: the curing of a sick person, the bringing of rain, the growing of crops, all sorts of important functions.

Among those functions, of course, is having a good time, meeting the girls, having a courtship situation, showing off, all the things that we can think of that accompany dancing. Some of it may be dancing that is going on in a religious context, but it has these social qualities too. There is one kind of dance that is essentially for getting rid of enemy ghosts, and yet it is also an occasion when boys meet girls. Of course, a lot of people are more to meet boys and girls than to get rid of enemy ghosts. It does both things. It is religious and recreational and American Indians don’t see any harm in combining the two.

I’ve talked about religion all along, and I thought I’d give you an example of a style of religious music that you won’t find on any recordings. This is a Navajo chant. There are a lot of Navajo recordings, but they are all of “public” music; that is, Yeibichai songs, or skip dance songs, or squaw dance songs, but this song is the kind that carries the heavy poetry. You might say it is the classical music of the Navajo people. The one I am going to sing is the first horse song of a series of 17. This first one tells how the horse “is beginning to come towards me.”

"Water Drum"

Collection of David McAlister. Photo: Carol Rock

I’ll translate it first. It says: “On the mountain of the east, on the very top of it, the white-shell horse is beginning to come towards me; it is beginning to come towards me; it is beginning to come towards me.” Then the second verse says: a beautiful old age in blessing and harmony, it is beginning to come towards me.” Then the second verse says: “From the mountain of the South, from the very top of it, the turquoise horse is beginning to come to me; it is beginning to come to me. Living on into a beautiful old age, in harmony and peace, it is beginning to come to me; it is beginning to come to me.” The third verse says, as you might expect: “From the mountain of the West, from the very top of it, the abalone-shell horse is beginning to come to me,” and so forth. And then, from the mountain of the North—the color of the North is black and the jewel of the North is jet, which is made from a very hard kind of coal, a cannel found in the southwest. So the song says: “From the mountain of the North, from the very top of it, the jet horse is beginning to come towards me. In beautiful old age and in harmony and peace it is beginning to come towards me.”

The first song says these things, and that is the only one I’ll sing; it will take long enough. The second song would say, “It is on the way towards me,” the other words remaining the same. The third song would say, “It is reaching part way towards me.” The next one would be, “It is coming near to me.” Then next is, “It is near at hand to me,” and maybe the next would be “It is at the right hand,” and finally, “It is in position right beside me.” Then the songs take the horses back, step by step, to the tops of the sacred mountains again. So you get a whole song cycle. There are often reversals and alternations in the verses. This is just one example of how Navajo ceremonial chanting goes.

Ceremonial chants are the classical music of the Navajo people; the popular songs are in a genre called “squaw dance songs.” A good many of these have English words, but the ones which will have to conclude this short course in American Indian music is in Navajo. It is about automobiles, and it would be sung by boys or men, to girls. It says, “Girl friend, buy me a car.” “Chidi” is car. The old Navajo word for car used to be “Ch’ugii,” but they’ve changed the word to keep up with the times, and now that motors don’t make so much noise they call it “chidi.” Then the song says, “Just beautifully, you and I, we’ll go home together; the two of us will go home together.” This refers to something important in Navajo culture. It is a matrilineal culture, and in squaw dancing the girls take boys to be partners, and then the boy has to pay the girl something to let him go. So the song implies, “Well, you girls have been dancing all night, and every time you dance with somebody you get paid for it, so you have lots of money and you can buy a car.”

Then it says, “Take me home with you.” When a boy marries a girl, they go home to her family and he settles down there. That’s what is called matriloal marriage, and he becomes the son-in-law in the girl’s family and she stays right there. Thus when someone is expecting a baby in Navajo culture, the polite thing to say is, “I hope you have a girl.” If that happens the family gets larger; the daughter brings a husband into the family. But if you have a boy, he goes off to live someplace else, and you lose him. That, of course, is a reversal of what we are accustomed to.
And so you can see another important fact about American Indian songs. Not only are they robust, using vocables as well as English and Indian words; not only are they complex disciplined and symbolic; and not only are they religious and social, sometimes simultaneously; but they are also a reflection of Indian cultures and lifeways showing traditional beliefs and ideas and the ways in which American Indians have adapted and adjusted to keep pace with change.
pits and rodent activity were isolated during excavation.

A list of 34 attributes have been applied to approximately 350 implements. Many of these attributes relate to manufacturing techniques, while others refer to the nature of the working edge. Statistical correlations of these attributes, matching of fragments and materials, and computer plotting of debitage and artifacts will hopefully isolate occupations within these components.

Certain general characteristics of these two major subdivisions can be noted. In the upper component black flint is the predominant raw material, but Jasper, exotic chert, and quartz crystals also occur. Early inhabitants obtained these materials by surface-collecting cobbles and quartz crystals. However, quarry cortex on some black flint fragments indicate this material was also obtained from quarries.

A variety of point types is evident in the upper component. Five black flint corner-notched points with convex to straight base represent the major occupation. However, a bifurcate base point of black flint and Jasper, two chert side-notched points with serrated blades, one argillite corner-notched point with a concave base, and one small black flint corner-notched point with a concave base also occur.

Widely differing artifact categories appear suitable for many tasks, from fine graving and cutting to heavy scraping and chopping. Black flint bifaces are semi-lunar, lanceolate, and irregular in shape. Small Jasper and chert scrapers made of thick flakes resemble the classic ‘thumb nail’ scraper. A large category of scrapers made on small cores and core fragments is predominantly of black flint. Quartz crystals were used as gravers, wedges, and spurred scrapers. A small group of chert and Jasper pieces have unifacial retouch for scraping, use nibbling from cutting and a denticulated edge for cutting and shredding. Utilized flakes with minimal retouch form the largest class of artifacts, a characteristic of early man sites. These classes of artifacts are backed up by a heavy quartzite cobbles industry which includes chipped celts, a gouge, heavy choppers and scrapers, a variety of tesoas and numerous hammerstones.

Little analysis has been done of the lower component, and no points have been found within it. Black flint is even more prominent in this component than in the upper component. Jasper and cherts occur but quartz crystals are absent. Cores, bifaces, small scrapers made on thick flakes, and larger scrapers made of decortication flakes resemble similar categories in the upper component, but they are generally larger, heavier, and show less variability than upper component classes. A black flint and Jasper shell are a category found in this component but lacking in the upper component. Further analysis will have to be done to determine the presence of a heavier cobbles industry and the occurrence of utilized flakes with minimal retouch.

These people were beginning to experiment with a wide variety of raw materials. Both pollen analysis and soil analysis will hopefully delineate other specific environmental variables to which these Early Archaic people were adapting.

Archaeological Societies

Continued from page 1

archaeological knowledge, especially by means of publications and meetings; e) to serve as a bond between archaeologists in this state and elsewhere.

The activities of organizations applying for membership must be in accord with these objectives. A petition for membership must be submitted in writing to the secretary of the society for consideration by the Board of Directors which is composed of representatives of the charter organizations.

Member organizations will be required not only to be represented at regular board meetings, but also to report on their activities, in writing, at each of two semi-annual program meetings of the ASC. Members shall receive regular newsletters of statewide news, and notification of state and regional meetings and publications.

We shall keep members of the AIHA closely informed of the progress of this most worthwhile endeavor.

—Edmund K. Swigart

Foods

Continued from page 4

been fairly homogeneous, with variations reflecting the foods locally available.

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