

ARTIFACTS

Vol. X No. 4, Summer 1982

The American Indian Archaeological Institute

A TALE OF TWO NATIONS

Part III: The Brinsmades and the Boudinots

Gravestones have long been of interest to me. Old cemeteries entertain me with their angels of death and willow tree carvings, with their oft-times terse adieus or poetic farewells. The orderliness comforts me, the quiet soothes and the infinite finalness spirals my mind in endless thought.

But some visits to graveyards have been more memorable than others. When I stood at the gravesite of my great-great-great-great-grandfather, I was overwhelmed with feelings I cannot describe. And last month I came upon four special tombstones in the Washington Cemetery, those of four of the six children of Elias Boudinot and Harriet Gold, about whom I have been writing this series of articles, all buried at tender ages – all under thirty. I had only a clue that one grave might be there. And I did not notice it at first since Boudinot is misspelled “Boudinott”, and then as I discovered four Boudinot graves, one by one, that special feeling of a tangible connection with the past came over me again. The sign of their absence made them real.

But what of their lives in Washington before their untimely deaths? The following article concludes the three-part series A TALE OF TWO NATIONS through a look at “The Brinsmades and the Boudinots.”

“We have found friends and very near ones too, yet how many times have I thought if I only had a father and mother I would be happier; but it is wrong to murmur and I will try and not indulge myself in such murmurings.”

So wrote twenty year old Elinor (also spelled Eleanor) Boudinot, orphaned eldest daughter of Cherokee leader Elias Boudinot and Cornwall, CT native Harriet Gold. The letter is dated September 1847, from Washington, Connecticut, to Elinor’s paternal uncle, Stand Watie, of the Cherokee Nation in what is now Oklahoma. Following her father’s death in 1839 Elinor, then about twelve years old, and her five surviving brothers and sisters were sent to New England to be cared for by their deceased mother’s older sister Mary, who was married to Colonel D. B. Brinsmade and lived on the Washington Green (the house is no longer there). The six Boudinot children in

order of birth were Elinor, Mary, William Penn, Sarah, Elias Cornelius, and Frank, the youngest, who must have been about four years old at his

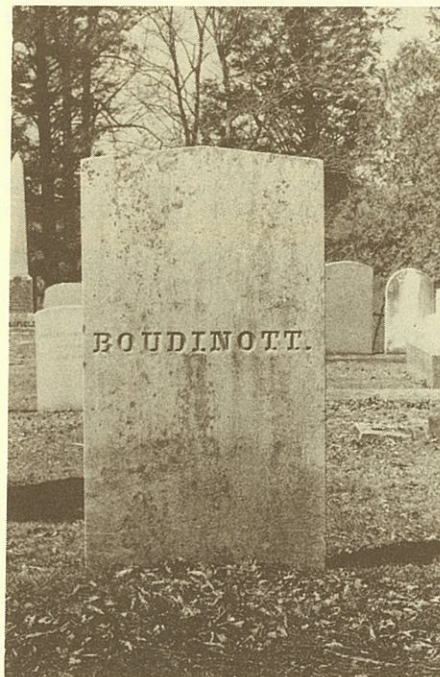


Photo by Karen Coody Cooper

One of the four Boudinot gravestones in the Washington Cemetery.

father’s death. The four Brinsmade children were Mary, William, Frank and Abigail. When the Boudinot children left the Cherokee Nation they forfeited rights to their share of land as Cherokee citizens.

Elinor’s letter continued with news of the family:

All uncle Brinsmade’s family are well, cousin Mary is teaching school here and has 37 scholars. Abby is going to be married to Mr. Gunn [Frederick Gunn, founder of the Gunnery], perhaps you saw him when you was [sic] here, he used to be my teacher; cousin William is still on the railroad at Norwalk about 30 miles from here and he too is going to be married to a lady in Mass. I am going to Hartford in two or three weeks to spend eight weeks and take music lessons, so I shall feel more competent to give lessons when I return. You asked about Grand Pa and Grand Ma, Grand Ma is well and seems as smart as ever, Grand Pa died last April. William [one of Elinor’s brothers] is boarding with Grand Ma [Mrs. Benjamin Gold of Cornwall, CT]. I have not heard from them very late.

Elinor’s younger sister Mary Boudinot, about eighteen years old, enclosed a letter to her uncle also.

I am pursuing my studies here with cousin Mary [Brinsmade], and hope to make this winter as profitable to me as though I were at South Hadley [Mount Holyoke School]. In the spring, if nothing prevents and my health is good, I shall return there. I hope I may go to my old home at the West, before many years if it is best.

The Boudinot boys received educations at the Gunnery, then moved on to careers, and two of their sons returned to study at the Gunnery. . . . William Penn Boudinot went on to become editor of the Cherokee newspaper, the *Cherokee Advocate*, following in the footsteps of his father who founded and edited the Nation’s first newspaper, the *Cherokee Phoenix*. . . . Elias Cornelius was admitted to

EDITORS’ NOTE: A Tale of Two Nations is in three installments. “Part I – Killekeenah’s Cornwall Bride” appeared in Vol. X, No. 1 Fall 1981, “Part II – Signing a Treaty is Like Signing a Death Warrant” Vol. X, No. 2 Winter 1982, and “Part III – The Brinsmades and the Boudinots” herein.

the Arkansas bar, served his nation in several capacities and also entered the newspaper field.

... Young Frank Boudinot became an actor and joined the Parepa Rosa Company in New York. He married an actress, his son grew up to be an actor, but Frank lost his life during the Civil War at Yorktown in 1864 at the age of twenty-eight fighting for the Union cause. (His brother Elias and his uncle Stand Watie were Confederate soldiers.) Frank is buried in the Washington Cemetery where his broken brown gravestone lies embedded in the earth.

Of the sisters, Elinor married one of her cousin's clerks, Henry J. Church, who later became a partner in the Green Drugstore, and they lived in the house now owned by Mrs. Norman McDonald on the Washington Green. Her daughter, Mary Brinsmade Church, prepared a collection of papers now in the Gunn Memorial Library concerning the eventful lives of her grandparents. Elinor died in 1856 at the age of twenty-nine. Mary Boudinot married Lyman Case of Winsted in 1849 and died in 1853 at the age of twenty-four. Poor Sarah died at the age of twelve and lies beneath a gravestone marked "Boudinot"; on the reverse is the message, "Her Name Was Sarah." All three are buried in the Washington Cemetery near their brother Frank.



But what were their lives like? What was Washington like in the mid-nineteenth century? And what of the Brinsmades?

In a letter of 1845, Elinor wrote to a cousin in Cherokee territory in Oklahoma:

It is Tuesday evening 7 o'clock, and I am sitting by a warm fire in our sitting room with uncle and aunt Brinsmade;

cousin Abbey is out improving the sleighing. I need not tell you how I should enjoy it could you be here, and we could see each other and I could talk with you. ... You said you heard by a letter Rollin received from William that Sarah was very sick, she was sick a great while, but we hope now she is at rest and perfectly happy, with Pa and ma in heaven; she was willing to die and seemed to be entirely resigned to the will of God whatever it might be. ... William [about fourteen years old] is in Philadelphia engraving with a cousin of ours, we had a long letter from him last Saturday night, he wrote he likes his business much, and seems to enjoy himself well, we think he is doing well. ... We have grand sleighing now, and I have been out two evenings this week improving it, it is delightful riding these beautiful moonlight evenings. ... My health was quite poor last summer and I lost 20 pounds, but I am now very well and have nearly gained as many pounds as I had lost. ... It is half past nine now and I am alone, uncle and aunt Brinsmade are gone to bed. I shall sit up till cousin Abbey gets back.

The following year General D. B. Brinsmade wrote to Stand Watie who was the brother of Elias Boudinot.

We are in usual health and while I am writing Abby, Nell [Elinor] and Mary [Brinsmade] are in high glee sewing and talking and the keeping room rings with their laughing. Nell now has seated herself at the Piano and is giving some of her best tunes. She has commenced teaching and giving lessons daily to several scholars [sic]. ... Mary Boudinot has gone to Mount Holyoke School at South Hadley ...

In 1847 Brinsmade wrote again to Watie about efforts to reinstate the Boudinot children's rights to Cherokee lands.

I have conversed with our member of Congress Mr. Smith, he says that if I will draw up a petition he will get each of the children a section of land; he thinks Congress would vote that rather than

money and I think I will try. Eleanor & Mary have written you they are here and well. William I have placed in Cornwall under a fine instructor hope he will do well, the little boys are at Manchester at the Brown Seminary doing well. I hope you will write William and encourage him to persevere and get a good education. He will have to use economy in order to make his money hold out which I hope he will. There are few temptations in Cornwall. You say in your letter you shall have something more for them. I am glad of it, hope you will send it by draft or by a member of Congress. ... Is the \$500 mentioned in your letter all that the children may expect? or will there be something more?

Meanwhile, young William Boudinot, about seventeen years of age, wrote from Philadelphia in 1848 to his uncle Watie:

Last fall I started from Washington, Ct with the determination to go till I saw you; I arrived here and got badly sick and lame which of course drew the cash from my pocket and the resolution from my head simultaneously. That is the reason why I have spent another winter in engraving. I am now in an excellent business, as good an one as any in my line in Philad. I suppose Uncle Brinsmade would advise me to continue in it till I got rich which would take about ten years, but my eyes are too weak and my health is too poor to allow me any such prospect. ... Elinor is going to marry Frank Brinsmade's clerk Henry Church. Mary is getting Matrimonial also; who the unlucky man is I am unable to tell.

William was elected clerk of the National Council of the Cherokee the following year in 1851 and continued in a public career as well as following his publishing interests, too.

Elias Cornelius in 1855 at the age of twenty wrote to Watie from Fayetteville, Arkansas, where he was studying law. He had earlier studied civil engineering and took his first job with a railroad company in Ohio, but an injured knee caused him to give up engineering and to pursue law. He seems to have been as rebellious as his brother, for he wrote:

Mrs. D. B. B. [Brinsmade] has paid no attention to my letter demanding a full and thorough account of her guardianship, if she dont [sic] write soon I shall write her another letter no less authoritative than the last. I went to a Camp Meeting at Can Hill last week it was the first I ever was at. Saw a good many people and heard a good deal of whooping and shouting by both sexes and more singing than ever before at one time. I lost a spur and a bran [sic] new shirt and spent a dollar, and on the whole, it was a losing speculation for me.



Home of Elinor and Henry F. Church on the Washington Green, now owned by Mrs. Norman McDonald.

Photo by Karen Coady Cooper

The next year Elias was admitted to the bar and began a career of public service in the Cherokee Nation.

In 1861, with the dawn of the Civil War, he wrote again to his uncle, who was high in the military ranks:

I am willing and anxious to go with you and as you have it in your power to do a good part by me, and thinking without vanity, that I deserve something from your hands I venture to ask from you either the Lt. Col. or the Major's place. I do not wish the post of Adjutant or any other than one of the two I have named.

Following his subsequent appointment as major he was elected as a delegate of the Confederate Congress at Richmond and spent the rest of the war within that legislature.

The Boudinot-Watie correspondence, collected in the volume *Cherokee Cavaliers*, tells the fascinating behind-the-scenes stories of the Civil War within the Cherokee Nation and at the Confederate Capitol. One exchange between the brothers, Elias and William, refers poignantly to their brother Frank, who fought for the North.

I was glad to get your letter, but think it hardly becomes you to chide me for not writing when you have been so negligent yourself – the fact is I have written repeatedly, both to you and others, if you did not get my letters its not my fault. . . . I procured the appt. of Uncle Stand as Brig. Genl; but could have got his promotion two months earlier if you had kept me posted. . . . I got a letter from Frank by flag of truce the other day – he wrote from Winchester Va – in the yankee lines – he wanted me to meet him at City Point, but of course we couldn't do so, he gave no news of himself – his writing looked like a writing masters – he had the downward stroke very beautiful and his upward strokes were exceptional.

Frank was killed a few months later at Yorktown. The analytical description of his handwriting seems odd when placed against the tragedy of his death without having seen his brother as he had wanted to do.

And so, the Boudinot children suffered for their father's actions by being orphaned. But the Brinsmades generously cared for the six children and provided them with the educations their father would have desired for them.

According to my research, the girls left no descendents beyond Mary Brinsmade Church, the daughter of Elinor, who apparently did not marry. Elias Cornelius had no children, though he married. Frank had one son before his untimely death and I do not know if that son married or had children. William had three sons and two daughters (one source said three children, another said six, but I have put my

faith in a book that lists five children by name.) His eldest son, Cornelius, reportedly attended the Gunnery, but apparently did not remain in the area.



If any reader can supply me with further information concerning any of the descendents of Elias Boudinot or John Ridge within Connecticut I would be very interested in receiving it.

Readers can learn more about the Cherokee by visiting Qualla Reserve in Cherokee, North Carolina, where a museum and craft center is operated by the descendents of the Cherokee who avoided removal to Indian territory. There is also a Cherokee museum and gallery in Tahlequah, Oklahoma. Both complexes offer beautifully choreographed dramas of the Cherokee trials and triumphs.

In Tahlequah is the grave of my great-great-great-great-grandfather Lewis Ross, a contemporary of Elias Boudinot and John Ridge. He may have helped to organize or participated in the murders of these great men. But he was a great man also. Someday, perhaps, I can tell you his story.

– Karen Coody Cooper

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Adapted from Micmac drawing by Jean Pruchnik.

Claude Medford, Jr. *Choctaw Basketmaker*

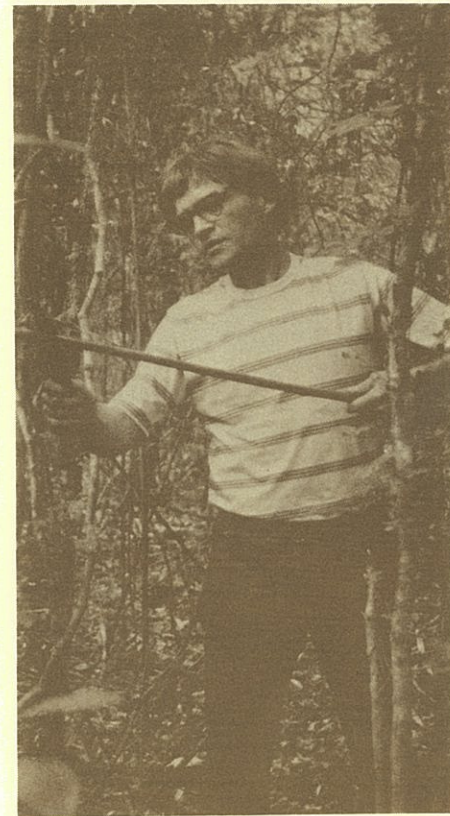


Photo by Don Sepulrado

Claude Medford, Jr., Choctaw basketmaker, harvesting wild cane in Natchitoches, LA.

Claude Medford, Jr. of Natchitoches, Louisiana is a traditional Choctaw basketmaker in his early forties who lives by teaching and weaving the distinctive baskets of his southeastern ancestors. Claude learned much of his early Choctaw heritage directly from his grandfather, Charles Edgar Medford. "He told me there was so much to learn from the many tribes, so many I didn't realize . . . , and to try my best to keep up the knowledge I was to gain." With a B.A. in anthropology from the University of New Mexico, Claude has spent most of the past twenty-five years seeking out the native craftspeople of the Southeast and has dedicated his life to preserving and sharing these vanishing *old ways*.

"I face the sunrise, east, when I'm peeling cane. The movement of the sun from east to west helps the cane peel easier." The richness of the Louisiana environment provides the tallest native grass, Giant Cane (*Arundinaria gigantea*), and a smaller one (*A. tecta*). The timeless weaves repeat themselves in distinctive basket shapes, born of earlier uses for winnowing corn, serving and storing food, drying,

mixing and infusing medicine from herbs.

"The herb baskets are made without flat bottoms so they cannot be set down, but must be hung up. The Choctaw weave the "bullnose" basket for gathering large-leaved medicine like the magnolia. The "elbow" basket is made specifically to store and dry herbs, and also to mix liquid herb medicines. The "heart basket" was also used to dry herbs, and to hang on the wall with herbs inside."

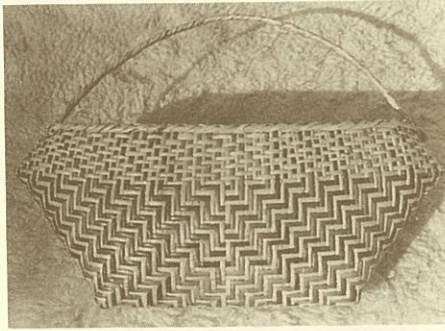
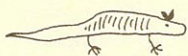


Photo by Karen Coody Cooper

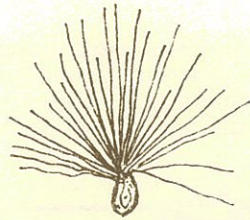
"Bull nose" basket by Claude Medford, Jr. for gathering large-leaved medicine herbs like magnolia. The basket is made so the smaller leaves are on the bottom of the basket and then it angles out to hold the larger leaves.

Claude is directly responsible for keeping many of these classic baskets alive and available to the interested contemporary collectors because he believes that "basketry is a skeleton part of a whole beautiful way of life."

"Individual Native American craftspeople have come to me and have asked that I teach them what was taught to me in a traditional manner . . . I hope to be able to go to the people wherever they live, scattered throughout Louisiana in the forests and swamps, and perhaps while we are working together, we can restore the pride in craftsmanship. I would like to see the belief in the herbs come back . . . the crafts, the music, so much that is still there, but on the point of vanishing forever. There are so few people who make these basket shapes that when I meet someone who makes them, I feel what a blue whale feels when he or she meets another blue whale."



EDITORS' NOTE: You will meet one of our Native American friends in each issue. Barrie Kavasch inspired this idea and this personal profile of Claude Medford. Claude welcomes your letters at 244½ Duplex Street, Natchitoches, LA 71457. Claude's baskets are available in the Museum Shop.



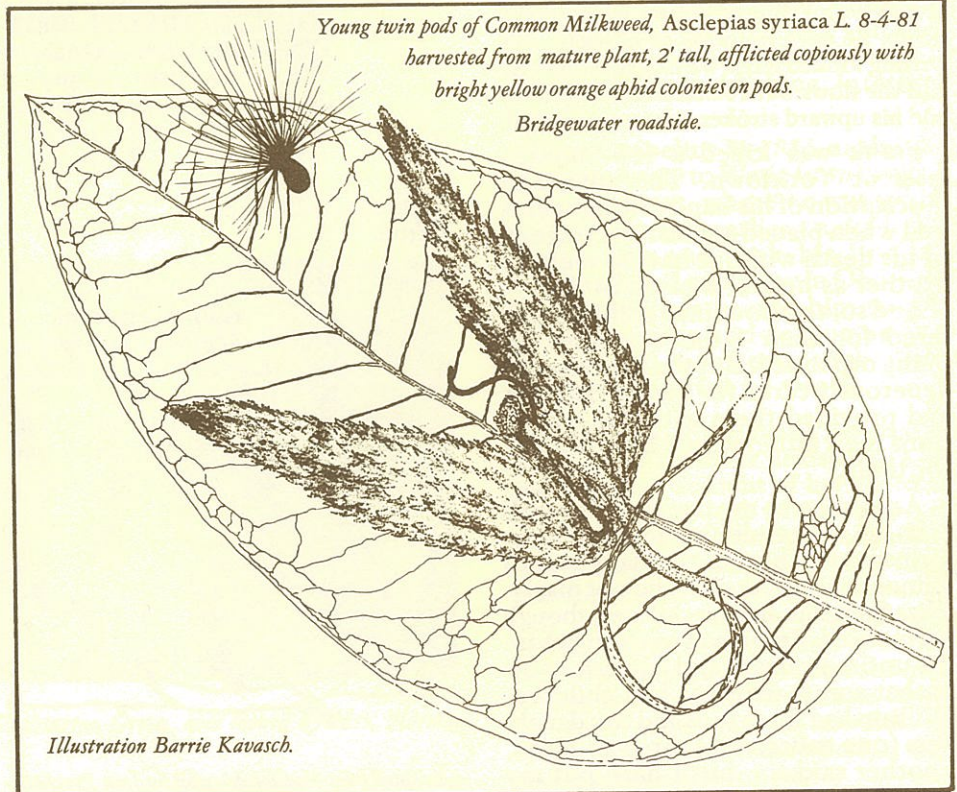
Milkweed by Many Other Names Herbaria

The Milkweed Family (ASCLEPIDACEAE) is a distinctive family of perennial herbs with about 250 genera and 2000 species widely distributed but most abundant in tropical and subtropical regions. *Gray's Manual of Botany* recognizes 25 species indigenous to the Northeast, with several varieties. Most contain a thick, milky latex and large, simple, well-veined leaves paired or whorled in arrangement along a sturdy stalk, which grows to 2 m tall in some species. The inflorescence is an umbel-like cyme. The flowers are regular, bisexual, radially symmetrical and produced in flat or round, often dense clusters. The flower structure is unique, and pollination must be so precisely accomplished that it often fails, for relatively few pods mature in relationship to flower numbers. Also, many small insect pollinators become trapped within these flowers and die. The typical fruit is plump pods on decidedly recurved stems, which ripen by opening along one side and releasing many flat, brown seeds, each attached to a silken parachute. These plants also contain cardiac glycosides, and when these are absorbed by the larvae of Monarch Butterflies, whose sole food source is the foliage of Milkweeds, they are quite toxic to predators.

Asclepias tuberosa L. is widely known as Butterfly Weed, Pleurisy-Root, Canada

Root, Flux Root, Chigger-Flower, Wind Root, Orange Swallow-Wort, and Orange Milkweed. This is our only alternative-leaved milkweed, and is distinguished by its colorless juice, or lack of juice in some cases. The showy, chrome-orange flowers appear in profuse umbels at the end of the branches, amidst long, narrow lance-shaped leaves closely attached to stout, hairy stems that can stand 9 dm tall. This bright, attractive perennial can be widespread in dry fields and on roadside banks, and is so colorful that it is often cultivated in our gardens where it attracts many of the showiest butterflies. This is our most variable species, with several color forms. The pods stand up on curved stems and are smooth to finely hairy, elongated and open along one side.

This herb has more documented medicinal uses than any other of its genus. There is some documentation on its fiber, principally from textiles found (excavated) in an Ohio Mound Builders site (Erichsen-Brown 1979:435). Constantine Rafinesque recorded that the Southern Indians made a kind of hemp from the stems which they used for bow strings. They also employed other of these plant parts for diverse medicines. The Meskwaki used the roots for a permanent red dye for their basketry fibers. The Menomini considered it one of their



Young twin pods of Common Milkweed, *Asclepias syriaca* L. 8-4-81 harvested from mature plant, 2' tall, afflicted copiously with bright yellow orange aphid colonies on pods.

Bridgewater roadside.

Illustration Barrie Kavasch.

most important medicines; the roots were pulverized and used as poultices on wounds, cuts, bruises and sores, and these roots were mixed with other important medicinal roots for various curative treatments. Gladys Tantaquidgeon records that the Oklahoma Delaware used the roots as a remedy for pleurisy and rheumatism, and that a warm infusion was also administered to women following childbirth. The Penobscots used these roots as an expectorant, a diaphoretic and cold medicine. The roots were eaten raw by some tribes for pulmonary trouble, and as a mild cathartic. Indians in the Appalachian regions used root infusions to induce vomiting. The Sioux Indians prepared a dark sugar from infusions of these blossoms.

Some observers refer to the Butterfly Weed as being cultivated by various tribes. This seems reasonable when considering how frequently this herb is mentioned throughout the history of the American *Materia Medica*. Indeed, modern science has documented numerous experiments on these plant extracts, and they seem to have a secure, beneficial application in contemporary medicine.

Asclepias incarnata L. (Latin species name meaning 'flesh-colored') is the Swamp Milkweed, or Rose-Colored Silkweed, White Indian Hemp or Nerve Root. This tall, branching herb bears deep pink flower clusters at its crown. Typical of the Milkweeds, these showy fragrant blossoms are about 6 mm broad, with five recurved petals and an elevated central crown divided into five parts. The ripe elongated pods reach lengths of 10 cm and open along one side exposing numerous flat seeds attached to silky parachutes. This species is very leafy and grows to heights of 1.5 m, flowering from June through August in swamps, thickets and coastal habitats, enjoying a very broad range.

The Swamp Milkweed, along with Butterfly Weed and Common Milkweed contain cardiac glycosides, which are the product of special metabolic processes in certain plants. "In heart failure this drug causes the heart muscle to work more efficiently. Cardiac glycosides from plants are irreplaceable in current medical therapy. They are very potent even in small doses, and extremely poisonous (Erichsen-Brown 1979:436)."

Asclepias purpurascens L. Purple Milkweed is a somewhat shorter, more slender plant of dry-to-damp meadows and woodland borders. The purplish-red flowers are long-blooming and highly fragrant. Many more slender, minutely velvety pods mature on this species than on the Common Milkweed. These tall, sometimes paired pods stand erect atop the plant on short straight stems. The leaves are ovate-oblong, tapering to a fine tip, dark green and smooth above, paler green and minutely downy beneath, with pronounced, pale green veins at nearly right angles with the large midrib. This species is too bitter to be enjoyed as

an edible vegetable. Its valuable, fragrant plant parts were sought for medicines and fibers.

Asclepias syriaca L. (mistakenly believed to have originated in Syria), the Common Milkweed, is also called Wild Asparagus, Silky Swallow Wort, Wild Cotton, Virginia Silk and Indian Broccoli. Among all of our indigenous wild herbs, this one is perhaps the most common and readily identified. Its young spring shoots, highly fragrant buds and flowers and young, one-inch pods are esteemed cooked vegetables.

A stout, green stem to 2 m tall supports thick, broadly ovate, well-veined leaves which are opposite each other and numerous, smooth above and grayish-velvety beneath. Atop this sturdy, pithy stalk many-flowered umbels crowd on short stalks, branching out of the leaf axils. The fragrant buds and blossoms progress from pale purple through pink to almost white. Following pollination, they mature to fat, elongated, warty-to-sometime-smooth velvety pods on short, recurved stems. When ripe, they split open along their outer seam to release numerous flat seeds, each attached to a silken parachute. From June through August these perennials blossom along roadsides and in dry fields and thickets, spreading easily from their creeping rhizomes and fertile seeds.

Fiber from this species has been identified in a fishnet from an Ohio rock shelter, in a Kickapoo string and in a Sauk Fox bag dating from 1000 to 300 B.C. Numerous early ethnographers recorded this stalk fiber and pod silk being used extensively among many tribes in the Eastern Woodlands. The early spring shoots were commonly steamed and eaten as wild asparagus by most Indian peoples and settlers throughout the extensive range of this *Asclepias*. Certain western tribes used the roots in medicines to treat asthma, dropsy, dysentery and as emetics. The toughened latex was used alternately as an adhesive, a wound dressing, a treatment to assist the removal of warts and by some tribes as a chewing gum. The Chippewa favored the cooked buds and blossoms as a sweet candy or preserve. A root infusion was used to improve the flow of milk in nursing mothers, and also used as a contraceptive by Chippewa women. The Menomini utilized the Milkweed fibers for sewing thread and cordage for fishing lines and nets, but the Meskwaki considered it coarse. However, they seasonally gathered the fragrant buds and blossoms for their soups and corn mush and dried extra Milkweed buds for winter potherbs.

Huron Smith observed that the Potawatomi used the roots as medicine and the fibers for thread materials. He noted (1933:42) that "One always finds a riot of Milkweed close to the wigwam or house of the Indian, suggesting that they have been cultivated. Meat soups are thickened with the buds and flowers of the Milkweed and it imparts a very pleasing flavor to the dish."

There is the recurring suggestion that plantations of these valuable perennial herbs should be cultivated to supply future needs for fiber, latex, fuel, petrochemicals and food.

The North American continent is an ethnobotanical laboratory for the study of human impact on vegetation. Archaeologists have saved plant remains from their excavations for almost a century, and a long tradition of natural history has given even greater antiquity to observations of Indians using plants in numerous ways (Ford: 1978: 251).

It will prove interesting to see what future uses we might evolve for the Milkweeds.

Ella Thomas/Sekatau, Narragansett, relates (personal communication, August, 1981) that she has experimented extensively with the Giant Milkweed in fiber making at Plimoth Plantation and at the Narragansett Longhouse Council in Kenyon, Rhode Island. She has constructed a variety of small items, twining, weaving and fingerweaving these plant materials to make Indian bags and tumplines. A number of these items remain on exhibit at Plimoth Plantation, and she continues to explore and teach these crafts.

— Barrie Kavasch
Bayberry Meadow, Bridgewater, CT

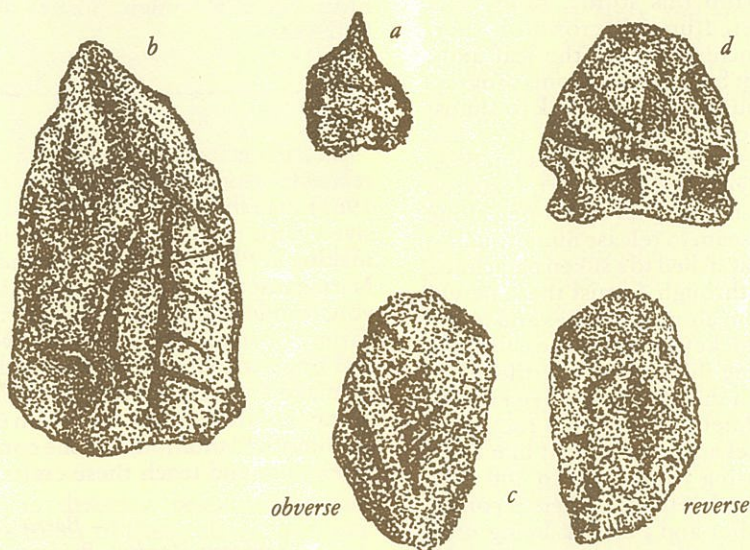
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Collections Spotlight

When American archaeologists realized that the archaeological record was a reflection of systematic behavior, artifacts became more than mere objects. Groups of artifacts, excavated from undisturbed sites, could represent *tool kits*, a set of implements used for a specific function such as hide working or butchering or the resharpening of other tools. This group of specimens or *tool kit* was excavated from an Archaic campsite and may have been used in hunting or the processing of game. Further excavations of this 5,000-4,000 year old site during the summer of 1982 will help archaeologists understand how this prehistoric site reflects behavior in the distant past.

— Ann McMullen



Artifacts from an Archaic site in Washington, CT; a retouched jasper flake; b quartz biface; c chert scraper; d chert projectile point.

Illustration by Ann McMullen



Letters

EDITORS' NOTE: Let us know what you think.

A recent visit to the Institute prompted the following:

Dear Director:

As an anthropologist from Oregon who is visiting and working in Connecticut for the years 1981-83, I want to commend you for your program in prehistorical sites. I have visited your center and was impressed by the displays and with the spirit in evidence throughout. Your public outreach program looks excellent.

... again, I congratulate you for your achievements!

Yours very truly,

Roberta L. Hall, Ph.D.

Associate Professor of Anthropology, Oregon State University.

Volunteers We Need You!

Since the Institute's inception hundreds of volunteers have donated thousands of hours of their time and talent. We need your able and creative help in the following areas:

- ... Museum Shop – selling, pricing, mailing;
- ... Research – cleaning, sorting, labeling artifacts;
- ... Exhibits – lettering, casts, construction, design;
- ... Education – teaching, guiding, typing;
- ... Trail – weeding, planting, working on Indian Garden;
- ... Administration – mailings, typing, membership.

Call Mary Anne Greene at 868-0518 for an interview.



Shop Talk

In the late 1700's Creek Indians from Georgia and Alabama were pushed southward by the white settlers into the swampy, wild backlands of Florida, then a Spanish territory. As they adapted to this new, rather inhospitable environment, they took on a loose tribal identity known as Seminoles, meaning "wild man."

In 1880, with the introduction of the sewing machine, the Seminole women began to make simple clothing, using calico supplied by the traders. As they became more adept, their traditional appliquéd geometric designs became more elaborate and by the 1920's, the colorful strip patchwork techniques, unique to the Seminoles had become well known. Today much of the Seminole income is derived from this patchwork clothing and dolls.

We are pleased to feature several pieces of Seminole clothing in the Shop. Come in and take a close look at the colorful decorative techniques developed by these southeastern Native Americans.

— Molly Little

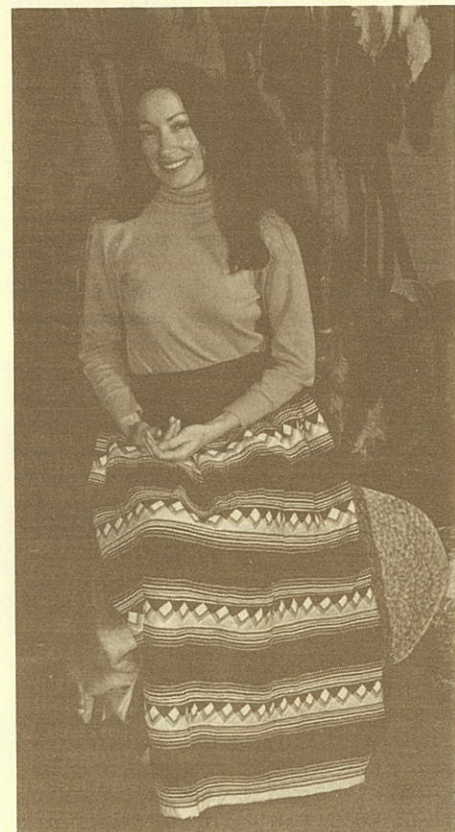


Photo by Terry Stevens

Karen Coody Cooper modeling a Seminole appliquéd and patchwork skirt from the AIAI Museum Shop.



Siftings

The Institute was very sorry to learn of the death of William Moody of Woodbury in March. Mr. Moody had been a trustee since the Institute's incorporation.

On April 4, 1982, Russell G. Handsman chaired a session, "Historical Archaeology and the Category of the Ideotechnic," at the Middle Atlantic Archaeology Conference in Rehoboth Beach, Delaware. His paper, "The Differentiation of Labour: Cultural Processes and Ideotechnic Artifacts," explored how Neomarxist theory can be used to transform historical archaeology into a study of the development of capitalist societies. Archaeological and ethnographic studies of a pre-Revolutionary Roxbury Lead Mine, Victorian Litchfield and the Moravian settlement at Historic Bethlehem, Pennsylvania, were used to demonstrate that economy, society, and industrial production encompassed one another in premodern communities. It was only during the late nineteenth century that a different sort of industrialization caused dramatic changes in everyday life and effected a radical separation between the past and the present, creating the category of history.

The Institute welcomes Dr. Raelene Gold, a graduate of the William Alanson White Institute of Psychoanalysis and a member of the American Academy of Psychoanalysis, as a trustee.

As of June first Olta Potts will replace our vivacious weekend shopkeeper, Shirley Sprinkle. As an AIAI volunteer and a salesperson at Read's, Olta begins her new position *with experience*.



Native American Advisory Committee

On April 24th the Native American Advisory Committee reviewed the Hunting, Trapping and Fishing unit of the AIAI's Woodland Ancestors Loan Kit and suggested as an activity a game involving hunting clues such as identifying animal tracks, observing their direction and selecting appropriate weapons. The fall meeting on September 25th will be the committee's annual meeting.

Prehistoric Settlement Study



Archival map of the western part of the Town of Canaan, c. 1790. Closeup of the upper extent of Robbins Swamp, in middle of the photo. Cluster of structures in the lower right is the settlement of Falls Village. Housatonic River along the lower margin.

Dr. Russell G. Handsman, of the Institute's Research Department, has received a grant of \$9,000 from the Connecticut Historical Commission. This matching grant-in-aid was made available through a program administered by the United States Department of the Interior under the provisions of the National Historic Preservation Act of 1966.

Beginning this summer, a research crew will explore the prehistoric archaeological record associated with Robbins Swamp, an extensive wetland formation in the Town of Canaan north of Falls Village. This hydrological feature has existed since the early postglacial period, ca. 12,000 B.P., and has been a focus for prehistoric settlement during the subsequent millennia.

Field studies will concentrate on the terraces surrounding Robbins Swamp and its tributaries, including the Hollenbeck River, Swamp Brook

and Wangum Lake Brook. Data will be collected which will allow us to determine how prehistoric populations used this formation and whether the archaeological record of such use exhibits distinctive structures or patterns. It is expected that a single record of use will not be isolated since the wetland must have grown or shrunk in size during periods of climatic variability, particularly between 5,000 and 2,500 years ago.

The first phase of research will begin in mid-June and continue through late July; further studies are planned during the fall of 1982 and the spring of 1983. *If you are interested in participating in this project on a volunteer basis, contact Russ Handsman at the Institute.* For those who live closer to Washington and the Shepaug River, excavations are being conducted there this summer by Dr. Roger Moeller. A schedule follows.

Fieldwork Schedule: Shepaug Valley

Training Sessions

June 21-25

July 26-30

August 9-13

Field School

University of Hartford,
Sociology Department

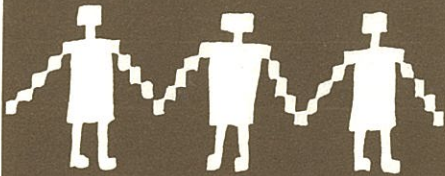
July 12-16

Fees: \$50.00 - AIAI Members
\$80.00 - Non-members

Fees: Contact Sociology Department

For further information, contact Dr. Roger Moeller at the AIAI.

CALENDAR



JUNE

5/Sat, 1 pm *Edible Wild Foods* lecture with a taste of nature by Dr. Warren Kohler.
 5 & 6/Sat & Sun, 2:30 pm film, *The Indian Experience After 1500 A.D.*
 12 & 13/Sat & Sun, 2:30 pm film, *The Early Americans.*
 19 & 20/Sat & Sun, 2:30 pm film, *More Than Bows and Arrows.*
 19 & 26/Sat & Sat, 10 am - 3 pm *Herbarium Workshop*. Learn the art and science of gathering and pressing plants with Barrie Kavasch. \$25/members, \$35/non-members plus materials fee. Limit/12.*
 26 & 27/Sat & Sun, 2:30 pm film, *The Fossil Story.*

JULY

5-9/Mon-Fri, 8:30 am - 3 pm for 12 - 15 year olds *Exploring Geology*. Study the way man (both Indian and Colonist) used various rocks and minerals through the ages. All day field trips to rock sources,

mines, caves, etc. Led by John Pawloski. Limit/10. Fee \$85*.

7-9/Wed-Fri, 10 am - 3 pm *Woodland Pottery Workshop* with Jeff Kalin. \$50/members, \$60/non-members plus materials fee.*

10/Sat, 10:30 am - 12 pm for ages 9 - adult *Beadstringing Workshop*. String a bead necklace after learning about the Indian's usage of beads through slides and material examples. Led by Karen Coody Cooper. Limit/15. Fee \$3.50*.

Indian Week Demonstrations 10 am - 3 pm.

13/Tues, *Pottery* by Diosa Gurulé, Narragansett-Choctaw.

14/Wed, *Beadwork & Woodcarving* by Stan and Barbara Neptune of the Wabanaki Arts.

15/Thurs, *Fingerweaving* by Karen Coody Cooper, Cherokee.

17/Sat, *Flintknapping Workshop* by Jeff Kalin, Cherokee. \$15/members, \$25/non-members.*

19-22/Mon-Thurs, 9:30 am - 11 am for ages 14 - adult *Indian Survival Techniques*. An introduction to American Indian uses of plants, animals and the natural Connecticut landscape. Led by AIAI President Edmund K. Swigart. Students 12 - 14 years old accepted if accompanied by adult participating. Fee \$30/members, \$40/non-members*.

24 & 25/Sat & Sun, 10 am - 4 pm, 1 pm - 5 pm *Rib-basketry Workshop*. Curved basket with handle of natural and dyed reed. Led by Elizabeth Jensen. Limit 10 adults. Fees \$20/members, \$30/ non-members*.

31/Sat, 10 am - 4 pm *Founders' Day* celebrates the Schaghticoke with Trudie Ray Lamb sharing her tribal heritage. AIAI staff will also share their current

programs. And a "Taste of Nature" will be served throughout the day. By invitation; members' guests are welcome at \$3 each.

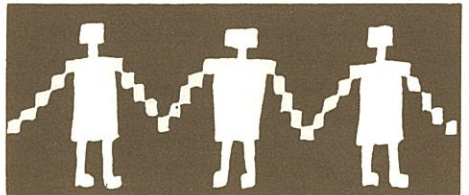
AUGUST

2-13/Mon-Fri, 8:30 am - 3 pm for 12 - 15 year olds *Experimental Archaeology*. Learn to replicate Indian tools and crafts and become familiar with the uses of natural resources. Led by John Pawloski. Limit/12. Fee \$85/week, \$150/two weeks*.

14 & 15/Sat & Sun, 10 am - 4 pm, 1 pm - 5 pm *Mini Baskets Workshop*. Three or more miniature baskets will be made using various techniques and materials. Led by Elizabeth Jensen. Limit/10 adults. Experience necessary. Fee \$20/members, \$30/non-members*.

16, 18, 20/Mon, Wed, Fri, 10:30 am - 2 pm for 9 - 12 year olds *Let's Find Out About Indian Crafts*. Participants will make cordage, dyes, weave, do beadwork, make a cornhusk doll, and work with clay. Limit/12. Fee \$25/members, \$35/non-members*.
 23-27/Mon-Fri, 10 am - 11:30 am for 6-8 year olds *Let's Find Out About Indians*. Explore Indian lifeways through stories, crafts and games. Limit/10. Fee \$15/members, \$25/non-members*.

*Call AIAI Education Department to register. Advanced Registration Required. 1-203-868-0518 Weekdays - 9 am - 5 pm.



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