THE EARLIEST EVIDENCE OF MAN IN NEW ENGLAND

The American Indian Archaeological Institute has received irrefutable proof that Man lived in Connecticut over 10,000 years ago. The results from Carbon-14 dating tests done by Dr. Myer Rubin of the United States Geological Survey Laboratories in Reston, Virginia on charcoal samples taken from the Paleo-Indian site excavated by AIAI yielded a date of 10,190 B.P. This date represents NOT ONLY the earliest date in the State of Connecticut but also the earliest dated evidence of Man in New England.

This evidence has given a tremendous boost to prehistoric research in New England. Heretofore there has been a small amount of Archaeological work done in this region. We at the Center are gratified that we have with our Research Department been able to discover this part of New England prehistory.

Even more important is the opportunity to disseminate this evidence through our education programs.

In our efforts to become a Regional Resource Center we are attempting to use our many artifacts to interpret past culture in New England. We feel the members of AIAI should take pride in their contributions to this work for without your help the great strides in uncovering (literally!) the clues to put together the 10,000 or more years of regional prehistory could not be done. The individuals who belong to the Institute by nature of their memberships can feel that even though they weren’t “in the field” with the archaeologists, the archaeologists couldn’t have been there without membership support.

The information that we are gleaning from this prehistoric site “6LF21” is still going on. The cataloging and evaluating of material collected from the site is still being done—each day we get a little more information about what occurred at the campsite. Each day we have a little more knowledge of some of the activity taking place in the Shepaug River Valley of Connecticut 10,190 years ago.
TWO NEW ENDOWMENTS

AAAI at present has two ongoing endowment funds, the Sydney A. Hessel Memorial Fund established in 1973 to provide funds for the Research Room and the Joan Hardee Memorial Fund, begun in 1974 to endow the Founder's Day celebration.

We now can report the initiation of two more generous endowments. The Duncan Graves Memorial Fund in memory of a man who until 1977 was one AAAI's earliest supporters. Mr. Graves took a deep intellectual interest in our Research proceedings. The fund will provide endowment income for the preparation of new exhibits, employing AAAI collections, recent discoveries and materials on loan from other institutions and individuals.

The second endowment will be in memory of one of our original trustees, Joanna Patricia Warner. Joanna Warner was an avid scholar and excavator and therefore her friends and relatives wished to provide income for the purchase of important classic and recently published works for the Research Library.

IN MEMORIAM

Norman Glass Shidde
July 28, 1895 - January 31, 1978

On January 31, 1978 the American Indian Archaeological Institute lost a valuable and trusted friend.

Norman had a deep sense of civic and community responsibility. He was the founder of the Roxbury Scholarship Foundation and for many years a chairman of the Roxbury Conservation Commission and a member of the Roxbury Land Trust, Weantinogue Heritage and the Republican Town Committee.

Norman and his wife, Jan became deeply interested in our Cause in 1971 when it was yet a dream. It was he who created the concept of our very popular quarterly newsletter, Artifacts, in September of 1972. Norman was our first editor and served in this capacity as a truly dedicated volunteer until 1973. The high quality of content and the overall attractiveness and professionalism of the layout design are a lasting tribute and memorial to Norman's great talent and extraordinary dedication.

Delaware Indian Legend

Legend of the
“YÁH QUÁ WHEE’’
or MASTODON

Long ago, in time almost forgotten, when the Indians and the Great Spirit knew each other better, when the Great Spirit would appear and talk with the wise men of the Nation, and they would counsel with the people; when every warrior understood the art of nature, and the Great Spirit was pleased with his children; long before the white man came and the Indians turned their ear to the white man's God; when every warrior believed that bravery, truth, honesty, and charity were the virtues necessary to take him to the happy hunting grounds; when the Indians were obedient and the Great Spirit was interested in their welfare, there were mighty beasts that roamed the forests and plains.

The Yáh Qua Whee or mastodon that was placed here for the benefit of the Indians was intended as a beast of burden, and to make itself generally useful to the Indians. This beast rebelled. It was fierce, powerful and invincible, its skin being so strong and hard that the sharpest spears and arrows could scarcely penetrate it. It made war against all other animals that dwelt in the woods and on the plains which the Great Spirit had created to be used as meat for his children—the Indians.

A final battle was fought and all the beasts of the plains and forests arrayed themselves against the mastodon. The Indians were also to take part in this decisive battle if necessary, as the Great Spirit had told them they must annihilate the mastodon.

The great bear was there and was wounded in the battle.

The battle took place in the Ohio Valley, west of the Alleghenies.

The Great Spirit descended and sat on a rock on top of the Alleghenies to watch the tide of battle. Great numbers of the mastodons came, and still greater numbers of other animals.

The slaughter was terrific. The mastodons were being victorious until at last the valley ran in blood. The battlefield became a great mire, and many of the mastodons, by their weight, sank in the mire and were drowned.

The Great Spirit became angry at the mastodons, and from the top of the mountain hurled bolts of lightning at their sides until he killed them all except one large bull, who cast aside the bolts of lightning with his tusks and defied everything, killing many of the other animals in his rage, until at last he was wounded. Then he bounded across the Ohio River over the Mississippi, swam the Great Lakes, and went to the far north where he lives to this day.

Traces of that battle may yet be seen. The marshes and mires are still there, and in them the bones of the mastodon are found as well as the bones of many other animals.

There was a terrible loss of animals that were made for food for the Indians, in that battle, and the Indians grieved much to see it, so the Great Spirit caused, in remembrance of that day, the cranberry to come and grow in the marshes to be used as food, its coat always bathed in blood, in remembrance of that awful battle.
SOME IDEAS ON
EARLY FIREARMS

by L. E. Babits

At the time of contact with the native populations in the Northeast, the Europeans had very few items in their material inventory which were not duplicated, in one form or another, in the native cultures. A notable, or infamous, exception was the firearm.

By 1609, there were four separate, though related, ignition systems available to fire these guns. In order of least to most complex these were the matchlock, the flintlock (at this time more properly termed the doglock), the snaphaunce, and the wheellock.

Only the snaphaunce, wheellock and flintlock are true firearms because they "made" their own fire; the match had to be lit before it could be used. A change in terminology occurs in The Jesuit Relations (Thwaites, 1896) in the period 1630-35 that is significant. This change from gonne and musket to fusil or arms a feu is important because it indicates the use of weapons that make their own fire. At the same time, gunflints begin to be mentioned and there is a drop off in the number of times iron arrowheads are mentioned. By 1640, virtually the only gunpowder weapon in use was the flintlock.

The simplest ignition system was the matchlock musket. Basically this consisted of a smouldering rope which was pressed into a small pan of powder alongside the barrel. The fire then passed through a touchhole and ignited the main charge which propelled the bullet or bullets toward the target. This system had many drawbacks including an odor, and a glowing spark which could be seen at night, which might also set off the powder prematurely. It was necessary

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to take out the match (or rope) before loading to prevent an accidental discharge. In addition, the rope itself had to be lit at some time or another before use.

The most complex system was the wheellock. This was similar to the modern day cigarette lighter in which a wheel spins against a flint to produce sparks which ignite the powder in the pan. In this system, however, the spring-powered wheel spun against a piece of marcasite and not iron pyrites, which do not spark. This weapon could be fired at anytime and in virtually any kind of weather. It was very difficult to tell if it was loaded though, and it had to be wound up after each shot. Additional problems included the fouling of the ignition system after only a few shots because the marcasite crumbled easily, the possible loss of the wrench (or spanner) with which the spring was wound up (more spanners have been found than wheellocks, for example) and the amount of time involved in rewinding the spring for each shot.

The second most complex system was the snaphaunce. This was just a step away from the "true" flintlock. In this system a flint was held in the jaws of a cock (hammer). Pulling the hammer back engaged it with a powerful spring which imparted a tremendous amount of energy to the flint as it fell against the battery (frizzen). As it struck the battery, the energy was converted into heat in the form of sparks which fell into the pan of powder igniting it. These sparks were really small pieces of the battery gougéd out by the flint and not pieces of flint. The chief disadvantage of this system was that the pan was conducted with a piece of metal which had to be turned aside before firing, thus requiring an additional step before pulling the trigger. It also had a fragile hammer and this broke fairly often.

The final system was the one which won out. This was the flintlock (from 1609-1640 more properly termed the doglock). In this system the pan cover and the battery were combined to create the frizzen. As the flint struck the battery the pan was automatically uncovered, allowing the sparks to fall into the powder and thus significantly speed up the firing process. The hammer was thicker and this was a much sturdier weapon than the snaphaunce.

The effectiveness of a firearm was measured in terms of its durability, speed in loading, simplicity of its ignition system, and its reliability. The flintlock possessed more of these qualities than its rivals.

It is difficult to determine whether the changeover to flintlocks was deliberate or not, but by 1635 colonial legislatures were requiring that militiamen be armed with flint (or fixed) weapons. It is obvious to the author that the changeover came only after gun manufacturers responded to negative feedback and purged the systems of their faults. Thus, the Darwinian principle of the "survival of the fittest" was maintained.

Archaeological and documentary evidence suggests that the Indians did not begin using firearms until about 1630. It may be argued that firearms frightened the Indians, but this is not the case as shown in Mort (1663). Indians simply did not fight in the European tradition. It may also be argued that the "technologically disadvantaged" Indians did not understand the ignition systems, but they certainly did make the connection between the match and the gun firing (Gorges, 1930).

I suggest that the delay is due to two factors. First and foremost is that the Indians recognized the inferiority of the wheellock and matchlock. (The few wheellock parts in the Northeast suggest that the Europeans did too.) The snaphaunce had a very shortlived existence (Peterson, 1956). Secondly, the flintlock, though invented in 1609, probably did not reach the colonies in any numbers until 1625, or later.

I know of no Indian sites in the Northeast where wheellock parts have been found and very few Indian sites have yielded matchlock parts. However, increasing numbers of flintlock parts are found on sites dating after 1630.

Thus, the Indians, within 5 to 10 years of arrival of the flintlock, can be shown to have commenced adoption of the weapon with a superior ignition system.

It was the purpose of this article to discuss early ignition systems and to offer some possible reasons why the flintlock prevailed. It is of consequence that this selection occurred when and how it did, because the Indians did not commence their adoption of firearms for nearly a generation after 1600, until the various ignition systems had been refined to the more effective flintlock system.

This information was orginally compiled as a Master's thesis at the University of Maryland and was published in the 1976 volume of The Chesapeake. For those interested in the complexities of the subject and a complete bibliography, I refer them to the thesis.

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"I then took you in for a friend..."

Philip W. Rabito

"This is a short history of a particular group of southern New England Native Americans and their participation in the Battle of White Plains."

North of Washington, Connecticut, in almost a straight line, there exists a town in Massachusetts that is known as Stockbridge. From the outside it looks like a typical New England town, but underneath the facade of the present Yankee trappings there is a different and almost forgotten history to be found. The original inhabitants of the Stockbridge area called themselves the "Mohawkumuk" and others knew them as "Mahicans." The Mahicans' principle town was located south of Stockbridge and was called "Westonhuck." While the whole nation was situated within the area of the southwestern part of Massachusetts, the northwestern part of Connecticut and parts of New York, their lifestyle wasn't any different from the rest of the southern New England Native Americans. They hunted, fished, and at times cultivated the ground in order to grow corn and other vegetables.

They were allies of the Wappinger-Mattabesic Confederacy of Connecticut. For a time they joined their allies in a war against the Dutch to avenge the perfidious massacre of innocent Wechawakens and Poughkeepsies who had taken refuge with the Dutch to escape from paying tribute to the Mohawks (1630's). The Mahicans for a while were successful in holding at bay the onslaughts of the Mohawks, until both nations became embroiled in a war concerning who was to be the middleman in the Dutch fur trade. The Mohawks won. Peace was finally made with the Mohawks, which left those Mahicans that lived in New York as adopted members of the Iroquois League.

In the latter part of the 17th century the Mahicans began to take in certain refugees of the Pequot, Massachusetts, Narragansetts, Quinnipiac, Tunxis, Wamonoag and some Long Island Native American nations. They seem to have moved into the area where the present town of Stockbridge is now situated. In the early part of the 18th century Moravian Missionaries began to proselytize in this area. They are the ones that named the place Stockbridge and the inhabitants were from then on known as the Stockbridge. They served with great distinction with Rogers Rangers during the French and Indian wars of the 18th century. The Stockbridge also guarded the western Connecticut border from hostile attack during these wars. By the 1760's most of the Mahican nation had either joined the Iroquois Confederation or followed the missionaries to newly created villages erected by the missionaries to further convert the Native Americans to the white man's culture. While Stockbridge kept a stable population of around 200 souls, to be honest with the reader, most of the Mahicans left their land. There was constant pressure from their white neighbors for them to sell their land. The whites tried everything: whiskey traders, ambush, phony treaties and land squatting.

When the war clouds seemed to be forming between the colonists and England, both sides decided that it was time to sign up as many allies..."
among the Native American nations as possible. England cornered such nations as the Cherokees, Shawnees, Ojibways, Abnakis, Chocotaw (to name a few) because of their decidedly pro Native American policies before the Revolution.

The Iroquois League decided to remain neutral. The colonies could only gather the remnants of the southern New England Native Americans, some Delawares and the Catawbas. Everybody was worried about the Iroquois League and whether they would remain neutral. Among the allies, the colonies were more fortunate to obtain were the Stockbridge. The following letter, composed by Solomon Uhnaunaummat, Chief Sachem, shows not only a sense of loyalty and a willingness to help, in spite of the fact that the Stockbridge were never treated properly by the colonists, but also makes an offer to mediate with the Iroquois.

"To the Honorable John Hancock, Esq., President of the Provincial Congress, now sitting at Concord. To be communicated.

Brothers: We have heard you speak by your letter; we thank you for it; we now make answer.

Brothers: You remember when you first came over the Great Waters, I was great and you little - very small. I then took you in for a friend, and kept you under my arms so that no one might injure you since that time we have ever been true friends; there never has been any quarrel between us. But now our conditions are changed; you are become great and till you reach up to the clouds you are seen all round the world; and I become small, very little; I am not so high as your heel, now you take care of me, and I look to you for protection.

Brothers: I am sorry to hear of this great quarrel between you and old England. It appears that blood must soon be shed to end the quarrel between you and the country you came from.

Brothers: Whenever I see your blood running, you will soon find me about you to revenge my brothers' blood. Although I am low and very small, I will grip hold of your enemies' heel that he can not run so fast and so light as if he had nothing at his heels.

Brothers: You know I am not so wise as you are, therefore I ask your advice in what I am going to say. I am thinking before you come to action, to take a run to the westward and feel the minds of my Indian brothers, the Six Nations, and know how they stand, whether they are on your side, or for your enemies. If I find they are against you, I will try to turn their minds. I think they will listen to me; for they have always listened this way for advice concerning all important news that comes from the rising of the sun. If they hearken to me, you will not be afraid of any danger behind you. However, if their minds are affected, you shall soon know by me. Now I think I can do you more service in this way than by way of coming off to Boston and stay there. It may be a great while before blood runs. Now, as I said, you are wiser than I, I leave this for your consideration, whether I come down immediately, or wait till I hear some blood is spilled.

Brothers: I would not have you think by this that we are falling back from our engagements; we are ready to do anything for your relief and shall be by your counsel.

Brothers: One thing I ask of you, if you send for me to fight, that you will let me fight in my own Indian way. I am not used to fight English fashion; therefore you must not expect I can train like your men. Only to point out to me where your enemies keep and that is all I shall want to know.

Captain Solomon Uhnaunaummat, Chief Sachem of the Moeakunnuck, Stockbridge, April 11, 1775."

Unfortunately, the Iroquois League disintegrated. The Mohawk, Onondaga, Seneca and Cayuga joined the British, while the Tuscarora and Oneida joined the Americans’ side. The Stockbridge kept their word and a company of 50 men marched out of Stockbridge in 1776. Thanks to Polly Pierce of the Stockbridge Historical Library we have the list of names, except for three, of Stockbridge men who participated in the Revolutionary War: Moses Aauhechkibinahoot, Hendrick Aupaumut, Joseph Chenouquet, John Cuskus, Isaac Eesp, Thomas Hakamo, Benjamin Kaukewunnuat (King Ben), Abraham Konkapot, Jacob Konkapot, Benjamin Metackmen, Ebenezer Maunaut, Andrew Melasse, Jehoiakim Metocksin, Hendrick Minquaumut, Abram Nauquempotzyn, Jehoiakim Nauquempotzyn, David Naunawwekauak, David Naunawwekut, Abram Naunawwekut, Daniel Nimham, John Nimham, William Notonkins, William Notonkins, Jr., John Oasaunquaunumpum, Cornelius Paupum, Jud. Pautauinckut, Jacob Poautoswan, James Quamhos, Aaron Sausenkhok, Hendrick Sheahakawoh, John Shepauwweeuk, Samuel Squintoop, John Stockbridge, Benjamin Towsey, Jacob Tusnuk, Solomon Uhnaunaummat (King Solomon), Andrew Wamohwwee, Isaac Waupeek, Timothy Wautonquat, Andrew Wautonmauke, Daniel Wautonumquemmaunt, Hendrick Wautanukawoh, Daniel Wautanuma, Isaac Wenauphe, Thomas Wind, Jehoiakim Yoken, Timothy Yoken.

Unfortunately, I could not find any information concerning the whereabouts of the Stockbridge from 1776 to 1807. By August of '78 we find the Stockbridge in the vicinity of White Plains, New York. Otto Hufeland in his Weschester County in the American Revolution states that
Among Colonel Gist's force were a company of Stockbridge Indians who were posted as an advance guard just within the present New York City boundary." Captain John Montresor, a British officer, provides us with more information in his Journal: "August 24th, wind s.s.west...skirmish this morning between Emmerick's Chasseurs and some Indian and rebels dressed like them near Kingsbridge. 9 were killed and two taken—we had 2 men wounded...."

What Captain Montresor failed to mention was that Emmerick's Chasseurs were driven from the field. Emmerick swore revenge on the Stockbridge if they happened to meet again. He didn't have long to wait.

Under the command of a Colonel Simcoe, Emmerick and his Chasseurs, "Bloody" Tarleton (who was to receive a reputation of a cold blooded murderer in the Southern Campaigns of a later period) and his partisans, were told to attack and take the vicinity of Valentine Hill. Situated around the hill was a group of 100 colonials and Stockbridge under the command of a Colonel Christopher Gist. That morning the battle was joined and at first the Stockbridge and the Americans, while Emmerick's and Tarleton's group attacked the Stockbridge position. They met some obstacles along the way. It seems that fences which were so common in White Plains now were holding Tarleton's cavalry back. Simcoe saw what was happening and personally led a group of grenadiers to help Tarleton out. From then on it was a massacre.

The Stockbridge almost carried the day when a warrior noticed that Tarleton had fallen from his horse. He rushed to the spot where Tarleton had fallen, raised his musket and fired. Unfortunately, the musket misfired so he decided to use the weapon as a club. While this was going on, Tarleton's personal guard came up and cut the Stockbridge to pieces. There supposedly was an orderly retreat from the hill. According to tradition, Old Sachem Nimham, before he was cut down, said, "Save yourselves, my children; my time has come and I am ready."

Captain Montresor's Journal, September 1, 1778: "Some prisoners and one Indian brought into town, taken at

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Nicholas A. Shoumatoff

ANNUAL MEETING

This year the Annual Meeting will be hosted by The Inn on Lake Waramaug. Please mark the May 4th Thursday date on your calendar. The time will be 6 P.M. with a cash bar before dinner. Dinner costs this year will be $7.25 for adults and $4.50 for children under 14. There will be a choice of three entrees: London broil, stuffed chicken breast and filet of sole. We must ask all who plan to attend to call the Center at 868-0518 or write Box 85, Washington 06793 and send a check covering the number of people in your party. We need to give our hosts at the Inn an accounting by April 28th as to the number of people expected to attend.

After dinner, a short business meeting will be held.

The program for the Annual Meeting will be provided by the illustrious Nicholas A. Shoumatoff. Nicholas A. Shoumatoff is the Curator of the Delaware Indian Resource Center and the Trailside Museum in Cross River, N.Y. (since 1970). From 1973 to the spring of 1977 he was an evening instructor in anthropology at Fairfield University where he taught the Indian heritage of southern New York and North American Indian ethnology. Since 1972 he has been an instructor in ethnobotany at the New York Botanical Gardens. He is a member of the New York, Connecticut, Pennsylvania and New Jersey Archaeological Associations. In 1972 he received the historic Tomahawk Award of the Westchester County Historical Society for the discovery of some of Westchester's important antiquities. He has published articles relating to Northeastern Indian states in several archaeological journals and in 1976 he was awarded a National Endowment for the Arts museum professional fellowship in order to conduct research with the Delaware and related Algonquin tribes of Oklahoma, Wisconsin and Ontario. He received another fellowship for the same research in 1977, having returned from Oklahoma in late November of 1977. Due to his efforts and the help of a grant from the IBM Corporation, the results of his research have been preserved and made available in the newly established Delaware Indian Resource Center at the Trailside Museum on the Ward Poundridge Reservation in Cross River, N.Y., which houses over 500 volumes of books relating to the study of the Delaware and related Algonquin tribes, as well as a large archive devoted to tapes of interviews with native Delaware speakers, field notes, and a large photographic collection. In October of 1977 Nora Thompson Dean, Unami medicine woman of the Wolf clan, conferred a Delaware name on Mr. Shoumatoff, and in the ensuing ceremony initiated him into the Delaware tribe.

Mr. Shoumatoff is also a consultant to the American Indian Archaeological Institute. He will be providing a botanical species list of the Northeastern Woodland area for our Habitat Trail. Many of our members will remember Mr. Shoumatoff from our schedule of monthly meetings last year. He was so well received that the decision to obtain his services as guest speaker for the Annual Meeting this year was unanimous.

His topic for the meeting will be "The Use of Wild Plants - the Gift of Our Eastern Woodland Indian Heritage." He will illustrate the talk with slides.

We hope the member turnout for the Annual Meeting this year will be as impressive as our past meetings have been. We look forward to seeing you there; please try and come.

An announcement and registration form will soon be in the mail to you.
**TRADE ITEMS**

**Pewter Spoons**

These pewter spoons are from the Rogers Collection at the American Indian Archaeological Institute. They were found in Middletown, Connecticut, in an Indian burial area. Pewter spoons were prized by Native Americans because they were not only pretty but also useful. Native Americans were intrigued with the material from which the spoons were made (they already had wooden spoons) and more than likely considered them a status symbol.

**Crooked Knife**

The Crooked Knife was a trade item primarily from the Hudson's Bay Company. Made of steel, this knife was not a weapon but a tool. It was a "one handed" knife and the owner provided his own handle. It was used in a "drawn toward the body" motion; and many wooden items were made with this ingeniously designed knife.
Tomahawk pipe

This is an illustration of a tomahawk pipe made by Del Logan. It is a reproduction of a typical tomahawk pipe. It could be used in close contact battle or used for smoking. The tomahawk was the emblem of war. To bury it was peace; to raise it above the head - war! The "head" or axe was made of steel, brass or iron. The stem of wood was heavily decorated.

Chevron or "star" beads

Chevron beads used in trade could be classed among the aristocrats of beads. They were found in graves and some living Native Americans carried them. They were not as abundant as other kinds of beads. They were not confined solely to the North American continent.

Drawings by Jean Pruchnik
OUTREACH

Our longhouse-classroom was bursting at its "saplings" from September to Christmas. More than 1600 students from 60 different schools as nearby as the Shepaug School and as far away as Brooklyn Heights visited the Center during this time to experience our unique Eastern Woodland Indian environment and to be introduced to the science of archaeology. Our teaching efforts were reinforced by an excellent film, The Early Americans, produced by Shell Oil Company. Anticipating 2000 to 3000 more student visitors this spring, we are awaiting eagerly the completion of our second classroom. In order to serve these groups personally and effectively we have and will depend upon our core of loyal interpreters.

The longhouse, the focus of most of our school programs, was made possible by a grant from the Connecticut Commission on the Arts. It was constructed by students from Region 12 and New Milford under the expert guidance of Miss Del Logan, an Onondaga Indian and Trustee of AIAI, and John Pawloski. This Indian dwelling has come alive under the supervision of Trudie Lamb, Coordinator of AIAI's Native American Studies Program and a Schaghticoke Indian. Right now it reflects the winter season's demands and activities in its dwindling food supplies and preparation for maple sugaring.

Beside our school programs the Education Department has enriched itself in other ways. One outstanding and vital achievement was the publication of Native Harvests: Botanicals and Recipes of the American Indian, sensitively researched, written and illustrated by Barrie Kavasch. Barrie gave copiously of her time and talents to complete it by December. Area newspapers have featured it; many bookstores are carrying it as a favor to AIAI. Native Harvests is an invaluable ethnobotanical resource.

Trudie Lamb is developing a program in conjunction with Title IV in Waterbury to begin construction of AIAI's Indian Village this summer. Title IV funds will enable David Richmond, a Mohawk, and twelve Native American students to work on this project. Also in the planning stages is a Visiting Native American Craftsperson Program to take place on various weekends between October, 1978 and June, 1979. Grant proposals are being prepared to fund this project.

Our small part-time staff of three is supplemented by our interpreters, a core of volunteers which has grown from five to ten. (If you are interested in becoming an interpreter, please contact Susan Payne.) In addition to assisting with school groups, the interpreters have contributed ideas for program development, topical research, teaching aids and temporary classroom exhibits. The new Education Office is to be ready in March with its comfortable chairs, woodland views and Native American reference library should create an open invitation for more sharing of ideas, program development and scheduling of those expected busloads of curious students.
NEW WING PROGRESSES

In spite of the inclement weather, the construction of the new wing is progressing on schedule.

Modification of large meeting room-classroom for regular exhibits on loan from other institutions. Tracklighting and spotlights are being installed so that art, sculpture and artifact displays may be mounted on the walls and on pedestals along the walls in the room.
The American Indian Archaeological Institute (AIAI) is offering four types of field work opportunities this summer designed to suit different levels of interest in archaeology: 2 week (92 contact hours) intensive field school, 1 week (46 hours) course which may be taken for college credit, 1 week (20 hours) training session, and volunteer digs arranged to fit each individual's schedule.

The two week intensive field school co-sponsored by Earthwatch of Belmont, Massachusetts requires field work 8 hours a day, 5 days a week; 4 evening sessions of 2 hours each; and 4 hours of lab on the first Saturday of each session. Participants will learn site surveying, mapping, and gridding; proper and efficient use of excavation tools; and artifact identification. Classes will be used to discuss dating techniques, laboratory procedures, archaeological theory, and related topics.

The fee includes room and board at The Gunnery, use of all necessary equipment, and transportation to the site. This type of living arrangement provides the maximum exposure to archaeology and to archaeologists. Earthwatch can also make arrangements for college credit. Write directly to Earthwatch to sign up for this.

The one week course which may be taken for college credit covers the same topics as the two week course, but in much detail. While the participants will learn the various techniques mentioned above, there will be less time for practice. Also the longer program gives much more opportunity to encounter a greater variety of artifacts and situations in the field rather than just hearing about them in the three evening classes. Room and board arrangements can be made at The Gunnery for an additional fee.

The one week training session cannot be taken for college credit since it meets only 4 hours a day, 5 days a week. The first meeting on Monday at the AIAI visitor center is a 4 hour introduction to archaeology which provides the participant with an overview of what archaeologists do. While the remaining 16 hours are spent in the field at a nearby site, the participants will be spending most of their time learning the proper techniques and will not have much time to practice on their own and to become efficient. Because the number of participants is limited to 10, each will receive close attention from one of the excavation staff.

The volunteer dig will be run somewhat differently this year. We will be conducting test excavations at many sites in the Housatonic and Shepaug River Valleys instead of working at the Woodruff Site. Since we will be covering a much larger study area, the program will be more accessible to a greater number of members. However, this also means that we have to know how many people to expect, how long they want to work, and when they will be coming so we can tell them where we will be working on a given day.

Because the primary purpose of this survey is to locate sites and to determine the types of artifacts present by use of small test pits, the crews will be large and dispersed. Although all volunteers will be working with an experienced person, the primary purpose is not to teach field techniques. A regular participant can expect to see a great variety of artifacts, but the range of field techniques will be quite limited.

CHOOSING A PROGRAM

Volunteer Dig:
If you want a brief introduction to archaeology through on-the-job training, but do not want to be committed to working on a regular schedule, or if you always wanted to participate in an excavation, this is meant for you.

Training Session:
If you know a little about archaeology and want to learn more about the range of archaeological knowledge as well as participating in an excavation, this one-week course will take only 4 hours a day.

One Week Credit Course:
If you have had classes in archaeology or have long been interested in what archaeologists do, this program provides a week of practical application and an exposure to the breadth of the field.

Two Week Field School:
If you really want to learn about archaeology and whether you have what it takes to be an archaeologist, this will provide the most depth and breadth of exposure.

Any Combination of Programs:
After taking one of the programs, you may find that you want more. Spending time on the volunteer dig may whet your interest for the training session, one week course, or even the two week field school. Remember, you can use the volunteer digs to learn of your interest in archaeology or to develop an existing interest.

If you still cannot decide which program is for you, talk to Russell Handsman, Roger Moeller or Steve Post at the AIAI to aid you in your selection.
When you have decided, fill out the appropriate form on the insert sheet or contact the appropriate organization for further information.

Briefly, the summer excavation schedule is:
- Volunteer Program - June - August
- Training Session - June 19 - 23
- Earthwatch - June 25 - July 8, July 15 - 29, August 6 - 19
- Fairfield University Course - July 10 - 14
- Fairfield University Grad. Course - July 31 - August 4

**VOLUNTEER DIG ASSISTANTS**

The AIAI is undertaking the first comprehensive archaeological survey of the Shepaug and Housatonic River Valleys. This spring, summer and fall the Institute’s primary emphasis will be on mapping all known prehistoric sites in the study area, testing areas where sites are likely to be and conducting a few larger tests on those areas which have the greatest potential importance.

Nearly all of the funding from the National Park Service Survey and Planning grant will be used to hire a small crew of experienced archaeologists. Since these five individuals will not be able to do all of the work themselves, we need the assistance of all those who wish to volunteer.

We need volunteers who have no, some or a lot of excavation experience to assist in this survey. Each of the groups of volunteers will be working with experienced archaeologists. Do not hesitate simply because you do not have experience. This is the best way to obtain experience and to practice what you have learned.

The only stipulation is that we have to know when you will be coming and how long you wish to work. Since we will be working at many different locations from the Massachusetts border to New Milford on the Housatonic and from Bantam to Roxbury on the Shepaug, we wouldn’t want you to be inconvenienced. At the same time we have to know how many people to expect in order to efficiently plan the day’s work.

Volunteers can expect to shovel, trowel and sift dirt from small test pits. Those with more experience may get into recording the findings, mapping or even supervising a small group of field workers. There will always be someone close by to assist in identifying artifacts, explaining what it all means, and making certain that all of the necessary information is being recorded.

If you are interested in the volunteer program, please fill out the form on the insert sheet or call the AIAI for information. The purpose of the form is only to find out how many people are interested and approximately how much time they are willing to spend. Please contact the AIAI after May 1 and sign up for specific days and times. We will attempt to have definite excavation plans for particular areas of each valley ready by that time.

**INFORMANTS NEEDED!!**

Our Research Department has been contracted by the Connecticut Historical Commission to make an archaeological survey of the Shepaug and Housatonic River valleys. This is a monumental undertaking and will be a challenge to our staff.

The Research Department is exploring all avenues of information gathering techniques. The local historical societies are being contacted for their help and private citizens are also helping in the search for sites.

We would appreciate the help of our readers. We need specific information concerning historic and prehistoric sites along both rivers. If you know the location of a place along either of these rivers that was the site of an old homestead or mill (cellar hole, root cellar, partial or whole building) or of a place where prehistoric artifacts (arrowheads, stone axes, etc.) have been found, we need you!

Please call 868-0518 and ask for Mrs. Barry. She will take down your information and a member of our Research Team will contact you later.

This is an important project and one that will prove valuable to the citizens of the area—and help in the preservation planning of both rivers.
HANDCRAFTED WITH CARE

Trying to be a successful "buyer" these days in almost any type of retail outlet can be a nightmare from which there is no waking. Tastes fluctuate wildly. The economy shrinks the pocketbook and fashion trends can slip by before even know there was a trend. The problems confronting your Visitor Center shop are these and more.

Just what kind of things can be sold in a shop that must cater to hundreds of school children, casual curiosity seekers, and large numbers of "professionals." Professionals who would run screaming from the building at the thought of painted goose feathers and rubber tomahawks.

The direction taken by the shop came not from catalogues or salesmen, but from the very essence of the Institute and its dedicated people. Through the painstaking care of the Institute staff and the exciting elements of New England's prehistory are coming to light every day. The work is slow, detailed, meticulous - "handcrafted," if you will, in every sense of the word. Clearly the Visitor Center Shop then must reflect this kind of attitude with equivalent quality. And it does.

Browsing through the many shop displays, it becomes readily apparent this is not just museum type "merchandise" but rather elements of very interesting artifacts. The handcraftsmen's touch is alive and well at the Center. 12,000 year old artifacts reproduced in pewter and silver as earrings and pendants - Enamel jewelry that is as tasteful and lovely as anything that can be found in the Southwest - Needlepoint kits from ancient Woodland Indian designs - Stoneware body jewelry that perhaps you've never seen anywhere before - Beautiful sweet grass baskets of many sizes crafted by present Mohawks from long past traditions - Exacting block prints depicting Indian legends, numbered and signed - A most interesting cookbook developed exclusively for the Institute that not only shows you how to make a delicious brown custard, or bouchin currant cakes, or roasted a goose the Woodland Indian way, but describes the native herbs that were and are to be used with words and delightful illustrations.

There is much more but only a visit can possibly give you the true flavor of one of the most unusual and satisfying shops you may ever see.

Please visit the Center and enjoy the items on display, you won't be disappointed.

Levi Philips, "Doctor" of Glen Cove
Written by P. Rabito

Human beings come and go, some are forgotten, some are not. While gathering research material pertaining to the Native Americans of Southern New England and their kin, on Long Island for the AIAI, I came upon a most interesting news clipping from the now extinct Brooklyn Eagle (dated 1909) Newspaper. It concerned a now forgotten Native American called "Levi Philips."

Levi was born on September 29, 1809, in Bridgeport, Connecticut. His parents were James Philips and Jane Jones, both of whom were full blooded Narragansett Native Americans from Rhode Island. His grandfather on his mother's side was Samuel Jones, known to his people as King Philip of the Narragansetts. Along with his parents and younger brother, he moved across the Long Island Sound, and settled at Old Pond, Setauket. There, in order to help his parents with expenses, he bound himself out to a farmer that went by the name of William Powell. Levi was married twice. His first wife, Maria Roscoe, was a Shinnecock, Native American, and they had nine children. When she died, he married Elizabeth Ruggles, and they had one child who died in infancy. According to the 1910 Glen Cove Records office, Levi died at the ripe old age of 101.

What makes Levi Philips an interesting person, was that he practiced Herbalism, a then almost extinct Long Island Native American practice. Philips started to practice Herbalism around Port Jefferson and the surrounding towns. The reason was very simple. He saw that the doctors of the area (in the 1850's there were three) only provided medical attention to the wealthy, leaving the poorer people on their own. Philips would travel throughout the area, helping the sick, by giving them herbal mixtures and compounds. The following is a quote from the Brooklyn Eagle.

"His home is a comfortable little house on the West side of the village, which he owns, and where he lives alone. The kitchen is the laboratory, and here were found numerous bottles filled with herbs, roots and bulbs. All of which the "Doctor" selects and digs.

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Siftings

“On Loan Exhibit” — “And we took you in as friends...”
Presented by Philip W. Rabito the exhibit is on display in the AIAI classroom for an indefinite time.

In our on-going exhibit renewal program with help from the National Endowment for the Humanities we required once again the services of our two chief consultants, Dr. Stuart Streuver, director of the Koster site in Illinois and Dr. Chandler Sreenen, Museum Consultant and Professor of Psychology at the University of Wisconsin. The two men came to the Center on February 9 and stayed to work on themes and goals for the exhibits. Our staff worked with the men and mapped our future plans of operations for our exhibits. Patricia Mc Namara and Anne Sherburn will be implementing the plans and also contributing to the exhibit format.

An important part of our Phase II development program is the conversion of our present kitchenette-utilization storage room into a functioning darkroom. Since this is the original purpose for which the room was designed no structural changes will have to be made.
We do, however, need funds and equipment so that this room may become functional as quickly as possible, not only to aid our research and educational staff activities, but also to serve as an invaluable facility in the implementation of our two year National Endowment for the Humanities Grant as an Exhibit Design Testing Center.
We therefore badly need the assistance of our membership and friends in locating a full range of professional darkroom equipment. Funds in lieu of these items to enable us to purchase them would also be appreciated. Please help us.

A very important part of our goal of becoming a Regional Resource Center is the development of excellent research and education libraries. We were very pleased therefore to recently receive a major gift of 823 books and periodicals containing a number of valuable out-of-print items for our research library. This gift was made by an anonymous long-time supporter of our Cause and we are most grateful for this significant addition to our rapidly growing libraries.

Home Hunting —
Staff archaeologist, Stephen Post, his wife Nia and their two kittens are looking for a two bedroom apartment. They will need to move in July 1st. They want an unfurnished apartment. They will take a lease (for one year). They would like to pay between $225 and $250 per month. If you have or know of an apartment that would fit these needs please call Steve at 868-0518.

The Research Room has submitted a list of needed items for their work. They need to know if any of our readers have any of the following items that they would like to sell or donate to the Research Department of AIAI:
1. A microfilm reading machine;
2. A cassette tape recorder;
3. A camera that uses 4' x 5' negative (for darkroom use).
These items are to be used in the Housatonic and Shepaug River surveys. They would be of immeasurable help in the project.
Please contact Russ Handsman at 868-0518 if you have any of this equipment you wish to sell or donate.

In January, Julia Middlebrook of Washington, Connecticut and a senior at Miss Porter’s School in Farmington, Connecticut joined our staff for her “Winterim term.” Before going back to school in February, Julia had worked in almost all the departments at the Center. Her most active contribution was in the Education Department. Julia completed many hours of research and was able to assist with the education tours. Her specialty was Native American games.
She also made up puzzles and educational games for the students to take home.

It was truly a pleasure to have Julia with us at the Center. We are happy she chose AIAI as her Independent Study program for “Winterim” from Miss Porter’s.

Donna Vargo started out as a volunteer and moved on to be a part-time employee in the Research Department. Now Donna will be cutting back on her work in the Research Department. Donna will be staying at home awaiting the arrival of her baby in July. She has not entirely retired - her parting words were, “If the work piles up, give me a call and I'll come in and lend a hand.” We already miss Donna and we're SURE the work will pile up!

Area stores carrying Native Harves for AIAI:
The Hickorystick Bookshop, Cobble Court Bookshop, Litchfield, Chapter One, Newtown, Bobbie's, New Milford, House of Books, Kent, The Royal Embassy, Danbury, Follett's Bookstore on Wesconn Campus, Danbury, Clapp & Tuttle, Woodbury and New Morning Trading Company, Houtchissville.

Supported by a grant from the Connecticut Humanities Council, on Friday, May 12 American Indians for Development will present a program entitled “Crafts, Dance and Music” with David McAlister and (tentatively) Del Logan and Aurelius Piper. The program will be held at the AIAI Visitor Center at 7:30 p.m. with an Open House at 6:30 p.m.
I Then Took You For A Friend
Cont. from page 7

And Play At Strawes
Cont. from page 10

the affair yesterday at Valentine’s
Hill.”

Thirty-seven Stockbridges gave
their lives in the cause of freedom and
they were buried in the then “Indian
Field” which is now known as Jerome
Avenue (a major street in the Bronx).
After the Revolution the Stockbridge
were mustered out and each was given
a blanket and a pot on the back. Within
fifty years Stockbridge would be
abandoned and all the inhabitants
either moved to Wisconsin or upstate
New York. This move was their last try
to get away from the constant
pressures of European culture.

Postscript:
Presently there is a statue in Van
Cortlandt Park (Bronx, New York) that
commemorates “The Battle of White
Plains and the 17 Stockbridge Indians
that fell in the Battle.” Even in death
they were cheated—37 died.

Bibliography

Colonial Documents of New York and
New England; New York Historical
Society.

Diary of Captain Montresor; New York
Historical Society.

Westchester County in the American
Revolution; Otto Hufeland.

Levi Philips
Cont. from page 14

himself. Here the medicines are
prepared by him, over night and made
ready for delivery to his many patients
for the next days’ pilgrimage among
the afflicted.”

He received the honorary title
“Doctor,” from his ever faithful
clientele, who vouched for his curative
skills. Unfortunately, the author of
the article (name not given) didn’t bother
to include some of the names of the
herbs used by Levi Philips. I consider
this to be a great loss to future Native
Americans and other interested
people.