

ARTIFACTS

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The American Indian Archaeological Institute

... TEN YEARS LATER

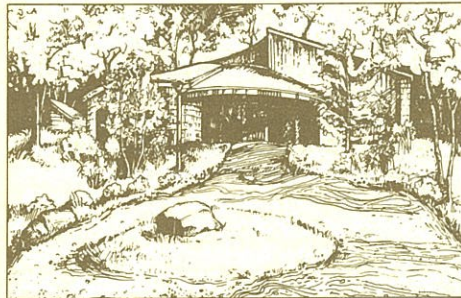
It is well in the lives of people and institutions to take time out occasionally from the beehive of daily activity to reflect upon the past, to observe the present, and to think about the future.

Now is such a time in the life of the Institute, for this is our 10th anniversary. Ten years ago seven local residents of a small, rural western Connecticut town became aware of the almost total lack of knowledge of American Indian prehistory here in the Northeast and decided to do something about it. With the help of students from the Shepaug Valley Regional School and the Gunnery School we began to walk the plowed fields of Litchfield County, hunting for artifacts, and to organize informal archaeological excavations at the Kirby Brook site on the banks of the Shepaug River in the town of Washington.

The diggings at Kirby Brook and later at the Hessel site continued on a regular but rather informal basis for the next three years with modest but regular gains in the number of volunteers who had become vitally interested in the cause. By the summer of 1970 there were enough interested people to justify the formation of the Wappinger Chapter of the Archaeological Society of Connecticut and to hold eight monthly programs in addition to our summer morning dig schedule. We had 90 members that first year who contributed \$270. Eric Sloane donated an etching to be auctioned off at an art show at the Inn on Lake Waramaug. This happy occasion not only resulted in \$209 of additional donations from the auction, but was the beginning of a congenial and long-standing relationship between our group and Richard Combs, the owner of the Inn.

Of the first officers elected by the chapter all were part of the early dig teams: Edmund K. Swigart, co-founder and president; Sidney Hessel, co-founder and chairman of

the board; Ronald Whittle, vice-president; Kenneth Howell, treasurer; and Marion Barton, secretary.



AIAI...summer, 1976
Illustration by Sharon Wirt

With the formalizing of our activities plus the discovery of two sets of potential Indian dwelling patterns at Kirby Brook, the number of volunteer diggers increased rapidly in one year to over 300 people. Also, the collection of artifacts which had now been excavated by and donated to our group was rapidly filling all available space in our temporary home in the Gunn Memorial Library's Historical Museum. A committee of Wappinger Chapter members was formed, therefore, to visit large area museums to explore the possibility of having one of these institutions take over the collections and the preservation, restoration, and research which we deemed necessary. The answer from each large institution was always the same: if we wanted to see this work done on the scale we envisioned, we would have to do it ourselves!

This was not what we had originally had in mind, but we were faced with no alternative other than the abandonment of a project which, from its inception, had a personal meaning to a growing number of people in western Connecticut.

Thus it was that in 1971 two important decisions were made. The first was to incorporate as the Shepaug

Valley Archaeological Society, a non-profit, tax-exempt, educational foundation with the following constitutional goals:

The purposes of the Corporation shall be to promote and encourage the preservation and study of our cultural history and to that end to endeavor

1. to engage in and encourage the scientific study of the peoples of the Northeastern United States and the collection and preservation of information, relics, and other material with respect to such peoples;
2. to establish an American Indian Memorial Museum;
3. to preserve as historical monuments, irreplaceable colonial and Indian dwellings and dwelling areas;
4. to develop an education and research program for children and adults for the local communities.

The second and perhaps the most far-reaching decision was to pledge in our new constitution to build the American Indian Archaeological Institute, a unique regional resource center for research and education. To this end a committee of experts in archaeology, museums, education, exhibit design, architecture, business, and fund raising from the southern New England area was convened and met regularly for the next 18 months to establish an innovative and infinitely functional building design.

At the same time the trustees, assuming the practical, generous, and dedicated role they were to play throughout these early, very challenging years, pledged the money necessary to implement this project with the understanding that we would "do it right" and raise the full amount necessary to complete the Center. All expenses were to be met by Board donations, all other funds to be raised would be held in a savings bank until the success of the project was assured. The Board also showed remarkable foresight by pledging to all potential

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Ten Years Later *con't from page 1*
 donors that for every \$2.00 of building money raised, \$1.00 of endowment to maintain the building would also be raised. Therefore, the building, when constructed, would never become a burden to the organization and its proper maintenance and care would be assured in perpetuity.

Of inestimable benefit to the Society was the chance meeting that summer of the president and Miss Adelphena Logan of the Onondaga Tribe. Miss Logan was highly educated and articulate, a talented craftsperson of national reputation, and the assistant director of the Owasco Restored Indian Village and Museum in Auburn, New York. Miss Logan was deeply touched by our dream, and from that moment until her untimely death in 1978 was a board member involved in all aspects of the Society's programs and plans.

By the spring of 1972 the building planning committee was ready to submit a building proposal, drawn up in preliminary form by the very talented architect, Les Searles. The decision was made at that time to attempt to measure the potential funds for such a venture. On a windy, rainy day Tate Brown and Ned Swigart flew to Detroit to personally ask Mr. William Baldwin, the president of the Kresge Foundation to help them make the American Indian Archaeological Institute a reality by making the first substantial donation outside of the Board. Several weeks later the glorious news arrived. If the SVAS could raise \$250,000 in gifts and pledges by December 15, 1973 (which it did in the eleventh hour), the Kresge Foundation would offer a grant of the final \$50,000. The campaign to fund the construction of the building could now begin in earnest with the invaluable, gentle, and expert guidance of John Carlson of the consulting firm of Marts and Lundy, Inc., New York City.

That fall another important milestone was reached: the creation, by Norman Shidle, of *Artifacts*, the quarterly newsletter which was to become the Institute's "voice." Norman captured, as few could, the enthusiasm of the president and trustees and the unique flavor of the entire undertaking; and his personal charm and vast experience set the tone for what has become a trademark of our institution—a professional publication of beautiful design. This remains the primary means by which Institute board, staff, volunteers, and consultants communicate their needs, accomplishments, and activities to the

outside community.

In addition to Ned Swigart who remained as president and Sidney Hessel who was chairman of the newly established board of trustees, other people who would have a profound effect on the organization now joined the officer-team: Tate Brown as vice president, Marie Sheehy as secretary, and Elmer Browne as treasurer.

In terms of the Society's research program, our first two carbon-14 samples from an Archaic component at Kirby Brook were returned with dates of 2515 and 2405 B.C. in the fall of 1971. (Each year charcoal samples are sent to date important components.) One of Mr. Swigart's students, Stephen Post, helped to excavate and bring the 2405 B.C. firepit into the museum for permanent display.

By the end of 1972 over 500 different volunteers had assisted our efforts with Dr. Douglas Jordan, Connecticut State Archaeologist, Dr. William Ritchie, New York State Archaeologist, and David Thompson, archaeologist, as consultants. The excavations were led by Ned Swigart and John Pawloski each spring and fall with area students participating, and each summer with people of all ages (from Maine to Florida and New York to California). Nothing deterred our dedicated avocational archaeologists. One young mother came to dig with a baby, papoose fashion, on her back. Others used a baby-sitter service where the young were read to about Indian lore or were taken exploring in the woods. Everyone helped—the elderly sifted or scraped, the young acted as a bucket brigade. Some even brought along refreshments—coffee, doughnuts, cake, or even beer "when the sun crossed the yardarm" (which was every hour after nine a.m.).

Beginning in 1971 and continuing over the next 3 years, we were also fortunate to have come in contact with Edward Rogers of Devon who owned probably the largest private collection of artifacts from Connecticut at that time. He generously donated most of his extraordinary collection to the Society; the remainder was donated in his name by two early friends and board members of the Society. This gave us one of the finest comparative collections of bone artifacts and pottery in the state and became the foundation of our research collections.

Late 1972 and 1973 were very busy years indeed. Ned Swigart took a sabbatical from the Gunnery to devote his time to raising the necessary funds for the building. One of the most exciting aspects of this time was the

sudden projection of the SVAS onto the national scene. First, a feature article about our work and goals was published in the *New York Times* on October 9, 1972. Next, we received a call from CBS that commentator Rolland Smith and a team of TV crewmen would like to come to Washington to film an excavation in progress and interview Ned and some of the other people involved in our project. Such excitement! Volunteers called volunteers and a veritable "army" of eager people turned out on the appointed day at the Hessel site armed with trowels, pails, cameras, dark glasses, clipboards, and smiles. People took pictures of people filming people; all the local press were there in force and, exactly on cue, Marie Sheehy found a quartz projectile point *in situ* which was duly recorded on film for posterity . . . Rolland Smith has remained a good friend of the Institute, returning once again for an entire day of filming after our discovery of the 10,000 year-old Paleo-Indian site late in the summer of 1977.

At the height of the campaign we received perhaps one of the most heartwarming gifts. Del Logan and a group of her Onondaga friends came down to Washington to prepare and host a traditional Indian Harvest Festival Dinner for over 200 SVAS members and friends and donated the proceeds to the building fund. Del and her family brought the fruit of their physical labor and the spiritual gifts of their tradition. They offered both proudly and humbly. For a few moments time and the sad divisions of mankind stood still—and a new understanding was achieved.

The year 1974 continued our growth. Membership had now risen to the magic 1,000 level and over 1,000 volunteers had now assisted the Society. The first major publication, the monograph, *The Prehistory of the Indians of Western Connecticut, Part I 9000 B.C. - 1000 B.C.*, written by Ned Swigart, was published. Most exciting of all was the very moving groundbreaking ceremony held June 29, 1974. In addition to a picnic "thank you" lunch for 250 SVAS members and friends, the Society was honored by an illustrious group of visitors. Dr. Michael Coe, curator of anthropology at Yale University's Peabody Museum and an early board member, Michael Kan, acting director of the Brooklyn Museum, and Harlan Griswold, also a board member and chairman of the Connecticut Historical Commission, spoke of the importance of this

moment from each of their different perspectives. All participants were then bussed to the newly cleared site. In a clearing in the woods, surrounded by people gathered on log seats, Del gave a traditional Indian prayer of dedication and then, in a moving climax to the day, asked Chief Irving Harris of the Schaghticoke Tribe to join her in the official groundbreaking



AIAI...fall, 1978

ceremony. The prayer Del gave that day was to be repeated over the years at each AIAI special occasion. It has now become her legacy, a gift of her spirit and her people.

O Great Creator

Whose voice I always listen for in the winds,

Hear me—I am small—part of you—I need wisdom.

Let me walk in your beauty,

Make my hands respect the things you have made,

Keep my ears sharp for your voice,

Help me to travel a Path of Wisdom, so I may understand all people.

I seek knowledge—not to be greater than my brother,

But to learn to share a greater understanding.

Make me always helpful and ready to come to all

Earthly causes with clean hands and clean thoughts. Amen.

Volunteers have always played a vital role in the life of the Society, but never were they more needed or more valuable than during the busy year from the time of the groundbreaking on June 29, 1974 to the dedication ceremonies on May 10, 1975. In addition to legions of summer diggers and the regular monthly programs there were myriad details, all carried out by volunteers, to insure that the building was as complete as possible by the dedication date. Dr. Scotty McNeish, director of the Peabody Foundation at Andover, designed the artifacts storage units; and professional archaeologists, Dr. Donald Drago, Dr. Robert Funk, and Herb Kraft poured over research room furniture plans. John Pawloski designed an exhibit series which was

implemented under the able and experienced eye of Frank Piliero and his painting and lettering crews. Somehow the rug was laid, the painting and exhibits finished, the furniture (most of it) delivered and installed; and, thanks to many pairs of hands, the building was ready for the dedication day.

May 10, 1975, marked the watershed date for the Society. Approximately 250 members and friends gathered for the ceremonies, Del's prayer, and the cutting of the ribbon by our Native American friends to officially open the Visitor Center. The building was inspirational in design - a circular, snail shell-shaped form of old Algonquin lodge design which blended beautifully into the natural surroundings.

Our dedication day was a joyous one, but touched with great sadness when the Sidney Hessel Research Room was dedicated to his memory by his wife, Bea, in a moving tribute to our co-founder, wise counselor, and friend.

Also at the dedication ceremony we were proud to announce the hiring of our first director, Dr. Richard Davis, who had recently retired as Headmaster of Miss Porter's School. Dick brought to the Institute the tremendous warmth of his personality and his great interest, knowledge and experience. He was instrumental in the rapid growth of both the Institute and the recognition of it in professional circles, and it was a great loss when he decided to return to his first love, teaching and headmastering two years later. Also hired that first year was our first professional archaeologist, and a most happy choice it was. Dr. Roger Moeller is a talented professional, knowledgeable in the new technology, and very business-like. The other three original staff were Marie Sheehy, the first "official" employee in 1973 and Ned Swigart's executive secretary; Judy Herrick, Dick Davis' secretary and Institute receptionist; and Ned Swigart who continued to work part-time for the Gunnery and the Institute to keep both "home fires burning."

The story of the next three years is one of continued growth and promise. The name Shepaug Valley Archaeological Society no longer fitted our rapidly expanding role in southern New England, and hence our name was changed officially to the American Indian Archaeological Institute. With our expanded role came a sharpening of our image. The Institute now had two primary functions. First and

foremost, we exist to seek out and share over 10,000 years of Indian prehistory and history here in the Northeast. Secondly, we are trying to fill a serious void in U.S. facilities between the large city all-purpose museum and the small local historic societies by establishing a model regional educational and research resource center for the discovery and dissemination of this history, available to universities, schools, and the general public to use so that this type of facility need not be duplicated in southern New England.

To gain instant recognition for AIAI, we adopted the birdstone as our logo. This artifact, made 2500 to 2000 years ago, represents everything that is mysterious and beautiful about Indian culture in this area; its use remains unknown even to this day.



It soon became apparent that the AIAI *already* had space problems, albeit the long-range plan had called for a first addition and two more staff members after 10 years (in 1985). On opening day, July 1, 1975, we had five full- and part-time staff members and had so many exhibits and artifacts that there was no room for the school groups who wanted to visit the Center. Thus, by July 1, 1976, the end of the first year, an additional \$35,000 was needed to build, furnish and partially endow an Indian dwelling/classroom wing. With the immediate help of a grant from the Connecticut Foundation for the Arts and an interest-free loan from a friend of the Institute, this wing was completed by September 15, 1976, just in time to coincide with the next school year.

Once again, Del Logan came to our rescue. It was she who designed and, with the help of Steve Post and students from four area towns, built the Indian (Iroquois) longhouse, and it was she and her Onondaga friends who furnished the dwelling with the bowls, pots, utensils, clothes, containers and the myriad other items that would have been found in an Indian home during the early Contact Period.

We continue to expand in exponential fashion. Now, after only three years in our new building, we have 25 people on the staff, a budget of close to half a million dollars (balanced each year, I might add), and assets of over \$800,000. (The "Who's Who at AIAI" in this issue will introduce you to the AIAI "family.") The rapid increase in

con't on page 11



Who's Who at AIAI

AIAI has grown so fast in the three years since its doors opened on July 1, 1975, that the staff is no longer surprised to find another *unfamiliar* face among its ranks on an occasional Monday morning.

We would like to take this opportunity, in our holiday issue, to introduce you to each member of the staff, and we invite you to call on us at any time.

EDMUND K. SWIGART — M.S. in ecology; archaeological research interest in Connecticut and southern New England in general; consultant to the Museum of the American Indian; has been teaching at the Gunnery prep school for many years; treasurer of Eastern States Archaeological Federation; founder of AIAI; *President*.

JOANNE BOWEN — Ph.D. candidate in anthropology at Brown University; research interests in historical archaeology and zooarchaeology; consultant in historical archaeology and zooarchaeology in North America and Italy; *Staff Zooarchaeologist*.

PENNY BOWIE — attended Swarthmore College; arboretum guide at the Arthur Hoyt Scott Horticultural Foundation; also, maternal guide (!) for her 5 children; *Secretarial Assistant*.

JOAN CANNON — B.A. in English literature from Carleton College; taught English and drama at New Milford High School; many years of retail experience; *Museum Shop Manager*.

CAROL FYFIELD — B.A. in philosophy and art from Mount Holyoke; took courses at and was employed by Columbia University; worked at Southbury Training School and is working and on the Board of Trustees at Washington Montessori School; *weekend Shopkeeper and Receptionist*.

JANE FRENCH — M.S. in education from Southern Connecticut State College; teaching experience at Elbanobscot Environmental Center in Mass.; volunteer archaeological cataloguer in Md.; research interest



Sitting, from left to right: Dottie Hassler, Chrissie Hoepfner, Susan Payne, Patty McNamara, Joan Cannon; second row: Joanne Bowen, Jean Pruchnik, Barrie Kavasch, Pam Mouat; standing: Russ Handsman, Dave Richmond, Stephen Post, Roberta Hampton, Sharon Wirt, Roger Moeller, Penny Bowie, Edmund Swigart (Not pictured: Carol Fyfield, Jane French, Trudie Lamb, Jim Lynch, Phillips Payson, Dave Pokrywka, Peggy Rourke, and David Shepack)

in lifeways of southern New England Indian culture at time of contact; *Staff Teacher & Researcher*.

ROBERTA HAMPTON — B.A. in anthropology (with focus in archaeology) from Dickinson College; archaeology field school participant in England and Pennsylvania; worked as archaeological field assistant in New York; *Research Assistant*.

RUSS HANDSMAN — Ph.D. in anthropology (with focus in archaeology) from American University; taught and conducted field schools at University of Maryland; research interest: doing ethnographies of the past; *Staff Anthropologist*.

DOTTIE HASSLER — saleswork in fabrics in Washington, D.C.; raised a large family in the interim; *Membership Chairperson*.

CHRISSIE HOEPFNER — B.A. in Oriental studies from the University of Pennsylvania with courses in art and archaeology; *Exhibit and Research Assistant*.

BARRIE KAVASCH — studied at Western Connecticut State College; also studied under Sterling Parker;

Audubon background; researching herbariums in western Connecticut; author and artist of *Native Harvests*; *Staff Ethnobotany Teacher*.

TRUDIE LAMB — M.A. in education from Bank Street College of Education; M.A. in anthropology (with focus in cultural anthropology) from University of Connecticut; Schaghticoke Councilwoman; Acting Director of American Indians for Development; *Director of the Native American Studies Program*.

JIM LYNCH — majoring in anthropology at Southern Connecticut State College; hopes to do graduate work in anthropology in Connecticut; employed by a printing firm; *weekend Museum Guide*.

PATTY McNAMARA — completing an M.S. in psychology at the University of Wisconsin in Milwaukee; interested in the educational potential of museum exhibits and the development of innovative exhibit strategies; *Exhibit Coordinator*.

ROGER MOELLER — Ph.D. in anthropology (with focus in archaeology) from the State University of New York at Buffalo (SUNYAB); taught and conducted field schools

at SUNYAB; taught at Dickinson; conducted field schools at Franklin and Marshall College; President-Elect of Eastern States Archaeological Federation; *Director of Research*.

PAM MOUAT — attended Harcum Junior College, majoring in English; extensive secretarial experience in U.S. and Scotland; worked also as technical library assistant; *Secretary to the President*.

SUSAN PAYNE — B.S. with major in retailing and minor in art history from Simmons College; graduate work at Hartford Art School, University of Hartford; was on Montessori Board of Trustees; chairperson of the town of Washington's Historic District Commission; *Director of Education*.

PHILLIPS H. PAYSON — B.A. from Princeton University; post graduate courses in management at New York University; worked for noted philanthropic foundation in New York City; president of Winthrop King & Co.; finance chairperson on AIAI Board of Trustees; *volunteering in things administrative at AIAI*.

DAVE POKRYWKA — doing graduate work in business administration at Western Connecticut State College; served on the New Milford Youth Agency; employee of Board of Education; has been associated with AIAI since its inception; *weekend Museum Guide*.

STEPHEN POST — M.A.L.S. candidate with focus in historic archaeology at Wesleyan University; participant in University of Connecticut archaeology field school; *Staff Archaeology Teacher*.

JEAN PRUCHNIK — B.F.A. in art from Maryland Institute, College of Art; has exhibited her art throughout western Connecticut; has done illustrations for a book (an account of a zoologist's sojourn in Nepal); *Staff Cataloguer*.

DAVE RICHMOND — attended Schenectady Community College and the State University of New York at Albany, majoring in psychology; studied under Ray Fadden of the Six Nations Indian Museum; taught widely; job developer for American Indians for Development; Mohawk member of AIAI Native American Advisory

Committee; *Staff Teacher & Crafts-person*.

PEGGY ROURK — B.S. in math from Fordham University; worked as statistical analyst at Uniroyal; *Accountant* for Joe Foster, Accountants, Inc. (Woodbury, CT.), who has established a computerized accounting system for AIAI.

DAVID SHEPACK — completing undergraduate work at the University of Connecticut, majoring in political science (with concentration in archaeology); crew member and supervisor of archaeological fieldwork in Connecticut; worked as teaching aide at Naugatuck Migratory Children's Center; research interest in Indians of eastern North America; *weekend Museum Guide*.

SHARON WIRT — M.S. in anthropology (with focus in cultural anthropology) from the State University of New York at Buffalo; interested in how culture is transmitted and the relationship between culture and personality; *Instructor of Anthropology and Research Assistant*.



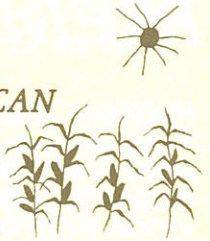
AIAI's Education Department has had considerable "outreach" this fall. We have provided ninety-minute programs for over 1,000 visiting school students from as nearby as our own School Region #12 and as far away as Cheshire, Massachusetts.

Our recent Educational Services brochure mailing in concert with the able assistance of Dr. Arthur Soderlind of the State Department of Education has contributed to this substantial increase in scheduled field trips. And time and time again, teachers exclaim "We didn't know you were here!"

As for those of you who are too far from Washington, Connecticut, to consider a bus trip for your students we would welcome the opportunity to visit *you in your school*. The following are suggestions for in-school programs; most are supplemented with artifacts, ethnographic materials, and audio-visual aids:

1. Eastern Woodland Indian Lifeways': A narrative enriched with ethnographic materials from

NATIVE AMERICAN ADVISORY COMMITTEE



The AIAI is pleased to announce the roster of Native Americans who have consented so graciously and willingly to serve on the Native American Advisory Committee:

Ms. Trudie Lamb, Schaghticoke
Mr. David Richmond, Mohawk
Mrs. Ella Thomas/Sekatau,
Narragansett
Mr. Eric Thomas/Sekatau,
Narragansett
Ms. Sarah Blanchard,
Wampanoag and Abenaki
Ms. Carolyn Bolton, Cherokee
Ms. Kathitha Addison, Narragansett
Mr. Red Deer Addison, Cherokee
Mr. Irving Harris, Schaghticoke
Mrs. Gladys Tantaquidgeon, Mohegan

The first meeting was held on Friday, November 10, at 2 p.m. So many stimulating ideas were exchanged that they must be digested and distilled before we can share them with you.

AIAI collections plus the film, *Indians of the Southlands*. (Any age)

2. "An Introduction to the Prehistory of the Indians of Southern New England": A narrative illustrated by slides of AIAI's archaeological field work and artifacts from AIAI's collection. (Any age)

3. "The Usage of Native Woodland Plants by the American Indians": A narrative illustrated by slides, herbarium specimens, and ethnographic materials. (Any age)

4. "American Indian Legends and Learning: The Oral Tradition": A presentation by Native Americans. (Any age)

Available after January 1, 1979.

5. *More Than Bows and Arrows* (Film, 58 minutes): An outstanding summary of American Indian accomplishments and contributions to society. (Jr. High - adults)

The fee for each one hour assembly is \$100 with the exception of #5 which is \$50.00.

—Susan Payne

PREDICTIVE MODELS FOR LOCATING SITES:

EDITORS' NOTE: What follows are Russ Handsman's thoughts and conclusions concerning the findings of last summer's archaeological survey of part of the Shepaug and Housatonic river valleys (see "A Summer of STP's in the Autumn 1978 *Artifacts*"). The director of this extensive and on-going AIAI research project, Russ has had to grapple with the problem of explaining the absence of cultural remains (sites) where it was felt there "should" be sites. Tangential to this problem was the one of predictive modeling, i.e. are there general hypotheses or statements which can be made about, for example, prehistoric settlement patterns, and which can be tested legitimately in the archaeological field? Or, is this scientific hocus-pocus?

For almost a decade archaeologists in America have been struggling to keep their discipline from dividing into two irreconcilable parts: one represented by anthropological research and the other by a continuing interest in preserving the record of the past. Archaeologists, who for many years were proud of their ability to interpret the past, have found themselves having to defend their methods and goals to non-anthropologists. In particular, as archaeologists became involved in historic preservation, they found that traditional methods of site survey and analysis seemed to be inadequate to meet the demands of various federal and state agencies who were concerned with planning and financing growth and change.

Two aspects of this new relationship continue to trouble the discipline and both are the result of archaeologists having to move into what is still, for them, unknown terrain. For example, when a local community desires to improve its facilities for treating sewage, it may decide to use available federal funds to help meet project costs. If such funds are granted, it then becomes necessary for that local community to evaluate the probable effects that construction will have on extant archaeological sites and historic standing structures. Usually, archaeologists are hired to do such evaluations and may find themselves working in localities where no self-respecting anthropologist had ever thought of working. Worse, archaeologists find that they are expected to not only interpret the prehistoric

record but also excavate, evaluate, and describe mid-nineteenth century farmsteads, colonial sawmills, historic railroad stations, and nineteenth century sewer systems.

Even the least provincial among us find it difficult to meet these new demands. Many discover that they are slowly turning into archaeological technicians hired to locate and evaluate prehistoric and historic sites as natural objects instead of cultural phenomena. The best archaeological studies done over the past three hundred years are those which went beyond descriptions of artifacts and sites to talk of people, lifeways, customs, and behavior. It is the idea of culture which seems to be very much absent in contemporary archaeology and historic preservation.

The discipline has known for years that its ties to anthropological beliefs and practices were threatened by its interest in preservation and management. American archaeologists have tried to meet the challenge by demanding that a strong theoretical connection be maintained between anthropology and historic preservation. The nature of this connection is often left unspecified but apparently can be developed, in part, through the use of predictive modeling and preservation surveys.

Briefly, a predictive survey hopes to identify the variety of prehistoric and historic cultural resources which are present in a region and to isolate any patterning these resources may exhibit. If sites and structures are distributed across the landscape in a non-random fashion, and if archaeologists can discover what this pattern looks like, then they can study these rules as behavior and seek "cultural" explanations. Concurrently, by knowing where sites are and are not located, it will be possible to plan future growth and construction around "culturally" sensitive localities.

During the summer of 1978, research teams from the American Indian Archaeological Institute began a multi-year research program of locating and evaluating prehistoric and historic sites in Litchfield County, Connecticut. One of the aims of our research project is to develop a predictive model for locating archaeological and historic resources. This model, based upon intensive field research, will eventually represent an alternative to the ecological model of

site placement which now exists in western Connecticut (see Swigart 1977a, b).

After more than ten weeks of archival and field research, supported by the Connecticut Historical Commission and the Institute's patrons, we are not ready to formulate a model, but we do have enough data to suggest some significant alterations in the traditional ecological model. Swigart's recent study of the regional and environmental distribution of prehistoric sites in western Connecticut suggested that

The immediate availability of water would appear, therefore, to be of primary importance in the selection of a prehistoric campsite, and especially so when larger riverine waters are involved (Swigart 1977a:65).

The statement, and the analysis upon which it is founded (summarized in *Artifacts* 6, No. 2, Winter 1977), depends upon a basic archaeological assumption: the spatial and/or temporal patterns of site distribution within a regional landscape are a "true" reflection of prehistoric behavioral reality. This is supposed to be true because each pattern is interpreted to be the result of some sort of behavioral norm or rule. In the case of distance to water, the implied rule is obviously of an ecological variety. Further, once the rule has been isolated, it offers the capability of prediction. We should be able to discover sites in archaeologically-unknown areas by applying the rule in a systematic fashion. Thus, the pattern of site distribution, a sign of past behavior, becomes a pattern for site distribution, a research model to be employed in poorly known regions.

During the summer of 1978, Swigart's model of site placement was tested in a variety of localities along the Housatonic and Shepaug Rivers. Field research was carried out by a crew from the Institute as well as by volunteers and members of several field schools. While the results of our studies will not be completed until the spring of 1979, one striking and anomalous pattern has emerged. The prehistoric archaeological record, along certain sections of the river, is virtually no record at all.

For example, north of the Great Falls of the Housatonic River at Falls Village, a series of plowed fields were

ARCHAEOLOGICAL TRUTH OR HOCUS POCUS

examined for indications of subsurface archaeological deposits. The fields were located along both banks of the river, in the Towns of Salisbury, North Canaan, and Canaan. After approximately three weeks of field work, only one prehistoric site of note was found, adjacent to the Housatonic River. More than eighty percent of the total linear distance surveyed produced few or no artifacts.

This emerging pattern seems to contradict those expectations derived from Swigart's model. Given the horizontal expanse of the valley floor in this region and the abundant food and water resources present, we fully expected to identify many prehistoric sites. This expectation was not met, and it is this anomaly which has forced us to re-evaluate the role of predictive modeling in archaeological surveys.

It is becoming apparent, based upon our preliminary study of maps, aerial photographs, and soil profiles, that the Housatonic River had been incredibly active, north of Falls Village. For hundreds of years, the river has been meandering back and forth and up and down its broad valley. Remnants of these cut-and-fill cycles continue to exist in the form of active meanders as well as older oxbow lakes and backwater sloughs.

Over several millenia, each cycle of fluvial erosion can obviously destroy or disturb surficial and subsurficial archaeological sites. Even if prehistoric populations had camped along the Housatonic River, the remains of these activities would probably be lost. Thus, along this section of the river, the distribution of sites (non-sites) may not reflect behavioral choices but rather the transformation or modification of the archaeological record by subsequent natural and human events and processes. The record is not just formed by constructional or depositional activities but results from destructive agents as well.

What is most significant about this pattern is not just what it tells us about the northern Housatonic Valley but what it implies about predictive modeling in historic preservation surveys and problem-oriented research. Rather than wondering whether a model is working in a particular region or asking why it does not seem to be applicable, it is possible to evaluate predictive models from a more critical perspective. What are the

basic assumptions that such models need and what do these premises tell us of the way that archaeologists perceive the past?

The most dominant quality of predictive surveys is that they tend to view behavior as a natural instead of cultural object. Archaeologists have never come to the realization that people behave in the way that they do because of perception, history, tradition, and cultural meaning. The fact of water existing everywhere belongs to the world of nature. How people perceive this fact, use it, think about it, and organize it—these notions are of culture. Without knowing a culture and its historical context, there is no way of knowing the past, short of a time machine.

In summary, the Institute's summer program of field research has identified several anomalous situations which together imply that predictive models cannot work as heuristic devices for research or

planning purposes. Our findings indicate that models for locating prehistoric and historic sites cannot be valid outside of their region of origin since they cannot hope to work without intensive studies of the cultural and historical context of individual localities. As archaeologists limit the spatial and temporal applicability of their research, the concept of predictive modeling will eventually disappear.

—Russell Handsman

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ARCHAEOLOGICAL SOCIETY OF CONNECTICUT

On October 21, 1978, the Institute was privileged to host the semi-annual meeting of the Archaeological Society of Connecticut. AIAI President Edmund Swigart and Dr. Roger Moeller, AIAI Director of Research, welcomed more than 90 ASC members during the daylong activities.

The morning's opening session was the business meeting. Afterwards, members dispersed within and without the AIAI Visitor Center. Eugene Lebwohl and AIAI Ethnobotanist Barrie Kavasch guided many along the quarter-mile Habitat Trail. Inside the Institute various ASC members demonstrated American Indian crafts and technological skills: Lyent Russell, bow drilling; Jeff Kalin, flintknapping; Tom Geser, splint basketry; Nancy Dickinson, pine needle basketry; Bob Karalus, bow and arrow making; and Ann Ross, experimentation with early pottery clay sources and techniques.

Since the turnout was so large, the meeting was moved to the Shepaug School after lunch. There the large auditorium accommodated everyone with ease and elbow-room. The afternoon session was devoted to "Research in Experimental Archaeology." Chairperson John Pawloski

presented the following distinguished programs between one and five o'clock:

- 1:10 - 1:50 "New Approaches to Quantitative Experiments in Archaeology"
 Steve Saraydar, SUNY at Oswego, N.Y.
 1:50 - 2:30 "Simulation and Historical Experimentation at Old Sturbridge Village"
 John Worrell, Old Sturbridge Village
 2:30 - 3:00 "Particle Analysis in the Stages of Lithic Manufacture"
 Jeff Kalin, Norwalk
 3:00 - 3:10 Break. Herbal teas served.
 3:10 - 3:40 "Primitive Pottery Techniques"
 Maria Louise Sidoroff, Rumsen, N.J.
 3:40 - 4:10 "Iuani, an Ethnoarchaeological Pilot Study among Agriculturalists in Central Kenya"
 Harry V. Merrick, Yale
 4:10 - 4:40 "The Butchering of Ginsberg: a Study of the Techniques and Energy Used to Butcher a Mammoth" (see *Smithsonian*, July 1978)
 Woodrow Seamone, Johns Hopkins University

THE FINDING OF THE FARMINGTON

EDITORS' NOTE: Remember the Hillstead Mastodon—"Old Long-tooth"? (March 1977 *Artifacts*) This paleo-proboscidian is still on prominent display in our exhibit room and is once again the subject of an article, this time an eyewitness account of its 1913 discovery and unearthing.

My father, Allen B. Cook, was superintendent of an estate in Farmington, Connecticut, known as Hillstead, owned by Alfred A. Pope, a Cleveland industrialist.

Hillstead had its own water supply because the town water system was not high enough to offer the service needed. But there were times when this was hardly adequate to supply the needs of the household, the livestock, and all. So, in 1913, it was decided to try to augment this by tapping waters in a swampy area at the foot of Talcott Mt., in the eastern edge of the Pope's peach orchard. This orchard was located east of Reservoir Road, on the south side of the Mountain Road—a road which led up over the mountain toward New Britain.

August 26, 1913, happened to be a day when I, a lad of 12, accompanied my father when he went up to check on the progress of the work on this job. The workmen had already dug a ditch, about 2½ feet deep up through the swamp—with disappointing results. So, using hand tools, of course, they had begun digging the whole length of the ditch deeper—this time going down to a hardpan which seemed as if it had been the bottom of a pond at one time.

The first workman we came to reported that for a few minutes he thought he had opened up a spring, because of water that gushed from the side of the ditch. But the flow soon stopped. Also, he showed us a root, about 5 inches in diameter, lying across the bottom of the ditch, which was really hard, commenting that he would bring an ax the next day so that he could cut it. Likewise, he spoke of some pieces of root that he had dug out and thrown up at the edge of the ditch, remarking that they looked a little like bone.

While my father went on up along the ditch to see how the other men were getting along, I picked up one of those roots—a piece about 18 inches long and 1½ inches across—that had been thrown up, and examined it. As a result, when he came back a few



minutes later, I could say with assurance, "This really does look like bone."

My father also had been thinking about things. And, so, he asked the workman to dig into the sides of the ditch where that large root lay, wondering if anything else would show up. First, we discovered that the big root was only slightly longer than the width of the ditch and had rounded ends. Thus, it lost its root-like

appearance. Then, a few bone-like objects about the size of ones which first came out. Next, what were evidently vertebrae, the disks over 5 inches across, were unearthed.

Knowing that no horse or cow ever had bones of that size, my father felt sure that something unusual had been discovered. So, he swore the men to secrecy and found another job for them to work on for the next few days.

Taking a few of the bone-like



PLANTS, INTER ALIA

Autumn dressed the AIAI Habitat Trail in glorious colors, the golds and coppers of oak and beech. As this richness of color become the nutrients of the woodland floor, our Trail begins to assume the winter shades of evergreens.

Welcoming hikers at the Trail's beginning are numerous witch hazel shrubs, the native *Hamamelis virginiana*. This indigenous Native American botanical is skeletal and bare now, except for its pale yellow blossoms and last year's seed pods. Witch hazel was widely used by many Native American peoples as an ancient antiseptic. The shiny black seeds are edible, and the Iroquois made a warming *earth tea* of the sweetened boiled leaves. However, it was principally the twigs and bark of this deciduous shrub that were stewed and steamed to provide an *astringent*



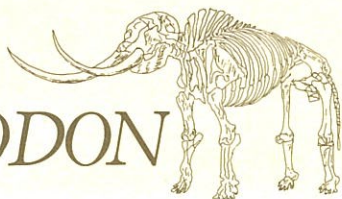
Witch Hazel

Illustration by Barrie Kavasch

wash, applied on muscular aches, bruises and wounds, as well as a hairwash. The jointed branches were (are) also favored as divining rods.

Indeed, the Institute Trail reflects the year-round benefits of a "pharmaceutical garden" . . . with the flavoring and healing botanicals of sarsaparilla, sassafras, ground pine, hemlock, wintergreen and pipsissewa, growing in abundance. Never drab or dull in winter, our Quinnetukut Trail is always exciting and open!

—Barrie Kavasch



VALLEY MASTODON

objects, including the vertebrae-shaped one, down to the office, he showed them to Pope's secretary. He too thought that we had something significant. So, he called the Peabody Museum of Natural History at Yale University in New Haven.

The next day Prof. Charles Schuchert and two others came up from the Museum. After looking at what had been dug out and the location of the find, they identified the bones as being positively those of a mastodon—an elephant-like animal, distinguished by special cusps on its teeth, that became extinct about 10,000 years ago. Plans were then made to have four men who were skilled in handling the bones of prehistoric animals come to Farmington and remove whatever they could find. A few days later Mr. Hugh Gibb and three other preparators arrived from the Museum.

You can imagine that I was a very interested spectator as they sought more of the mastodon skeleton. Pope's workmen shoveled off the dirt down to the level where the bones lay. Thus, they removed about 18 inches of a stringy turf, which held the water to form the swamp, and about 30 inches of clay which was modified by having a few roots work down through it. This left a layer of a blue clay, about 6 to 18 inches thick, in which the bones were found. The preparators removed this blue clay carefully with their hands, to be sure that no small bones were overlooked and no fragile ones were injured. That took them down to the hardpan on which the bones lay.

This type of blue clay was evidently an essential factor in the preservation of the bones over the years—a fact clearly illustrated by the pelvis. This large bone—6 feet 9½ inches across from point to point—had the misfortune of having had one corner which never did get covered with this blue clay. That corner had long since disappeared, while the rest of the bone was well-preserved.

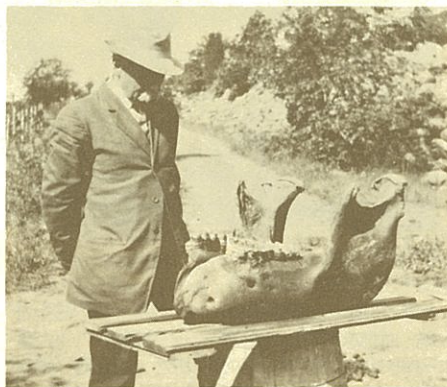
The blue clay was very slippery. To help the hundreds of people who came to see what was going on, boardwalks were carefully put down. However, some of the visitors ignored the walks and provided bystanders with some interesting spectacles as they tried, more or less successfully, to keep their equilibrium.

Before removing the skull and the pelvis, the preparators encased them

in plaster of paris casts for protection. The skull was not only a large bone to handle, but it also had been damaged when the workman digging the ditch—before knowing that any bones were there—had unwittingly cut off one side with his shovel. (This was the source of the water which gushed from the side of the ditch and fooled him into thinking that he had found a spring.)

In about two weeks the bones were all removed, cleaned and packed in wooden boxes so that they could be taken to the Museum for any treatment which might be needed.

It was suggested that the animal likely had died in the southwestern edge of a prehistoric pond. Then, after the flesh had disintegrated, the waters in the pond gradually washed the bones down to deeper levels and



covered them with the blue clay. Looking at things in this way makes it possible to see that there was a certain orderliness to the arrangement of the bones when they were found. Otherwise, one could easily think that they were quite jumbled.

But the finding of an excellent mastodon skeleton did not add to the water supply of the Pope estate. Since there was now a good-sized excavation in the swamp—made when getting the bones out—it was decided to round this out into a small pond which could then be drained down into the existing sources of the water supply. So, after the regular work was done for the season, the men were back digging in the swamp and rounding out the hole.

The men knew that there would be no work for them during the winter months and that they would be laid off about the first of December until time for the spring work to begin. Wishing to get in all the time possible before the winter layoff, the men asked if they

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BELIEFS VS. MYTHS: THE IMPORTANCE OF WORDS

Teaming up for the October 5 Members Meeting talk on "Algonquin Legends and American Indian Myths: were Trudie Lamb, AIAI director of Native American Studies Program, and Jean Pruchnik, AIAI cataloguer. Jean began the discussion by explaining the mechanics involved in her woodcut prints, which illustrate Native American "legends" and incorporate summary versions of these narratives into the design. Her prints, done in the spirit of the "legends" themselves and on display in the long-house exhibit room, provided a fine visual counterpart to Trudie's presentation.

The results of Jean's extensive reading and studio labors (ca. 20 hours per woodcut) are 24 prints, 12 of which constitute a 1979 calendar and the other 12 available as prints taken from the 1978 calendar (both to be found in the AIAI museum shop). Jean selected only those Native American "legends" which explain natural phenomena and which readily suggested images to her. She took special care in depicting environmental features and cultural objects—down to an adaptation of a design of a Northwest Coast canoe—for each illustration, in trying to enhance the verity of each belief-narrative.

The first part of the program prompted several questions from the audience, including a query about how Jean corrected mistakes on the woodblocks. Her non-sequitur quip: "I don't work past 11 at night." However, she went on to explain that some mistakes are corrected by skillful use of glue and plastic wood.

Trudie then introduced the evening's guests to the importance and content of "legends" in general and in particular, beginning with a quote from a Navajo medicine person, who, before recounting the creation story, announced, "I am ashamed...I must always tell the truth. I must hold my word close to my breast" (paraphrased). In relating several origin "stories" and reading prose selections from the Iroquois (New York), Mohegan (Connecticut), and Navajo (Arizona) peoples, Trudie impressed upon the group that words and their repetition are of immeasurable importance and power in oral traditions, for words—their patterns, meanings and repetition—are axial in passing history, beliefs, and cultural traditions down to each generation. Thus, she distinguished between certain terms

con't on page 10

Farmington Valley Mastodon
con't from page 9

might work on Thanksgiving Day. Agreeing to this, my father took a stick, and, taking the extra day of work into consideration, drew a line on the surface of the ground showing the extent to which he thought they would be able to enlarge the hole before stopping work for the winter.

Before dinner on Thanksgiving Day I went with my father to see how the work was progressing. When we came in sight of the men they started waving their arms, apparently much excited about something. Hurrying up to them, we saw the reason for their excitement. Lying at their feet was a beautiful tusk with all the surrounding clay removed as expertly as any preparator could have done.

But, even with the enlarged outline for the hole, providing for the work on Thanksgiving, the men almost missed it. Digging to the mark my father had made, they only uncovered about 4 inches of the base of the tusk. Then, naturally, they went farther back to see what they could find.

The next day the preparators were back. They encased it in plaster of paris and boxed it for shipment to the Museum.

The tusk was about 23 feet from the skull in the southwestern part of the dig. This proximity was significant, for no other mastodon tusk had thus far been found that close to a skeleton. It was suggested that, since the tusk was originally held in place with cartilage, this decomposed quite soon, the tusk separated from the skull, and, being heavier than other parts of the skeleton, did not get washed as far down into the pond.

Was there another tusk lying hidden a little farther away? Evidently not, because the preserving blue clay just barely covered this one and soon ran out completely because of the slope of the hardpan on which the bones lay.

When the skeleton was first discovered we were told that it was a significant find. It was the first one found in New England that was anywhere near complete enough to be mounted, and the bones were in a really good condition.

Add to this a tusk in excellent condition and closer to the rest of the skeleton than one that had ever been found before, and the Farmington mastodon assumes an important place in archaeological circles.

—Frederick B. Cook

PATRONS' DINNER

A seasonally perfect autumn evening, October 6, found the AIAI Visitor Center buzzing with the conversations of 55 patrons, trustees and staff gathered together for cocktails and an



Institute update before the annual Patrons' Dinner. We all adjourned to the Inn on Lake Waramaug for another delicious repast, graciously provided



Beliefs vs Myths
con't from page 9

non-Indian peoples in our culture use to describe these "stories" (*viz.*, "myths" and "legends") and Indian descriptions, preferring to use the word "beliefs" to refer to a culture's "truths." "Legends" and "myths" connote exaggeration or distortion of the truth, while "beliefs" comes closer to implying "truth," the keystone of Native American oral traditions.

Trudie concluded her presentation by reiterating the great value put on words in belief-narratives. She explained that what is passed down to

by Innkeeper Dick Coombs. The meal ended on a telling note—Indian pudding.

The evening's program featured AIAI ethnobotanist and author of *Native Harvests*, Barrie Kavasch. Barrie presented a vivid ethnobotanical slide show of native plants found throughout the floral environment of New England. A highlight of Barrie's program was a "Fungi Fantasy Walk" along AIAI's Habitat Trail that introduced us to many of the astonishingly colorful members of the fungi family. Barrie also introduced the group to certain Native American peoples' uses of some of the plants.

The evening concluded with fragrant goldenrod (slender-leaved *Solidago tenuifolia*) tea and cranberry cordials.

the next generation has to be "just so" or the effect won't be achieved. Therefore, the word is respected. Books can be lost or burned, but words live as long as a people live. With this in mind, Trudie invited all to view Jean's illustrations with a new understanding.

The evening ended with an enlightened discussion of the long endeavor of Native American peoples to maintain their oral traditions and thus their cultures in the face of such impediments as not being allowed to speak their own language in some American schools as late as twenty years ago.



Detail from 1979 calendar woodcut print

Siftings

MEMBERS, PLEASE RETURN THOSE QUESTIONNAIRES. Even with the AIAI staff now at 25 people, we need your volunteer help, more than ever. Call, write, drop in! We'll find an interesting project for you.

The manuscript revision of the Random House edition of *Native Harvests* is complete. Author Barrie Kavasch has embellished this new volume with additional botanical illustrations and some "botanical capitals" to please the eye as you begin each chapter.

Exhibit preparations continue in the central exhibit room. Temporary and changing exhibits are being installed in both classrooms. A few of Jean Pruchnik's original woodcut prints for the AIAI calendar are on view. Phil Rabito's stirring photographs of descendants of New England's early Americans are still hanging in the longhouse classroom. An exhibit of "how-to" books and examples of Native American craftsmanship was constructed in the new classroom to inspire the viewer to research Native American artistry through both reading and doing. And, last but not least, a number of precious Schaghticoke baskets and a hair roach have been loaned to the Institute by Irving Harris, Schaghticoke Tribal Chief, and are on view in the Education Department.

Two artifact collections were given to the Education Department this summer for the express use of

peripatetic lecturing. AIAI is exceedingly grateful to Mr. and Mrs. Fritz Clymer of Harwinton, Connecticut, and Mr. and Mrs. William J. Edgar of Greenwich, Connecticut.

SUMMER OF '79 FIELD PROGRAMS

The following excavation programs are being scheduled for next summer: one 6-week historic archaeological field school; one 2-week historic Earthwatch session; three 1-week university credit field schools; a minimum of three 1-week (half-day) training sessions; and periodic volunteer "digs." More information in the form of summary descriptions with dates and fees will be available on request in late January.

Thank you to Betty and Jared Synnestvedt for the Red Dogwood given and planted by them in the circle drive.

AWARD TO AIAI

"A Gallery of Artifacts," a publication of AIAI, received an award from the New England Conference of the American Association of Museums in November. Special credit for this publication goes to Trudie Lamb, who conceived of its organizational format; Roger Moeller, Russell Handsman, and Sharon Wirt, who wrote the text; and Jean Pruchnik and Sharon Wirt, who did the illustrations. The "Gallery," made possible by a grant from the National Endowment for the Arts, is available in the museum shop.

A REMINDER

You're thinking about Christmas presents . . . we're thinking about unwrapping Connecticut's past.

A full membership in AIAI is a great Christmas gift. A friend would enjoy membership in AIAI as much as you have; this is an exciting time to be a member of AIAI. There's an outlet here for everyone's energies, a stimulation for every interest.

So—save shopping time, postal charges—and give your favorite friends, young and old, near and far, an unusual gift: a new and fascinating interest, suitable for all ages, all tastes—membership in the American Indian Archaeological Institute . . . Just send us a list of those you wish sent gift memberships and their addresses—and don't forget your own, so we can include a special gift card from you. We'll bill you.

We'd like to remind you also that more new Native American produced or adapted items are available in the Museum Shop (not listed in the shop catalogue)—miniature birch bark cradles, books, notecards designed by the staff, colored notecards which are reproductions of paintings by Native American artists, birdstone Christmas Tree ornaments in new colors, and so on. . . .

Ten Years Later *con't* from page 3

programs and staff had the inevitable result. In June of 1977 we began our \$300,000 Phase II capital campaign (7 years ahead of schedule) to raise funds to increase our staff and add a wing as large as the current building, consisting of two classrooms, two departmental library offices, an exhibit preparation and storage room, and two administrative offices. While this campaign is still not complete, a \$56,000 Challenge Grant from the National Endowment for the Humanities has engendered enough funds to construct the new wing.

It has been an extraordinary 10 years. Each day brings new and increased challenges and responsibilities. Whatever the future holds for the AIAI, one thing is certain. With the spirit and dedication of all the AIAI staff, the Board, committees, consultants and volunteers, the dream and prophesy of the seven local residents who 10 years ago began this quest has been and will continue to be fulfilled.

—Edmund Swigart

WINTER FILM FESTIVAL

The schedule of weekend films at AIAI (2:30 p.m. every Saturday and Sunday, except December 23 and 24) is as follows: DEC. 9 & 10—"When Boys Encounter Puberty" & "When Girls Encounter Puberty"; DEC. 16 & 17—"Bushmen of the Kalahari"* & "Lascaux Cave Art"; DEC. 30 & 31—"Early Americans"; JAN. 6 & 7—"Nanook"; JAN. 13 & 14—"Mystery of Stonehenge"; JAN. 20 & 21—"Oneota Longhouse People" & "Peiping Family"*; JAN. 27 & 28—"Snaketown"*; FEB. 3 & 4—

"The Village"; FEB. 10 & 11—"Navaho Film Themselves"*; FEB. 17 & 18—"Sociobiology" & "Pizza, Pizza, Daddy-O"; FEB. 24 & 25—"Bali—Man's Paradise"; MAR. 3 & 4—"Rivers of Sand"; MAR. 10 & 11—"Barefoot Doctors of Rural China"; MAR. 17 & 18—"Hichols—People of the Peyote"; MAR. 24 & 25—"In the Land of the War Canoes"; MAR. 31 & APR. 1—"Oss 'Oss Wee 'Oss" & "Basketry of the Pomo."

*Tentative

CALENDAR OF EVENTS AT AIAI

Dec., 1978 - Mar., 1979 - WINTER FILM FESTIVAL Anthropological films shown every weekend, on various aspects of both Native American and non-Native American cultures. Admission by donation to AIAI for non-members; *small* donation requested from members. Call 868-0518 for film title and time or check local newspaper.

Feb. 17-19, 1979 - Northeast Archaeological Conference, University of Mass., Amherst, Mass.

Jan. 2, 3, 4, 5, 1979 - Society for Historical Archaeology, Nashville, Tenn.

Mar. 1, 1979, 8 p.m. - MEMBERS MEETING (Public Welcome) Research Department, program to be announced.

Mar. 10 & 11, 1979, 10 - 4 p.m. - "BEADWORK WORKSHOP" Dave Richmond, Mohawk. Limited enrollment; call AIAI (868-0518) to register. Lecture - demonstration \$1 members, \$1.50 non-members; materials fee for workshop, \$5.

Mar. 23, 24, 25, 1979 - Middle Atlantic Archaeological Conference, Rehobeth Beach, Del.

Apr. 5, 1979, 8 p.m. - MEMBERS MEETING (Public Welcome) "AIAI as an Exhibit Design Testing Center." Patty McNamara, Staff Exhibit Coordinator.

Apr. 27 & 28, 1979 - Society for Pennsylvania Archaeology Annual Meeting, Penn.

May 3, 1979, 6 p.m. - ANNUAL MEETING of AIAI at Inn on Lake Waramaug. Guest speaker, John Worrell, Historic Archaeologist, Old Sturbridge Village, program entitled, "The Proof of the Pudding: Putting Archaeology and History to the Practical Test" (A living history framework in which to do experimental archaeology - Old Sturbridge Village). Advance reservations required; call AIAI.

May 19 - 20, 1979, 10 - 4 p.m. - "BASKETMAKING WORKSHOP" Irene Richmond, Mohawk, and Margaret Knockwood, Micmac. Limited enrollment. Call AIAI

(868-0518) to register. Lecture - demonstration \$1 members, \$1.50 non-members; materials fee for workshop \$5.

June 7, 1979, 7:30 p.m. - MEMBERS MEETING (Public Welcome) Evening exploration of Habitat Trail followed by a slide/specimen presentation of springtime native harvests by Barrie Kavasch, Staff Ethnobotanist.

June 2-3, 1979, 10 - 4 p.m. - "POTTERY IN THE OLD WAY" Red Thunder Cloud, Catawba. Last workshop in the Native American Craftspeople series funded by Connecticut Commission on the Arts. Limited enrollment; call AIAI (868-0518) to register. Lecture - demonstration \$1 members, \$1.50 non-members; \$5 materials fee for workshop.

July 21, 1979 - Washington Town Bicentennial History Day, AIAI OPEN HOUSE.

MEA CULPA

We regret that the following enthusiastic participants in the AIAI summer field program were not mentioned in the Autumn 1978 *Artifacts* article, "A Summer of STP's": Colette "Ting" Moore, crew member; Chip Pennington, Winona Whitehead, and Helen Maltby—all exceptionally regular volunteers.



Most of the illustrations in this issue represent Native American petroglyphs and pictographs and were done by Jean Pruchnik.

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