New York State Archeological Association

THE BULLETIN

March 1956 Number 6

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N. Y. S. A. A. ANNUAL MEETING APRIL 14 in ALBANY, N. Y.

Each to the Other

William A. Ritchie State Archeologist; President, N. Y. S. A. A.

There has been, of late, much ado in archeological circles about amateur and professional relations. Actually, there is no new problem here; there has always been an area of strain as well as an area of amicable cooperation between these groups. The tension, it is true, grows more acute with the rapid decrease in number of good sites and is, therefore, simply another manifestation of the competitive friction associated with increasing population pressures on resources of all kinds. Moreover, the spread of amateur interest in archeology has been tremendous, but the number of jobs for professional prehistorians remains, as always, small.

Now, the growth of interest in prehistoric man within the population as a whole is in itself salutory, since it seems to reflect an intellectual curiosity which may temper in some measure the predominantly technological and commercial bent of our civilization. A large supporting public interest, furthermore, serves to sustain the professional archeologist in his investigations. The degree of popular interest can be gauged, to a certain extent by the acceptance of books dealing with the subject and by the avidity of news media for stories about excavation work.

But there is an inherent grave danger here, too, for this surge of interest and activity on the part of ever-increasing numbers of people imposes a threat of early destruction of the limited, precious, and often unique sources of our data of prehistory.

It must be obvious to all that some serious reappraisal of this matter is needed without delay; that emotionalism must be subordinated to sober vision; that means of mutually supporting behavior between amateur and professional workers must be found, explored together and agreed upon. In short, they must "plight their troth each to the other", in a union of minds and hands. This could well be a major aim of local and state archeological societies, and of larger affiliations such as the Eastern States Archeological Federation.

One hears frequent talk of enacting state antiquities laws to curb wasteful and pointless digging. Some states already have such legislation, as has the Federal Government for its lands. I do not think, however, our best solution is to be found in legal sanctions. As a nation we boast of individual freedom and we still cherish a shadowy tradition of frontier independence. I subscribe to the concept of freedom in thought and action, even though the latter becomes more and more of an illusion with the tightening of centralized control correlated with steadily increasing demands upon finite natural resources. But only the aberrant individual can feel free to violate his social obligations to the human community on which he is dependent.

We are, therefore, compelled to reconcile our outlook and to adjust ourselves emotionally to a pattern harmonious with the conservation of our natural and cultural resources.

There is much need for the amateur in the search for the means of obtaining a broader and deeper perspective of man's past achievements on which rest his potential growth. This goal is, in fact, a central core element of intellectual freedom and human dignity. The amateur can participate in this quest fruitfully and with immense self-satisfaction; his rewards here far transcend the possession of a collection of mute relics. When once he senses the pursuit of problem his mind will kindle to new and exciting adventures beyond the ordinary thrill of collecting. He can have his holiday with its relaxation, anticipation, and thrill of discovery (which, incidentally, forms a part of the reward of the professional digger as well), but he can add to these rewards the mental stimulus and satisfaction of contributing to the unfolding drama of human development.

The means to this larger end are to be found in an approach to archeology which is problem-centered rather than relic-centered. The problems are many and diverse. They are best known to the professional who has given years of hard work, hard thought (and hard cash) in preparation for and execution of his job. He and the amateur can pool their efforts with mutual advantages. He can offer aid not alone in formulating problems for research, but in the procedure of recovery and recording, that must be observed for useful interpretations, which constitute the intrinsic value of all such work. A collection of measurements is not enough to reach this end in digging a site, as too many amateurs have assumed. Nor is a collection of artifacts sufficient. Only painstaking attention to soil details, associations of features and objects, animal and plant remains (including charcoal for radio-carbon dating), post-mold patterns, human skeletal remains, and numerous other items, will yield the harvest of information to be found variably on every site.

All sites are of course not equally significant. On some, especially after a preliminary appraisal with professional guidance, the amateur can proceed quite successfully. There are others-- certain burial sites and stratified habitation sites-- for example, where his competence, due to lack of training, is usually insufficient to prevent tragic loss of data.

If an amateur calls thus upon the services of his professional colleague for appraisal, advice and actual assistance, does he thereby lose his site or his discoveries? By no means. A considerable number of amateur friends of all professional archeologists can testify to this. As said before, the professional has better resources to appraise and interpret; he can often use, with proper credit, the information so obtained from the amateur in his published records, and he can encourage and guide his amateur co-worker to observe record, interpret and publish on his own. Herein, lie the larger rewards for both.

In New York we now need, and badly, this kind of teamwork. Road building, Seaway construction, housing and commercial developments of all sorts are rapidly eroding our limited potential of archeological information. We have

made much headway together, as our present status of knowledge shows, but many problems must still be solved. We know far too little about important stages in late Archaic and early Woodland horizons, the relationship of Iroquoian to earlier cultures in the area, the radiocarbon dating of large segments of the culture sequence, the beginnings and consequences of the introduction of agriculture into New York, and the development of settlement patterns and their economic, sociopolitical and other correlates, to mention but a few of the salient problems.

The closest cooperative efforts of amateur and professional will be needed for this task and the satisfactions will be commensurate with the labors involved.

Your Association and Its Publications

Comments received from the officers, members and others would seem to indicate that THE BULLETIN is off to a good start. The activities of the Association and of the chapters are being reported regularly and it has been possible to include features dealing with the archeology, ethnology and early history of New York State. Lately, the usefulness of THE BULLETIN has been further advanced by the publication of discussions on the importance of archeologic research by members of the Association and their relations with each other. It is hoped that an increasing number of members will regard THE BULLETIN as a desirable place to publish constructive criticisms, site descriptions, and even short scientific papers. All communications will be carefully considered.

Currently, THE BULLETIN is being published at the rate of three issues per year at an annual cost of about $225. This is paid from the Publication Fund, the present yearly income of which is about $350 from dues and the sale of publications. The remainder, approximately $125, is being accumulated towards the printing of the next issue of the Researches and Transactions. This will cost from $1000 to $2000 depending on the size of the book, the copies required, the number of illustrations and other factors. All this is cited to point out that at the present rate the Association can neither increase the number of issues of THE BULLETIN nor expect to have an issue of the Researches and Transactions in the near future.

The problem is worthy of a satisfactory solution. A substantial in crease in the membership would change the picture considerably. In view of the fact that the Pennsylvania Archeological Society has a membership of more than 650, it is difficult to believe that our present roster of less than 300 represents the number of individuals who are interested in New York archeology or would support the Association. It is hoped that the Association and the chapters can devise effective means to augment the present membership. It should not be forgotten that THE BULLETIN was founded and, in part, is being maintained to assist

this program. Already more institutions and societies have joined as members at large so that they might receive THE BULLETIN as well as the Researches and Transactions.

Another possibility is to discontinue the Researches and Transactions and increase the number of issues and pages of THE BULLETIN. From many viewpoints, however, this would seem to be a retrograde step. Not more than one issue of THE BULLETIN could be added per year, and, at the present income, little could be done to improve its format by the addition of illustrations and the like. Furthermore, loss of the Researches and Transactions would deprive the Association of its one good vehicle for the publication of comprehensive studies on New York archeology.

Traditionally, the Researches and Transactions has been a very considerable asset. Past issues contain papers of excellent scientific character that are national in scope and have provided evidence that the Association is truly a learned society. With the growing interest in the Iroquois, its pages should be available for the publication of important studies that are already being written.

Your publication and executive committees have not been idle. It will be recalled that, at the last annual meeting, a proposal was approved to devote 75 percent of dues and all of any money otherwise received that was not specifically earmarked for some other purpose. Since then plans have been made to request grants-in-aid from various foundations to assist publication of specific studies which approach presumably would be more effective if it also could be shown that the Association was doing everything possible to help itself.

The executive committee of Lewis H. Morgan Chapter has agreed to assist. It has authorized the payment of $50 to the fund for the year 1956 and will consider similar appropriations in future years. Also the committee has gone on record that it will aid further, as the chapter's funds permit, in the publication of issues of the Researches and Transactions whether or not the issues are sponsored by Morgan Chapter.

Various efforts are being made to promote the sale of "The Dutch Hollow" report contained in the only issue of the Researches and Transactions that so far is the property of the Association. Both the Mid-Hudson and the Lewis H. Morgan chapters made provisions to sell this issue at county fairs, and the Association has agreements for its sale with the corporations controlling Fort William Henry, Fort Ticonderoga, and Fort Anne.

At least one paper is in prospect for the Researches and Transactions that may be paid for wholly or in part by a grant from the outside. Two other studies have been presented that will require financing entirely by the Association. It would be unfortunate indeed if we cannot print these excellent studies for lack of funds.

May I conclude with a plea that the other chapters in the Association appropriate money to the Publication Fund and that individual members do like-wise. The latter can do this by making outright gifts, all of which will accrue to the Publication Fund, or by changing membership status from active to sustaining memberships. Don't forget also that new members, either in present chapters or new ones, would help a great deal.

William S. Cornwell
Chairman, Publication Committee

First Publication of A Jesuit Letter; Written by Father Jean Pierron, August 12, 1667

About Father Pierron --

One of the early missionaries in the Iroquois country was the Jesuit Priest, Father Jean Pierron. He arrived in New France in June of 1667 and shortly thereafter left for the Mohawk country with two other Jesuits, Fathers Fremin and Bruyas. Their course took them up Lake Champlain, where they stopped at Fort St. Anne on Isle de la Motte, a fort constructed by the French under the supervision of De la Motte, the same military engineer who constructed De la Salle's trading posts on the Niagara River.

It was from this island that Pierron wrote the letter which is here published. The three priests continued their journey to the Mohawk country and arrived at the village of Tinniontoguen on October 7, 1668. [1], [2] Pierron's stay on this continent included residence of about a year among the Mohawks, where his duties covered seven villages, including Candaouague (Caughnawaga), then a two years' break in his New York missionary work, while he was sent to Acadia (Nova Scotia), and a break of discipline during which he traveled New England and Maryland. [3]. In about 1673, Father Julien Garnier wrote his Superior requesting an additional missionary for the Seneca village of Ganagaro (Boughton Hill) [4] in reply to which Pierron was dispatched. He was reported as being associated with Fathers Garnier and Raffiex at the Seneca mission in the Relation of 1675.[5]

1 Jes. Rels. 51: 179 ff. Pierron's journey with his two companions. to the Iroquois cantons.
2 Jes. Rels., 52: 117-41; 53:137-239. Reports of the Mohawk mission.
3 Jes. Rels., 59: 73-5. Dablon's report of Pierron's journey to New England and Maryland.
4 Jes. Rels., 57: 195; Hawley, Early Chapters of Seneca History, 1884, p.71
5 Jes. Rels., 59: 251. Reported with the Sonnontouans (Senecas).

Pierron left the Senecas in 1677, returned to France the following year. He died at Port au Mousson on Feb. 20, 1700 or 1701.

The part played by Pierron as an early resident in these parts warrants publication of this letter. So far as is known, it has not been published in any language, although reference is made to it in the Relations and it is cited by Parkman[6] in his discussion of agreements between the Indians and French at Quebec.

The letter was not signed, and it is not known to whom it was addressed, nor whether it was ever dispatched. The original is in the National Library in Paris. The copy from which the following translation was made was obtained by Alexander M. Stewart, in the course of his researches on the early French contacts, from the so-called Martin apograph in the College Ste. Marie in Montreal, through the courtesy of the archivist, Paul Desjardins, S.J. It was translated by Thomas Wearing, dean-emeritus of Colgate Rochester Divinity School, Rochester, and the section on the language by William Johnston, Albany.

A word regarding the jumpy style of this letter. It has been suggested [7] that this indicates a hastily-written letter, result of the uncertainty of Pierron's sojourn on Isle de la Motte and his impatience to arrive at his destination. While it would probably make for easier reading to edit its contents into paragraphs of related ideas, it is deemed best to publish it as written, and thus retain its flavor.

The Letter-- De La Motte on Lake Champlain
August 12th, 1667.

I embarked the 10th of May of this year at Rochelle, and arrived at Quebec June 27th. Navigation was most favorable it was said by our sailors who have roamed the seas more than 20 years, others who have been in Canada the past 20 years said the same thing perhaps owing to the course having been run without a storm. Nothing happened to us that as worth writing about except the icebergs that we found about 240 leagues from Quebec. We saw one at 6 or 7 leagues away which seemed to us as large as Metz, we seemed to see the upper town and the lower town, with the elevations pointed in form of towers, steeples, and houses. If it appeared so large to us at that distance imagine what could be its weight when it was 150 feet out of water. We saw another smaller one about 1/4 of a league away, that was being driven by the wind; it was not more than 25 to 30 feet out of the water. These icebergs are dangerous to the pilots, for if one strikes them all is over, one perishes. You feel them coming because of the great coldness of the air. We were on this coast at Whitsuntide, and notwithstanding the advanced season we were stiff with cold. You meet these icebergs which seem to occupy as much space as a Province, and often see ships, which in trying to pass through the passages which seem as large as a river have found no

6 Jes. Rels., 71: 232; Parkman, The Old Regime in Canada 1901, p. 266
7 Thomas Grassmann, O. F. M. Conv., personal communication, July 28, 1955

way out, and are crushed. These icebergs come from the north and one finds often the seals asleep on them. We have seen many whales, which are not rare, but what surprises me is that I am told that ordinarily they draw from them 100 barrels of oil each one of which is equal to 4 (conventional) barrels (mesure de Bar). I saw one stranded at Tadoussac and the amount of whale bone was immense. It is common to see great schools of porpoises rolling on the surface of the sea. You would say you were looking at herds of pigs, but they are so large that each one would render 100 barrels of oil. The seals are so friendly that they come very near to our harbour; they like to sleep on the shore. A fisherman whom we met had just killed more than 45 with a cudgel as large as a hazel tree limb and thick as a finger. It was easy for him as he found them dormant on the rocks where they had been stranded. When the tide is high they climb the rocks, when it ebbs if they are still sleeping they are left high and dry. The King wished to see some, and two were sent last year. He saw them alive, but they died a little while after. The head is like that of a dog without ears, very little color, at least those that I saw alive, but I have seen others that were grey. It is a marvelous thing to see the quantity of birds on the shores. The sight of them brings you a great joy that chases away the weariness of a long voyage without sight of land. There is such a large quantity of them that you can kill them with a cudgel. One sees very soon that this is the coast where one fishes for cod. In the 4 or 5 hours that we stayed there we took nearly 500. It is a treasure, this stretch of sea, which is only 60 to 80 leagues wide, nearly 150 in length, and only 40 fathoms deep. It is from there that the finest cod comes that we get in Europe. This coast passed, we enter the beautiful St. Lawrence, which is 50 leagues wide at the mouth. One must admit it is to be admired. The tide which plays a great part in the richness of the country has its flow and ebb as far as 140 leagues higher up the river. As it is difficult to cross in certain places, being at Tadoussac I asked our Captain to give me his boat to go on before, for fear that the difficulty of going with the ship would take a long time on this river. Fifteen or 16 of our best men went with me. It was well, for besides that it stayed eight days after us, a wind struck the ship so furiously that she broke her cable, and left her anchor in the sea. I arrived then happily at Quebec without other inconvenience than 2 hours that I paid tribute to the sea. There was no one who quit the sea in better condition than I, not even excepting those who have been on the sea for 20 years. I did not wait to reach Quebec to kiss the land where I believe I am destined to die. That I did at the first stop below Tadoussac, the Eve of St. John. I asked the Captain to let us make the bonfire on the great fete. Each one who accompanied me carried a gun, to arm us against the Iroquois, who in almost the same place the year before had killed 9 Frenchmen, one of whom was the brother of our Captain. That which removed or diminished our fears was the fact that the savages were seeking peace with the French, and were careful to guard against any act of hostility. On our arrival we found a hut in the wood with a box of bark which served to make our bonfire. I did not surprise our Fathers at Quebec, for they had waited 2 years for me, but in truth they gave me such a welcome that I was thrown into confusion. I did not stay more than 15 days or three weeks with them, but in so great joy, a union and a peace so friendly that I believed myself to be in a little Paradise and well recognized the Spirit of our Lord which reigned in our House.

The Iroquois who had been given a limit of 2 months came some time after my arrival, and on the day fixed for settling the conditions of peace. They made their speeches, and brought presents with a great humility out of the ordinary. Four days after that they were entertained in sumptuous style, and made to understand that there would be no peace given them if anyone of their nation, even by accident, killed a Frenchman, or a Huron. They themselves must bring the murderer to be hanged. They accepted the conditions that we repeated to them throughout the land, so that they could not plead ignorance. Their requests for the most part were that the Black Robes would instruct them, and for this they presented to our gentlemen a collar of porcelain covered with crosses. I have been very happy at being chosen by our Canada to go into their country with Father Fremin, an old missionary. This has not failed to cause a holy jealousy in the hearts of several of our brave men who are only waiting for the chance. I had been 8 days in Queben studying the Huron language, but this happy news made me change to study the Iroquois Anyeronons, 8 our most formidable enemies of the past, and the most dangerous of the future. It is a month since I left Quebec to live with them, but in truth am not altogether like them. For I admit my faint-heartedness, which makes me ashamed of myself. I have not yet made myself eat their sagamite soup which is their ordinary food, but which our pigs would have none of. They start laughing when they watch me, and say "What will you do then in our country". It is very necessary that I accustom myself to their ways. Perhaps it may please you to notice that I have studied the humor and customs of their savages. It is not unreasonable that one should study them; in truth they are generous and patient. They are people who never pity themselves, no matter what great ills they suffer, and do not fret themselves at any accident that may happen to them. I saw one whose gun exploded in his hand while hunting, his hand was terribly bruised and broken. At the end of 10 days his companions had abandoned him, did not know where he was. In the conditions he was in he made himself a canoe and came to find his companions as happy as though nothing had happened to him. Another had an axe that cut like a razor. One of our Frenchmen made two large breaks in it, and left it in a state where it was unusable. He, seeing it, started to laugh without any other emotion. Another smashed the canoe in which I was just ready to start. He, laughing, broke up some more bark to caulk it again with as much tranquility, while the others went on their way as if his equipment had been in good condition. How much swearing and blasphemy would a French man have vomited on these two occasions? They never speak one word louder than another, no matter what happens, which makes them estimate as crazy those who give themselves over to anger. If it is necessary to deliberate on something of importance, the old men seated like monkeys, pipe in their mouth, commence each one to give his sentiments, no one dares to interrupt them while they talk without the least eagerness and with a coldness of spirit surprising. They have one thing that has caused me much pain, but to which I adapt myself, that is that in their executions they proceed with a slowness that I cannot describe. If they give you anything, take it as if it was good to you, for if you refuse it they will never offer it to you again. During a very troublesome time one of our Fathers to whom was offered the best place in the cabin, was content to stay by the door (I believe it was to do penance), was much astonished another time ..... [Illegible] ..... when they put him out door, saying to him "Why have you chosen it". Take care not to show

8 Mohawks

them any deference, notwithstanding their good humor take always the high hand. Never render them any humble service or they will hold you in contempt. Thus judge for yourself if virtue must not have prudence. The treatment that we have received of them since a month ago has been amiable and charming. In truth they give to us the services a good servant renders to his master. It is not only in regard to me that I say this for M. L'Intendant Talon went to find them before leaving, and taking me by the hand said "This is my Uncle, I wish you to treat him as you would me and better". A talk that was followed by presents which they brought for my consideration, for which I was much obliged to them. They killed some time ago a Canadian Elk. Immediately the Chiefs began to talk, and congratulate themselves on having something to give to the Black Robes, and pass the night talking. God grant that I may do the same in their country. I will say one thing only in regard to their piety. We have several baptized 7 months ago, who after their prayers are said in common, retire, to tell their beads in private. I have found them several times in the woods, away from others reciting them. Is not this favorable and encouraging to us to work for their salvation. All our soldiers that I have met in Canada have assured me that France has no country so beautiful as this to which we are going. It is a land marvelously beautiful at 43 deg. where one sees beautiful meadows, pretty little hills, beautiful rivers, abounding in everything if they know how to cultivate them. I will be better able to talk of them after I see them. Here I am not nearer than 60 leagues. What consoles me is that I will be in Virginia, where I have wished to go for 18 years and where Providence is leading me in truth very gently. I do not know what she has in store for me, but all to me is happiness. I shall not be farther away than 30 to 40 leagues, as soon as I know the Iroquois language I hope to go there. As soon as I shall have an understanding I shall hope to go there. The language of these barbarians is admirable and is pronounced only with the throat, teeth and nose, which one would not know how to explain since it is difficult enough to learn it. They have only 16 letters, partly Greek and partly Latin. They have no declensions in their nouns, but conjugate everything by incorporating nouns and adverbs with the verbs, which have up to 14 persons, where we have only 6. Each personal pronoun with another noun makes the verb sum, es, est [I am, you are, he is] which is not otherwise denominated except by adding these personal prefixes to the nouns as ego-bonus, tu-ille, illa, etc; they have no infinitive but it they have as many other tenses as the Greeks; present, lst, 2nd, aorist present, future present, second, positive, negative, iterative [continuative?]. I am consoled by the fact that I have seen people who do not know A from B who have learned it [the language] among them. I already make myself well understood but I understand only a few words. They have 5 conjugations and a great many [as many] endings. This language is beautiful and admirable in my judgment. It has many Greek words. Just yesterday evening I found this SKO ... (illegible]... which means country; they recognize number, accidentals, aspirants, soft breathing and hard (aspirates) as the Greek [glottal stop], and they are very delicate, so that when I miss an accent they never fail to reprove me. I hope with the aid of Our Lord to learn this language by speaking it always with them, but I do not know what to do, on the way we are separated so much. Just now I am alone. We have learned that 60 Loups [9] are waiting our Iroquois on the way, hoping to do

9 Mahicans

away with them. I came on before in a canoe to reconnoiter.

Our men are 10 leagues from here awaiting the escort of our Frenchmen before going on. I hope that we will have them in 4 days, after which we will draw nearer to our Promised Land. I do not know if all the road which we will travel, part by land and part by water, can be made without skirmishes. In the danger that I am you can help very much to obtain the help of Heaven, and the Spirit of Our Lord, for whom in truth I am going to sacrifice myself with all my heart. Oh, but I shall feel myself happy if He accept this sacrifice.

The Science of Anthropology and the Iroquois Indians [1]

William N. Fenton N. Y. State Museum

New Yorkers take for granted the contributions that the Iroquois Indians have made to their way of life without thinking of Indian contributions to science. School children learn to enumerate the Five Nations, the Mohawk, Oneida, Onondaga, Cayuga, and Seneca tribes- - who with a sixth tribe, the Tuscarora from North Carolina, comprised the Six Nations of history. They were, Franklin said, a "League of ragged villages," which extended from Schenectady ("Beyond the Pine Trees") toward Niagara. The Six United Nations of the Iroquois were very much in the minds of colonial politicians, several of whom had their first lessons in diplomacy at the fire of Indian councils. The old men of the Longhouse, as they styled their confederacy, on several occasions, suggested their League as a model for the thirteen colonies. And Franklin, in advancing his Plan of Union argued:

"It would be a strange thing if Six Nations of ignorant savages should be capable of forming a scheme for such a union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble; and yet that a like union should be impracticable for ten or a dozen English colonies ..." Yet we in State government still "go on the warpath," then "we bury the hatchet," and occasionally we "send up a little smoke" to get an appropriation. Besides these metaphors of forest diplomacy, the Indians dotted our landscape with place names; their herbal medicines crept into our pharmacopoeia; their maize, beans, and squash - "The three sisters, our life sustainers" -- became staples of our agriculture; and the Northeastern Indian festival celebrating the harvest before going on the fall hunt, which is still celebrated by the Iroquois in Western New York and in Canada, is the occasion of our Thanksgiving.

1 A paper read to the WGY Science Forum, 2 March 1955

But Iroquois Indian contributions to science are not as well known to many Yorkers. Their contribution has been principally toward the study of man, to our understanding of social relations, and to cultural history; and they are rather the subjects if not donors of science; since they early came under the observation of inquiring minds, they have been studied almost continuously for two hundred years, and they now enjoy international fame in anthropological literature. The roster of Iroquoian scholars includes such worthies as Lafitau, Kirkland, Asher Wright, Beauchamp, -- missionaries; Colden, DeWitt Clinton, Horatio Hale and L. H. Morgan -- public servants; Ely S. Parker, Hewitt, Arthur Parker -- native Iroquois; and Goldenweiser, Barbeau, and Speck before us moderns. But it gives a distinct flair to Iroquois studies that the first and still the classic description of their way of life is Lewis H. Morgan's League of the Ho-de-no-sau-nee, or Iroquois (Rochester, 1851), which is also the first scientific description of a primitive tribe anywhere. Now Morgan was a Rochester lawyer and once a member of the Legislature, but he nevertheless belongs to the galaxy of nineteenth century stars in the Albany firmament along with Joseph Henry, founder of physics, and James Hall, father of geology.

It is a curious circumstance of life in up-State New York a century ago that Morgan first commenced to study Iroquois political institutions for the purpose of founding a fraternal order called the New Iroquois Confederacy, not unlike our modern service clubs, with chapters in the cities which had sprung up from the old fireplaces and were named for the nations of the Old Confederacy. Threatened with loss of their reservation, the Seneca chiefs at Tonawanda needed a lawyer. Morgan was their man and young Ely Parker was at home in both cultures. In the process of saving Tonawanda, the lawyer and aspiring engineer together wrote a book that was to found the scientific study of human society and its culture, which is ethnology.

II

Visitors to the New York State Museum may see exhibited in Morgan Hall parts of the Indian Collection, which Morgan assembled for the New York State Cabinet of Antiquities a century ago. But few readers in the State Library know his book, Ancient Society (1877) or his Smithsonian Memoir, Systems of Consanguinity and Affinity in the Human Family (1881). Yet these two literary monuments to nineteenth century science develop three basic principles -- kinship, locality, and cultural evolution -- which I shall develop briefly as they touch Iroquois studies.

Kinship is the basis of social relations in the simplest societies. One's kin and one's neighbors coincide. And the model of local family structure is in societies like Iroquois projected to higher levels of social integration - town, tribe, and state. The longhouse became the image of society. Thus the inter-personal relations which obtained between individual co-residents of an extended bark household, in which the daughters of a senior matron brought home their husbands, unmarried sons stayed home, mother ruled the roost, and took in

all her descendants through females so far as they could be accommodated, sufficed for all society. Descent, inheritance, and succession passed in the female line. Each child had two lines of loyalty -- his mother's lineage, "the household" -- and his father's kinsmen in a second household. Thus the dual principle of co-residence and kinship is all that one needs to understand clans, which are fictitious households; and the dual system by which clans in the tribe and whole tribes in the Con federacy are organized into reciprocal, mutually reinforcing sides. The dual divisions compete at games, join in ceremonies, and condole and bury each other's dead. Relations are, moreover, classified by generation, relative age and sex to the speaker, and the term cousin is limited to the children of the father's sister and the mother's brother, while children of two sisters or two brothers, who would be house mates, are brother and sister, and all women in the house of mother's generation are mother. Small wonder that these principles of classificatory kinship, first noted by Lafitau and systematized by Morgan, have made the Iroquois and their remarkable League the classic examples of the kinship state.

But it was Morgan's correspondent; Sir Henry Maine in England, who independently discovered the two principles of kinship and territorial organization of politics, noting that the modern state, at all its levels, from nation down to community, is organized on the principle of where one lives, but that in earlier societies, man fights for his kin, not his neighbors. Morgan showed him wrong in that both principles are at work from earliest times, and kinship still exerts a force in modern Virginia politics, and I dare say even in Albany.

Cultures and societies, like armies, move on their stomachs. The balance between man and nature and the way man organizes himself to exploit the locale affects the size of his society. Isolation and communication likewise affect the transmission of culture -- the way of life -- and in large part determine cultural diversity from place to place. That is, speech in Troy may differ slightly today from talk in Schenectady, but Mohawk of the valley differed from Oneida (west of Utica) as between r and l. Onondaga was yet more distinct, and Cayuga and Seneca were separate languages. So it went with local custom.

The same holds for prehistory. Knowing the relation between the kinship and residence patterns of historic Iroquois society, the archeologist can infer from the distribution of Mohawk towns something of the nature of tribal organization. From the settlement pattern on any site where the post-holes of longhouses are discovered he can infer the nature of society. If, as he moves back from documented historic sites to prehistoric sites the same pattern obtains, he may assume the same social structure. When the composite longhouse is replaced by single unit round houses, he may infer corresponding shifts in family relations. He may begin to suspect that a society of smaller family bands like that of neighboring Algonquians once prevailed.

III

The concept of patterning of culture belongs to the present century and has largely supplanted Morgan's social evolution of the last century. The concept pattern refers to phenomena at various levels of integration. Language patterns (what our English 'teachers call grammar) lie in the unconscious; patterns of social organization are less subtle; and the patterns of sequence which govern the programs of ceremonials are most easily observed. Iroquois, like Greek, has a dual person; four Americans on a life raft will organize and elect president, vice-president, secretary, and treasurer; and we note differences of "high" and "low" church. Now, the content of culture changes rapidly but its patterns remain remarkably stable over long periods of time. This last enabled us to project studies of modern Iroquois ceremonials backward in time, checking the changes and replacements in each preceding generation and documented account, until reaching the earliest recorded statement. If the two accounts ring true over the span of several centuries, the same order of phenomena are involved. This method of ethnohistory, we call "upstreaming." It is fundamental to the archeologists' "direct historic approach" which enables him to interpret settlement patterns. It can readily be demonstrated how the program of the present Condolence Council, by which the modern Iroquois condole their dead and install new chiefs, lineally descends from the procedure which governed the conduct of Indian conferences with the whites during the time of Sir. William Johnson. It is remarkable that the way the Iroquois structured the handling of grief, bringing aid from outside to requicken the grieving kinsmen of the deceased, conforms to what we now find is the disaster syndrome in the atomic age.

IV

The Iroquois of New York and Ontario, close by the major centers of industrial technology, have afforded, it seems, a living laboratory for testing current social and cultural theory in another cultural setting. Twenty years of field work among these friendly people has strengthened ties of friendship made by Morgan a century ago. As Iroquois studies are presently to be organized at the New York State Museum and Science Service we can field a team comprising students of several American and Canadian universities under the leadership of temporary experts drawn from all the faculties. Here follow some of the reasons we can study live Indians today in New York:

Indians are people.

They are close at hand.

They live in communities of small and observable size nearby our centers of population.

They are enough like us to be understandable, yet different enough to give the experience of getting outside one's own civilizational skin and to give some perspective on ourselves.

Their language and culture provide a11 the challenge of a foreign culture, yet are a part of America's heritage.

The Iroquois have adapted to both Canadian and American civilization, and a team of students recruited from Canadian and American universities can live and learn together in the field under the guidance of a specialist from another faculty, while they cannot practically spend a year on each other's campuses.

These students become the next generation of anthropologists and they go on to study cultures outside America, helping us to adjust in the modern world.

We see how cultures change. We need to know more about the nature of conservation.

To survive we must learn to live side by side with folk cultures of the rest of the world, realizing they will not all accept our way of doing things.

Finally, Indians have a subtle sense of humor which transcends race, status and language and enables us to glimpse common denominators of human values.

A Cache of Graphite Found on Long Island, N. Y.[1]

Roy Latham Long Island Chapter

In 1916, while a plot of land was being cleared on Orchard Point, East Quogue, Southampton Town, Long Island, approximately one bushel of graphite was found, cached, about 2 feet in depth. The ground had never been disturbed by white man until the time this material was discovered. It was obviously of Indian origin, transplanted from New England to Long Island. No date can be placed on the transfer, because graphite occurs from the earliest native culture to the arrival of white settlers to the east end of the island in 1637. Graphite was most common during the soapstone period and less in the latest occupation as recorded in the late shellheap sites on eastern Long Island.

It was many years after the cache was uncovered that the writer was informed of the find. The man who found the graphite cannot recall the details of the occurrence, except that the material probably went into a fill or a dump. However, a friend of the writer, working with the owner of the land, was interested in preserving an average size sample of the material and recently presented it to him. The chunk saved is about 7 by 7 inches; and 2 inches thick, with a weight of 4 pounds. It is slightly rubbed on one edge. The material was probably brought by canoe from across Long Island Sound and cached; to be broken later into smaller pieces

1 Presented at the N. Y. S. A. A. annual meeting, 16 April 1955

for paintstones. There are no Indian sites on the side of the creek where the cache was found. Across the creek on Pine Neck is a shellheap and pits of late people on the north shore of Shinnecock bay.

Most of the graphite paintstones found in the late sites on Long Island are small in size, 2 inches or less. Occasionally, a larger ground specimen, which probably belonged with the older aspect, is found on the surface. The largest specimen the writer has seen from the surface is 4 by 5 inches and weighs 2 pounds. It was found in a field in Cutchogue, where a number of older artifacts have been picked up.

In the Orient focus, well-rubbed pieces of graphite, up to 3 by 4 inches, have been taken from grave caches. It was in the Orient soapstone period that graphite reached its peak occurrence in the Long Island sites.

No graphite deposits, to the writer's knowledge, occur on Long Island, and the only reasonable localities from which the cached lot could have arrived would be either Connecticut or Rhode Island regions. Marine commerce between Long Is land and New England was frequent by the natives prior to and after the European settlements on the east end. Judging by the material common in New England recorded in the Long Island sites, canoe traffic had been carried on for hundreds of years before the arrival of the settlers. It is unlikely that nearly 100 pounds of graphite would have been lugged down the length of the island from western areas, when a canoe could land within a few feet of where the cache was located. The course by canoe would be from Connecticut across Long Island Sound to Orient Paint, west through Gardiner's bay, passing either the north or south of Shelter Island, and continuing through the Peconic bays, via the Canoe Place into Shinnecock bay, thence to Orchard Point, where the graphite was cached a few feet from the landing place. The several deposits of cached blades discovered on eastern Long Island, Mattituck, Peconic, Southold and so on, have all been on the shores of bays and tide creeks where canoes landed somewhat isolated from the village proper.

Seneca Tobacco Pipes[1]

Charles F. Wray Morgan Chapter

The Seneca had been smoking pipes for generations prior to the coming of the white man. However it was not a popular habit during the last half of the 16th century. Only a relatively few of these tobacco burners have been recovered. The early historic Seneca pipes were made predominately of sandstone and slate and were vasiform in shape. There has been one example of a pottery pipe found and that was a crudely made trumpet-shaped pipe.

1 Presented at the N. Y.S. A. A. annual meeting, 16 April 1955.

At the beginning of the 17th century the quantity and the quality of the pipes improved. The acorn-shaped ring and chevron bowl, and the square bowl were becoming favorites. Even a few effigy forms, as the bear, wolf, bird, and human face were being produced. Clay pipes greatly out-numbered those of stone. The few stone pipes consisted entirely of vasiform-shaped steatite, slate and limestone.

It wasn't until the Iroquois embarked on their extensive wars of conquest, near the middle of the 17th century, that pipes became numerous and elaborate. Nearly all the native pipes were of clay; just a few of stone were used. Certain pipe makers were becoming talented in the art of sculpturing animals, birds, reptiles, and the human face. Some of the favorite were bear, fox, wolf and blowing mask. Nearly every man took at least one of these to the grave with him. By the 1650's, or shortly after, European-made pipes of pewter and kaolin were added to the growing assemblage of Seneca pipes. Some of the pewter pipes had stems nearly a yard long and were often ornamented with a bird perched on a ledge projecting from the pipe bowl. The kaolin pipes were small and many had the manufacturer's initials stamped on the heel of the bowl. One of the earliest of the English pipe-makers was Edward Battle of Bristol, England. His initials, E.B., appear on many kaolin pipes of the 1660's and later.

When Denonville made his famous raid, in 1687 and destroyed the four Seneca villages, several more pipe forms had been added to the still growing Seneca pipe varieties. The common ring bowl had become more barrel-shaped, with fewer rings, and some had a human face portrayed on the side of the bowl facing the smoker. An outstanding pipe, at this time, was the seated human, usually female. Kaolin pipes became more common.

After 1700 the popularity of stone pipes was revived; the micmac and then the calumet of catlinite became favorites. During the American Revolution, bronze and iron tomahawk pipes were standard equipment for the Warrior or chief, whether posing for a portrait or for every-day use. Home-made pipes of clay were rare, but a few trumpet types persisted to nearly 1800. Effigy pipe bowls of stone and bone were made after 1800. The commonest pipes were the kaolin.

SENECA PIPES 1550-1850

vasiform pipe of stone	1550-1625	turtle effigy)	
trumpet-shaped pipes of clay	1550-1775	owl effigy)	
wooden pipes	1550-1700	brass pipe liners)	
acorn-shaped ring bowl	1600-1650	brass -inlayed pipes of wood)	1640-1700
barrel-shaped ring bowl)	1650-1700	seated figure)	
ring bowl with human face)		blowing mask)	
square bowl)	1600-1700	pewter pipes)	
bear effigy)		kaolin pipes	1640-1850
bird effigy)		kaolin pipe initialed EB	1660-1700
chevron bowl)		Lizard effigy	1675-1700
human face or figure on bowl)		micmac pipe of stone)	1700-1800
wolf effigy)	1640-1700	L -shaped pipe of stone)	
fox effigy)		Calumet of catlinite	1700-1850
snake effigy)		bronze tomahawk pipe	1750-1800
decorated stem)	1600-1700	iron tomahawk pipe	1800-1850
twisted stem)			