WALK IN HARMONY WITH THE CYCLES OF THE SEASONS

by Trudie Lamb

With the seasons moving in continuous cycles, it is clear that there is a balance of nature and a natural order of things. Native American people believe that they have a duty and obligation to fulfill in maintaining that balance and natural order by "walking in harmony" with the rest of the universe. They believe that all living things were given special instructions as to how to live in order to not work against the forces of nature. This is clearly reflected in the ceremonies, songs and dances which are closely related to many tribes of the Northeast. Many of these ceremonies were and are an integral part of the seasonal changes—e.g., the Green Corn Ceremony, Strawberry Festival, Mid-winter Ceremonies.

The Winter cycle signifies, particularly for the early peoples of the Northeast, the crossing of the paths of life and death. Fall and winter the harvest and death of spring and summer. Much of the plant life returns to the earth, lying dormant in order to be reborn in the Spring cycle. Winter is a time of preparation for the creation of new life, of giving thanks for the life that has been, of telling stories and explaining the Creation.

Here in the Northeast, especially among the Iroquois, the mid-winter ceremony is most important to the people of the Longhouse. It plays an integral role in maintaining the balance of the forces of life. It is a time of thanksgiving for what has been given as well as prayers that the coming Spring will bring continued life. It is a time of sacred ceremonies, special songs and dances. For Longhouse people it is also a time for the reciting of the Thanksgiving Prayer. Traditionally, the midwinter ceremony was held for nine days, ending in a feast. In some areas today, it may only be held for four or five days. The Thanksgiving Prayer is recited to bring back the old order of things and is meant to give added strength to the ceremony. And as all sacred things must be performed in the morning, the ceremony must start at sunrise and end before sunset.

The Prayer of Thanksgiving reminds the people of the instructions they have been given and of their role in the universe. It is a time of thanksgiving for all that has been provided. And it is asked that the food prepared and stored will last through the winter cycle. It is asked that the coming spring will provide a good planting season. With the people being of one mind, it is believed that the Creator of all things will maintain the balance of the cycles of life and continue to provide sustenance as long as the earth shall endure.
NEW INSTITUTE WING TO BE BUILT

by Edmund K. Swigart

When we decided to proceed to build our Center, only five years ago, we sought a ten-year development plan designed by acknowledged experts in the fields of museology, education, research and archaeology. The plan called for up to six staff, and a probable space problem developing by the tenth year as an optimistic projection of the potential demand for our services. More conservative estimates were 2-3 staff and no additional space needs within the foreseeable future.

By the time we moved into our newly completed Center two years ago, we already began to see glimpses of the potential need for our services and already had hired six staff. Within one year we had nine staff and, because of the growing number of requests for school group visits, we raised the money to add an Indian Dwelling classroom wing.

Now, at the end of only our second year, we currently have a staff of 16 (with 3 more additions likely in the near future) and must immediately implement Phase II of our original building program. The program only two years ago thought to be ten to twenty years in the future if it was needed at all. Phase II of our building development program calls for the following exciting additions to our current facilities.

First, because of the tremendous increase in requests for adult university and secondary school courses and adult—grade school courses and adult—grade school tours, we will add two new classroom facilities. The first will be a large lecture-classroom capable of seating up to 75 people. It will be furnished with tablet armchairs, a blackboard, a screen and other normal classroom furnishings. The second room will be a multi-purpose room designed as a class—seminar room, but also a meeting room, volunteer workroom, and research room. It will be furnished with a long table surrounded by comfortable chairs and will have map and artifact storage cabinets on one wall and a small kitchen unit and long work-shelf with storage above and below on the other wall. The shelf will be mounted at a comfortable height to allow maximum space for the myriad tasks our volunteers fulfill for us, including the collating of membership letters and notices, program releases and Artifacts. The small kitchen facility—a refrigerator, counter hot plate unit and bar sink—will provide efficient service for our many open houses, membership programs and meetings.

Secondly, with 16 staff and more about to be engaged, and with the swift growth of the research, education and membership services, more library and departmental space is absolutely essential. Therefore, in addition to the two classrooms, three department rooms are planned. The first will house the research department. It will consist of desk—counter alcoves for 4 professional staff and will include the swiftly-growing research library. This room will be between the two new classrooms and will adjoin the current research room. The second department area will house the education department. Desk-counter alcoves for three teachers and a teacher and student-oriented library will be included in this room. It is ideally located between the old Indian Dwelling classroom and the new lecture-classroom and will adjoin the exhibit hall. The third departmental area will house our publications and clerical staff. Three desk alcove units are planned and a special area will be developed for office machinery (copying and mimeograph equipment, etc.) and office supplies. This room will be next to the research office and will also adjoin the current research area.

A fifth new area will be the exhibit preparation and storage room. Up until now, exhibit construction has been done in the exhibit room itself, a disruptive and space-consuming task. In addition, exhibits not currently being used have had to be stored wherever available space permitted. With the new two year National Endowment for the Humanities Exhibit Design Grant, this new room is absolutely essential if we are to gain the full value of this very important honor.

With the completion of the new wing, renovation of two existing rooms will be undertaken. The current office area will be converted into a greatly enlarged and very attractive store featuring many books and papers, some written by AIAl personnel, as well as items made by area Indian craftsmen and AIAl volunteers. The second room, currently used as a storage room and kitchenette, was originally intended as a darkroom and will be converted into that much needed facility.

With the completion of Phase II of the Institute's development plan, the Center should have adequate space for all areas of program development for the foreseeable future—we hope!
FOUNDER'S DAY

The 1977 Founder's Day in honor of Joan Hardee was blessed in many ways. The weather was pleasant, the food was good and the crowds outstanding. We had a record turnout (over 400 people) for the day's events. The day was an exciting mix of cultures in contact. Ella and Eric Sekatau created an atmosphere of a native American ceremony. They began by showing the very popular film "The Peach Gang," then carried the participants on to a discussion of native American lifestyles. Questions and answers bounced back and forth between the bright, articulate native Americans and the group of informed, interested AIAI members.

The activities progressed to an announcement by the President of the discovery of the first in situ campsite ever excavated in the State of Connecticut. The Director of Research, Dr. Roger Moeller, gave an explanation of how important the find was to the scientific world and what finding a 12,000 year old site meant to the Institute. Dr. Moeller then answered questions about the campsite from the audience.

The Sekataus again took over the program and gave a traditional blessing of the special luncheon of Indian foods. Everyone then partook of one of the most delicious arrays of foods ever prepared: Saump, turkey with oyster dressing and cranberry and walnut sauce, corn, purslane and summer squash, various cranberry and nut breads were all consumed with gusto!

After lunch the Sekataus, their children and Anthony Nanepashemet of the Wampanoag Tribe, began a program of demonstrations. There was soapstone bowl, pipe and fishnet
(continued on next page)
FOUNDER’S DAY (continued)

making; food preparation and preservation (with an opportunity to taste!). All done in the way native Americans have done it down through the years.

The Sekataus, assisted by Muriel Opeeshee and Anthony Nanepashmet, then presented a dance and song program. It was outstanding! Everyone was impressed with the beauty and the meaning behind the movements in the dances.

In all, the day was a total success. There was something for everyone. The staff and the volunteers who worked so very hard preparing the food, explaining the exhibits and in general helping to make the day a fine one for all, were pleased—we feel Joan Hardee would have been, too.

AIAI BOARD WELCOMES TWO NEW MEMBERS

We are pleased to welcome to the Board of Trustees at the American Indian Archaeological Institute, two new members: Phillips H. Payson and Richard Wardell.

Phil Payson and Dick Wardell will assume their duties as of the first of October. Phil will be chairman of the Finance Committee. Dick will take a position on our Executive Committee.

Mr. Payson has a strong background in finance. He has been President and Board Chairman of the Cove Investment and Improvement Company, Treasurer of the James Foundation and is a fiduciary for a number of private trusts.

Phil lives in Washington with his wife, Sarah, and three children. Welcome to the Board, Phil!

Schaghticoke Legends

PETER SKY CHANGED TO A ROCK

"This is the story of Peter Sky. They said that he lived north of here. He used to go by a swamp that lay near a road. One dark night he and some one else went to town and got some whisky. Then they came down that road until they reached the swamp. They took their whisky down there and began to drink when they had found a nice place to sit on. Soon they fell to quarreling over their whisky, and in the fight that followed Pete was killed. The other Indian got away and was never heard of again. But the next day some people coming by found Pete's body there and a rock with a hole in it close by. That rock was never noticed much by the Indians thereafter until one dark and foggy night, when some of them went down to the swamp on their way home to drink something they had bought. They heard noises from the rock, and one of them poured some of the goods into the hole. Immediately there was a voice from the rock. It called for more and they kept on pouring whisky in until the voice was the voice of a drunken man. That rock will "holler" now on foggy nights if you pour whisky into it."

THE STORY OF OLD CHICKENS

"In the old days the Scaticooks were in the habit of going from these mountains down to the salt water at the mouth of the Housatonic for a few months every year to get their fish and oysters from the sound. They had a trail that ran on the west bank of the Housatonic until it reached the Cat's Paw falls near New Milford. There it crossed to the east bank, and so on to Long Island Sound.

"The journey from here took two days and one night. There was a farm about a third the way down, where the Indians used to camp for the night when they came by. A white man had a barn there and they would often sleep in that.

"So one night when an Indian named Chickens stopped there with his family, the man who owned the place, hearing the noise they made in the barn, called out and asked who was there. Old Chickens didn't hear him, so before long the man came out and opened the door a little. 'Who is that? What's going on in there?' he shouted. 'Oh nothing! nothing! It's only the Chickens!' said Old Chickens in reply.

ESAF Annual Meeting

The Eastern States Archaeological Federation Annual Meeting was called to order in Hartford, Connecticut this November 3rd. The event this year was co-ordinated locally by our Director of Research, Dr. Roger Moeller. He arranged for the reservations, the banquet and special tours.

Archaeological Society of Connecticut's David H. Thompson set up the speakers for the conference. Mr. Thompson also was in charge of the presentation of papers section of the meeting. Our Director and the Director of Research presented a report on the Paleo-Indian campsite excavated by AIAI this summer.

One of the tours set up by Dr. (continued on page 5)
HOLIDAY GREETINGS FROM THE GIFT SHOP

It is neither too early nor too late to consider doing your Christmas shopping at the American Indian Archaeological Institute museum store. We have here a collection of great wit, charm and originality, much of it exclusively ours. Your pre-schooler can meet our mastodon as a pillow or a puzzle; serve Saump and U'Nega'Gei for an Indian dinner from our new cookbook "Wild Harvest; Earth Foods and Earth Sense;" or add one of Priscilla Porter's glassware tree ornaments to your special collection; send a copy of our Indian Festival Calendar with beautiful hand-cut wood illustrations done by our own Jean Prucnik to friends or business associates; and birds done as hand sculpture by M. G. Martin Barnes are fine Granny presents; sew a Birdstone patch on "Willy's" jacket when he isn't looking; a finely detailed replica of our newly found 12,000 year old arrow point is a charm she'll love for its originality. And when Christmas is all over, be sure you have kept a piece or two of Hansi Minnig's enamelware for yourself!

Come in and see these and other treasures from our gift shop. P.S. We forgot to tell you about the new jewelry collection ... wait 'til you see the gleaming, golden hand made pieces!

*Front cover woodcut is December illustration for calendar.

(continued from page 3)

Moeller was a bus tour on November 5th to the Visitor Center of AIAI. The Institute held Open House for the ESAF members. The tour was guided by our Director and members of the staff were on hand to greet the visitors.

The AIAI was pleased at the opportunity to have the members of ESAF come to the Center. Many of the participants on the tour had never been here before. Our participation in the arrangements for this years' meeting was both a challenge and a gratifying experience for staff members at AIAI.

THE ECOLOGICAL SIGNIFICANCE OF WESTERN CONNECTICUT INDIAN SITES

by Edmund K. Swigart

Ed. Note:
The following article was prepared as a paper presented before the Eastern States Archaeological Federation Annual meeting in November of 1976. Our Institute Director, Edmund K. Swigart, has taken excerpts from the original. We are pleased to present the article here. Our Director specializes in the ecological aspect of prehistory and has done extensive research in the field.

The basis of this report will be to look briefly at current evidence from the series of sites in western Connecticut primarily from an ecological perspective. This approach may provide added and perhaps significant insights into the final product of all archaeological approaches, the lifeway choices of the various Indian cultures through time. These observations will deal with some broad, tentative hypotheses which can begin to be drawn concerning site location, potential relative population statistics, climate and diet.

Since prehistoric political and cultural boundaries for the region are largely unknown at the present time, but some logical geographic boundaries are necessary as the outer limits within which site relationships can be compared, I am using, as a professional ecologist, the watershed concept. Ecologists believe that throughout time the watershed is a unit within which people logically react, both with one another and with their environment. I am also assuming that a site where diverse cultural facts have been found is an indicator of some proprietary interest on the part of the Indians of that time for that location, whether it be for settlement, food getting or the utilization of other natural resources. While some site survey work remains to be done, the shallowness of the stop and subsoil, the completeness of the agricultural development of the watershed between 1800 and 1930, the great long standing local interest in "Indian relics" and the dedicated work of AIAI teams by their widespread coverage lend credence to these general hypotheses.

In looking at the general needs of man, two important requirements are always mentioned - food and shelter. This paper will examine how 46 sites in the Housatonic River watershed, the westernmost of the 3 major watersheds in Connecticut, may have answered some of these needs. The 46 sites are in a 200 square mile study area approximately 40 miles from Long Island Sound being researched by the American Indian Archaeological Institute. They include one large natural lake, Lake Waramaug; sections of the Housatonic River and three navigable tributaries - The Shepaug, the Bantam and the Still Rivers; plus many smaller non-navigable streams and swamps.

On a general level, firstly, as to the location of the sites, only one of the 45 multicomponent sites and one single component site within the study area is not within 100 yards of a current, significant source of water. The great majority of them, 40/45, are immediately adjacent to the water source. Because geologic and topographic evidence points to a great similarity from post-glacial times between current and prehistoric water resources, water would appear to be of primary importance as a site requirement for prehistoric people.

Secondly, all of the Lake Waramaug sites, and a significant percentage of the navigable river sites (6/9 of those on the Shepaug River, for instance), are located at the confluence of the larger body of water with a smaller one. However, a significantly smaller percentage (3/13) of the small non-navigable stream sites were found at the confluence of two small streams. Smaller streams tend to have less of a chance of being polluted and are generally more potable than lakes or large rivers. This may be the reason why this site location requirement for larger bodies of water is apparently not as important a factor in the choice of a small stream site.

(continued on page 9)
MUDDLES IN THE MOVEMENT: THE PRESERVATION MOVEMENT AS A MOVEMENT

by Russell G. Handsman,
Staff Anthropologist—AlA

In a recent newspaper article in the Boston Globe, Robert Campbell (1977) divided the Historic Preservation movement in this country into two stages. The earliest stage was identified as "Obsession and Eccentricity" when preservation actions were associated with "a few obsessives meeting in airless garrets, financed by the eccentric rich" (Campbell 1977). Stage II, underway since 1966, is associated with a massive resurgence of interest in preserving aspects of national, state and local heritage from destruction. Much of the Preservation movement today is founded upon both the spirit and pragmatic content of the National Historic Preservation Act of 1966 (NHPA).

More than a decade has now passed since the enactment of the NHPA and many preservationists have begun to take a retrospective look at the movement. Such critical reflections traditionally take one of two forms. First, studies of a movement may isolate procedural shortcomings, particularly if a movement is based upon a complex system of checks and balances supported by federal, state, and local legislation. The Advisory Council on Historic Preservation's (1976) recent overview is of this variety and attempts to indicate where the legislative and compliance aspects of preservation law have gone wrong. President Carter's (1977) recent formulation of the National Heritage Trust to study shortcomings and offers a plan for agency reorganization can be viewed as an explicit reaction to the Advisory Council's study. Both of these documents are concerned with what I refer to as the surface details of preservation policy which indicate the inadequacies of agency guidelines and policies on both the federal and non-federal level.

Retrospective looks may be of a second variety, not concerned with the surface "stuff" of a movement. Rather than attempting to surmount procedural obstacles, this variety of critical readings attempts to explore the deeper implications which the surface forms of the preservation movement imply. As Campbell (1977) summarizes, Mary Means of the National Trust for Historic Preservation has distinguished two aspects of the Preservation movement which reflect something about the movement, the philosophy behind the movement, the history of ideas, and the connection between contemporary American society and the past.

Means describes these surface aspects as a Preservation Style, rather than preservation. As Campbell (1977) indicates, this label suggests that two things are wrong:

1. Towns involved in preservation actions are predominantly opting for homogenization, usually of the Victorian style. The result is that instead of looking to their own past as an indication of uniqueness, identity, ethnicity, and heritage, America is...
being, to use Means' phrase, "Victorianized."

2. The second surface aspect of the Preservation Style is, as Campbell so beautifully shows, a paradoxical twist on urban renewal. As urban renewal wiped out the very near and visible past in favor of the future, so the Preservation Style opts for the distant past instead of the not-so-distant past.

Now evidently Means, Campbell, and the movement are not particularly concerned with these problems since as Campbell states, "these excesses are indeed tiny compared to the wholesale destruction that preceded it." However, I am convinced that these surface aspects, the Preservation Style, are much more important than most are willing to concede. By studying the form of the Preservation movement, particularly as reflected in Litchfield, Connecticut, it should be possible to accomplish several goals, albeit in a preliminary manner.

The discussion which follows is based upon several contemporary trends in American anthropology, including structuralism, Marxism, anthropology, and symbolic anthropology. While each of these domains is kept separate but unequal, especially by their practitioners, they all employ a similar research imagery. Each is fascinated by the richness and complexity of things cultural, particularly in the symbolic aspects of culture. Geertz (1973:5) describes this concept of culture as semiotic; "man is an animal suspended in webs of significance he himself has spun;" culture becomes these webs and the analysis of culture is an interpretive search for meanings, a search which hopes to show how the meaning of things and events in our own and other lives is created and sustained by the human faculty of symboling (McKinley 1977).

One corollary of this orientation is that anthropological inquiry tends to become a mirror, in which images of ourselves become reflected. Thus we can learn to know contemporary American society better through the realization and interpretation of this self-reflexive process. Let me show you what I mean and what this implies about the American Indian Archaeological Institute by returning to Litchfield, Connecticut.

First, the form of Litchfield, Connecticut, while not Victorian, is just as valid a surface indication of the philosophy behind the movement as Means' overview of "Victorianized Main Street U.S.A." Litchfield is a particularly potent form since it has achieved National Historic Landmark status, a title conferred by the National Park Service on the crème de la crème of our nation's structures, sites, or objects.

Litchfield has achieved this pinnacle, according to the Park Service, since it "possesses exceptional value in commemorating or illustrating the history of the United States." (1) More specifically, the National Survey of Historic Sites and Buildings found Litchfield to be "probably New England's finest surviving example of a typical late eighteenth century New England town." (2) It should be pointed out that these statements, by Federal officials, only pertain to certain portions of Litchfield: North and South Streets plus the Green.

It is also true that, prior to the National Park Service's recognition, a state statute was enacted (in May 1959) to establish and protect "The Old and Historic Litchfield District." This District coincides with the Borough's boundaries and is protected primarily through a complicated process of construction permits which gives local officials and agencies the power to approve "the appropriateness of exterior architectural features." Put simply, MacDonald's or Burger King does not have a chance in
MUDdLES IN THE MOVEMENT (continued from page 7)
Litchfield unless done tastefully in a late eighteenth century colonial New England style. And this statement allows us to return to Means' Preservation Style.
It is obvious that Litchfield has a style; in this case, the style is not Victorian but Colonial. Additionally, it is not just Colonial but Colonial as reflected in those houses which belong to the town's most important and influential members (e.g. the Wolcott houses, the Talmadge house). In fact the entire history of Litchfield is organized according to a series of important events associated with the Revolutionary War era. The recreation of these events in histories of Litchfield (Litchfield, Portrait of a Beautiful Town ..., Shepherd 1969) is a litany to significance, significant events, and persons of the distant past. Thus Litchfield's history becomes distorted in two ways.
First, Litchfield's history, as preserved, is the history of only a small segment of the town's population. Second, Litchfield's history becomes synonymous with a section of the past, specifically the last half of the eighteenth century. Thus we can recognize that process of selective preservation which earlier we identified as a peculiar counterpart to urban renewal. What is most interesting is that this model of Litchfield can probably be extended to much of New England and the Preservation movement as it is reflected in New England towns.
Additionally, it is also true that the section of Litchfield's past which is preserved is essential to Litchfield's uniqueness. That is, the culture of Litchfield is intimately bound up with the essential section of the last half of the eighteenth century. I would not hesitate in stating that much of the social, political, and economic patterns of contemporary Litchfield are intertwined with this essential section. This suggestion leads us in two directions.
As long as Litchfield's past is dominated by the essential section of the second half of the eighteenth century, much of the town's history will be lost. In particular, Litchfield's role as an early industrial center in the first half of the nineteenth century is not recognized, rarely studied, and certainly not preserved. This does not mean that this section is irretrievable, only that it has been forgotten because of the selective policies of the contemporary Preservation movement. The industrial portion of Litchfield's past has been masked (as the Marxists say) under a colonial veneer. It is this veneer which has been granted such exemplary status.
So far what I have tried to indicate in a somewhat sketchy manner (I promise more adequate documentation in the future) is how Litchfield reflects the Preservation Style paradox of the Preservation movement. That is, a movement committed to preserving a locality's heritage has in fact aided in the creation of an image of the past which distorts that heritage.
I have come to this conclusion through a preliminary study of the relationship between historical documents associated with Litchfield's past and the monument of Litchfield's past which is the National Historic Landmark. By analyzing the flow from documents to a monument, it is possible to indicate the existence of distortion mechanisms and research needs for the future.
However it is possible to invert the analytical flow of documents into monuments and transform the monument (the Town of Litchfield) into a document which can then be studied as a representation of an idea. My inversion owes much to the work of a French historian of ideas, Michel Foucault, who justifies this sort of inversion as follows:

There was a time when archaeology, as a discipline devoted to silent monuments, inert traces, objects without context, and things left by the past, aspired to the condition of history, and attained meaning only through the restitution of a historical discourse; it might be said, to play on words a little, that in our time history aspires to the condition of archaeology, to the intrinsic description of the monument [Foucault 1976:7].

What this means is that the monument of Litchfield is not only reflective of muddles in the contemporary Preservation movement, but it also is a sign of one of American society's symbols, one of those "webs" which we have manufactured.
In particular, the symbol is one of the past, of history, of time, and of change. We see the form of the past as one of discrete events, recognizable as empirical data. These data are seen as being self-evident and not manufactured. Thus the nation's history or a town's history becomes a recitation of events but only those which are deemed to be culturally significant.
When the history of a nation or other entity is written and analyzed in a non-event manner, the results are incredibly striking. This is how I would interpret the work of Daniel Boorstin, especially in his three volume work on the Americans. In fact, Boorstin (1938:145-168), in a series of essays on the "Colonial Frame of Mind in America," isolates those aspects of popular American epistemology which are symbolized in our event consciousness. He tells us that our epistemology or theory of knowledge rests on two sentiments:
1. the reasons which persons give for their actions are much less important than the actions themselves, and
2. the novelties of experience must be freely admitted into men's thoughts.
The result of these sentiments is two-fold. First we focus our views of the past on events and actions rather than structures. Second we believe in factual knowledge rather than cultural knowledge. We see Litchfield as a fact rather than a creation and thus deny the symbolic basis of contemporary American society. By doing so, we lose the ability to study what Mark Twain was forever describing, the cultural (symbolic) nature of the American experience.

In closing, let me trace the connections between this brief essay and the American Indian Archaeological Institute. I see three:
1. The Institute can choose to study the industrial segment of western Connecticut's past which continues to be dominated by the earlier colonial veneer. This happens even though the industrial record probably dominates, in terms of the quantity and quality of extant information, New England's record of the past.
2. The Institute can choose to study the ideological nature of the Preservation movement in New
England as the flow from documents to monuments and the reverse.

3. The Institute can choose to develop exhibits which reveal the cultural nature of our images of the prehistoric and historic past. This direction is only rarely seen in museums in this country.

The result of these new directions and others to be developed would be a better and different knowledge of the past and, given the self-reflexive action of our research, a better understanding of the symbolic content and form of contemporary New England society.

NOTES


3. In particular, see Mark Twain's *The Innocents Abroad* (1966) and *Letters from the Earth* (1962).

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GEERTZ, CLIFFORD


MCKINLEY, ROBERT


SHEPHERD, HENRY L. (editor)


TWAIN, MARK


ECOLOGICAL SIGNIFICANCE (continued from page 5)

Thirdly, 21 of the sites adjacent to water were located on the west bank, twelve on the north bank, seven on the east bank, and none on the south bank. Five of the seven east bank sites were located at the bottom of a fairly steep hill. Thus, 60% of the sites were on the west bank and 83% on the north and west banks. This is the warmer, protected "lee" shore, especially during the winter months. No sites were located on the coldest and most exposed location—the south shore.

A fourth location statistic is that twenty-eight (60%) of the sites are on or near navigable lakes (3) and rivers (24). Thirteen (30%) sites are on or near non-navigable streams, four (8%) are located adjacent to swamps and one (2%) is located on a hilltop. This would suggest that larger bodies of water, furnishing easy, quick transportation trade routes and more potential water-oriented food resources such as resident and anadromous fish, turtles, frogs, fresh water mussels, water birds and mammals, are preferred as habitation sites. Of interest also is the fact that a small non-navigable stream is the nearest source of water for five of the six sites not adjacent to a water habitat. This would suggest that with the possibility of travel and the substantial water-oriented food resources removed, living adjacent to the water resource does not become so important, and that as long as potable water is available, settlement placement hinges on a proximity to important new food or other resources.

A fifth interesting statistic is the mean and mode distances between locations of these water related sites. On an 8-mile stretch of the Housatonic, the largest navigable river in the region, averaging 100 feet in width, twelve sites range from one mile to 2/10 of a mile apart. Nine of the 12 are 2/10-4/10 of a mile apart. In addition, there is a 2-mile stretch where a level floodplain of a tributary averaging 15 feet in width, the Still River, enters the Housatonic under what was once Glacial Lake Danbury. Two miles of continuous material is present on the flood-plain, all on the west bank of the river.

Along a 7.3 mile section of the Shepaug, a major navigable tributary of the Housatonic, averaging 30-40 feet in width, ten sites range from 3/10 to 1 1/10 miles apart. The mode is 7/10 miles apart, or roughly twice as far apart as those on the larger Housatonic. For 9/10 miles on two small non-navigable streams and swamp areas, an interesting phenomenon of clustering occurs with single, but also double to quadruple adjacent sites separated by 7/10 - 3 miles of non-habitation. The mode for five single sites was 9/10, with two double sites and two quadruple sites 9/10, 1 and 3 miles apart. While some minor additional site surveying must be done, it would thus appear at this time that the number of, and distance between campsites is directly proportional to the size of the riverine water.

Lake Waramaug is S shaped and two miles long by 1/2 - 3/4 mile wide. Only three sites are currently known on the lake, and one is represented at this time by a single Paleo-Indian projectile point. Of the two major sites, one is at a major inlet, and one is in a cave 75 yards downstream on the outlet. While the distance between these sites is considerable (one mile), the terrain of the west, south and east shores prevents further settlement. The two sites which have been extensively researched show unusually high numbers of artifacts per unit area, and (continued on next page)
open pine forest with invading grasses, oak and other deciduous forest trees.

By the Late Archaic, 26 of the 27 sites where considerable work has been done contain the typical small quartz, small stemmed and/or triangle projectile points of the period. The only site where Late Archaic material has not been found is on the Housatonic River. All of the sites not adjacent to water, including the two single component ones and the sole site more than 100 yards from the nearest source of water are occupied, and over 35% of the artifacts found belong to this time. Such a wholesale use of all the various habitats and such a quantity of material and sites in relation to other time periods, certainly would suggest a relatively large human population. Moreover, the fact that other habitats besides the large riverine ones are being utilized would also tend to suggest a people capable of adapting, when necessary, to a wide variety of different environments for their life support systems. Pollen analysis has shown this region to be a temperate deciduous forest with a more moderate climate than today, and a far more diverse flora and fauna than that of earlier periods. Warmer winters and a more varied potential food supply would have a significant, favorable impact on human population potential.

Ritchie's "Transitional Period" of the broad point and soapstone cultures has a similar warm climate, but there are fewer projectile points than the Late Archaic, and material is found on 23 of 27 major sites. However, seven of these sites, unlike the Late Archaic ones, are represented by only one or two artifacts. Of the four sites where Transitional Period artifacts were found, one was a large stream, two were small stream and one was the site away from the water. The same pattern holds true for the seven sites where only one or two artifacts were found. Thus it would appear that rather than concentrating in the major river valleys, as the Paleo-Indian, or the immediate streamside sites as the Early Archaic, a wide dispersal system similar to the Late Archaic peoples was followed by the Transitional Period cultures, but with fewer sites, greater distances between sites, and thus lower population levels than in Archaic times.

Early Woodland is under close scrutiny in western Connecticut at this time. There appears to be recent concrete evidence for a small stem point reappearance in western Connecticut in the Early Woodland period, suggested by three American Indian Archaeological Institute C-14 dates (Gx 2581, 2800 + 140 C-14 years. B.P.; Gx 3368 2535 + 170 C-14 years. B.P.; and Gx 3547, 2350 + 125 C-14 years. B.P.) and several recently excavated sites. Until the significance of this material can be analyzed, no meaningful comparative analysis can be made.

By the Late Woodland, 19 out of 27 sites have cultural material, but the number of triangular projectile points, (18% of the total) and the amount of material begins to approximate that of the Late Archaic. There would also appear to be a movement away from the major rivers (only 5 of 9 sites have Late Woodland material) and toward lakes (2/2) and small streams (8/10). Sites near water do not appear to be a habitat choice; only 2/6 contain more than one artifact. A factor which may offset the fewer major river sites is that the major river sites do appear to be both larger and more intensely occupied than at any other prehistoric period, with the possible exception of the Late Archaic.

With a continuing cool climate, such a high percentage of sites with large amounts of material must indicate some life support systems which were either different or more effectively utilized than in previous similar cooler climatic periods. In western Connecticut—and in Connecticut for that matter—there is no archaeological evidence as yet that I know of for the presence of agriculture on prehistoric sites, only protohistoric ones. Late Woodland sites from Lake Waramaug, the Housatonic River and a small stream, Transylvania Brook, with C-14 dates of post A.D. 1300, fair to excellent preserved food remains because of carbonization and high soil ph's, and situated on potentially arable land, show no carbonized agricultural produce. Recent flotation samples have produced seeds, but not in significant quantities. Yet agriculture, and certainly the growing and harvest of cultigens, was probably known by Connecticut tribes because
of historic and archaeological evidence from surrounding states including New York and Massachusetts. Thus at best, agronomy must have played a secondary and perhaps even a relatively minor role in the total dietary needs of the people in Connecticut during the late prehistoric period. This is particularly true for the western Connecticut uplands because of the relatively short growing season of 120 days, some 45 days shorter than along the shore.

Thus in summary, current evidence from 46 sites in a 200 square mile study area would indicate a water-related cultural orientation. The size and amount of material of the sites also appear proportional to the size of the riverine environments. The location is also influenced by where shelter and a potable small stream are available. With increasing numbers of sites and amounts of material, cultures spread out to take advantage of habitats farther and farther away from the major water sites.

In terms of the use of the environment to support apparently high populations of Indians in western Connecticut during the Late Woodland period, current analysis indicates that deer and perhaps other large mammals were killed in winter. The summer diet appeared to be small mammals, fish, turtles and shellfish.

PATRON’S DINNER
OCTOBER, 1977

Each year the Board of Trustees and the staff of the American Indian Archaeological Institute likes in some way to recognize those people who have, in a more than generous fashion, supported the work at the Center. Since 1975 we have sponsored a Patron’s Dinner, a small gesture of our appreciation to these people.

This year we began with cocktails at the Visitor Center in Washington and from there it was on to The Inn on Lake Waramaug where host Dick Combs and his staff served a delicious dinner. We were very happy to see so many of our Patrons come to the dinner. More came this year than ever before.

The program for the evening was provided by Dr. James Deetz from the historical Plimoth Plantation in Plymouth, Massachusetts. Dr. Deetz has for years been an authority on the white contact or Early Colonial period of native American history. He is the Assistant Director of Plimoth Plantation.

Dr. Deetz’s speech was entitled “Archaeology and the Recreation of a 17th Century Timber Framed House.” Dr. Deetz is well known for his excellent delivery of a talk on almost any subject in his field and he did not disappoint anyone who attended. He, through the use of slides and animated commentary, carried the audience through the excavation of the foundation on to the completion of a 17th century house. The discourse was entertaining and informative. It was filled with many interesting bits of knowledge gleaned from the excavation which were later used in the reconstruction of the house.

The staff of the AIAI sincerely hopes that the Patrons and Board members who attended had an enjoyable evening. Those who were unable to get to the dinner were missed; we hope they will be at the dinner next year.

Guest speaker Dr. James Deetz

Mrs. Paul L. Cornell and Mr. Claude McMaster at the Institute
Ed. Note:
This is a sample of the Native American Cookbook being prepared by Barrie Kavasch and members of the Institute staff. It will be on sale at the Museum Store in time for purchase as a gift for Christmas.

EARTH FOODS/EARTh SENSE

...the Wild Harvest... the Native Americans began it...

The most important and widely used foods known today are of Native American origin. Over 75% of our present food plants were unknown to Europeans before 1492. Besides the game, and fresh and saltwater foods, more than 1000 varieties of wild edible plants surround us, seasonally available to be enjoyed raw, or with relatively little preparations, they can easily become part of our diet.

The Eastern Woodland Indians were creative and accomplished cooks. Their varied diets were gleaned from the land, lakes, marshes, and coastal regions, and the earth was their oven. Seasonally, their food preparations reflected their gathering, hunting, and agricultural abilities. Native recipes and food preparations form the broad basis of classic American cuisine. And, through their extensive understanding of their rich resources, we have countless usable seasonings, medicines, cosmetics, coffees, teas, and chewing gums.

As were the food preparations: 500 to 1000 years ago (and earlier) in North America... these recipes are merely guides and springboards to more creative and varied cooking. As a body of recipes... these are salt-free. Principally, because salt was not a natural food substance in the early American diet, except for limited usage among the coastal festivities. According to personal taste preferences you may add salt and pepper, and your favorite seasonings, as you please... or remain with the natural earth seasonings.

WILD RICE WITH HAZELNUTS AND BLUEBERRIES (Serves 12)

2 cups wild rice, washed in cold water
1 cup hazelnuts, diced
5 cups water
1 cup dried blueberries
2 scallions, diced

Combine the rice and scallions in the 2 cups of water, in a large kettle. Bring to a boil, then simmer for about 40 minutes, until much of the water has been absorbed. Add the hazelnuts and dried blueberries, mixing thoroughly, (add more water, if necessary). Steam an additional 20 minutes, stirring occasionally. Serve hot.

CORN CHOWDER (Serves 10 to 12)

3 cups dried hominy
1 onion, chopped
6 cups water or meat stock
1 green pepper, chopped
2 tablespoons nut butter
1 potato, diced
1 tablespoon dijon mustard
3/4 lb. mushrooms, sliced

Soak the corn in 6 cups of water, overnight, in a large, covered kettle. Bring to a boil, then simmer covered for 15 minutes. Add remaining ingredients (except for the mushrooms), and simmer another 30 minutes. Add sliced mushrooms, steam, with lid on, another 5 minutes.
Serve hot. Garnish with chopped dill, or seasonal herbs of choice.

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A Quarterly Publication of the American Indian Archaeological Institute, P.O. Box 85, Washington, CT. 06793. Tel.: 868-0518