A TALE OF TWO NATIONS

Part Two: Signing a Treaty Is Like Signing a Death Warrant

The Cherokee homeland was under siege and Elias Boudinot and John Ridge fought valiantly to preserve it. What pressures caused them to shift from vigorously fighting removal by pen and voice to becoming the very instruments of removal themselves? Could it have been due to bribery, frustration, hunger for power or was it the only solution they saw for saving a nation of collective people?

"I have signed my death warrant," said Major Ridge following the midnight signing of the Treaty of New Echota, which provided for the removal westward of the Cherokee Nation and the relinquishing of their ancient Smoky Mountain homeland. The date was December 29, 1835.

The original Cherokee homeland covered parts of Kentucky, Tennessee, North and South Carolina, Virginia, Alabama and Georgia. By 1700 the area comprised seventy million acres. At the end of the American Revolution the State of Georgia extended westward to the Mississippi River. In the Compact of 1802 Georgia gave up its western territories to the Federal government in exchange for the U.S. agreement to remove the Indian tribes from the state. The agreement was largely ignored until Georgia demanded action and found an ally in President Andrew Jackson.

The signing of the treaty did, indeed, lead to the death of Major Ridge, his son, John Ridge, and his nephew, Elias Boudinot. By signing the treaty without the approval of the Cherokee legislative council they had committed treason and consequently were subject to that nation’s blood law.

Just a dozen years earlier a delegation headed by Major Ridge had stated:

We remind you that the Cherokee are not foreigners but original inhabitants of the United States and that the states by which they are now surrounded have been created out of land which was once theirs; that they cannot recognize the sovereignty of any state within the limits of their territory...An exchange of territory twice as large, west of the Mississippi, as the one now occupied by the Cherokee east of that river, or all the money now in the coffers of your treasury, would be no inducement for the Nation to exchange or sell their country.

Thus, it seems, Major Ridge had a change of mind in the intervening years. Yet, it was probably not so much his mind that changed as the circumstances: a stubborn president, discovery of gold in Cherokee holdings, quirks of law, racism, money problems combined to form an impenetrable wall.

By examining the lives of the young couples, Elias and Harriet Boudinot and John and Sarah Ridge, we get the truest picture of the stresses within the Cherokee Nation during this difficult period.

After finishing his studies at the Cornwall Mission School in Connecticut John Ridge became involved in politics in the Cherokee Council. In 1823 he served as an interpreter for the council where he saw first-hand U.S. commissioners cajole, threaten, and finally, bribe the councilmen. His father rejected the bribes publicly and loudly before the council and embarrassed commissioners. He said, "We are not to be purchased with money. The trust placed in our hands is a sacred trust."

When a delegation was formed by the council to be sent to Washington, D.C., to meet directly with the U.S. President, young John was selected to accompany them. The delegates met with President James Monroe, Secretary of War John C. Calhoun, and Secretary of State, John Quincy Adams. During the meetings the Cherokee won the right to levy taxes on traders and reminded the U.S. of an-
nutities due them from a previous treaty, which Calhoun denied existed until the Cherokee produced their own copy of the document. The brilliance of their arguments led Georgia representatives to accuse the Cherokee of having a ghost-writer for their statements. John Quincy Adams observed, "They write their own state papers and reason as logically as most white diplomats." John Ridge, of course, was a brilliant writer and orator.

John and Sarah lived for a while with his father, Major Ridge, near New Echota, Georgia until they were able to build their own estate, Tantatavara, or Running Water. Their house had twenty-four glass windows, three chimneys with six fireplaces, 419 acres of cleared land, and orchards with 493 peach, 100 apple, and a small number of cherry, quince, and pear trees. Later, as executor of an estate, John nearly doubled his holdings and acquired a ferry as well.

He was elected to the Cherokee National Committee in 1824. During that same year he and Elias and other bright young men formed the Moral and Literary Society of the Cherokee Nation. John was elected president pro tem and Boudinot served as secretary. And in 1830 John was elected president of the National Committee.

And what of Sarah? The only mention I find of her after her marriage on January 27, 1824 is in the letter of a missionary written to her parents in Connecticut. The letter was apparently sent to dispel rumors of her unhappiness. It said,

...your daughter dresses richer and appears more like a lady, than when at Cornwall. I am confident that she is not called to engage in any manual labour further than what she pleases; and she has universally appeared cheerful and contented when I have seen her at their house.

Their children were John Rollin, Clarinda, Herman, Susan, Aenas, Andrew Jackson and Flora Chamberlin.

In 1825 Elias was encouraged by the Nation and his missionary friend, Samuel Worcester, to visit major cities seeking funds for a printing press for the newly developed Cherokee syllabary devised by Sequoyah. Elias would be the editor of a newspaper and he and Worcester had plans to translate the Bible and hymnals into Cherokee. Elias raised more than half the needed funds, married Harriet in Cornwall, and continued home, soliciting additional monies on the way.

Elias and Harriet lived with his brother, Stand Watie, for two years near New Echota while Elias taught at a mission school. Finally the press was ready for use and they moved to the capital, New Echota, and lived in a seven-room two-story house. Elias published the first issue of the Cherokee Phoenix on February 21, 1828. Additionally, he published a fifty-page hymnal and began working on a translation of the New Testament.

Gold had been discovered in Cherokee lands in 1827 and Georgia claimed it as part of its wealth, citing the 1802 Georgia Compact which also gave the state sovereignty over vast areas of land including most of the Cherokee holdings.

In 1830 the Indian Removal Bill passed Congress by a slim margin. Although Georgia law forbade it, the Cherokee Council met and said,

Inclination to remove from this land has abiding place in our hearts, and when we move we shall move by the course of nature to the land and the ground which the Great Spirit gave to our ancestors and which now covers them in their undisturbed repose.

John Ridge wrote to his father from a meeting in Washington, D.C., "It is to a change of this administration that we must now wait for relief." He wrote to Elias, "Bear up my friends for two years longer, we are victorious—let the people understand that." They all had good reason to be hopeful. Many senators and representatives supported them. Authors and other influential people including Davy Crockett and Henry Clay fought for their cause. Powerful lawyers argued Cherokee cases without expecting payment. The Justices of the Supreme Court favored the Cherokee position.

Yet others were ignorant of the Cherokee and their acculturation. Jackson's Secretary of War once said in an argument supporting removal that the Cherokee would not be able to survive much longer in their homeland since wild game was declining in the area. He didn't know that most of the Cherokee raised livestock, grew gardens and had orchards.

In 1832 everything began to come apart. Events tumbled one upon the other in great disorder and confusion. In March the U.S. Supreme Court ruled that state laws were not applicable to Indian matters and that they must give way to Federal law. Elias was ecstatic and wrote to his wife from Boston where he had gone to raise money for the Phoenix, "The question is forever settled as to who is right and who is wrong...It is not now before the great state of Georgia and the poor Cherokee but between the U.S. and the State of Georgia." President Jackson, however, refused to enforce the ruling and said so. Georgia continued to carry on its usual state business unpimpered.

Andrew Jackson was elected president in November 1828. Though he considered himself a friend of Indians, he insisted that the two races could not live peacefully side by side and that, therefore, the Indians would be better off west of the Mississippi. In his first annual report to Congress he pledged himself to getting a removal bill through the legislature.

Georgia was emboldened by the President's attitude and passed laws making it illegal for Indians to testify in their courts. Jackson instructed his agents to withhold the Cherokee annuities, promising the Nation that the money would be divided and given to individuals. The Nation had long used the monies to run their government and recently to pay legal fees in their Supreme Court cases against the U.S. By tying up the funds, Jackson effectively hamstrung the Cherokee government. He also informed the Cherokee Council that it was to allow Georgia's surveyors to have access to Cherokee lands.

Harriet's parents visited the Boudinots during the winter of 1829. They wrote home to their other children,

...she envies the situation of no one in Connecticut. She has a large and convenient frame house, two stories, 30 x 40 on the ground, well done off and well furnished with the comforts of life...their three little children grow and come on finely.

Harriet added a postscript, "I assure you, this is a trying season with us as a people."
Over six hundred Cherokee voluntarily moved west during 1832, but many sent letters back with the message, “Stay where you are.” The long journey beyond the Mississippi was strenuous and the new lands were barren compared to the rich Appalachians.

Elias and John Ross, the Cherokee’s principal chief, began to disagree about the editorial policy of the Nation’s newspaper. The Phoenix was supported by Cherokee funds and the money was handled by the chief. Elias had no freedom of expression. He had long championed the cause of the National Party, but following the inaction of the Federal government in the wake of the Supreme Court ruling Boudinot lost his faith in the honest workings of the government and began to believe that the Nation should move, or at least, that its citizens should be given a clearer picture of the Nation’s difficult circumstances. Elias resigned his position as editor of the Phoenix in July 1832 saying, “I cannot tell them that we will be reinstated in our rights when I have no such hope.”

In October John proposed at the annual council that the Nation send a delegation to Washington for the purpose of discussing removal. The council rejected the idea. But U.S. agents took notice and began talking with the Ridges and Elias.

Near the end of the year the state held a lottery of the lands it had surveyed within Cherokee confines and when Chief Ross came home from Washington in the spring of 1833 he found his family displaced by a white Georgian. Hundreds of other Cherokee families were also homeless. Yet the Ridges and Elias were allowed to stay in their homes until they could make arrangements to move. The smell of treason was in the air.

Late in 1834 the Treaty Party was officially organized at Tentatutura. President Jackson, thence forward, would only speak to delegates from the Treaty Party. Chief Ross, frustrated and frightened, went so far as to write to the president of Mexico asking that the Cherokee Nation be allowed to move there, but apparently his letters were confiscated by Federal agents. In March 1835 the Treaty Party, (which included Chief Ross’ brother, Andrew), negotiated and framed a removal agreement. They sought to have the council ratify it.

During this time Chief Ross was jailed by Georgian authorities without charges but was finally released. He had the majority of the Nation’s people behind him and the council would not ratify the removal treaty. He was probably hoping that when Martin Van Buren became U.S. President, Jackson’s policies would be repealed, but Van Buren took no such interest.

In December at the midnight hour members of the Treaty Party signed an illegal document that gave up the Cherokee lands for five million dollars. In May, 1836 the U.S. Senate ratified the agreement by one vote.

Elias unleashed his anger in a pamphlet directed at Ross...

You seem to be absorbed altogether in the pecuniary aspect of this Nation’s affairs...your ideas of the value of the gold mines...of the value of our marble quarries, our mountains and forests...Indeed you seem to have forgotten that your people are a community of moral beings, capable of an elevation to an equal standing with the most civilized and virtuous...See the progress that vice and immorality have already made...Perish your gold mines and your money, if, in pursuit of them, the moral credit of this people, their happiness and their existence are to be sacrificed.

Two thousand Cherokee moved west.

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**AFTER HOURS**

Message from the President

It is that time of year again, the time when I am privileged to share with you, our faithful members, my own personal thoughts about our past and our future at AIAI.

Concerning our past, we have in six years, since our Center opened truly seen a Dream come true. While always wishing we could do more we should indeed be grateful for all we have already accomplished in such a short time. Since the first year of our operation we have grown from:

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Education and Research continue to be our two core responsibilities, the reasons for our existence and the measure of the quality of our work.

**Program**

Currently we are reaching 127 of the 169 school districts in Connecticut plus students from New York, New Jersey, Massachusetts and Rhode Island with over 15,000 students coming to the Center last year for classes and courses. Our research continues to make vital contributions to our knowledge of Indian and Colonial life here in southern New England. A measure of our productivity in this area is the number of books and monographs already published by our Institute: seven in six years.

**Support**

Thanks to you, our faithful membership, we once again balanced our $407,049 budget in spite of these difficult economic times. You directly contributed over $160,000 or 40% of this total, a most heart-warming achievement. The average membership donation is over $100 per member, one of the highest operating donation rates of any museum in the country. In addition, we are very pleased and proud of the growing support we are receiving from corporations and private foundations which now make up nearly $40,000 or 10% of our total income. Even better news is the establishment of a $35,000 unrestricted operating fund as a cash reserve should our monthly income fall below expenses. This is the first time we have had the security of such an option since we began.

We also had substantial contributions to our twelve endowments and now have over $215,000 in these extremely important funds. New this past year were three endowments to continue work on our Habitats Trail, to begin supporting a teacher’s salary and to start the John I. Carlson Fund. This latter endowment will assist us in our development work in memory of the man who advised us since the beginning in fund-raising matters and who was a member of our board until his untimely death in 1980.
between 1836-38 including the Ridges and Elias. Fifteen thousand others refused to move. The U.S. began a forced roundup placing the people in stockades. Three thousand regular soldiers and four thousand volunteer forces were employed. Cherokee were removed from their homes without time to gather their belongings. Incidents of beatings, robberies, rape and murder occurred.

Cherokee Chief Ross, through a valiant plea with government officials, gained the right to organize the removal himself of the final 15,000. He hoped to be able to ease the plight of his people. But delays in shipments of supplies caused the groups of one thousand each to begin their march during cold early winter months. Ross' own wife, Quatie, died of pneumonia on the trail and was buried in a shallow grave along what became known as the Trail of Tears. Perhaps four thousand Cherokee died, many in mass drownings when overloaded flatboats capsized while crossing the Mississippi.

It is not hard to imagine the anger of the survivors when they arrived homeless, hungry and cold and found that the Treaty Party members were established comfortably in homes upon the choicest pieces of land. In many cases, the new arrivals were forced to buy their supplies from the dry goods stores of Treaty Party members. On the other hand, the Treaty Party resented these laggards who had held the Nation back with their stubbornness.

Seen from a century-and-a-half's perspective, it is possible to believe that both factions felt they had acted with the best intentions. The Nation needed to heal, however, and the best way to heal, some believed, was to purge all irritations.

Late one June night in 1839 John Ridge was awakened, dragged from his house and murdered with knives. His father, Major Ridge, was pulled from his horse and murdered and left on the side of a trail. Elias Boudinot was killed at the site of the new house he was building near the home of his old friend, Samuel Worcester. An attempt was also made on Boudinot's brother. The murderers were never found—indeed, they were hardly looked for. (Since I am descended from Lewis Ross, brother of Chief John Ross, my ancestors may have been involved in the murders.)

The six children of Elias Boudinot were sent back East to be raised by their dead mother’s sister, Mary Brinsmade, in Washington, Connecticut. The conclusion of "A TALE OF TWO NATIONS: The Brinsmades and the Boudinots" will focus on their lives.

—Karen Goody Cooper

Bibliography


Future

In looking ahead to 1981-82 we, as all non-profit institutions, face an unknown and challenging future, but our New Year's Resolution to you, our faithful members, is that we will continue our search for excellence with vigor, creativity and dedication.

...We pledge to reach more students annually, in spite of school budget cuts, with the help of a Reader’s Digest Corporation Challenge Grant to be matched by funds from area corporations and foundations to provide scholarships for needy school districts.

...We pledge to continue our field research, in spite of severe reductions in federal aid, with the assistance of some of our members who with a gift of $500 to $1000 or more will truly become "Friends of Research". This summer we will conduct the first feasibility study to create archaeological conservancies in Litchfield County to protect invaluable archaeological sites the same way open space is preserved and to continue our exploration of early man in western Connecticut.

...We pledge to add to our excellent collections.

...We pledge to vary our indoor exhibits and to improve our Habitats Trail, Farm and Garden for our thousands of visitors. Interest in the Native Americans, their philosophy, history and technology is now a worldwide phenomenon and we will remain in the forefront of efforts in our country to present an objective and thoughtful view of a significant and rich part of our culture.

Our plans are ambitious but we feel they are realistic and essential if we are indeed to fulfill our charter responsibility. Some plans have the financial backing to become a reality; others, while equally important, are still unfunded and remain a dream. To help us carry out these additional projects in a fiscally responsible manner, we will hold this January our first annual fund appeal. The idea of this appeal is to present specific AIAI needs in the hope that you might make a special gift to support one or more of them.

For your continuing partnership in the preservation of the Past, we remain eternally grateful.

—Edmund K. Swigart, President

Native American Advisory Committee

The Institute's Native American Advisory Committee meets twice a year. On Saturday, September 26, 1981 its loyal committee members, including Schaghticoke Trudie Lamb (Chairperson), Mohegans Gladys Tantaquidgeon and Jane Fawcett, Narragansetts Clara Addison and Ella Thomas/Secatau, Schaghticoke Butch Chatfield and Mohawk Dave Richmond, again convened. The major topic discussed was the focus of the Artifact Wall in the main exhibit room. The mandate is for Eastern Woodland Indian artifacts and ethnographics with the "Modern" panel illustrating adaptations of tradition and other cultural areas. The spring meeting is scheduled for 11 a.m., Saturday, April 24, 1982.

ESAF Notes

The Eastern States Archaeological Federation's annual meeting in Harrisburg, PA was attended by AIAI staff members: Roger Moeller, ESAF President; Ned Swigart, ESAF Treasurer; and Steve Post.
Sittings

Artifacts will now be published five times each year to keep you, our members, more current and conveniently up-to-date. The Institute is pleased to announce the appointments of Margaret L. Dutton as co-editor of and Edwin B. Kolsby as design consultant for Artifacts.

Shirley Sprinkle is our new weekend shopkeeper and Dave Pokrywka returns as our Sunday interpreter.

The “Friends of the Institute” continue their vital service. We thank volunteers Marian Schindler and Karl Young for their weekly groundskeeping; fall Phonothon callers, Doug Greene, Elmer Worthington, Allen Mark, Dave Pokrywka, Peg Dutton, Frank Pilleri, Kathy Walmsley, Dave Cooper, Betty and Bob Rives, Herb Witthoff, Raelene Gold, Lynette Cornell, Lorraine Robbenhaar, Elmer Browne, Dodie Dallal, Mac Taylor, Ron Zenovich, Fourgie Smith and Claude McMasters; Isabelle Gates and Dora Blinn, membership; Peg Dutton, Olta Potts and Martha Witthoff, the shop; Naomi Colmery and Florence Wekenman, education; Lyent Russell for his scholarly lecture, “The Genealogy of Uncas and Sassacus”; Art and Jean Potter for their Alaskan Travelogue; Nylene Gilbert and Kathy Walmsley in research; Harlan Griswold and Nelson Curtis, fundraising. Over 1400 hours were contributed during 1981. TWO HUNDRED HOURS PLUS by Peg Dutton; ONE HUNDRED HOURS PLUS by Nylene Gilbert and Raymond Upson; and FIFTY HOURS PLUS by Naomi Colmery, Steve Ebinger, Marla Marante, Michael O’Donnell, Robert McMasters, Marian Schindler, Debbie Swigart, Kathy Walmsley and Karl Young.

The Institute of Museum Services recently granted AIAI $33,460 for the current fiscal year. This is the fourth consecutive year AIAI has been the recipient of IMS funds which provide general operating support.

The Board of Trustees recently appointed Allan Turner, a former Xerox executive, and Robert Rives, a retired Emhart executive, to the Finance Committee and Ed Tierney, a local contractor and realtor, to the Building and Grounds Committee.

Collections Spotlight

Editors’ Note: “Collections Spotlight”, a new Artifacts feature, will present one artifact each issue so you can discover the variety of the AIAI collections.

The birdstone, an artifact of the cultures of eastern North America in the Transitional and Early Woodland periods (ca. 1500 B.C.), has long appealed to the imagination of students of American archaeology. Since 1840, when the first recorded discovery of a birdstone was made in East Windsor, Connecticut, various suggestions as to the use of birdstones have been set forth. The most popular of these purported functions include personal ornaments, fetishes, and weights or handgrips for atlatls or spear throwers.

Unfortunately, the recognition of birdstones, bannerstones, and other archaeological specimens as aesthetic objects has led to the wanton destruction of archaeological sites and a concomitant loss of irretrievable information. A great majority of the birdstones in public and private collections lacks any detailed provenience, and are often without associated archaeological materials—a condition that makes interpretation impossible.

As the logo of the American Indian Archaeological Institute, the birdstone symbolizes our growing knowledge of the lifeways of Native Americans and, simultaneously, that which we do not, or perhaps cannot, know through the science of archaeology.

—Ann McMullen, Collections Manager

Letters

My earliest ancestor to arrive on these shores was Deacon Stephen Hart in 1621. I had grown up to believe that the history of Connecticut began with him. A brief visit last April to the American Indian Archaeological Institute in Washington, Connecticut was, to me, a profoundly traumatic shock. Here, I found, in neatly laid out order, from earliest to present, that Deacon Hart had been preceded by about 6500 years or so by early inhabitants of these areas we now call Connecticut, they called Quinnehtukqut or, Long Tidal River. The only logical thing to do, I decided, was to learn more about the real ancestors of Quinnehtukquqt. And so, my wife and I joined the AIAI on the spot.

Midsummer found us, both in our sixties, paired up with about four persons in their twenties and thirties, scraping and digging and sifting and examining for four hours per day, five days a week, in a 3000 year-old discovery area just south of Gaylordsville, CT. Our leader, Roberta Hampton, of the AIAI staff taught us how to analyze, how to scrape without damaging, how to tell a fire-cracked rock from a chert flake, and how to record our findings. We learned to make readings, to set matrices, to map, to draw. Best of all, we enjoyed sun and air and wind—with a purpose. Our efforts, continuing on where six or seven other sessions before us had left off, will be continued in turn, as the AIAI learns more about the little known people who inhabited our fair state long before our own ancestors even thought of coming here.

We learn from the past: more importantly, we learn how to deal with the future by studying and understanding the past. The American Indian Archaeological Institute is doing just that. Founded in the early seventies, the Institute is making valiant efforts in western Connecticut to find and study the past—before developers take over and bulldoze the past out of existence.

Of course, there are a very few other organizations digging in other parts of Connecticut, but we suggest that, for starters, a visit to or a card written to the American Indian Archaeological Institute, in Washington, CT would reap rewards, both for the inquirer and for the Institute.

—Donald R. Hart, Jr.
Kent, CT 10/26/81
**JANUARY**

9 & 10/Sat & Sun, 2:30 pm film, *Les Maitres Four.*  
16/Sat, 1 pm, guided Winter Woodland Survival walk and talk by AIAI President Edmund K. Swigart.  
16 & 17/Sat & Sun, 2:30 pm slide narrative, *The Far North: 2000 Years of American Eskimo and Indian Art.*  
23 & 24/Sat & Sun, 2:30 pm slide narrative, *The Chinese Past: 6000 Years of Art and Culture.*  
30/Sat, 1 pm, What Can Archaeologists Learn From Occupational Floors? AIAI Director of Field Research Dr. Russell Handsman will discuss, with slides, "classic" Old World and New World archaeological data.  
30 & 31/Sat & Sun, 2:30 pm film, *Indians of the Southlands.*

**FEBRUARY**

6/Sat, 1 pm, *Woodland Indian Beadwork* by AIAI Collections Manager Ann McMullen.  
6 & 7/Sat & Sun, 2:30 pm film, *The Early Americans.*  
13/Sat, 1 pm 550-slide program, *Cosmos: The Story of The Universe.*  
14/Sun, 1:30 pm, Love Native American Style by AIAI’s Karen Coody Cooper.  
13 & 14/Sat & Sun, 2:30 pm films, *On the Track of the Bog People and The Gripping Beast.*  

February Children’s Activities

16/Tues, 10-11 am, *Bead Stringing* for 9 to 12 year-olds, $3 each.  
...from 2-3 pm, *Indian Storyhour* for 6 to 10 year-olds, free.  
17/Wed, 10-11 am, *Cornhusk Crafts* for 6 to 10 year-olds, $3 each.  
...from 2-3 pm, *Fingerweaving* for 9 to 12 year-olds, $3 each.  
18/Thurs, 10-11 am, *Indian Storyhour* for 6 to 10 year-olds, free.  
...from 2-3 pm, *Bead Stringing* for 9 to 12 year-olds, $3 each.  
19/Fri, 10-11 am, *Fingerweaving* for 9 to 12 year-olds, $3 each.  
...from 2-3 pm, *Peach Pit Game* and film for 6 to 10 year-olds, free.  
Registration required for each activity class at $3 each. Call the Education Department at 868-0518. Parents are invited to view the films, *Race of the Snow Snakes and Winter on an Indian Reservation* as AIAI’s guests as their children participate.

20/Sat, 1 pm, Eastern Woodland Indian Lifeways by AIAI’s Mary Anne Greene.  
20 & 21/Sat & Sun, 2:30 pm film, *More Than Boxes and Arrows.*  
27/Sat, 1 pm, guided *Winter Practice Path and Maple Sugaring* by AIAI’s Karen Coody Cooper.  
27 & 28/Sat & Sun, 2:30 pm film, *China - The Beginnings.*

**MARCH**

6 & 7/Sat & Sun, 2:30 pm film, *China - The Making of a Civilization.*  
13/Sat, 1 pm, *Native American Collectibles* by AIAI Shopkeeper Joan Cannon.  
13 & 14/Sat & Sun, 2:30 pm film, *Jade Snow Wong.*  
20 & 21/Sat & Sun, 2:30 pm film, *Before the Romans.*  
27/Sat, 1 pm, *New England Wildflowers* slide lecture by John Pawloski.  
27 & 28/Sat & Sun, 2:30 pm film, *Treasures of the British Museum: The Intimate Details.*

Senior Citizens are welcome as AIAI’s guests to the Small World Film Festival each Monday at 1:30 p.m.

*AIAI is accessible to the handicapped.*

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**ARTIFACTS**

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