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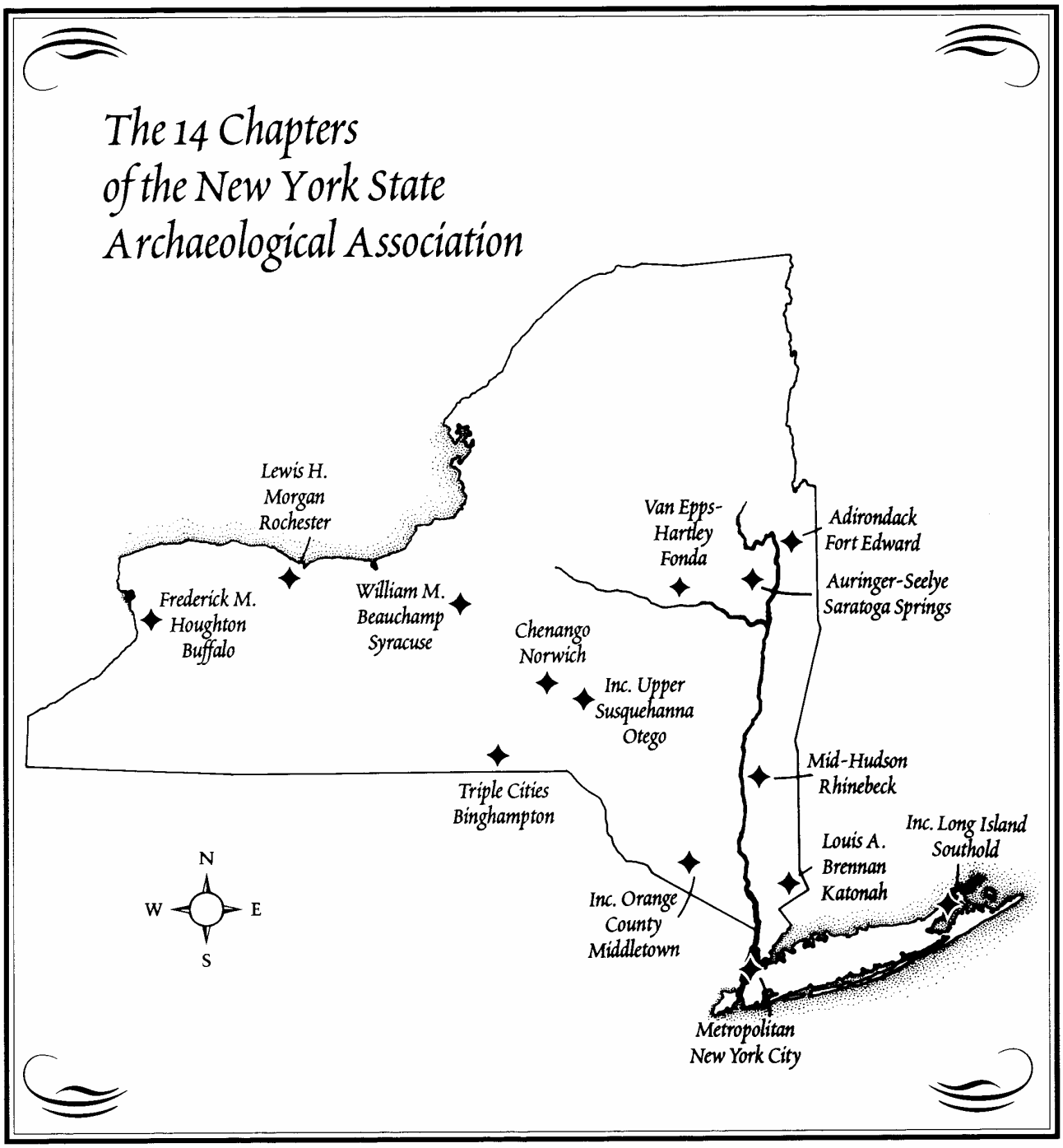

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Preface

This issue contain, several papers presented at the 75th .Anniversary Meeting of the New York State Archaeological Association in Rochester. April 12-14, 1991. In future issues additional papers related to NYSAA history will be published. The editor acknowledges with appreciation all the various individual NYSAA members who, over the years, have interacted with him in his various capacities within the organization and who recently supplied photographs of- members and chapter activities for this publication. There are a great many more images that should be assembled in one archive for future reference. The protection of these unparalleled resources is the responsibility of all of us.

As this issue was being assembled, John McCashion, NYSAA Secretary, passed away. John's unfailing dedication to the NYSAA will be long remembered as will his passion for European clay-pipe research. Members should note that President Robert Gorall appointed Muriel Gorall as Interim Secretary. She has pledged to maintain the continuity of the NYSAA's long history of careful documentation of its activities.

Charles F. Hayes III
Editor

Arthur C. Parker's Contributions to New York State Archaeology

Lynne P. Sullivan, Anthropological Survey, New York State Museum

Arthur C. Parker was the first president of the Society for American Archaeology and a co-founder of the New York State Archaeological Association. During the, first half of this century, Parker made significant contributions to the professionalization of archaeology and to public understanding of the developing discipline as well as substantive contributions to data collection, collation, and reporting. This paper briefly chronicles his career and discusses the impact of Parker's work on the development of archaeological research in New York.

Introduction

Arthur Caswell Parker's multi-faceted career influenced many aspects of anthropology and related fields. His contributions to ethnology and museology during their developmental years, and his role as a Native American activist have been thoughtfully and well chronicled by several scholars (cf. Fenton 1968; Hauptman 1979; Hertzberg 1978; Zellar 1987, 1989). Parker's contributions to archaeology were no less influential. Not only did he make substantive contributions in terms of data collection, collation, and reporting, but his views on methodology and professionalism were extremely progressive for their time. In addition, he assumed leadership roles for the developing profession, including election in 1935 as the first president of the Society for American Archaeology (SAA), and he was a cofounder with E. Gordon Lee and Alvin H. Dewey of the New York State Archaeological Association (NYSAA). Parker also repeatedly served as President of the NYSAA and as president of the Morgan Chapter.

My intent in this paper is to briefly characterize Parker's life and his impact on New York State archaeology. Accordingly, I have divided the paper into four sections, including a sketch of his personal history, overviews of his contributions to development of method and theory and to data collection, and lastly a summary of his efforts to educate the general public about archaeology and anthropology in general. In preparing this paper, I have drawn heavily on the biographical work of other scholars as well as both factual and impressionistic information gleaned from a variety of records at the New York State Museum.

Personal History

Born April 5, 1881 on the Cattaraugus Reservation in Erie County, Arthur Parker (Figure 1) was the son of Frederick Ely Parker, an accountant of Seneca descent, and Geneva H.

Figure 1. Arthur Caswell Parker, 1881-1955.

Griswold, a descendent of New England settlers who was a teacher on the Cattaraugus and Allegany reservations. The Parker family was politically well connected in both the Indian and "Anglo" worlds. The Parkers often called on and received officials from Washington and Albany (Fenton 1968:4), and Parker's father's family claimed chiefs in every generation, going back to Handsome Lake, Old Smoke, and beyond (Fenton 1968:5). Since Parker could claim Seneca descendency only on the paternal side, he was adopted by the Bear Clan (Fenton 1968:13) and given the Seneca name Ga'wasowaneh or "Big Snowsnake" (Fenton 1968:2). In addition to their political connections, Parker's family was directly linked to the history of

American ethnology as Parker's great uncle, Ely Parker, assisted Lewis Henry Morgan in collecting Iroquois artifacts.

In the 1890s, the Parker family moved to White Plains, New York, and Parker graduated from White Plains High School in 1897. In 1900, he entered Dickinson Seminary in Williamsport, Pennsylvania. While there, his interest in anthropology steadily increased and by 1902, he was writing articles on archaeology and was in contact with Fredric Ward Putnam, director of the Peabody Museum at Harvard and part-time curator at the American Museum of Natural History. Putnam became Parker's mentor, and Parker subsequently left the seminary in 1903 to become an assistant for Putnam's student, Mark R. Harrington. The relationship established between Parker and Harrington at this time was to become a lifelong friendship, further cemented by Harrington's marriage to Parker's sister (Fenton 1968:8). Although encouraged by Franz Boas to pursue an academic career in anthropology. Parker chose to continue his studies more informally as an apprentice to Putnam. During this time of apprenticeship, Parker also worked as a reporter for the *New York Sun*, and learned to be a quick and able writer (Fenton 1968: l0).

In 1904, Parker was provisionally hired as an archaeologist by the New York State Museum. In 1906, he passed the civil service exam for the archaeologist position and set out to develop a program that would "infuse the NYSM with a purpose and make the archaeological department at least more than a museum of curiosities" (as quoted in Zellar 1989:106). In his quest to transform the State Museum, Parker often got into scrapes with the Museum administration, especially the museum director, John M. Clarke. For example, in an effort to enhance the status of archaeology and his position at the State Museum, Parker began to sign his letters as "State Archaeologist," but since the title does not have a statutory basis, as do such titles bestowed on other museum scientists, this action subsequently got him into trouble with not only with Clarke, but with the Commissioner of Education (Fenton 1968:18).

Parker left the State Museum in 1924 to become director of the Municipal Museum in Rochester, which he subsequently had renamed the Rochester Museum of Arts and Sciences (later to become the Rochester Museum & Science Center in 1968). In Rochester, he developed many progressive ideas about the educational role of museums (Zellar 1987, 1989) and became active in promoting Native American causes through the Society of American Indians. In 1940, he was awarded an honorary doctorate by Union College (Fenton 1968:10). Parker retired from the Rochester Museum in 1945 and died at the age of 73 on New Year's Day of 1955.

Contributions to Development of the Discipline

Parker's orientation toward archaeological method and theory is mentioned by Willey and Sabloff (1974:114) in their *History of American Archaeology*. They cite Parker as an early practitioner of the Direct Historical Approach of archaeological methodology. The principle underlying this approach is that one can reconstruct past cultures by working back into prehistoric time from the documented historic horizon. Since absolute dating techniques were unknown in Parker's day, the true antiquity of the archaeological record in the New World was not fathomed, and many scholars assumed that the archaeologically observed cultures could be linked to at least an earlier form of a historically recorded culture. The direct historic approach continues to be used today in Iroquoian archaeology, in that the goal of much research is to link the ethnohistoric accounts with the archaeology.

While Parker did in fact relate many sites he investigated to historic period Iroquoian tribes, as exemplified by his assumption that the Ripley Site, in Chautauqua County, New York, was a village of the historically recorded Erie (Parker 1907), he also recognized that there was some time depth to the archaeological record and that peoples did not necessarily stay in one area. In his 1922 publication, *The Archaeological History of New York*, Parker outlined a sequence of occupation for the State, which according to Ritchie 1974) was "the earliest effort of this kind on record," but it was based on an outline originally proposed by Beauchamp (Ritchie 1974). The sequence proceeded from a series of three "Algonkian" occupations, the first of which was characterized as "Eskimoan," to a brief occupation of portions of the State by "Mound-builders" from the Ohio region, followed by waves of invasion by the Iroquois. Given this interpretation of the sequence of human occupation in New York, Parker cautioned that "many untrained observers have sought to identify archaeological specimens found in a given locality as the products of the tribe that last lived in the locality" (Parker 1922:41).

Although Parker's archaeological interpretations were not particularly original for their day, his ideas as to the conduct of archaeological research were quite progressive. In 1923, Parker published a pamphlet entitled "Method in Archaeology," in which he delineated his ideas about professional archaeology. He particularly stressed the importance of attention to context and the need for problem orientation for research.

Many of his ideas appear to have been spurred by a clash between his tutelage under Putnam and the then extant policies of the New York State Museum. Parker firmly believed that archaeologists must acquire data through deliberate field investigations, rather than purchase of specimens whose archaeological provenience were unknown or poorly recorded (Bender and Curtin 1990:10). He steadily worked to change the State Museum's policy, which at the time he was hired was to purchase existing collections rather than to finance excavations. Parker also believed that untrained private collectors should be forbidden to do any excavating whatsoever, and that permission to excavate should be restricted to museums and other legitimate institutions that can demonstrate the academic credentials necessary to interpret the record that excavation destroys (Bender and Curtin 1990:10).

Parker stressed that the goals of archaeology were to study problems pertinent to a basic understanding of the human species, its biology, culture, and behavior, not simply to collect

artifacts or to create exhibits. He identified several research problems that included the process of peopling North America; the material culture and technological history of each past culture; the biology of past peoples as evidenced by skeletal remains; an array of problems related to various facets of culture, including agriculture, architecture, government, law, religion, and industry; and the spatial distribution and chronological arrangement of the various sites of human activity within cultural regions.

Thus Parker's strongest contributions to the development of archaeology as a discipline lie in his concern for professionalism of methodology. In their recent prehistoric context study for the Upper Hudson Valley, Bender and Curtin (1990:11) have characterized the contributions of Arthur Parker to the professionalization of archaeology as follows:

> Parker saw professional archaeology as a field defined by empirical observation, specialized training, responsible (i.e. moral or ethical) activities, and well-defined relevant subject matter requiring academic expertise for interpretation. He maintained that humans have an unquenchable curiosity about why our species has done what it has done, about cultural origins, proclivities, and directions. The result of professional data collection and interpretation would be for citizens and scholars to see the story of human life and culture unfold. He asserted that archaeologists had the responsibility to tell this story carefully, with data as complete as possible, so that modern people can seek to know, rather than to be "confused, horrified, or (simply) amused" [Parker 1923:7-9].

Contributions to Substantive Knowledge

Parker also made significant contributions toward the accumulation of data about the archaeological sites in the State. His research career involved many excavations as well as site locational or general survey efforts, and study of existing collections. His first field work was with Harrington in 1901 at the shell midden sites, Mantinicock Point and Dosoris Pond, of Oyster Bay on Long Island. Immediately after being hired by the State Museum, he devoted most of his excavation efforts to sites in the western part of the State. Between 1905 and 1910, he excavated the Burning Spring and High Banks sites in Cattaraugus County, worked with Harrington at the Silverheels Site in Erie County, and directed excavations at the Ripley and McCullough Farm sites in Chautauqua County. Fenton (1968:17) has described Parker's work at the Ripley Site as "a landmark in the history of American archaeology since it represents one of the first attempts to describe the complete excavation of a large site and then interpret the results as the description of a local culture." Fenton (1968:12) also states that Parker's work at Ripley was "the first systematic excavation of an Iroquois village site."

In an autobiography entitled "The World's Wonder Corner" (Burmaster 1955), one of Parker's field hands, Everett R. Burmaster, relates his experience of doing field work with Parker at the Ripley Site in 1906. Burmaster notes that

> the State was so stingy that Parker had to buy most of the equipment himself. He supplied the typewriter, the surveying outfit, some of the chemicals, and for us he had a large phonograph with a case of cylinder records. Food wasn't any too plentiful and my mother suspected this might be the case and so shipped us generous amounts of supplementary food.

It is clear that all was not hardship in Parker's field camps (Figure 2). Burmaster tells of a visit to the Ripley camp by Alanson B. Skinner, a friend of Parker's and another of "Putnam's boys." In preparation for the visit, Parker stocked up on food, smokes, ginger ale, cookies, and candy and announced that a cot for Skinner would be put in the tent Burmaster shared with another field hand, Jesse Mulkins. Skinner's antics and joke telling lasted late into the night and caused such an uproar that another field hand, a Seneca named Blue Sky, became enraged and shoved the entire tent, including Skinner and Burmaster, over the bank into the creek. Burmaster complained that neither Parker nor Blue Sky would help straighten up the resulting mess and commented "to think scientists should behave in this manner."

From 1911 to 1920, Parker moved his investigations eastward and concentrated on excavating sites in the Finger Lakes and Seneca area, including the Richmond Mills and Boughton Hill sites in Ontario Counties, the Tram Site in Livingston County, and the Lake Side Park Site in Cayuga County. During the 1920s, he turned his attention to the Catskills, the Four Mile Point Site in Greene County, and helped lead a campaign to preserve the Flint Mine Hill Site, also in Greene County.

In addition to directing excavations himself, Parker sent field parties out under Burmaster's supervision. In 1908, Burmaster excavated the Port Jervis or Van Etten Estate Site in Orange County, and in 1909, lie salvaged materials from the Vine Valley Site in Yates County.

Parker also made an effort to inventory the archaeological sites in the State and collected copious data about site locations. Some of this information derived from primary field survey, but most came from local informants and artifact collectors. The results of this work are reported in Part 2 of his 1922 publication, *The Archaeological History of New York*. Although Ritchie (1974) describes this volume as "a virtual copy of Beauchamp's (1900) *Aboriginal Occupation of New York*," files in the State Museum and State Archives are filled with Parker's Voluminous correspondence with interested citizens concerning site locations and the kinds of artifacts that were found. Parker's activity reports to the Museum director also chronicle Parker's efforts. while in the field running excavations, to contact local informants about possible site locations.

Many archaeologists working in New York now use the term "Parker site" in an almost technical way to refer to a site of unsure location or existence, but it is actually quite unfair to apply such negatively charged judgments to Parker's work (Bender

Figure 2. Field camp life at the Ripley Site. Chautauqua County (l to r: Everett Burmaster, Arthur Parker, Jesse Mulkins).

and Curtin 1990:13). Parker-clearly states that the majority of the information had been derived from informants and that it was not possible for him to field check every reported site location. As such, the maps and descriptions were never intended to be precise, but were instead the best means Parker had at his disposal, given limited time and resources. for beginning to characterize the distribution of sites across the State. As such, "Parker sites" should be regarded as "tips" or clues to possible site locations. Of course, many of these tips now can never be verified as the land has been forever altered.

Thus Parker added considerable information not only concerning individual sites, but towards an understanding of their distribution across the State, and for the time period, he went about this work in a coherent and systematic way.

Contributions to Public Understanding

Some of the greatest contributions of Arthur Parker's career were to the development of museums. So influential were Parker's ideas that in 1946, the director of the Dallas Historical Society wrote "that just as truly as the modern high school is a monument to Horace Mann, so the modern museum is the creation of Arthur C. Parker" (Herbert Gambrell as quoted in Zellar 1989:104). Much of Parker's museum work was directed at increasing public understanding of archaeology and anthropology in general. For example, while at the State Museum (Figure 3), he planned and installed the Iroquois life groups between 1908 and 1916.

Parker viewed museums as "the university of the common man" (as quoted in Zellar 1989:116) and "was determined to make the knowledge available in museums comprehensible and accessible (Zellar 1989:116). He wrote "I'll make my research talk ... I'm going to make the smallest boy understand it" (as quoted in Zellar 1989:116). He also insisted on authenticity as far as possible and stressed that exhibits must interpret objects' significance (Zellar 1989:110).

Parker believed that museums should be known for "what they can do for mankind instead of what they visibly store-up on glass shelves" (as quoted in Hauptman 1979:311). While not directly, related to archaeology, his Seneca Arts Project at the

Rochester Museum epitomized his strong advocacy of a social mission for museums: that is, to make their research relevant to a larger populace and to assist the communities upon which they draw. Parker obtained Works Progress Administration funding to finance the Arts Project, the goals of which were to revive traditional arts and crafts among Iroquois peoples and to help economic conditions on the reservations as well as to build the Rochester Museum's collections. The project employed about 100 artists at the Tonawanda and Cattaraugus reservations, and they collectively made approximately 5,000 works of art and reproductions including everything from cradleboards, quillwork, beadwork, baskets, and falseface masks to jewelry, pen and ink drawings, and paintings (Hauptman 1979:284). Although Parker's dream to make production of traditional arts and crafts a viable vocation for Indian peoples did not come to fruition, this project did insure that Iroquois art survived as a distinct genre (Hauptman 1979:310-11) and fostered good relations with the Indian community.

Summary

As noted by Hazel Hertzberg (1978:129), a common problem of Arthur Parker's biographers is that his life was "so rich and complex ... and so varied, numerous and productive were his vocations that brevity becomes both difficult and unfair." Thus while emphasizing Parker's accomplishments in archaeology, I have necessarily detracted from other aspects of his career. Nor have I dealt with many of the influences that shaped his way of thinking, - the most interesting of which was his struggle to define himself both in terms of his Seneca heritage and the larger American culture (Hertzberg 1978).

Nonetheless, this brief chronicle of Parker's career clearly shows the leadership he provided for shaping the development of archaeology as a discipline. Not only was Parker a proponent for professionalization of research, he was a strong advocate for interpretation of research in a format the general public could understand. Perhaps because of his Seneca heritage, Parker also showed considerable leadership in developing cooperative, mutually beneficial ventures with the State's Native American peoples. In this regard, Parker was considerably ahead of his time, as it seems that only now are the importance of public education and a social mission being clearly recognized by the archaeological profession. Perhaps had we been better followers of Parker's lead, we might be in a better situation to deal with the present controversy over museum collections of Native American materials. It is indeed ironic that many of the materials collected by Parker are now subject to return or destruction by his Iroquois kin.

In sum, Arthur C. Parker literally helped put New York archaeology "on the map." He brought national attention to the archaeology of the State and set standards for developing a comprehensive program of responsible research and interpretation. His rich legacy should not be underestimated.

Figure 3. Parker in chief's, regalia during his State Museum employment.

Acknowledgements

Several persons deserve mention for their assistance with this paper. Vince Martonis, Hanover Town Historian in Chautauqua County, New York, made me aware of the Burmaster autobiography and graciously supplied a copy of the section concerning the Ripley Site excavations. George Hamell's collection of various articles about Parker saved me much research time. Susan Bender and Ed Curtin provided several hours of stimulating conversation regarding the history of archaeology on New York, and Bill Engelbrecht provided the impetus for doing the paper by asking me to speak at the 1991 NYSAA Meeting.

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A Tribute to William A. Ritchie and Louis A. Brennan

Herbert C. Kraft, Inc. Orange County Chapter, Seton Hall University Museum

The impact of the archaeological activities of William A. Ritchie and Louis A. Brennan is described in relation to New York State and the Northeast. The major contribution of each individual can be seen as both unique and different. New York State archaeology can be said to have been greatly enhanced by the intellectual and scientific stimulation provided by these individuals.

With respect to Native American studies, New York State has had a significant number of luminaries beginning with Lewis Henry Morgan, and including William M. Beauchamp, Reginald Pelham Bolton, Mark R. Harrington, Arthur C. Parker, Eli S. Parker, and Alanson Skinner, among others. However, from the select number of prehistorians, the names of William A. Ritchie and Louis A. Brennan loom large. Although very different in scholarly approach and temperament, each, in his own way, contributed very significantly to the archaeology of New York State and neighboring areas. Indeed, it is no exaggeration to say that our understanding of the archaeology of the Northeast and Middle Atlantic States would not be the same had they not been actively involved.

Dr. William A. Ritchie

At the outset, I wish to acknowledge that Dr. Robert E. Funk, Charles F. Hayes, III, and William S. Cornwell have each written excellent biographical sketches for the 1977, *festschrift* honoring Dr. William A. Ritchie (Cornwell 1977: vii-viii; Funk 1977: xiii-xxv; Hayes 1977: ix-xi). Other tributes have appeared in *American Antiquity* (Anonymous 1987:450-452). I have depended upon these verbal portraits for much of what is presented in this paper. In addition, Dr. Ritchie has graciously provided me with supplementary information to help bring this synopsis of his career up to date. Failing health precludes his being with us on this 75th Anniversary Meeting of the New York State Archaeological Association, but I hope this humble tribute is worthy of so great an archaeologist and humanitarian.

William Augustus Ritchie, born on November 20, 1903 at Rochester, New York, began his archaeological career as a high school volunteer at the Municipal Museum, later to become the Rochester Museum of Arts and Sciences. In 1924, that institution provided him with a full-time salaried appointment as Museum Librarian and Assistant in Archaeology. While so engaged, Bill for continued his education by attending the University of Rochester from which he received a Bachelor of Science degree in 1936, with the distinction of Phi Beta Kappa. Two years later he was awarded a Master of Science degree by the same institution and was inducted into Sigma Xi, the Science Honor Society. In 1941-1942, he was a Columbia University Fellow. He received his Ph.D. in Anthropology from that University in 1944 with the publication of his doctoral dissertation, *The Pre-Iroquoian Occupations of New York State*, which also garnered the A. Cressy Morrison Prize of the New York Academy of Sciences.

During this time of study Bill advanced from Assistant Archaeologist to Archaeologist to Curator of Anthropology at the Rochester Museum of Arts and Sciences where he conducted osteometric and paleopathological studies in addition to excavating and reporting such prehistoric sites as Levanna, Lamoka Lake, Castle Creek, Canandaigua, Brewerton, Bainbridge, and Frontenac Island among other now familiar places in Northeast prehistory. Additionally, he explored Hopewell manifestations and burial mounds at Geneseo and elsewhere. Eventually he would excavate nearly 100 major prehistoric and contact-period sites in many parts of northeastern North America, thereby becoming the undisputed authority on the archaeology of this region.

Dr. Ritchie worked for the Rochester Museum of Arts and Sciences until 1949 at which time he accepted the title and position of State Archaeologist at the New York State Museum in Albany (Figure 1). He continued in this capacity until his retirement in 1971.

Dr. Ritchie is the recipient of numerous honors and citations, among them a Sc.D. from Waynesburg College, and an honorary LL.D. degree from Trent University, Ontario, for his contributions to Canadian prehistory. In 1950, he received the Centennial Award for Distinguished Service to Archaeology from his alma mater, the University of Rochester. In 1985, he was presented the Fiftieth Anniversary Award from the Society of American Archaeology, and in 1987, he garnered that Society's highest honor, the Distinguished Service Award. For his contributions to Iroquois prehistory, he was awarded the Cornplanter Medal of the Cayuga Historical Society in 1966.

Dr. Ritchie is a fellow of the American Anthropological Association, and a member and past-president of the Society

Figure 1. Dr. William A. Ritchie in May 1950 about a year after his arrival at the New York State Museum.

American Archaeology, and from 1935 to 1955 he served as Assistant Editor of the latter's publication, *American Antiquity*. He also served as past president and director of research for the Eastern States Archaeological Federation, and is a fellow and past-president of the New York State Archaeological Association. In addition, Dr. Ritchie is a Research Associate of the Carnegie Museum and Fellow of the Rochester Museum of Arts and Sciences (now Rochester Museum & Science Center). He taught archaeology and anthropology at the University of Rochester, Russell Sage College, Syracuse University, and SUNY Albany.

Bill Ritchie's archaeological work has received high praise for its originality, profound scholarship, meticulous attention to details, and careful control. It was he who coined the term "Archaic" as an early stage of cultural development in the Northeast identified with distinctive artifacts and subsistence practices. Today, this term is firmly established in the literature of North American archaeology. He was also the first archaeologist in the Northeast to recognize the importance of stratigraphy as a means of isolating and defining cultural assemblages in a chronological sequence, and he employed the techniques of stratigraphic excavation at a time when other archaeologists in the region were still digging in arbitrary levels or shaving walls vertically. In addition to being an exacting field technician, he is a trained physical anthropologist and paleopathologist. These skills enabled him to evaluate the anatomical and anthropometrical conditions of human skeletons, while also helping in the identification of faunal remains from refuse pits and middens.

Because he was convinced that information gained through archaeological excavations and research should be disseminated as quickly as possible so that others might benefit from the data and insights, he espoused a fairly rigorous publication regime. His first scholarly paper, entitled "Some Algonkian and Iroquoian Camp Sites around Rochester," appeared in 1927. By the time he received his doctorate from Columbia University, he already had forty publications to his credit-some of major significance. Scarcely a year went by when he did not publish one or more works. Eventually, the list would grow to more than 165 books, articles, and monographs dealing with archaeological sites in New York, Ontario, Maine, Massachusetts, Vermont, eastern Long Island, Staten Island, New Jersey, and Pennsylvania.

Dr. Ritchie's writings are clear and distinct, and relatively free of esoteric jargon. Moreover, he was not above writing for the common person, or school children for that matter, as witness his *Educational Leaflet Series* entitled "The Indian History of New York State." His major book, *The Archaeology of New York State*, first published in 1965 and revised and reprinted in 1969 and 1980, not only gave professional and amateur archaeologists a comprehensive overview of northeastern prehistory, but it also provided a well-reasoned and clearly postulated exposition of culture stages, traditions, and individual phases in holistic terms as adaptive systems functioning in the environment. Many data relating to settlement patterns were also incorporated into this highly illustrated and well-documented study. In much the same way, his *Archaeology of Martha's Vineyard: a Framework for the Prehistory of Southern New England* (1969) provided a needed archaeological, cultural-ecological overview for that coastal area. Other, more specialized texts, such as his *Typology and Nomenclature for New York Projectile Points* (1961) and *The Pre-Iroquoian Pottery of New York State*, written with Richard S. MacNeish (1949), have long been standard references.

Dr. Ritchie was no manipulator of other people's data. He was a "dirt archaeologist" in the best sense of the word. He preferred to see the physical evidence at first hand - to find artifacts in stratigraphic contexts, to observe the relationship between artifacts and features. He was cognizant of the impact that environmental factors had on human beings and looked for empirical evidence that might suggest appropriate responses to such forces. He sought evidence for *in situ* development immigration, contact, and trade. In his writings and in designs for museum displays, he endeavored to put-flesh back on the bones" in a way that would make the cultures of the past come to life.

Dr. Ritchie was active in attendance at professional meetings and at major conferences where he usually read a paper. Among the latter were the Cultural Classification Conference of 1932 at the University of Chicago, the Indianapolis Archaeologi-

cal Conference in 1935, the Woodland Conference of 1943 held at the University of Chicago, the Seminar on Culture Contacts at Harvard University in 1955, and the 36th International Conference of Americanists held at the University of Barcelona, Spain, in 1964.

His official retirement in 1971 did not diminish his enthusiasm for archaeology, but his energies would thereafter be focused on issues of conservation, human and animal activism, and environmental work among national and international organizations. In recognition of his devotion to these causes, he received the "Conservationist of the Year Award" from the Audubon Society in 1989.

Dr. Ritchie's many and significant contributions to archaeology will most certainly endure in the prehistoric and historic literature and in the souls of northeastern archaeologists. As for Dr. Ritchie, he asked only to be remembered as one who "loved the Earth and Nature, and was always kind to people and animals."

Louis A. Brennan

Like many other archaeologists, Lou Brennan came to his calling late in life and without formal training. His mission was to make archaeology intelligible and fascinating. The embankment sites below Kingston in the Lower Hudson Valley were Lou's special purview, and perhaps not since Clark Wissler's 1909 publication of *The Indians of Greater New York and the Lower Hudson Valley* had anyone shown the slightest interest in this area. But shell middens fascinated Lou, and for him the middens held a message of antiquity, of adaptation and change, of "Q Traditions." and "G O Horizons."

Louis Arthur Brennan was not a native New Yorker. He was born in Portsmouth, Ohio, on February 5, 1911. He attended Notre Dame University and graduated *magna cum laude* in 1932, with a major in English. Brennan aspired to be a writer, but this was the decade of the Depression, and work was hard to find. Among other things, he was a gas station attendant and later held the post of Assistant Area Director for the National Youth Administration in the Cincinnati area.

When the United States entered into World War II, Lou Brennan joined the U.S. Navy. Assigned to the Pacific theater of operations, he commanded an LCS (L) 129 and rose to the rank of Lieutenant, S.G. He won a Bronze Star and a commendation for "bravery and intrepidity." An honorable discharge and civilian life brought Lou back to writing and a farm in Ohio. In addition to farming, he operated a small sawmill near McDermott, but it was unprofitable. Agriculture made demands that cut too deeply into the time he wished to devote to a literary career, and so his agent advised him to "get off the farm." At the behest of his brother-in-law, with whom Lou had shared rooms and pleasant experiences at Notre Dame, Lou moved to Ossining, New York, to be nearer other writers and publishers.

To provide for a growing family, Lou accepted a position as editor of the *New Castle News* in Chappaqua, New York, from 1950 to 1954, and then for the *Croton-Cortland News* from 1957

Figure 2. Louis Brennan at work.

until 1972. His special column was called "Audax." and in it he expressed his opinions freely, remarking that if someone agreed with him two weeks in a row, he must be doing something wrong. During these years he had six of his mysteries and novels published: *These Items of Desire* (1953), *Masque of Virtue* (1955), *More than Flesh* (1957), *Death at Flood Tide* (1958). *The Long Knife* (1958), and *Tree of Arrows* (1964).

Like most Ohioans from the Portsmouth area, Lou Brennan was familiar with Indian mounds and Indian artifacts. He carried this interest to New York, and although pickings were slim in the vicinity of Ossining, especially when compared with the Ohio and Scioto River floodplains, he nonetheless got interested in Hudson River archaeology and its special problems.

In 1956, at the age of 45, Lou Brennan published his first archaeological report, entitled "Two Possible Coeval Lamokoid Sites near Ossining." His first book on archaeology, No *Stone Unturned: An Almanac of North American Prehistory,* appeared in 1959. In that same year, he assumed the editorship of the New York State Archeological Association *Bulletin* and converted it from a mimeographed newsletter into a scientific journal. He continued this editorship for 24 years, getting out three issues every year without a single lapse -a record for dedicated devotion to a non-remunerative job that probably will never be challenged.

One of Lou Brennan's driving passions was to create a general awareness of America's great prehistoric heritage. To

this end he wrote a number of archaeological books. *No Stone Unturned*, cited above, was succeeded by *The Buried Treasure of Archaeology* in 1964, and *American Dawn* in 1970. These were followed by *Beginner's Guide to Archaeology* in 1972,and *Artifacts of Prehistoric America* in 1975.LouBrennan'swritings brought archaeology into the family living room. It is interesting to speculate how many of todays professionals may have cut their archaeological teeth on his books.

Louis A. Brennan thought of himself as a wordsmith, and his style was inimitable. I am still fascinated by some of his more interesting creations: "The Usufructians," "Conservifructians," "Meridional America," "Fractured Evidence," "Out of the Maize," "The Future of the Past," "The Cis-Appalachian East," to name a few.

The Eastern States Archaeological Federation was of special interest to Lou. In 1969, he was named Editorial Chairman of the Eastern States Archaeological Federation Bulletin, but he decried the fact that this major archaeological organization had no journal to serve its constituency as did the Society for American Archaeology with *American Antiquity*. Year after year, Lou and others within ESAF sought ways of initiating and maintaining a journal of quality to serve the needs of the professional and avocational community. Finally, in 1973, there appeared the first issue of *Archaeology of Eastern North America*, and Lou Brennan was its editor. "AENA," as he fondly called it, was Lou's baby. It was the embodiment of his ideas of a scholarly regional archaeological journal, one that offered solicited and submitted articles that addressed topical issues in an interesting- and readable format.

Lou Brennan was one of the founding members of the New York Archaeolo gical Council, and he was a member of the Society of Professional Archaeologists from its inception. He taught archaeology at Briarcliff College (later Pace University) from 1965 until the time of his death in 1983. For years he was a member of the Metropolitan Chapter of NYSAA and a founding member of the Lower Hudson Chapter. While teaching at Briarcliff he founded MALFA, the Museum and Laboratory for Archaeology. This started as a facility of Briarcliff College, but it was later transferred to its present location at the Muscoot Interpretive Farm in Katona, Westchester County, New York.

Anyone who knew Lou Brennan had strong feelings about the man. He was never complacent about anything and had an opinion about everything. He probed, questioned, dissected, reassembled, honed and polished: he manipulated people and ideas, but the results, more often than not, were stimulating and gratifying, Lou got people thinking about different and often novel approaches, and he entertained with wit and charm.

Lou was a champion of public archaeology and of the role of the non-professionals in archaeology. In fact, among the last articles that he published were two, entitled "A Serious Situation" (1979), and "A Very Serious Situation" (1982), in which lie perceived "a growing estrangement between the professional and/or academically trained archaeologists [and] ... the laymen who comprise 95%: of the membership of state archaeological societies." He was absolutely convinced that chemists, engineers, computer programmers, school teachers, carpenters, or housewives, properly trained and encouraged, could produce very competent archaeological results. With their help he excavated Twombly's Landing, Dogan Point, Piping Rock, and numerous other shell midden sites in the Lower Hudson Valley.

Lou got radiocarbon dates that, for a time at least, were among the earliest in the State. He also created a point typology for the Lower Hudson Valley that was interesting to say the least. Among the point types he proposed were "Scutted Stubs," "Crawbucky Box Stems," "Crawbucky Digitals," "Yoke Delts," "Beach Straight-ups," "Hole-in-the-Comers," "Plug Stems," "Half and Half," "Hudson Bit Stem," "Winterich Cuneiforms," "Winterich Cuspids," and "Van Coil Bi-Arcs" (Brennan 1967:1-14).

Louis A. Brennan died on March 18, 1983 at the age of 72. Those of us who really got to know Lou, who drove with him through unfamiliar cities at 2 o'clock in the morning looking for an open pancake house, who put up with his environmentally polluting "oom Paul" pipe, who shared the hospitality of his home - we were fortunate indeed. Lou was a dynamo, an inspiration, a catalyst, a workaholic, a gadfly, and more. We may have succeeded him in the jobs he did so well, but most would agree that we have not replaced him.

Louis Brennan has no burial plot, no granite memorial. Individualistic to the end, he willed his body to science. But then, Lou needs no epitaph, for *Archaeology of Eastern North America*, The New York State Archaeological Association *Bulletin and Journal*, and the many books and articles he published arc his monument. Moreover, he is enshrined in the hearts and minds of those who knew and loved him. As a final tribute, the several archaeological associations of which he was so much a part authorized the preparation and publication of The *Archaeology and Ethnohistory of the Lower Hudson Valley and Neighboring Regions: Essays in Honor of Louis A. Brennan* (Kraft 1991).

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Marian E. White: Pioneer in New York Archaeology

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Since Marian White (1921-1975) did not make her contributions to New York archaeology during its formative years, it may seem curious to label her a Pioneer in the state. However, her efforts to bring the methods and questions of professional archaeology to western New York, found a museum at the State University of New York at Buffalo, and create an effective salvage archaeology program both within the Buffalo region and statewide have clear pioneering qualities. Also not to he overlooked is the, fact that White is the first woman to have formative influence in the archaeology of New York.

I have entitled this paper "Marian White: Pioneer in New York Archaeology," and no doubt this titular assertion will raise the eyebrows of some readers. How can White be considered a pioneer when she was not, like William Beauchamp, the first to gather data about New York's past systematically? Nor was she among the first, like Ritchie and Parker, to excavate and interpret major sites yielding the broad culture historical framework of New York archaeology. In fact, several syntheses of Northeast prehistory have appeared without even referencing her work (for example, Mason 1981; Ritchie 1985). In none of these respects does White emerge as a central, pioneering figure in New York archaeology. Let us, however, set aside such traditional perspectives for a moment, and consider the essential qualities of a pioneer. In this way we might determine if there are aspects of White's life work that could be considered pioneering.

A pioneer can be thought of as a person who breaks new ground or moves into areas that are at the margins or boundaries of normal activity patterns. Thus, for example, the American pioneers of westward settlement were the people who pushed at the boundaries of traditional settlement space and sought to establish their homesteads in areas where European derived populations did not ordinarily reside. In this sense, our pioneer does not have to be a person who is "first" or "most prominent" in a particular area of endeavor (although these characteristics frequently accompany such path-breaking activity), s/he must simply be a person who challenges the norm. It is through this perspective that we can identify the pioneering qualities of Marian White's career. First, White moved the boundary of professional research in New York west and in doing so established a base of professional archaeological activity at the University at Buffalo where none had previously been. For many years she functioned as the only professional archaeologist in western New York (Milisauskas 1977:192), and in this capacity became the locus for collection of an enormous, controlled database about western New York's prehistory (Hunt 1986). Second, White's efforts to save the archaeological record from needless destruction and to work together with the Native Americans whose past she studied foreshadowed what has become a strong mandate for the profession in the nineties (Fowler 1986; Knudson 1986; Trigger 1986). Finally, White also challenged traditional gender roles throughout her career and in this sense, too, was a pioneer and a role model for those of us to follow. White was both the first woman to receive her Ph.D. from the University of Michigan by a wide margin (the next one followed some twelve years later), and she was the first woman to pursue an archaeological career within New York State. That it takes unusual dedication and spirit to meet the obstacles inevitably encountered by a pioneer on whatever path there can be no doubt. That White possessed these qualities is also certain. Let us here consider the pioneering qualities of White's career as they emerge and reconfigure in its various stages.

The Early Years (1921-1959)

Bill Fenton has remarked to me that he always understood Marian White to be part of a unique western New York tradition, the tradition which generated independent, strongly motivated and professionally involved women. This region after all was home to Elizabeth Cady Stanton and is site of the Women's Rights National Historical Park. Certainly White was a western New Yorker, through and through, and in her upbringing near Lockport, New York, she in fact developed the self confidence and determination to pursue a professional career not normally entered by women in the 1950s. White's sister, Ethel, recalls that the family ethic included professional expectations for both her and Marian, and White's parents accordingly made sure that both their daughters received college educations. Marian received her degree from Cornell in 1942, with a major in classics and minor in anthropology.

Apparently White also received her introduction and early training in western New York archaeology sometime during her undergraduate years. Here her mentor was Richard 1VIcCarthy, a prominent avocational archaeologist on the Niagara Frontier.

Although I have not been able to pin down the exact dates of White's earliest association with McCarthy, I do know that by 1941, she was seeking professional field experience in American archaeology, as evidenced in her request for work with Mary Butler's 1942 lower Hudson valley field crew (Butler correspondence file, NYSM 1990-1991). This request was not to be granted, however, since Butler's funding was eliminated due to the war effort, and professional field training for White was to be delayed.

For the next ten years, White's career in anthropology proceeded haltingly, disrupted by her military service during World War II and by the dissolution of the anthropology department at the University of Buffalo, where she was attempting to combine full time employment at the Museum of Science with graduate study. Finally, in 1952, White began her graduate training in earnest at the University Michigan, rapidly progressing through her M.A. in 1953 and on to a Ph.D. in 1956. Despite this rapid progress, it is clear that White's path toward professional certification was not all smooth sailing. Albert Spaulding recalls that when White entered Michigan, there were no women in archaeology, either as students, faculty or administrators. Hence White made her way without role models. At the same time, Spaulding recalls, certain faculty actively discouraged women in archaeology. Such discouragement, White's longtime friend and associate, Virginia Cummings (formerly of the Buffalo Museum of Science), acknowledges, was a fact of graduate training for most women of that time period. It was an experience which she, White, and many others shared during their graduate days. However, Spaulding goes on to relate that Marian White had all the qualities needed to overcome such obstacles. She arrived at Michigan with her program set. She already had a well-developed interest and network in western New York archaeology, knew what she wanted to accomplish, and set about doing it with skill, determination, and exceptional maturity.

It should, however, be noted that White did not simply encounter gender-based discrimination during her years at Michigan. Support and encouragement were forthcoming from several sources. The University of Michigan granted her teaching (1953-1954, 1955-1956) and graduate research (1954-1955) fellowships, and the New York State Science Service awarded her a small grant to sort and classify a set of Buffalo Historical Society artifacts. A good portion of this latter work then became core to her dissertation research. Correspondence with Charles Gillette of the New York State museum spanning 1954-1956, White's last years in graduate school, reveals a woman totally absorbed in dissertation work, archaeology, and career-development concerns. In these respects her graduate career followed the normal trajectory of a committed and capable student.

While White's well-known personal qualities of determination and commitment were clearly in evidence during the Michigan years ("single-minded" may well be the most often repeated adjective applied to White during interviews), it was also during this time that the intellectual agenda for her career was set. Under

Figure 1. Marian E. White in service at the end of World War II. Courtesy of SUNY-AB, University Archives.

the influence of Griffin and MacNeish and the *in situ* hypothesis, White chose as her dissertation research identification of a developmental sequence within a set of Niagara Frontier Iroquois village sites. No doubt her participation as Recorder in the 1955 SAA Seminar in Archaeology on "An Archaeological Approach to the Study of Cultural Stability" (Wauchope 1956) was also influential in the formulation of this work (Figure 1). In addition, White's graduate student association with Albert Spaulding contributed importantly to the intellectual framework of her work, particularly the use of statistical analyses in hypothesis testing. It is through her interactions with him that White developed, I believe, her insistence on rigorous analytical technique underlying interpretation. Spaulding, for example, describes her delight upon learning from him a new technique for calculating site area based on a formula drawn from calculus. Insistence on methodological and analytical rigor and a desire to explicate fully the cultural history and traditions of the Niagara Frontier Iroquois were the hallmarks of White's professional career. It is clear that the templates for both of these qualities were set during her Michigan years.

The years directly following Michigan, up to 1958, were again not easy ones. Employment was not immediately forth

coming, not only because of gender discrimination on the job market (cf. Bernard 1964), but also because White narrowly prescribed her job search to the western New York region. Her commitment to western New York archaeology necessitated employment in the area. In the interim between Michigan and full-time employment, White was briefly employed at the Rochester Museum of Arts and Sciences (now the Rochester Museum & Science Center), and then, in 1958, she gladly accepted a research associate's appointment at the University of Buffalo, a position which was jointly supported by the Buffalo Museum of Science. White wrote to Spaulding of this appointment in 1958, expressing hope that it might lead to a permanent faculty position. That her job search had been difficult is suggested by her hopes for the new job and her perception of her new colleagues:

> They insist upon research, regard archaeologists as anthropologists, and are used to the idea of professional women. Without having to fight against all these things, one might have time to work for something.

In 1960, White's hope for employment stability was fulfilled as she was appointed Assistant Professor at the University. With this appointment began the next phase of White's career in which she became the hub of archaeological activity in western New York. In her early career years, however, she had already established the pioneering activities that would continue and reconfigure throughout the remainder of her career. As we have seen, she had met and overcome obstacles of gender bias in her pursuit of a degree and professional employment, and she initiated professional archaeological investigation in western New York. In doing the latter, she began the process of trying to record and control information contained in previously unanalyzed collections, and she laid the ground work for her involvement with the Iroquois People.

The Middle Years (1960-1968)

The next stage in Marian White's career spans the period in which she moved remarkably rapidly through the academic ranks, achieving full professorship in nine years. In this period her career followed a rather standard academic pattern. White's activities were clearly centered on professional advancement and the establishment of a solid graduate program in archaeology at the University of Buffalo. However, even in following out the standard pattern, the pioneering qualities about her work remain. First, it is through her scholarly activity, including fieldwork (Figure 2), publication, and presentation of papers at local and national meetings, that she brought western New York prehistory into the professional arena. Moreover, she ensured continuation of this new tradition by training graduate students to augment and carry on her work. At the same time, we should note, White did not dismiss collaboration with avocational archaeologists but rather continued with the cooperative pattern established with Richard McCarthy early in her career (Brennan 1976). The

Figure 2 Marian G. White, c. 1955. Courtesy of SUNY-AB, University Archives.

second pioneering quality of White's middle career years seems to have emerged as a spin-off from her more traditional scholarly pursuits. I think of this quality as White's own brand of "action archaeology." and it included involvement with archaeological salvage and public education and with the Native American communities whose prehistory she sought to write. While it can be argued that salvage archaeology and public education have a long history in the U.S. (Fowler 1986), it is absolutely the case that White spearheaded these initiatives in western New York, if not the entire state. Finally, we must be always aware that White carried out all of this work as one of the very few women in archaeology and the only woman in New York archaeology. That she must have had to encounter systematic gender discrimination and forge new roles in these years is no more in doubt than her ability to sustain her career despite them (cf. Bender 1989: Bernard 1964; Gero 1985; Kramer and Stark 1988; Wylie 1991). An examination of the individual elements contributing to this overall career pattern may aid our comprehension of why it is that Marian White came to be a pioneer.

The pace of fieldwork that Marian White maintained throughout her career is legendary in western New York. Dr. Margaret Nelson of SUNY-AB estimates that about 75% of their present museum holdings derive from White's work, while Hunt suggests that White is responsible for most of their compiled data on approximately 2500 sites (1986: 324). In the nine-year period under consideration here, White's curriculum vitae lists 19 different field projects, and much of this work was carried out on a shoestring budget. Tales of shared peanut butter meals and life

in Spartan tent camps abound in Buffalo. One 1963 *Buffalo Evening News* article even notes that White's crew was almost evicted from a site because of the lack of sanitary facilities." One might expect that the pace and conditions of work in White's field camps might have led to sloppy field technique, but such was most definitely not the case. Individuals who worked on her crews uniformly maintain that all of her work was held to the highest professional standards. Of his experiences with White, Donald Grayson says,

> Nearly all of my fieldwork was done under her supervision: I learned field and lab methods from her, and I identify my undergraduate days with her. Although I would clearly have continued in archaeology had she not been at Buffalo, my approach to archaeology, and in particular to field and lab aspects of archaeology, would have been quite different and no doubt weaker. This was because her standards were...so incredibly high.

In short, Marian White created an exceptional database in her years at Buffalo, and this database was absolutely critical to her research agenda. White's research was classically inductivist (Grayson, personal communication), an intellectual stance set in her Michigan years. White required of herself and others full control of the data before allowing generalization. One sees this approach expressed again and again in her monographs and field reports (for example, White 1961; 1965; 1967). First she describes the data thoroughly. Then she integrates the data with comparable information, and finally moves to cautious and not infrequently insightful conclusion. It is clear that White also expected such inductivist caution of her colleagues. Bill Fenton mirrors this aspect of her collegial interactions by noting, "Marian was good at telling you what wasn't!"

This inductivist approach does not, however, mean that White disregarded problem orientation in her research. Much of her fieldwork in these middle years was in fact problem driven. For example, she received funding for five seasons of fieldwork (1958-1963) from the National Science Foundation, and the award of such grants was based upon the clear articulation of a problem to be resolved by data collected in the field. Two problems which White addressed with these early grants were the reconstruction of Iroquois village movement patterns, following the model of Wray's (Wray and Schoff 1953) work in the Genesee Valley, and the impact of the introduction of agriculture on Niagara Frontier Iroquois settlement pattern. By 1968, White had "identified two village movement sequences, had evidence for two other sequences, identified some 46 archaeological sites, had completed surveys of Niagara Frontier Creeks and had begun survey work in Cattaraugus, Jefferson and Cayuga counties" (Hunt 1986: 318).

The maintenance of such a vigorous field program had of course both its rewards and debits. The rewards for White were clearly not only in the accumulation of a regionally invaluable database but also in the training ground that it provided for young archaeologists. Her correspondence reveals that one of her primary goals upon coming- to Buffalo was to establish graduate research there, a goal which she had accomplished by the mid-sixties. This is a remarkable accomplishment when one considers that in 1959, there was simply no archaeology at all represented in the department. White's *festschrift*, edited by William Engelbrecht and Donald Grayson (1978), provides clear testament to the many students that White influenced in the relatively few years (about ten) that she was involved with graduate education.

The debit of White's field schedule was simply the amount of professional time and energy that it absorbed. White's life was her work, and she is known to have worked long hours, seven days a week. Nonetheless, colleagues frequently remark that her publication record and thus her national reputation could not keep apace of her fieldwork program. While this may be true, it is nonetheless the case that in these middle years White placed western New York archaeology squarely in the pages of the professional literature. Her dissertation appeared in 1961 as a University of Michigan Museum of Anthropology monograph and in 1958 in article form in *Pennsylvania Archaeologist.* This same journal was later the outlet for her settlement pattern studies. I, like many others, regret that she did not take the next step and move her very fine archaeology onto the pages of more nationally circulated outlets, but the results of her work are nonetheless in print, and they define an important segment of what is known about western New York prehistory.

Finally, these middle years were also the time in which White initiated two very important components of her later career years. The first is her work in salvage archaeology, something for which she is widely known to have had almost missionary zeal. The depth of her conviction for the necessity of this work clearly resides in her inductivist approach to knowing about the past (Grayson, personal communication). In White's view, simply put, any destruction of the database would result in incomplete knowledge about the past. Each data point held significant information in itself and in relation to all other comparable data. The wanton destruction of the archaeological record due to construction or looting was intolerable because it would lead to a concomitant narrowing of our understanding of the past. Thus, on top of an already demanding problem-oriented field program, White accepted the challenge of salvage archaeology projects throughout the Niagara Frontier. From 1963 to 1968, she was engaged with no fewer than eleven salvage projects.

One of the salvage projects with which White was involved in this period was particularly noteworthy, the 1962 relocation of the Cornplanter Reserve œmetery. This project is important for understanding White primarily because it marks the beginning of the second important component of her later career- that of working together with Iroquois people on the reconstruction of their culture history. With the construction of the Kinzua Dam, the Complainer Reserve was to be flooded, including the cemetery area. Working together with the Seneca, White arranged to relocate the cemetery and to conduct skeletal analyses *only if* next

Figure 3 Marian E. White at unidentified site in Town of Lancaster, New York Courtesy of SUNY-AB, University Archives.

of kin gave permission for study. With this project, White became directly involved with the people whose ancestral material remains she had studied throughout her career. She brought George Abrams, the first of her several Iroquois students, onto her field crew, and she became involved with the present concerns of the western New York Iroquois. An indication of this new, involvement can be found in two articles about the Kinzua project which appeared in local newspapers. In one article, White gives a rather straightforward account of what can be learned from the archaeology of the project. In the second, however, she takes a more action and people-oriented stance. In it, White airs her concerns that the Seneca reservation was to be flooded and no redress or aid was being offered to its native inhabitants by the State, quite apart from the archaeology that she was conducting. From this time on, one notes that White consistently clipped and saved in her personal files local newspaper articles dealing with the concerns of Native American communities.

These newly emergent components in White's career may again be considered pioneering. They diverge from what was common practice for academic archaeologists in the mid-1960s (Knudson 1986:395; Trigger 1986), and they foreshadow what archaeologists are just now telling themselves they should have been doing all along: working with native populations whose remains they study (cf. Trigger 1986) and working with public education and salvage programs to "Save the Past for the Future" (Taos Working Conference Report 1990). This work, in addition to establishing a professional program of research and data collection and publication for western New York archaeology were clearly pioneering efforts by White in her middle years.

The Final Years (1969-1975)

It is disheartening to deal with White's final career years, since it entails having to accept the foreshortening of a career with so much promise. Nonetheless, even in these abbreviated final years White made contributions to the structure of New York archaeology that are with us today. It is my reading of White's career that the later years mark a time of reconfiguration of the elements seen in earlier years. Her scholarly work certainly continued apace, but in these years the balance seems to have tipped, and she became the model for action archaeology in New York State.

White's scholarly accomplishments in this period reflect much the same pattern seen in earlier years. Her- field schedule included problem -oriented excavation on about ten different sites during this seven-year period. Once again, a portion of the work was funded by a National Science Foundation grant, this time to investigate the disruption of Iroquois village settlement pattern by warfare. With this problem White was exploring the link between historically documented cultural patterns and their extension into prehistory. Throughout this period White's intellectual focus was moving increasingly toward connecting the archaeological record with ethnohistoric accounts (e.g., White and Tooker 1968, White 1971), and her 1971 article on the ethnic identification of Iroquois groups is seen as a classic piece of Iroquoian scholarship (Fenton 1978). Moreover, White's correspondence with Fenton and Tooker from 1967-1975 reveals a growing interest in working together with ethnographers and linguists to create a complete historical understanding of the Iroquois. It is precisely the lack of this type of scholarship throughout the 1960s and 1970s that Bruce Trigger (1986: 206) identifies as at the root of many of the conflicts between present day archaeologists and Native American communities. How, asks Trigger, could we expect Native Americans to be interested and supportive of our work when what we sought to generate were generalizations about all cultures and when we perceived the archaeological remains of their ancestors as only laboratories for testing our hypotheses? American archaeologists' refusal during the 1960s and 1970s to see their database as the patrimony and culture history of extant Native communities has driven a solid wedge between what should be our mutual concerns. In this regard, we can once again consider White's work pioneering in that she was doing in the early 1970s precisely that kind of work called for by Trigger in the mid-1980s.

This later work of White's seems to reflect the intellectual pose of the Native American aspect of her action archaeology. White maintained good relations with the Indian communities of western New York and taught her students to do so as well. During the summer of 1973, for example, White conducted

excavations on the Cattaraugus Reservation and in a *Buffalo Courier Express* article about the work expressed her delight at having four Native American students on the crew. A friend and associate of White's, Shirley Stout, recalls that one of the recurrent themes of their conversations was White's interest in bringing together Native Americans with their past. Under White's direction a model of interaction, rather than isolation, between the archaeological and Native American communities was established in western New York.

As already noted, the second aspect of White's action archaeology included salvage excavation and public education. These concerns also dominated her activity in the last years and are clearly articulated in her 1972 working paper on "The Crisis in Western New York Archaeology." Here she observes that the public and the professional archaeologist have a mutual interest in preserving archaeological records of past human activities. If a crisis has been precipitated due to the rapid and needless destruction of these resources, "then we have failed and the responsibility rests on both the archaeologist and the public" (White 1972:1). White, however, did her utmost to meet what she saw as her professional responsibility.

First, in 1969, she established the University at Buffalo the highway salvage program which is still in operation today. This unit has been and continues to be an important institutional structure for the protection of archaeological resources in western New York. Second, she worked tirelessly on the organization of the New York Archaeological Council and served as its first president from 1972 through 1974. The express purpose of this organization was to function as an action group and watchdog to preserve standard, and help maintain duality control over the blossoming contract activity within the State (White 1974). Third, White threw herself f personally into the fray whenever the challenge arose. Perhaps the best example of this can be found in the famous incident of the demonstrations she mounted against her own institution to protect an archaeological site which would have been destroyed by the construction of the new Amherst campus. Finally, White sought to educate the public and gave endlessly of her time to local civic groups. Her biogr aphical clippings file at the SUNY-Buffalo archives reveals innumerable appearances at Zonta, women's clubs, local historical societies, and in educational enrichment programs in public schools-all in an attempt to enlighten the public about archaeology and the prehistory of western New York. One might add that these are precisely the kinds of activities in which archaeologists are being asked to engage now by our national professional organization (Taos Working Conference Report 1990).

Thus we see that in her final years Marian White shouldered yet another set of challenges and again forged new paths in New York State archaeology. Although her scholarly contributions continued in this period, much of her energy was devoted to an action archaeology which has left a strong imprint on the way that archaeology is conducted within the State today. In White's *American Antiquity* obituary, Milisauskas observed that the untimely death of Marian White "was an especially great loss to the archaeology of New York State." While this is certainly true, White left us with a pioneer's legacy including a model for action-oriented, community-based archaeology in the broadest and best sense and a record of research that is, as Bill Engelbrecht would say, "the last word in Niagara Frontier archaeology."

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Charles F. Wray: The View from the Hill

Lorraine P. Saunders, Lewis Henry Morgan Chapter, NYSAA

The long association of Charles F. Wray with the New York State Archaeological Association (specifically the Lewis Henry Morgan Chapter) is but one aspect of his lifelong preoccupation with the Indians of the western part of this state. Starting in early childhood and continuing throughout his life, he devoted much of his time and energy to the investigation of early Iroquois culture – particularly that of the Seneca people. A number of publications resulted from this work, including a preliminary schema (co-authored by Harry Schoff) for the village movements of the Early Contact Seneca, an hypothesis that he continually reevaluated and revised.

Charles worked cooperatively with numerous individuals – avocational and professional – and many professionals-in-process benefited from his generosity. Those of us who worked with him more closely can testify to hi substantial knowledge of the history of the Indians of western New York. Since enhancing the productive interaction between professional and non-professional is one of the purposes of the NYSAA, it is highly fitting that he should be so strongly identified with this organization.

In 1927, 8-year-old Charles F. Wray accompanied his uncle (also named Charles Wray) on a visit to the Rochester Museum's excavation at the Lamoka Lake Site, and from that time on archaeology became the abiding interest of his life. The work was being directed by Museum staff member Harrison Follett - a name that is encountered by anyone researching New York State Indians. Also along on the expedition was Alvin Dewey, a friend of Charles 'uncle, and a man who was himself well known in New York archaeology circles (Figure 1). These individuals, including the elder Charles Wray. exerted a strong influence on young Charles. Later that summer his initial effort in excavation produced only an old farm horse, but at the same time it solidified Charles' connection with the Rochester Museum, where the bones were identified by Arthur C. Parker and William Ritchie (Figure 2). These were the archaeologists who would inspire Charles' dedication to that discipline in future years.

To soften his son's disappointment at discovering a mere farm animal instead of the dinosaur that he had envisioned, Delos Wray presented him with several Rochester Museum pamphlets dealing with archaeology. One of them described a type of prehistoric site characteristically found on sand knolls in the

Figure 1. Charles with Harrison Follett (cooking) and his uncle Charles, in a photograph taken by Alvin Dewey at the Lamoka Lake Site.

Northeast-exactly the sort of terrain that young Charles realized was to be found on the family estate in the area behind the vineyard. Following up on these observations, Charles did a few test excavations and almost immediately discovered the Archaic Period site named by William Ritchie for the Wray family holdings - the Meadowood Site. This site also defined the Meadowood Phase of the Early Woodland Period, as described by Ritchie (1965).

Rochester Museum archaeologist William A. Ritchie was understandably impressed that such a young child showed not only the inclination but also the ability to carry out an investigation of this sort. In fact, Charles simply typified the Wray family's tendency toward intellectual pursuits, archaeology being only one of them. Running the family foundry was their vocation for several generations, and these varied scholarly activities remained avocational for as long as the Henry Wray Foundry remained in the hands of the family. Their interests were rather eclectic and included natural science, and collecting (stamps, coins, etc.), but they were particularly centered upon the past

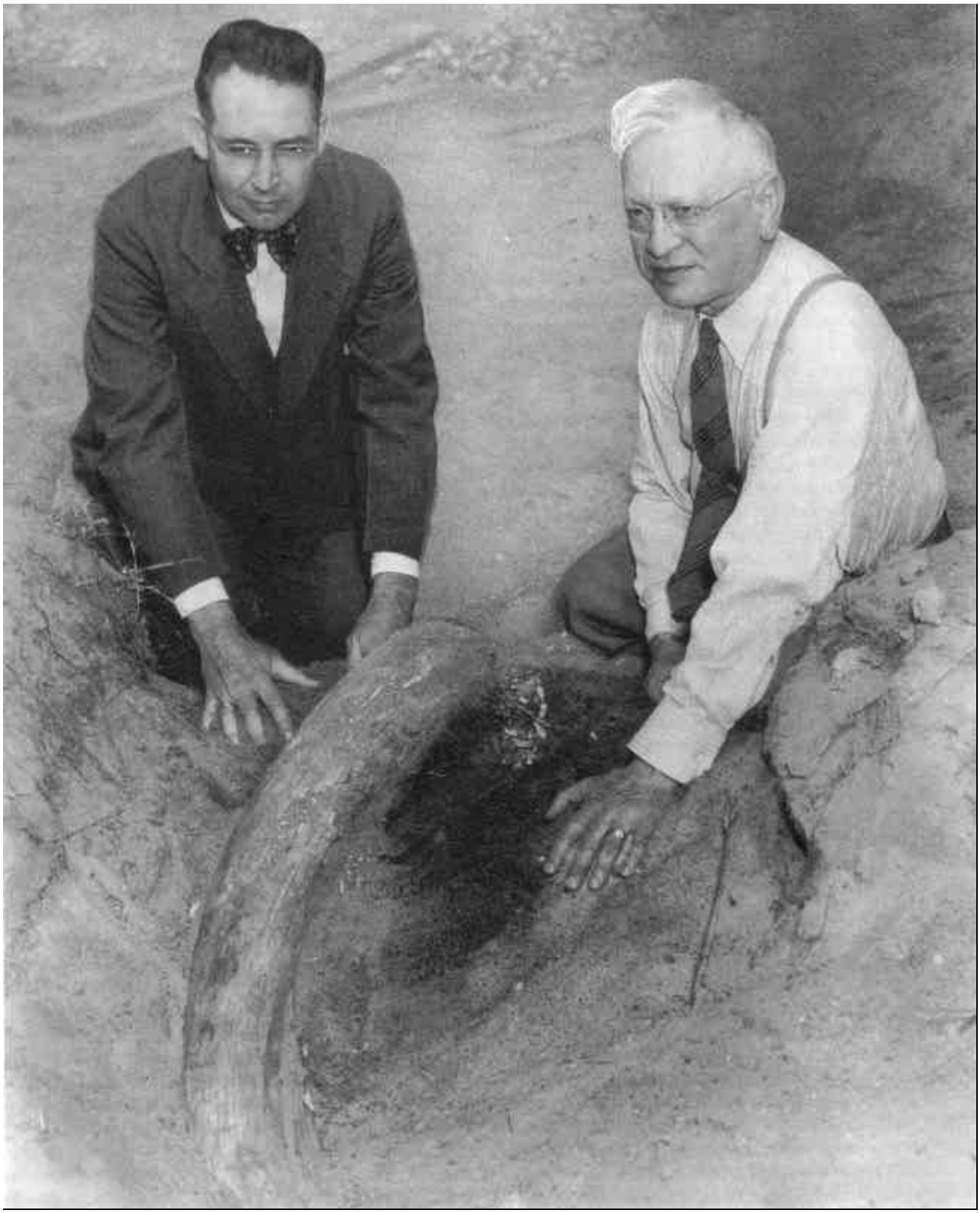

Figure 2. Arthur C Parker and William Ritchie inspecting a mammoth tusk at the Webster Gravel Pit.

Figure 3. View of the house in which Charles grew up, from the Genesee River vantage point.

principally history (regional and family annals), anthropology and archaeology.

This is the atmosphere in which Charles grew up, and its influences are seen in succeeding generations as well. For example, a niece of Charles has been researching the life and works of Claude Bragdon, the architect who designed Penn Station in New York City and the houses comprising the Wray estate, Meadowood (Figure 3). A great-nephew, Michael Swanton, is studying archaeology at New York University.

Because Charles experienced success in archaeological investigation at such an early age, it is not surprising that his interest and involvement in the archaeology of New York State continued virtually unabated for the rest of his life. William Ritchie nurtured and amplified Charles' enthusiasm by taking him along on weekend outings during which a number of sites were explored and excavated. He was then a day-tripper - Saturdays only. In these early years, Ritchie taught him correct field technique and fostered his interest in the subject by providing references to reports and documents (some authored by himself) dealing with the early Indian cultures in New York State. Although he was just a young child, Charles worked with the Museum crew - which included Albert Hoffman and Sheldon Fisher - on such sites as Squawkie Hill, the Geneseo Mound. Sackett, and Castle Creek.

By the time he was 15 years old. Charles was considered sufficiently qualified to take part in the Rochester Museum summer archaeological expeditions as a skilled crew member, and this became an annual commitment. At 17 years of age, his participation in Rochester Museum field work took a professional turn, a state of affairs that continued into his

Figure 4. Excavations at the Durkee Site. Above: Mort Howe. Below: Charles Wray (left) and Mort Howe (right), friend and co-worker.

college years. These field sessions included work at Carleton Island in the St. Lawrence River in 1936, some of the Brewerton area sites, and the 1938 excavation at the Durkee Site (Figure 4). There were the 1939 and 1940 expeditions to Frontenac Island as well. Visitor's day was a Sunday tradition at Frontenac, and these outings were attended by members of the crew's families as well as by other interested parties. Also in 1939, work was done at the Sea Breeze

Figure 5. Charles Hayes at the Cornish Site.

Site and the Dresden Power House Site. By this time many of the crew members were more or less Charles' contemporaries and included those already mentioned and Edmund Carpenter. The materials from the Wickham Site excavations, which are featured in the Rochester Museum's exhibit of the early Owasco Period, were also obtained during this period -the late 1930s and early 1940s.

Due to William Ritchie's research interests, these Rochester Museum excavation projects concentrated on gathering data from cultures of the prehistoric era, and this remained the focus Of the Museum's research for many years. In more recent times, however, settlement pattern excavations have been carried out on Seneca village sites - the satellite Cornish village, excavated by Charles Haves, for example (Figure 5). This tendency toward prehistory is also evident in Charles Wray's earliest independent research. In his late teens, however, he began to include post-contact Seneca sites in his itinerary, surface collecting first at the Power House Site, and then at others, including Factory Hollow (pointed out to him by Alvin Dewey on that first trip as a child to (Lamoka Lake) as well as Dutch Hollow, Dann, Warren, and Rochester Junction.

Charles' fascination with Seneca sites of the early post-contact period continued throughout his high school and college years, becoming in time virtually his sole archaeological interest. Having noticed that glass trade bead types differed from site to site, he decided to compile a study collection from each of them. By comparing the bead inventories and researching their origins, he felt that it would be possible to reconstruct the sequence and dates of the village occupations for the Seneca early post-contact period. Charles periodically reported his progress in this research (Figure 6).

As Charles was nearing the end of his undergraduate studies at the University of Rochester in 1940, his mentor William Ritchie was required to return to Columbia University for the mandatory year of residence for his doctorate. Since the Rochester Museum was then in the process of relocating from Edgerton Park to its present location on East Avenue. Charles Substituted for Ritchie, and spent part of each day helping to pack and

Figure 6. Charles, F. Wray, at age 19, addressing the Morgan Chapter - the earliest of many such lectures to his NYSAA colleagues.

transport the collections. This temporarily interrupted his Seneca study, as was later the case with the field portion of his Master's thesis (also at the University of Rochester), which required him to spend May and June of 1942 in Oregon, mapping the Ironside Mountain 15' Quadrangle for the United States Geological Survey.

World War II interrupted his graduate studies, which were completed upon his return, but although he was away for several years. Charles' goal of defining the Seneca site sequence was never far from his mind. William Ritchie's published doctoral dissertation was delivered to him in France in 1944, and this volume accompanied him throughout the rest of the war. According to Charles, reliving his participation in many of the excavations described in that book not only allowed him to escape the harsh realities of his wartime circumstances, but also prompted thoughts of his study of the early historic Seneca village sequence, motivating him to refine and elaborate his strategy for aligning and dating the sites.

Some of the technology that he observed in action during the war seemed appropriate for site exploration-mine detectors, for instance. The ability to locate subsurface metal objects would be quite helpful in the study of the Seneca early contact era. To this point, Charles had limited his investigation of contact period sites to Surface collection, except for one of the Saturday outings spent with Ritchie at Dutch Hollow many years before, but he decided at this point that data derived from excavation would also be required for the exhaustive and systematic research project that he envisioned-one that he hoped would one day be the basis for a book of his own.

On his return from the war, Charles shared with William Ritchie his decision to attempt a five-year plan to, in his words, "make sense of" the Seneca sequence of sites. Dr. Ritchie advised him against devoting his energies to what was essentially a futile exercise. Ritchie felt that all the sites had been excavated and in terms of artifactual materials were depicted, if not virtually devoid of information.

Also during that time, his brother Delos introduced Charles to a friend - blacksmith, antiquities enthusiast, and amateur archaeologist Harry Schoff (Figure 7). Harry was quite familiar

Figure 7. Harry Schoff in the center, with Ted Guthe on the left, at the Morrow Site.

Figure 8. Charles F. Wray and Donald Cameron working at the Cameron Site.

with the landowners and the known sites and had excavated many of them, basing his explorations on the published surveys of E.G. Squier. Soon after their first meeting, Charles and Harry began to work together, initially concentrating on the later components of the sequence-the Warren, Dann, Power House, and Rochester Junction sites. The striking differences in trade goods, even among these temporally clustered sites, validated his approach to clarifying the temporal relationships throughout the Seneca sequence. The Power House-Dann-Rochester Junction segment was the first to be "nailed down."

Harry Schoff, in turn, introduced Charles to Donald Cameron, whose father owned the Cameron Site. The three of them investigated a number of sites, including Cameron in 1948-1949, Factory Hollow, and most importantly to Charles, the Adams Site. Their work at Adams documented the earliest site in the series of village movements of the post-contact period. In later years Donald and Charles carried out further excavations at the Cameron and Tram sites, among others (Figure 8). They also investigated the Adams contemporary village - the Culbertson Site - discovered by Donald Cameron in 1967.

The journal article, "A Preliminary Report on the Seneca Sequence," that he wrote with Harry Schoff (1953) is Charles Wray's best known publication, but as its title indicates, it was not intended as the final word on the Seneca sequence. The dates were always considered to be estimates, and the Culbertson Site was yet to be discovered. Charles always acknowledged that further in-depth study of the materials from each site would be required to validate the Seneca sequence and chronology, a process that continues into the present day. As he himself said, Dr. Ritchie's reservations were well founded as the five-year plan evolved into a ten-, fifteen-, twenty-, and eventually thirty-plus year study. Charles' record of publications and presented papers demonstrates this continually intensifying program of study and shows as well the breadth of his interests and expertise.

The 1953 Wray and Schoff report and the Manual of Seneca Archaeology (1973) cover the entire span of the sequence, and a paper on the volume of Dutch trade goods on Seneca sites from 1600 (Wray 1985) examines a segment of it. He also published his investigations of individual sites - Adams in 1950. and Cameron in 1981-and presented a paper co-authored by Robert Graham that dealt with the Boughton Hill Site at the 50th anniversary NYSAA annual meeting in 1966. Charles' analysis of specific artifact types or motifs were also published, including articles on tobacco pipes (1956), ornamental hair combs (1963), and on the bird as a Seneca motif (1964). He also described geological data, including a 1957 report on the rocks and minerals used by New York State Indians, and one in 1984, which outlined the varieties and sources of New York State flint. At least one paper combined his interests in geology and archaeology - "Stone Pipes of the New York State Indians," published in 1969. In 1987, the remaining members of the Seneca Archaeology Research Project published Volume I of the detailed Seneca study, the analysis and interpretation of the Adams and Culbertson Site materials. Volume II was published in 1991 and deals with the Tram and Cameron sites. In process is Volume III (Dutch Hollow and Factory Hollow sites). Included in these volumes is the information pertaining to satellite sites of the period.

The scholarship displayed by Charles F. Wray throughout his life is readily apparent, beginning with the child's intellectual curiosity and accomplishment that so impressed William Ritchie, continuing with the years of dedication to a self-imposed regime of study during his youth and early adulthood, and culminating in later years with his efforts to apply this knowledge to the documentation of a crucial period in the existence of the Seneca Iroquois. Charlie's interpretations of early Seneca history have also benefited research involving other Iroquois groups of New York and Canada by providing a baseline for comparative purposes.

Charlie Wray is usually remembered the most for his personal qualities - amiability, generosity, and hospitality, among others. A number of professional anthropologists benefited from these qualities as students, during the time that his research collection was still at Meadowood. He provided access to these materials to anyone with a serious interest, often welcoming students into his home on a long-term basis. His vast knowledge - in terms of both artifactual information and the literature - was also freely shared.

In addition to these easily assessed qualities are the traits of intellect that those of us who worked closely with him consider equally characteristic - an acute intelligence, analytical ability, and competent, sustained scholarship. An author of popular fiction has said that "the truth is only what we know so far." Charles F. W ray made a lifetime commitment to extend as far as possible the limits of truth about a particular group of people-the Seneca Iroquois.

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Avocational Archaeology in New York State

Gordon DeAngelo, William M. Beauchamp Chapter, NYSAA

Since the first settlers arrived in the New World, people have collected artifacts and wondered what they meant. Over the years some have merely dug for profit, others collected, and some became serious students of the past - avocationals. Local avocationals are often the primary source of site locations and reference collections. In addition, they can speak as residents at local government hearings. Some have special work-related talents, and some just have strong backs. Today archaeology faces the loss of its database through the lack of knowledge of site locations, the failure to enforce existing legislation, and a shortage of funds and manpower. Thus it would seem logical to make better use of the avocational archaeologist's untapped resources.

When the title of this paper was first suggested to me, my initial reaction was to revise the title. "Avocationals: Help or Hindrance" came to mind. Perhaps more lyrical was "Avocationals: Pests or Paraprofessionals." My second thought was to regale you with 35 years' worth of slides together with the accomplishments of dozens of avocationals who have made major contributions to the field of archaeology. However, as I thought more of my own experiences as an avocational, I realized that there were serious aspects of this topic that should be addressed.

Since the first settlers arrived in the New World, people have collected artifacts and wondered what they meant. Over the years some have dug for profit*: the pothunter-*. This category is still with us today. Some are very well equipped with four-wheel drive vehicles, backhoes, and power sifters. Others operate surreptitiously on sites known to produce showy prehistoric objects or salable historic bottles and ceramics. Much of this material is quickly turned into cash, provided by a variety of people, ranging from "well-heeled" collectors to interior decorators. Prehistoric Native American art still brings substantial sums in Europe and Japan. Needless to say, such operations destroy more than they recover and rarely provide even site provenience.

A second category is *the collector.* Collectors come in a wide range of types. At one extreme is the "trophy" hunter. This is the person who digs, surface walks, swaps, and buys in order to build up a collection based on mass or topic: 300 projectile points mounted in the shape of an Indian on horseback or a picture window framing 100 different colored whiskey bottles. In this category, provenience and cataloging are usually lacking.

At the other extreme is the collector who is on the verge of being an avocational. His material may not be cataloged, but the cigar boxes or Riker mounts are labeled by site. He sometimes purchases items, but usually only if they are local and if provenience, at least by site, is known. He usually has a few reference books, primarily for identification and dating. He is primarily a surface walker, but has excavated a few middens or historic dumps. This is the category that should be targeted for a relatively easy conversion to "avocational."

The third major category is *the avocational*. He may have come up through the ranks of the collector, or he may have no collection at all. In the latter case, he may have been an armchair student of archaeology who participated in some professionally organized excavation and thus became "hooked."

The avocational, of whatever ilk, has at least one of several characteristics:

1) He is a serious student in his chosen topic.
2) If he has a collection, it is provenienced and cataloged. The objects have been identified and researched.
3) As the avocational becomes more familiar with his topic, he may publish his data. At first this may be a simple particularistic descriptive report. As an aside, I recognize that "particularism" in reports is in disrepute in some professional circles. However, without the raw descriptive reports available, there would be no data to address with research questions. Some avocationals do reach the point of using their data to answer professional research questions.

Let me give you an example of an avocational, not from New York State, not even from the U.S. Mr. Leslie Valentine Grinsell was a devotee of what the British call field archaeology. Shortly after World War I, his family moved to Brighton where through reading and museum visits he became interested in the burial mounds (barrows) of southern England. By 1927, when he

started a career in Barclay's Bank in London, he had be-un his inventory. He was "inexperienced" and loved to tell of his first measuring tape, a reel type 33 feet long. It was several months before he found out that it had a snap-out handle to reel it in.

He measured, sketched, and plotted barrows oil Ordnance Maps and published his data on each county as it was completed. He developed both a terminology of types and a chronology of the barrows. By 1934, he was into his third county. In 1949, he quit banking and accepted a position on the staff of Victoria County History with C.F.C. Hawkes and Stuart Piggott, and in 1952, he was appointed to the Curatorship of Anthropology at the Bristol City Museum, thus losing his amateur status.

In over 45 years, Grinsell had detailed over 7000 barrows during an estimated 10-12.000 visits. To add to this accomplishment he didn't drive a car. He traveled by train, bus, and on foot. That is an example of the work of one avocational.

In order to understand another aspect of potential contributions to archaeology by avocationals we must address the major problems facing cultural resources in New York State today. We are losing our sites, both prehistoric and historic, and thus we are losing our database, but you have heard that statement made repeatedly over the years. Who is responsible? Well, as Pogo once said. "We have met the enemy and he is us"' The avocational would not deliberately destroy a site, but unwittingly, by not speaking up in governmental meetings (from regional planning boards to town board hearings), we are letting the sites slip away.

The legal mechanisms are largely in place. If you review the environmental/cultural resource legislation since 1906 and more specifically during the past 25 years, it reads like an absolute at any of good ideas. But do they work? The biggest problem with legislation is that various rules and regulations must be promulgated to permit the affected parties to carry out the intent of the law. These "rules and regs" are often lengthier than the law itself. In addition, through hearings, those affected by the law may have an input on the formulation of the "rules and regs."

Now, having been a State employee for over 35 years, I think I can truthfully say that no public servant wants more paperwork. In addition, the private sector through their elected officials lets it be known that they do not wish to spend additional money on their projects in meeting the requirements of a new piece of legislation. The result is that sometimes the "rules and regs" appear to be weaker than the intent of the law.

One observation regarding legislation is that State often follows Federal. For example, the NYS Historic Preservation Act of 1980 reflected the concerns of the National Historic Preservation Act of 1966. Similarly State Environmental Quality Review Act (SEQRA) of 1975 or 1978 (depending on when the "smoke cleared") reflected National Environmental Policy Act (NEPA) of 1969 and is often called the little "NEPA." Sometimes this sequence reflects the national concern but often State passage is necessary to make use of Federal funding, such as Federal Highway Administration dollars or U.S. Environmental Protection Agency construction grants. In any case, the laws are in place while the "rules and regs" continue to be modified.

So where does the avocational fit in? The answer to that is right at the grass-roots level.

Why are we important? For several reasons:

1) There are more avocationals than professionals.
2) Since professionals may be involved in cultural resource management businesses, vocationals can speak out without worrying about Conflict of interest charges.
3) Avocationals are often the best source regarding local sites. They can often produce actual objects to prove the existence of a site.
4) Finally, as voters, avocationals also have access to their representatives at local, state, and federal levels.

To all of this some of you will say: "You can't fight City Hall." That is not true. You can fight City Hall, and you can win, although perhaps not all the time. We have lost several historic structures and prehistoric sites in central New York in recent years, but we have also stopped two subdivisions and caused cultural resource surveys to be done on several others. In addition, we have been instrumental in having an important prehistoric site added to the National Register. This was done through the joint efforts of avocationals and professionals.

The key to such efforts is to work on the lead agency. This is the governmental agency that has the power to make the decisions. Most State and Federal agencies have "rules and regs" in place that usually work quite well; however, most of our sites are lost when villages or towns are the lead agencies.

Most rural villages and towns have no professional staff, and it is difficult for them to acquire planning boards or conservation committees with a knowledge of all environmental factors. Even town attorneys are at a loss to keep up with environmental legislation.

In some cases town decisions are reviewed by county agencies that may or may not have environmental "blind spots." It you confront these weaknesses with the attorneys, engineers, and environmental experts hired by the permitees, you have "stacked the deck" against the environment.

The greatest contribution the avocational can make in saving cultural resources is educating local decision makers.

1) Become knowledgeable in the present development of your area. Who is building what and where?
2) Read local newspapers and scan the legal notices.
3) Attend town planning board and/or conservation committee meetings. Interject your information in a calm, non-sensational manner. Be helpful, not

adversarial. With time you might even be asked to serve. If so, do so.

4) Educate your town and country officials. You may even find a few who will want to learn more about local archaeology. Provide them with articles relating to the importance of archaeological sites. Invite them to ongoing excavations.

Using USGS maps you might even prepare a sensitivity map showing general areas (not specific locations) where sites are known. Update it frequently, and most important, make it clear that a sensitivity map shows only areas where sites are known to exist and is not to be used to write off projects outside the sensitivity area.

5) Finally, try to project an image of a concerned citizen who wishes to help his local government meet their environmental obligations. Try not to be tagged as a trouble-maker-. However, when till else fails and you feel the government agency has not followed the rules, you can file an Article 78 Proceeding. This legal action simply points out procedural mistakes, and if substantiated, will force the agency to start the process over again, thus giving you time to organize people and data.

Sometimes when dealing with a prehistoric site, the developers will respond favorably if they are reminded how time consuming and costly a construction interruption can be when it involves Native American concerns, such as burials.

Does all this seem like a lot of work? It is. It means participating in your government, writing letters, and attending meetings. It may even involve raising money for an environmental attorney, and sometimes it means annoying entrepreneurs and government officials. However, your efforts may result in the preservation of a unique segment of our cultural inheritance.

So, avocationals, continue to increase your knowledge of the past and share it. And professionals, take a look around; there are some very knowledgeable and helpful people out there. Neither of us can do it alone.

Some Notes on Cross-Border Archaeology in This Region

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This paper recounts in general terms some events which have long characterized the cross-border activities of Canadian and American scholars reciprocally involved in the archaeology of New York State and the Province of Ontario. An outline chronology notes the work of those involved in several of the more significant activities, and the catalytic role played by several institutions and archaeological societies is recognized. Examples are cited to demonstrate how the reciprocal exchange of archaeological data accumulated by avocational and professional archaeologists on both sides of the border have facilitated the creation of the theories m which some regional archaeological orthodoxy is premised.

Introduction

I welcome this opportunity to reflect upon a longstanding characteristic of archaeology in this region which has become so common-place it has become a blessing we sometimes overlook. I am referring to the reciprocal nature of the contributions Canadian and American archaeologists have made, and continue to make, in their search for a better understanding of prehistory in the Great Lakes-St. Lawrence River basin, and beyond. I would be pleased to also recount to you too how the sagacity and diligence of scholars in several allied anthropological disciplines have contributed to our archaeological enlightenment, but time does not permit. Suffice it to recall the erudition of Reuben G. Thwaites, John G. Shea, Lewis H. Morgan, E.B. O'Callaghan, William R. Harris, Edward Sapir, Alexander Goldenweiser, H.P. Biggar, Frank G. Speck, F.W. Waugh, Horatio Hale, William N. Fenton, Abbé Cuoq, Floyd G. Lounsbury, Marianne Mithun, Michael Foster, Daniel Richter, Elisabeth Tooker, Conrad Heidenreich, and Bruce Trigger to bring to mind the scope and quality of their scholarship which has become crucial to archaeological comprehension in this cross-border region.

It will be evident from what follows that archaeology developed more slowly in Canada than it did in the United States. Until 1887, when David Boyle, a bookseller, was appointed curator of the Ontario archaeological collection and editor of the *Annual Archaeological Report for Ontario*, there were no professional archaeologists practicing in Canada. Although Sir Daniel Wilson began teaching ethnology soon after he joined the University of Toronto faculty in 1853, and Thomas J. McIlwraith had lectured in anthropology at the University of Toronto since 1925, a department of anthropology was not established in a Canadian university until 1936. Apart from newspapers, there were no outlets in which to publish anthropological information until several natural history societies began to sponsor journals in the 1850s. During much of this time, there were no public museums akin to those that had been founded in major cities in the United States, where archaeological material could be studied and displayed. Since 1887, there had been an archaeological collection in the Ontario Provincial Museum, which later in more monumental accommodation became the Royal Ontario Museum, but it was not until 1910 that an anthropological division was established by the Geological Survey of Canada which later became the National Museum of Canada, and more recently the Canadian Museum of Civilization. It is noteworthy that during this formative period the founders of Canadian archaeology - David Boyle, a teacher; Sir Daniel Wilson, a professor of history and English, and John William Dawson, a geologist- were not trained in anthropology or archaeology.

But this situation is not unique. Modern archaeology in New York State and the Province of Ontario has long been shared by professional and avocational archaeologists. As might be expected in so large and diverse a group with varied agendas and priorities, over the past one hundred years there have been divisive, sometimes acrimonious, confrontations which have not served the discipline well. Nevertheless cooperation has long characterized relations between amateur and professional archaeologists on both sides of the border in this region. One has but to examine the papers presented at the annual meetings of the several regional archaeological institutions and their publications to appreciate the scholarly value of the contributions which have been made by these very professional avocational archaeologists. Donald Lenig's 1965 *Oak Hill Horizon*, Charles Wray's and Don Cameron's work on the Seneca, Donald Rumrill's Mohawk research, Robert DeOrio's Cayuga research. Richard McCracken's and Charles Lucy's Susquehannock investigations, Oneida research by the Bennetts and Richard Hosbach, Onondaga investigations by Albert LaFrance and Gordon

DeAngelo, Richard McCarthy's research in the Niagara region, and Harold Secor's work in central New York come to mind in this regard. In Ontario, investigations by Wilfred Jury, Peter Pringle, Jack Morton, William Donaldson, and James Pengelly in southern Ontario; research by Clyde Kennedy, Barry Mitchell, and Gordon Watson in the Ottawa valley and the latter in the Rideau Lakes region; the Pioneer contributions by Frank Ridley regarding the Hurons, and in particular his *Frank Bay Site, Lake Nipissing* (Ridley 1954); and Charles Garrad's Petun research are evidence of the contribution by Ontario avocational archaeologists. Limited though this sampling must be, it does reflect the scope, quality, and complementary nature of the internationally significant contributions which have been made by avocational archaeologists in Ontario and New York State. Their contributions should not be obscured by the higher profile work of the professional archaeologists who, having access to institutional resources to facilitate their international involvement, have been preeminent in this field. Indeed, the more familiar one becomes with the archaeology of this region, the greater the realization that qualitatively the Current enlightened state is a result of the synthesis of contributions by both avocational and professional archaeologists.

Nineteenth Century

Accounts of what may be the earliest cross-border archaeological excavations relate how by 1828, Henry R. Schoolcraft, a prominent nineteenth-century American scholar, had investigated Neutral ossuaries in the vicinity of Dundas, Ontario, near Hamilton where his wife's people lived. William E. Guest, all antiquarian from Ogdensburg, New York, was another early cross-border investigator. In 1856, he excavated on the St. Lawrence Iroquoian village site at Roebuck in Grenville County nearby in eastern Ontario as an extension of his interest in Ephraim G. Squire's earlier work in nearby Jefferson County, New York (Guest 1856). In 1881, James Terry, once Curator of Archaeology and Ethnology, American Museum of Natural History, New York City, surveyed burial mounds on several islands in the St. Lawrence River in Ontario and Quebec (Archaeological Survey of Canada files). Three years later in 1884, Andrew C. Lawson, Geological Survey of Canada, examined the McKinstry burial mounds in Minnesota to pioneer Canadian archaeological excavations in the Unites States (Archaeological Survey of Canada files).

Several scholars on both sides of the border demonstrated their cross-border interests in the nineteenth century in an Iroquoian context. In the 1860s, Orasmus Marshall of Buffalo, New York, surveyed sites on both sides of the Niagara River (Marshall 1865); in the 1870s, Charles Hawley of Auburn, New York, described seventeenth-century emigrant Cayuga settlements on the north shore of Lake Ontario on the Bay of Quinte (Hawley 1879); in the 1880s, Charles Hirschfelder, who had served as United States Vice Consul in Toronto before he moved to New York City, pioneered archaeological investigations in the Toronto area where he lectured widely in schools and at the Canadian Institute (Mail 1883); and over the turn of the century, Benjamin Suite, a Quebec scholar, wrote on several subjects germane to international archaeology (Suite 1907).

In 1888, David Boyle, then a member of the staff presenting the Canadian exhibit at the Central Exposition of the Ohio Valley and Central States in Cincinnati, Ohio, excavated material in several Hopewellian mounds. Subsequently, through the good graces of Warren K. Moorehead, much of this material was donated to the Ontario archaeological collection then curated by Boyle. Moorehead and Frank H. Cushing of the Smithsonian Institution commended Boyle for his long-standing and dedicated contribution to archaeology, including his having been a founding member of the Society for American Archaeology. His works were also acknowledged by the Cayuga County Historical Society, when in 1908, Boyle was presented with the prestigious Cornplanter Medal for Iroquois Research. In 1896, the Rev. William Harris had his paper on the Neutrals, "A Forgotten People: The Flint Workers," published by the Buffalo Historical Society. In 1901, it was republished under the title "The Flint Workers: A Forgotten People" in the *Annual Archaeological Report of the Minister of Education, Ontario*, for 1900. William Beauchamp's paper "Comparison of Relics in Ontario and New York" published in *American Antiquity* in 1890, appears to be the earliest comparative analysis of archaeological artifacts in a cross-border context.

Twentieth Century

Interest in cross-border archaeology continued on into the twentieth century in the same sporadic and desultory pattern. In 1902, Harlan I. Smith, an American scholar who was later Chief of the Archaeology Division, National Museum of Canada, described a collection of Seneca artifacts in *American Antiquity*. In 1907 and 1910, Frederick W. Hodge, Bureau of American Ethnology, made a major contribution to the understanding of Indians in this region with his two-volume work *Handbook of American Indians North of Mexico* (Hodge 1912). Later the Bureau agreed to have the Geographic Board of Canada extract items from Hodge's work for publication in a *Handbook of Indians of Canada*, which was edited by James White, a Fellow of the Royal Geographical Society, and published in 1913 (White 1913). In 1909, Frederick Houghton published a paper "Indian Village, Camp and Burial Sites on the Niagara Frontier" in the Buffalo Society of Natural Sciences bulletin which reflected his interest in archaeological sites on both sides of the Niagara River (Houghton 1909). In 1917. Warren K. Moorehead published *Stone Ornaments Used by Indians in the United States and Canada*, which carried on, in a broader geographical context, the international comparisons pioneered by Beauchamp in

1890. William J. Wintemberg's comprehensive site report on the Roebuck St. Lawrence Iroquoian village site in eastern Ontario, which he excavated in 1912 and 1915 for the National Museum of Canada, stands out as a Canadian contribution to cross-border archaeology during this period (Wintemberg 1936). His detailed account of this excavation, which he closely patterned after Harlan I. Smith's report on the Fox Farm Site in Kentucky (Smith 1910), has long remained a model site report for Iroquoian archaeologists on both sides of the border. William Fenton praised it as being "virtually an [Iroquoian] ethnography." In 1921, Alanson Skinner published his "Notes on Iroquois Archaeology" in which he made various comparisons of Iroquois archaeological material from New York State with similar material, particularly smoking pipes, described in the Ontario "Annual Archaeological Reports" (Skinner 1921).

However, it remained for William A. Ritchie, then with the Rochester Museum of Arts and Sciences, to introduce the dynamic initiatives that have since characterized cross-border archaeology in this region. As early as 1928, Ritchie obtained archaeological material from southern Ontario for the Museum's collection (RMSC n.d.). In 1930, he perceptively suggested that some Iroquoian sites on the sand knolls in western New York State were attributable to the presence of Ontario Iroquois, particularly the Neutral, (Ritchie 1930). In 1934, his interest in burial mounds led Ritchie to correspond with N.R. Drayton regarding the mounds on Rice Lake near Peterborough, Ontario. Later that year, he visited these mounds and corresponded with the National Museum of Canada, seeking advice on how best he could arrange to excavate there (RMSC n.d.). International interest in ground slate tools which prevailed at this time prompted Wintemberg to send Ritchie his notes on ground slate tools in Canada and a copy of his paper "Artifacts from Ancient Graves and Mounds in Ontario" (Wintemberg 1928). In 1936, Curtice Aldridge, Ritchie's informant from Cambridge, Massachusetts, who kept him abreast of archaeological news from the east coast, visited the McGill University's McCord Museum, Montreal, and sent Ritchie a detailed illustrated report of material from the Dawson Site, then said to be Hochelaga (RMSC n.d.). A reply from the Ontario Historical Society in response to Ritchie's request for a copy of their 1903 publication of Galinée's report on the La Salle expedition 1669-1670, provides a glimpse of an archaeologist's problems during the "hard times" of the 1930s. The Ontario Historical Society responded succinctly - please send $2.00. In 1936, when ground slate tools were again high on the international agenda, Ritchie and Arthur Parker visited the National Museum in Ottawa to discuss generally the provenience and nature of ground slate tools in Canada, and particularly those which Wintemberg had recently recovered in the Tadoussac area (RMSC n.d.). The next year Frederica de Laguna corresponded with Ritchie regarding ground slate tools in the Royal Ontario Museum, Toronto. In 1936, Ritchie's interest in Ontario burial mounds was rekindled. At that time he commenced a long-lasting correspondence with Peter M. Pringle of Dunnville and Toronto and W.R. Newman of Dunnville, regarding "The Chief's Grave" and "The Child's Grave" which had been discovered in 1907 in sand dune blowouts near Port Maitland, Ontario (RMSC n.d.). These burials had by then become well known for their exotic and sophisticated grave goods. In 1944, Pringle provided Ritchie with information and illustrations of the artifacts recovered from these burials which Ritchie included in his *Pre-Iroquoian Occupation of New York State* (Ritchie 1944:169-184). Subsequently, Wintemberg provided Ritchie with information regarding mounds on the Bay of Quinte on the north side of Lake Ontario.

In 1938, Philleo Nash, a distinguished scholar from the Smithsonian Institution, then on the faculty, University of Toronto, introduced modern archaeology into the Province of Ontario. That year he conducted a field school on the Pound Site, a Middleport village site in southern Ontario. Two of his tiros were J. Norman Emerson and Kenneth E. Kidd. Later these two continued their post-graduate studies at the University of Chicago, where they worked with Faye-Cooper Cole at the Kincaid mound in Illinois. Emerson returned to the University of Toronto faculty where, commencing with Walter Kenyon, he tutored some well-known Canadian archaeologists, several of whom have made major contributions in cross-border archaeology. Kidd went on to pioneer definitive research regarding European trade goods which remains crucial to both Canadian and American scholars of the protohistoric and contact eras.

Cross-border archaeology did not cease altogether during the Second World War. Over the period 1940-1943, Emerson Greenman, University of Michigan, and George M. Stanley investigated five early sites near Kilarney and on Great Cloche Island on the north shore of Lake Huron. Later they investigated archaeology features on the north shore of Lake Superior. Their work was reported in *American Antiquity* (Greenman and Stanley 1940) and in *Papers of the Michigan Academy of Science, Arts and Letters* (Greenman and Stanley 1943). In 1940, Ritchie corresponded again with the National Museum of Canada regarding arrangements for him to excavate "The Chief's Grave." Diamond Jenness replied enthusiastically that because archaeology in Canada had been so "upset by the war" now would be the time for Ritchie "to come north" (RMSC n.d.). For whatever reason Ritchie did not visit Port Maitland. When William J. Wintemberg died in April 1941, Diamond Jenness invited Ritchie to Ottawa to examine Wintemberg's files in the National Museum of Canada, thereby facilitating what must have been at that time the most extensive international exchange of archaeological information in this region (RMSC n.d.). Although Ritchie described Wintemberg's papers as "a mine of information" which he planned to develop, it remained for Douglas Leechman, then Chief Archaeologist, National Museum of Canada, to place Wintemberg's notes in order. This appears to be Ritchie's last contact with the National Museum of Canada until 1945 when Jenness, having returned to the Museum after serving as an

intelligence officer with the Royal Canadian Air Force, sent Ritchie a copy of Wilfred Jury's recent, and still unpublished, report on his excavation at the Fairfield-on-Thames Site in Southern Ontario.

Post-World War II

After World War II, archaeology expanded greatly on both sides of the border, and several archaeologists became involved in cross-border archaeology on various levels. A meeting took place in October 1945 at Red House on the Allegany Reserve which has become a milestone in the development of cross-border Iroquoian research. There several American and Canadian scholars representing a number of anthropological disciplines met to share the results of their Iroquoian research. Frank Ridley, Thomas F. McIlwraith, William Dunning, and Norman Emerson come to mind as Canadian charter participants in this meeting, which had been organized by William N. Fenton, William A. Ritchie, Richard S. MacNeish, and Merle Deardorf. Thanks largely to William Fenton and Elisabeth Tooker, and more recently Dean Snow, this meeting, complete with its Little Water Society, has since been convened annually on both sides of the border as The Conference on Iroquois Research to provide American and Canadian Iroquoianists with an opportunity to exchange information informally.

In 1947 and again in 1948, Edward and Murray Rogers conducted archaeological reconnaissances of lakes Mistassini and Albanel in Quebec, and in 1950. Edward Rogers and R.A. Bradley worked in south-central Quebec. Their findings were published in *American Antiquity* (Rogers and Bradley 1953; Rogers and Rogers 1948, 1950). In 1948, Ritchie, who was still with the Rochester Museum, excavated a site on Rice Lake near Peterborough and a Glacial Kame burial near Picton, Ontario (Ritchie 1949). Peter Pratt, an undergraduate at Toronto University, was a member of Ritchie's field crew. Late in the 1940s, Richard S. MacNeish arranged with Douglas Leechman, then head of the Archaeological Section, National Museum of Canada, to examine Wintemberg's "manuscript on Hochelaga." Subsequently MacNeish incorporated Wintemberg's work into his paper "Archaeology of the Northeastern United States" (MacNeish 1952a) published in 1952 in James Griffin's volume *Archaeology of the United States* (Griffin 1952), which was dedicated to Faye-Cooper Cole. Kenneth E. Kidd's paper, "Sixty Years of Ontario Archaeology," which was published in this volume, was probably the first comprehensive overview of archaeology in Ontario (Kidd 1952).

In 1949, MacNeish joined the staff of the National Museum of Canada as Chief of Archaeology, and my lessons in archaeology began. That fall Thomas E. Lee led groups of undergraduates from Michigan and Toronto universities to excavate the Glen Meyer Goessens Site near Blenheim, Ontario. I was a member of MacNeish's party from the National Museum of Canada, and William E. Taylor. Jr., later Director of Canada's National Museum of Man, was among Norman Emerson's students from the University of Toronto. It has been alleged that because Michigan students took away material from the Goessens Site, Lee and McIlwraith succeeded in having antiquity legislation passed in Ontario in 1952, which would prevent the removal of archaeological material from Ontario. It is said that this embargo led to friction which might explain why the international cooperation and coordination required to ensure the success of the archaeological salvage projects associated with the construction of the St. Lawrence Seaway left much to be desired.

In the 1960s, Peter Pratt, SUNY at Oswego, New York, and Marjorie Burger excavated the Trent Site, a Southern Huron village site near Peterborough, which revealed major and significant St. Lawrence Iroquoian influences. During this decade Ritchie returned to Ontario to investigate several red-paint burials in lake-side settings west of Kingston, Ontario, and Marian E. White surveyed several Neutral sites in Lincoln and Welland counties west of the Niagara River in Ontario. In 1961, an Iroquoian symposium organized by Frank Valee and Charles Johnston at McMaster University was well attended by Canadian and American scholars. In 1964, Marian White, representing the Frederick M. Houghton Chapter, New York State Archaeological Association (NYSAA), and William C. Noble, representing the National Museum of Canada, salvaged the Orchid Site, a prehistoric Neutral ossuary in Fort Erie, Ontario (White 1966). Their field crew composed of students from the University of Buffalo, the Houghton Chapter NYSAA, and Fort Erie, Ontario, residents stands as a model of international cooperation by avocational and professional archaeologists. White maintained her interest in the cross-border archaeology. In 1968, with a Faculty Research Fellowship from the State University of New York Research Foundation, and in conjunction with the National Museum of Canada and the University of Toronto, she carried out the research which led to her paper. "On Delineating the Neutral Iroquois of the Eastern Niagara Peninsula of Ontario," which was published in *Ontario Archaeology* in 1972 (White 1972). Since the publication of MacNeish's *Iroquois Pottery Types* in 1951 Iroquoian archaeologists unsuccessfully have sought to convey to each other readily and precisely the subtle variations which occur on similar rimsherds from the various regions of Iroquoia. A meeting convened by Marjorie Pratt at the Rochester Museum & Science Center in 1970 stands out as a particularly significant attempt to obtain agreement among New York State and Ontario archaeologists which would better enable them to compare and contrast these regional variations. In 1972, White also published a paper, "Ethnic Identification and Iroquois Groups in Western New York and Ontario," in *Ethnohistory* (White 1972). Another example of international cooperation was demonstrated by Ball State University excavations near Sault St. Marie, Ontario. under the jurisdiction of the Provincial Regional Archaeologist, Minis -

try of Citizenship and Culture, Toronto. In 1969, Peter and Marjorie Pratt, SUNY Oswego, New York, excavated on the Beaumier Site on the St. Maurice River near Three Rivers, Quebec. More recently, a joint American-Canadian party under the direction of Ron Williamson excavated the remains of U.S. soldiers killed at Fort Erie during the War off 1812-1814 for ceremonial reburial in the United States (Pfeiffer and Williamson 1991).

This activity of American archaeologists in Canada dwarfs Canadian archaeological involvement in the United States during this period. Indeed, apart from J.V. Wright having been a member of Ritchie's crew at the Stony Brook Site on Long Island in 1956 (Ritchie 1957) and at the Getman Mohawk village site in 1957 (Ritchie 1965:313), there is little to note. My having visited Ritchie at the Oberlander Site at Brewerton in August 1949 is more nostalgic than consequential in this context, and my intermittent examination of St. Lawrence Iroquoian sites and material in Jefferson and St. Lawrence counties, New York, since 1949 did not include excavations.

Institutional Involvement

In 1978, the Smithsonian Institution published the *Handbook of North American Indians*, Volume 15, "Northeast," which was edited by Bruce Trigger. McGill University, Montreal (Trigger 1978). Undoubtedly this volume, which includes works by both American and Canadian archaeologists, represents the largest and most comprehensive exchange of regional archaeological information in this region to date.

Over the years many Canadian scholars have availed themselves of the extensive collections in the Rochester Museum & Science Center and the opportunity to hold discussions with Museum staff. Visits by Kenneth and Martha Kidd, Karlis Karklins, and Ian and Thomas Kenyon all pursuing their research regarding glass trade beads; by Bill Fitzgerald in connection with his studies of trade goods; by William Noble, Mima Kapches, Martha Latta, Claude Chapdelaine, and Alexander von Gernet studying Iroquoian smoking pipes; by Chief Jacob Thomas and Paul Williams to examine the Museum's wampum collection; by James Hunter to study contact era firearms: and visits by James Wright, Charles Garrad, Marty Latta and myself in connection with our studies of Iroquoian ceramics, are but examples of cross-border exchanges of archaeological data made possible by the Rochester Museum & Science Center.

In 1979, the Rochester Museum & Science Center inaugurated a series of thematic symposia which have become major opportunities for the international exchange of regional archaeological information. Commencing that year with a symposium on Iroquoian ceramics (Hayes 1980), these symposia have featured discussions regarding glass trade beads in 1983 (Hayes 1983); trade guns in 1985 (Hayes 1985); shell beads in 1986 (Hayes 1989), and smoking pipes in 1989 (Hayes in press). The Museum has published handsome volumes of these papers in its *Research Records* series.

Canadian archaeologists have had a long and fruitful association with several associations which represent archaeological interests in northeastern United States. In 1951, Ruth Marshall attended a meeting of the Eastern States Archaeological Federation (ESAF) in Chapel Hill, North Carolina, as a representative of the Ontario Archaeological Society (OAS). Kenneth Kidd gave a paper at this meeting in which he described the distribution of European trade goods in Canada. In 1953, Peter Pratt, then a student at the University of Toronto, was the after-dinner speaker at the annual ESAF meeting held in Rochester. Frank Ridley, an outstanding Ontario avocational archaeologist who made major contributions to regional archaeology, gave an important paper at this meeting in which he described the international significance of his recently discovered multicomponent Frank Bay Site on Lake Nipissing.

In December 1953, twenty years after the ESAF was founded, the Ontario Archaeological Society (OAS) formally sought membership, and the following year the entry of the OAS into the Federation was approved at the executive meeting held in Pittsburgh, Pennsylvania. That year Frank Ridley was elected to the ESAF Membership Chairman. The paper given at the 1954 ESAF meeting in Pittsburgh by Valerie Burger, a member of the Society for Pennsylvania Archaeology, "Indian Camp Sites on Kempt and Manowan lakes in the Province of Quebec" which was later published in the *Pennsylvania Archaeologist* (Burger 1953), exemplifies the ESAF-sponsored cross-border archaeological exchanges which have prevailed since. In 1955, William Renison, then OAS Vice President, represented the OAS at the ESAF meeting in Philadelphia. In 1956, Quebec joined the Federation. That year William Mayer-Oakes, a prominent American cross-border archaeologist and then a member of the faculty, University of Toronto, served as ESAF Membership Chairman. Thereafter participation in ESAF activities by Canadian archaeologists in this region became commonplace. In 1959, Mayer-Oakes became ESAF president, and in 1960, the Ontario Archaeological Society, with Frank Mee as president, hosted in Toronto the first ESAF Annual Meeting to he held outside the United States. At the 1973 ESAF meeting held in Newark. New Jersey, Marjorie and Peter Pratt described their excavations on the Trent Site near Peterborough. Ontario. At this meeting Norman Emerson gave a paper, "Intuitive Archaeology: A Psychic Approach," which introduced a new and contentious dimension into regional international archaeological research which for some years thereafter could precipitate heated debate. In 1978, several Canadian scholars (Fox 1980; Johnson 1980; Kapches 1980; Kenyon 1980; Latta 1980; Roberts 1980; Sykes 1980; Wright 1980) presented papers in a symposium organized by John Reid, University of Toronto, for the ESAF Annual Meeting held in Bellmawr, New Jersey. Subsequently, in 1980, these papers were published in the ESAF journal *Archaeology of*

Eastern North America under the heading "The Canadian Connection" with an explanation by the editor, Louis A. Brennan, that this was "the first such assemblage of work done north of the border since ESAF has been in business" (Brennan 1980:11). In 1985, William C. Noble chaired a symposium on Iroquois archaeology at the ESAF meeting in Buffalo. At the ESAF meeting held in East Windsor, Connecticut. John Reid, University of Toronto, was elected president for 1989-1990 to become the first Canadian to serve as ESAF president.

I would be remiss if I neglected to observe how the free exchange of archaeological information at ESAF meetings has been facilitated by the Great Canadian Beer Party, an innovation introduced by John Reid and Dean Knight in 1978. In 1985, the practice of passing the ESAF Friendship Cup from an American to a Canadian, and vice-versa on alternate years, provides a glimpse of ESAF international congeniality.

The Northeast Anthropological Association (NEAA) has also long been involved in cross-border archaeology. In 1961, Thomas F. McIlwraith, University of Toronto, chaired a symposium on medical anthropology at the NEAA meeting in Buffalo, New York. Several Canadian scholars gave papers at this meeting including Lawrence Oshinsky, an American scholar on staff at the National Museum of Canada, and James E. Anderson, a Canadian physical anthropologist who later in 1965 joined the faculty, University of Buffalo. At the annual NEAA meeting held in Amherst, Massachusetts. in 1966, scholars from the University of Montreal and McGill University gave several papers. Claude Chapdelaine, University of Montreal, conducted a symposium on the St. Lawrence Iroquoians at the NEAA meeting in Montreal in 1989, in which several American and Canadian scholars gave papers which were later published in 1990 in *Man in the Northeast* (Snow 1990).

The Society for Pennsylvania Archaeology has fostered an international exchange of information in its journal *Pennsylvania Archaeologist* since 1931, when Wintemberg's Distinguishing Characteristics (Wintemberg 1931) was reviewed by de Laguna (de Laguna 1931). At the Society's annual dinner in 1964, Norman Emerson, University of Toronto, spoke on "Iroquoian Origins from an Ontario Perspective." During the 1950 decade, Canadians Kidd (1951), Harper (1952), Popham and Emerson (1954), Ridley (1956), Lee (1958), and Emerson (1959) published papers in the *Pennsylvania Archaeologist* describing archaeology in Ontario. This cross-border exchange was continued into the 1960s by Dewdney and Kidd (1962), Pendergast (1962), Bell (1963), into the 1970s by Stothers (1974) and Kapches (1979), and into the 1990s by Pendergast (1992).

This exchange has not been a one-way street. Several American scholars, many of whom have long been members of Canadian institutions, have published in Canadian journals concerned with the archaeology of this region. Richard B. Johnston published accounts of his excavations on the Rice Lake serpent mounds in *Ontario History* over the period 1957-1959 (Johnston 1960). William M. Hurley (1972), University of Toronto, Peter L. Storck (1974), Royal Ontario Museum, and Jerome S. Cybulski (1968), Canadian Museum of Civilization, all scholars from the United States working in Canada, have published papers concerning regional archaeology in *Ontario Archaeology*, the journal of the Ontario Archaeological Society. By 1980, more than thirty American institutions from as far away as California and some fifty private scholars in the United States were members of the Ontario Archaeological Society. Stanley Vanderlaan of Albion, New York, probably holds the longevity record in this regard, having joined the OAS in 1963.

The New York State Archaeological Association (NYSAA), now celebrating the 75th anniversary of its founding, has long provided a forum for the international exchange of archaeological information. In 1959, the Ontario Archaeological Society (OAS) and the Morgan Chapter of the NYSAA held a joint meeting in St. Michael's College in Toronto, and in 1960, the Ondiara of the OAS and the Morgan Chapter of the NYSAA met jointly in the Niagara County Historical Center, Lockport, New York. One cannot but smile to learn that they paid $1.75 for a full-course chicken dinner. Bruce Trigger was the banquet speaker at the 1962 NYSAA meeting in Saratoga Springs where he spoke on "Archaeology and Other Evidence: A Fresh Look at the Laurentian Iroquois." This paper was published in American Antiquity, in 1968 (Trigger 1968). William Hurley, an American scholar on the University of Toronto faculty, gave a paper on effigy mounds at the 1969 NYSAA Annual Meeting. In 1972, Peter Pratt, SUNY Oswego, reported again on excavations he and Marjorie Burger had conducted on the Trent Site. In 1976, the NYSAA *Bulletin* included a report by Joseph Granger in which he described the cooperative excavations on the Orchid Site in Fort Erie, Ontario, which I mentioned earlier. In 1979, Earl Sidler and I gave papers on the St. Lawrence Iroquoians at the NYSAA meeting held in Syracuse. At the 1989 NYSAA Annual Meeting held in Norwich, New York, the Chenango Chapter conducted a symposium organized by Richard Hosbach in which American and Canadian scholars summarized the present state of archaeological knowledge for each of the Iroquoian tribes and confederacies. Subsequently, several of these papers were published in NYSAA Bulletin 102, which marked the 75th anniversary of the Association.

The Society for American Archaeology (SAA), which was founded in 1935, has twice met in Canada, holdings its 44th Annual Meeting in Vancouver, British Columbia, in 1979, and its 52nd Annual Meeting in Toronto, Ontario, in 1977. Although SAA deliberations are not confined to archaeology in New York State and Ontario alone, the Toronto meeting, where some 1400 registered, probably remains the largest assembly of archaeologists in a cross-border context. In 1991, the SAA awarded the author the signal honor of being the first Canadian to be awarded the Society's Crabtree Award, an annual award to avocational archaeologists.

Conceptual Contributions

This litany of names, events, and dates, however well it may represent salient incidents in the chronology of cross-border archaeology, does not elicit the nature and international significance of cross-border contributions to regional archaeology. Unfortunately, time constraints prevent the discussion of a definitive catalogue of the archaeological concepts which owe their current state of sophistication to contributions, large and small, by American and Canadian scholars, both professional and avocational. I trust the examples set out here will suffice to demonstrate this reciprocity, however much this selection may be skewed by my Iroquoian-oriented myopia. Note too that their being narrowly confined to archaeology, and to a lesser extent physical anthropology, is but a reflection of present constraints and is not intended to suggest that related disciplines have not made major conceptual contributions of international regional significance. One has but to recall Heidenreich's (1971) *Huronia*, Trigger's (1976) *Aataentsic*, Jennings' (1984) *Ambiguous Iroquois Empire*, and Axtell's (1985) *Invasion Within* to regain a more balanced and international perspective.

William Ritchie's *Pre-Iroquoian Occupations of New York State* was published by the Rochester Museum of Arts and Sciences in 1944. This work, in which Ritchie consolidated much of his work since 1928, stands as the watershed cause of a major archaeological reformation in which Parker's Algonquian-Iroquois dichotomy, which had long characterized archaeological orthodoxy in this region, was replaced by a McKern-based taxonomy. Others, for instance Wintemberg, had begun to use the McKern methodology as a result of James Griffin's influence at this time, but Ritchie's work was crucial in this regard. Over the past 47 years, the hypotheses postulated by Ritchie in 1944 in his *Pre-Iroquoian Occupation* have been modified and refined by many American and Canadian scholars, including Ritchie himself, and a Paleo-Indian component has been added. Nevertheless, apart from certain chronological facets of Parker's Algonquian-Iroquois system, to this day the core of Ritchie's concepts remain largely intact as the plinth on which pre-Iroquoian archaeology in this region has been constructed.

The simultaneous publication of Ritchie and MacNeish's *Pre-Iroquoian Pottery of New York State* and Ritchie's Rice Lake monograph, *Archaeological Survey of the Trent Water Way*, both of which appeared in 1949, coupled with the impact that Ritchie's 1944 work, *Pre-Iroquoian Occupation*, had on Ontario archaeology, led several Ontario archaeologists to lump and split Ontario pre-Iroquoian pottery varieties to fit Ritchie and MacNeish's New York State pre-Iroquoian pottery types. As a result, New York State archaeological taxonomy and cultural reconstructs were firmly entrenched in Ontario pre-Iroquoian archaeology. This Subsuming of Ontario pre-Iroquoian cultures into New York State cultures remained a tenet of Ontario archaeology until James Wright demonstrated that certain Ontario cultures, Saugeen for example, could not be subsumed under Ritchie's Point Peninsula rubric.

In 1952, following James Griffin's 1943 and Bertram Kraus' 1944 suggestions regarding Iroquois *in situ* origins, Richard S. MacNeish marshaled ceramic data and the consensus reached at six earlier Conferences on Iroquois Research and at the Rochester Ceramic Conference of 1947 to postulate an hypothesis to explain the *in situ* origins of the Iroquois. This revolutionary concept, which MacNeish set out in his *Iroquois Pottery Types* (MacNeish 1952b), broke with the long-standing orthodoxy which had held that the Iroquois had migrated to their historic homelands in New York State using either a Southern or a Northern, so-called St. Lawrence, migration route. Since it was first advanced, MacNeish's *in situ* hypothesis, facets of which have been substantiated repeatedly by several American and Canadian scholars in New York, Ontario, Quebec, and Pennsylvania, has been accepted by virtually all Iroquoianists as a tenet on which current Iroquoian archaeological research is founded. Nevertheless, and as might be expected, the dendritic scheme suggested by MacNeish in 1952 on the basis of information available to him in 1948 to explain the development of the "Iroquois" has been modified dramatically by the work of several American and Canadian archaeologists, particularly as regards the early portions of MacNeish's sequences. One result of closely related research in Ontario and New York has been the emergence of the St. Lawrence Iroquoians as a distinct Iroquoian group to replace MacNeish's Onondaga-Oneida identification. This is a significant deviation from MacNeish's 1952 hypothesis. However, the dynamic nature of Iroquoian archaeological research has been demonstrated again by Dean Snow's recent suggestion that migration too may have played a role in the development of the Iroquois whose ancestry has heretofore been wholly attributed to an in-situ development.

The publication in 1966 of James Wright's monograph *The Ontario Iroquois Tradition*, National Museum of Canada, introduced an interpretation of Iroquois prehistory in Ontario which, with modifications, remains the basis for the current orthodoxy in this region. Theretofore, Iroquois archaeology in Ontario largely had been compartmentalized into tribal clusters of sites whose similar archaeological material was interpreted to be contemporaneous, or nearly so little had been done to integrate these site clusters into larger cultural concepts meaningful in terms of both time and space. Wright organized existing Iroquois archaeological data, together with the results of his own excavations, into several spatially and temporally discreet branches which he clustered temporally as early, middle and late stages in his Ontario Iroquois Tradition. Emerson had earlier included the Iroquoians in eastern Ontario who had been investigated at Roebuck by Wintemberg (1936), those who have since emerged as the St. Lawrence Iroquoians, into his Ontario Iroquois (Emerson 1954:2, 245-255). Wright did not. Neither Emerson nor Wight associated Emerson's Roebuck Focus in eastern

Ontario with similar sites in Jefferson County, New York. Wright's work has also influenced Iroquoian archaeology in the Niagara region, on both sides of the border, and has helped to illuminate the relationship between his Ontario Iroquois on all time levels and other Iroquoians, particularly the Five Nations in New York State and the St. Lawrence Iroquoians on both sides of the border.

It has been mentioned that the identification of the St. Lawrence Iroquoians and their separation from the Five Nation Iroquois was a significant revision to MacNeish's *in situ* hypothesis of 1952. This departure resulted from cooperative and overlapping archaeological research by several American and Canadian archaeologists and ethnohistorians, both professional and avocational. MacNeish had refuted the migration concept in which an undifferentiated Mohawk-Onondaga-Oneida identification for the Iroquoians in the St. Lawrence Valley had been postulated. MacNeish substituted an Onondaga-Oneida identification based in his ceramic seriations. However, as early as 1955, Bernard Hoffman, and Bruce Trigger later in 1966, had advanced historical, ethnographic, and linguistic reasons to reject MacNeish's identification proposing the term "St. Lawrence Iroquoians" for what they saw as a distinct Iroquoian group in the St. Lawrence River Valley. In 1969, James Tuck published the results of his Onondaga research and, having examined archaeological material in the National Museum of Canada collections from the St. Lawrence Valley which had been excavated by Wintemberg, Gogo, Pendergast, and Wright, he concluded that the Iroquoians in the St. Lawrence Valley were not Onondaga. This new archaeological evidence, coupled with MacNeish's earlier 1952 evidence demonstrating Mohawk *in situ* origins, Donald Lenig's 1965 *in situ* evidence for his ancestral Mohawk Oak Hill Horizon, and Peter Pratt's Oneida data, although it was not published until 1976, left no archaeological basis for Iroquoians in the St. Lawrence Valley to be identified as Mohawks, Onondagas, or Oneidas. Hoffman and Trigger had been correct, and the term "St. Lawrence Iroquoians" entered the literature. Essentially several American and Canadian archaeologists, quite apart from earlier suggestions derived from historical and ethnohistorical sources by an American and a Canadian, had collectively backed into this conclusion, somewhat serendipitously, over the seventeen-year period 1952-1969.

Technical Contributions

Several American and Canadian scholars have made noteworthy technical contributions to international archaeology in this region. Kenneth and Martha Kidd's pioneer classification of •lass trade beads remains an outstanding contribution to contact archaeology in this region and beyond on both sides of the border. Subsequently, several American and Canadian scholars working cooperatively, including Peter Pratt, Bill Fitzgerald, Ian Kenyon, and Karlis Karklins, have enlarged upon the Kidds' work. The international significance of Ritchie and MacNeish's *Pre-Iroquoian Pottery of New York State* of 1949 and MacNeish's *Iroquois Pottery Types* of 1952, as regards the evolution of archaeological taxonomy in Ontario, has been mentioned. Ritchie's *Typology and Nomenclature of New York Projectile Points* of 1961, like *Pre-Iroquoian Pottery*, having long since ceased to apply to New York State alone, is used as a standard reference work in Ontario.

The development of excavating techniques by American and Canadian archaeologists to reveal the nature of aboriginal settlement patterning has enhanced our understanding of prehistory in this region, particularly Iroquoian prehistory. William Ritchie recognized the value of archaeological settlement pattern data as early as 1956, possibly earlier, but it remained for Walter A. Kenyon, Royal Ontario Museum, Toronto, over the period 1958-1961 to totally excavate an Iroquoian village to reveal for the first time the complete configuration of an Iroquoian village within its encompassing palisade. In 1973, William Ritchie and Robert E. Funk, then both New York State Archaeologists, reported settlement patterning as a result of their excavations on portions of fourteen sites in New York State representing occupations from Paleo-Indian to Late Woodland. All of these excavations had recorded the principal archaeological features and artifacts by plotting their locations as coordinates in a five-foot square. In 1971, James V. Wright, National Museum of Canada, improved excavation techniques significantly when, having removed the disturbed plowzone from large portions of the site using mechanical equipment and precise shoveling techniques, he excavated the entire Norwell Iroquois village site using triangulation in five meter squares to locate archaeological features and artifacts. Later William D. Finlayson, University of Western Ontario, London, eliminated the necessity to plot archaeological features manually on a site map, a very time consuming step then common to all recording techniques. He devised a means whereby triangulation data were fed into a mainframe computer which, having collated this information, printed a site map on which were located all the archaeological features and the artifact locations by types. The advantages of the Wright Finlayson techniques were amply demonstrated by Finlayson's 1985 report on the total excavation of the eight acre Southern Huron Draper Site over the period 1975-1978. Subsequently, several archaeologists have excavated large areas of Iroquoian villages using triangulation data to produce detailed computer-generated site maps which have helped reveal archaeological settlement pattern information not likely to have become apparent by sampling sites in five-foot squares.

So much for looking back on the history of cross-border archaeology in this region. Let us now look at where we are at present and beyond.

Current Status

William Ritchie noted cogently that by 1961 Iroquoian studies had been fragmented by concepts postulated unilaterally by scholars in Buffalo, Toronto, Rochester, Albany, and Ottawa (Ritchie 1961). One might question whether the recent events I have described in the litany recited above suggest that this fragmented approach has changed. I think it has. Since the 1960s, in this region many more archaeologists have generated significantly more archaeological data with international implications than has ever before been the case. This wealth of knowledgeable and diverse opinion, coupled with innovative new analytic techniques and the increased variety and number of the American and Canadian publications available to disseminate archaeological knowledge, has created opportunities which have fostered wholesale exchanges internationally and given rise to the cross-fertilization of regional archaeological ideas on a grand scale. Never before has there been so great a pool of hypotheses with international consequences awaited testing; and the number of new ideas waiting verification grows annually.

However, regional archaeology is not without problems, some of a magnitude never before encountered and quite apart from the largely superficial internal conflicts which sometimes have characterized archaeological discussion in this region. Not the least of these, but probably that likely to be overcome first, are the financial constraints that have arisen as a result of the economic recession which is upon us. Less readily remedied perhaps, and having every appearance of being far more serious, is new American and Canadian national and regional legislation which is, or soon will be, in place to regulate field archaeology, some facets of museology, and the care of cemeteries. At present there is every indication that, if enforced to the letter of the law, some of this legislation will seriously inhibit the generation of archaeological knowledge in the foreseeable future. Paradoxically, in many instances and on several levels internationally, this legislation has been raised and supported by the very people who are responsible for the preservation of our archaeological heritage - a heritage which never was bounded by political boundaries as they are drawn today. I would be overjoyed if my pessimism in this regard should turn out to be unwarranted, but the direction being taken by this inexorable absolute force is not encouraging.

Regional archaeology may also be subject to erosion from within. One is hard pressed to accept the excavation of large numbers of archaeological sites, sometimes counted in tens in a single field season, as a realistic contribution to our archaeological knowledge. This is particularly apparent when the detailed findings and their interpretation are not made public, nor is the archaeological material made available for examination. Few would deny our responsibility to salvage sites threatened with destruction. Our responsibility to make public our interpretation of the assemblages we excavate should be equally clear. Neither does any willingness to adjust scientifically demonstrated archaeological reality to accommodate activist minorities augur well for the discipline. A willingness to compromise the Beringian origins of North American natives, however much that hypothesis may be in need of definition. in favor of the several sometimes mutually exclusive autochthonous origins related by native mythology; the enshrinement in the New York State education curriculum of a tale yet to be demonstrated regarding the Iroquois origin of the United States Constitution: and recent claims which would have the Mohawk homeland in the Montreal region are all disconcerting to those who seek to enhance our knowledge of these matters. Indeed, should a willingness to deviate from scholarly findings derived from and substantiated by recognized archaeological methodology be perceived by others to be a measure of the competence and integrity of professional archaeologists, the discipline might be expected to lose credibility on several levels; in academe, with the native people and among the public at large.

But I have no wish to be the Cassandra of archaeology in this region! Archaeologis ts have long demonstrated their ability to weather the vicissitudes which have marked their course in the past. I trust that we will be able to negotiate realistic solutions to these challenges which will enable us to attain and maintain the professional competence necessary to ensure we do not emerge as the generation who permitted out archaeological heritage to be squandered.

Before I close, I would like to leave a suggestion with you. It seems to me that it is now incumbent upon the Current generation of archaeologists on both sides of the border to provide future scholars with a definitive first-hand explanation of why we were unable to find an accommodation more salutary to field archaeology, or at least deflect, the litigious invasion of our discipline which, if not repelled or deflected, has every indication of soon being able to prevent knowledge from being generated in the United States and Canada, using archaeological techniques.

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The History of the New York State Archaeological Association: A Summary

Charles F. Hayes III, Lewis Henry Morgan Chapter, NYSAA

Through selected events and dates, the history of the New York State Archaeological Association can be seen responding to the changes in the field of archaeology over the last seventy-five years. In addition, the on-going professional/avocational relationships have indicated that there has been a high degree of cooperation throughout this long period of activity. A longstanding publication program, informative chapter and annual meetings, Native American contacts, and distinctive personalities have all contributed to the overall vigorous image of the NYSAA.

Introduction

The research for this paper has been a very rewarding because archaeology can be a very personal experience as well as a professional career. Looking at New York State archaeology over the last thirty years, one finds that, often without realizing it, we have witnessed some profound changes in the subject. It is not often that such changes occur during any one individual's career. In gathering the data for this presentation I have focused upon information illustrating some of these changes and the implications for all of us concerned with reconstructing the past.

In this short summary an emphasis will be placed upon several key areas of the NYSAA, namely its long history, programs, publications, key personalities, avocational and professional contacts, and relationships with Native Americans. All these areas certainly indicate a strong commitment by NYSAA members to increasing professional standards in the discipline over the last seventy-five years.

NYSAA History

The history of the NYSAA can be conveniently divided into two periods. The first is the first fifty years from 1916 to 1966. These years have been well researched by Michael J. Ripton, former NYSAA President. His paper was published by the Rochester Museum & Science Center in *Museum Service* (Ripton 1966) and represented an excellent summary of a considerable amount of documentary data in the archives of the Rochester Museum. Since 1966, the practice of routinely publishing in *The Bulletin* the Executive Committee Minutes. Business Meeting Minutes, and the program of the Annual Meeting has made documenting the NYSAA's activities a great deal easier.

The following are some important years and events that have influenced the NYSAA's archaeological history, particularly in relation to the overall contributions. They are something that we all should be proud of at the time of our 75th Anniversary. It is an impressive record.

1916

On March 7, there was a preliminary meeting of the NYSAA and its local Lewis Henry Morgan Chapter at the home of Alvin H. Dewey of Rochester. Dr. Arthur C. Parker, State Archaeologist, discussed with the group why he thought that there should be an association. Alvin Dewey was elected the first president. On March 17, the Lewis Henry Morgan Chapter was formally adopted, and the New York State Archaeological Society became the New York State Archaeological Association. There were 48 Charter Members. That same year the Van Epps-Hartley Chapter was formed in Fonda, and the Incorporated Long Island Chapter was established in Southold.

1918

The first *Researches and Transactions* of the NYSAA was published. This was the now famous report on the Richmond Mills Site by Arthur C. Parker (Parker 1918).

1920

This was the first year that women members were invited to attend the Annual Meeting of the NYSAA, and they wore evening clothes.

1921

The membership of the NYSAA reached 322 individuals.

1922

The Board of Regents of the State of New York issued a provisional charter to the NYSAA.

1924

Dr. Arthur C. Parker comes to Rochester as Director of the Rochester Municipal Museum. His influence, along with that of William A. Ritchie, who shortly arrived at the Museum, began a period when the N YSAA and its members excavated at some of the major sites that became the basis for the archaeological sequence in the Northeast.

1933

The NYSAA became a member of the newly formed Eastern States Archaeological Federation.

1935

The Eastern States Archaeological Federation constitution was ratified in Rochester.

1944

Dr. William A. Ritchie's *The Pre-Iroquoian Occupations of New York State* was published by the Rochester Museum of Arts and Sciences (Ritchie 1944). Many of the data included in this book were the result of participation of NYSAA members and future members throughout New York State.

1950

The Chenango Chapter was founded in Norwich.

1951

The Auringer-Seelye Chapter was founded in Saratoga.

1958

Incorporated Orange County Chapter was founded in Middletown.

1961

The Frederick M. Houghton Chapter was founded in Buffalo, the Metropolitan Chapter was founded in New York City, and the Mid-Hudson Chapter was founded in Rhinebeck.

1965

Dr. William A. Ritchie's *The Archaeology of New York State* (Ritchie 1965) was published by The Natural History Press. Once again this volume incorporated a vast amount of information provided by NYSAA members, both professional and avocational.

1966

The NYSAA's 50th Anniversary was celebrated in Rochester with Dr. Marian E. White as President. It was also this year that George Selden of the Morgan Chapter was recognized as the oldest Charter Member. The Eastern States Archaeological Federation met in New York City with the NYSAA as host.

1967

At the Annual Meeting of the NYSAA a resolution was written, published, and disseminated. This was the first major policy statement relative to the lack of progress in highway archaeological site "salvage." The resolution read: "Whereas the New York State Archaeological Association currently expresses deep concern over the continuing destruction of archaeological sites as a result of highway construction: Therefore be it RESOLVED, that the New York State Archaeological Association take steps to contact as many individuals and institutions as possible for the purpose of gaining information and cooperation which will help alleviate this problem."

The Triple Cities Chapter was founded in Binghamton this year, and the Incorporated Upper Susquehanna Chapter was founded in Otego.

1968

Incorporated Orange County Chapter was given special recognition upon its 10th anniversary (1958-1968) at the Annual Meeting in Rome, New York.

1969

A letter was written in resolution form and sent to the New York State Department of Education, the Boy Scout Council, and local and state organizations relative to the lack of proper attention given to archaeology in the New York State school curriculum.

1971

At the Annual Meeting in Binghamton, Louis Brennan was reappointed Editor of *The Bulletin* after eleven years of service during which the publication made significant progress that was carried into the next decade. Native Americans of the Order of the Arrow per-formed at the meeting, and Dr. William A. Ritchie was given special recognition upon his retirement as State Archaeologist.

1972

This year saw Dr. William A. Ritchie awarded Life Membership in the NYSAA at the Annual Meeting in Albany. At the

same time Dr. Marian E. White announced the formation of the New York Archaeological Council. Thus began a continuing relationship between the NYSAA and NYAC with some overlapping membership and participation at NYSAA Annual Meetings. NYAC began to meet the previous day. Of particular significance was a resolution passed by the NYSAA that Charles S. Pierce, Chair of the NYSAA's New York Indian Committee, "be authorized to communicate with the New York Indians and resolve any conflict that may arise from scientific archaeological excavations." This was one of the first measures to address increasing Native American concerns about archaeology and archaeological collections.

1973

At Newburg. New York, at the Annual Meeting there was considerable discussion by the membership with Lilita Bergs on the need for an updated Site Register for New York State. This was the beginning of an intense effort to consolidate the many site names and numbers existing in various institutions. With the input of the New York Archaeological Council and activities by the New York State Museum, this initial effort has now progressed significantly with the assistance of computerization. NYSAA members could now register their sites within a streamlined system.

1974

In Rochester at the Annual Meeting a *festschrift* for Dr. William A. Ritchie was authorized by the NYSAA and entitled *Current Perspectives in Northeastern Archaeology* (Funk and Hayes 1977). As with other comprehensive publications on New York State Archaeology, many NYSAA members contributed in one way or another to the data presented.

The William Beauchamp Chapter was founded in Syracuse.

1975

The Chenango Chapter was host to the Annual Meeting. This chapter embarked upon a very active program that exists today along with a very impressive record of publication through its Bulletin. The NYSAA was saddened this year by the death of Dr. Marian E. White, who had been a strong believer in close avocational-professional communication.

1976

At the Annual Meeting President Elizabeth Dumont expressed concern for the need for public archaeology in New York State since such a concept was gaining popular recognition throughout the United States. The NYSAA also expressed its support for the relatively new field of historical archaeology.

1977

Again at the Annual Meeting on Long Island, President Henry Wemple emphasized that public archaeology was going, to be very important in the future and that NYSAA member, should participate as much as possible.

1978

Held at Pauling, New York, this Annual Meeting featured a symposium on the Archaic. These papers were eventually published in *The Bulletin* No. 75 with an impressive an-a_\ of contributors.

1979

Rochester was the host for this 63rd Annual Meeting at which Dr. William A. Ritchie was the featured speaker. It was also during this year that Louis Brennan began his series of editorials on the need for a better understanding between avocational and professional archaeologists as the degree of technical and theoretical expertise required increased. A very significant announcement was made at the Annual Meeting when it was made public that the Rock Foundation, Inc. had acquired the collections of Charles Wray, Donald Cameron, and other avocational archaeologists for the Rochester Museum & Science Center. Since then, NYSAA members have been continually involved in fieldwork, publication, conferences, and fellowships related to these collections.

1980

The Annual Meeting in Syracuse featured a symposium on the Laurentian Archaic. Dr. James Tuck was the main speaker.

The Louis A. Brennan Lower Hudson Chapter was founded in Katonah.

1981

This year, following the trend of addressing major issues and topics at the Annual Meeting, there was a symposium on Avocational and Professional Relationships. This meeting in Norwich opened up many controversial subjects to the membership and made many members realize that the NYSAA had to change with the times in order to avoid becoming moribund because of personal conflicts.

1982

The Annual Meeting was held in Buffalo with major discussions related to the NYSAA's concern for budget cuts in the funds for historic preservation. At the same time it was decided to transfer the NYSAA Library to MALFA in Katonah in the hopes that there would be increased usage. Since then the library has continued to exist there, although there are still issues of cataloguing and circulation to members to be addressed.

1983

The NYSAA was saddened by the death of Louis Brennan, Editor of *The Bulletin*, and a long-time member of the association. The New York Archaeological Council began to meet at the same time as the NYSAA Annual Meeting with issues of considerable mutual concern being aired. With development and subsequent site destruction taking place on a very large scale, NYSAA members were made to realize that NYAC's problems were in many cases the NYSAA's problems as well.

1984

At the Annual Meeting in Middletown there were increasing concerns by the NYSAA about legislation related to archaeology and site preservation.

1985

In April of this year at the time of the Annual Meeting in Oneonta, the NYSAA was saddened by the sudden death of Charles F. Wray, past President and constant supporter of avocational archaeology throughout New York State. Also at this meeting a NYSAA questionnaire was discussed in detail. This document attempted to sound out the NYSAA membership and the chapters with respect to a variety of archaeological and organizational matters. In effect the NYSAA was trying to step back and look at itself before planning for the future.

1986

At the Annual Meeting in Middletown there were increased concerns about environmental impact statements and archaeology in New York State. It was also at this time that the NYSAA decided to utilize Archaeological Services headed by Dr. Roger Moeller. With centralized mailings and membership tracking, it was felt that the NYSAA could address the problem of keeping the organization viable.

1988

At the 72nd Annual Meeting in Albany the *festschrift* for Louis Brennan was approved for compilation over the next few years. Legislation at this time concentrated upon shipwrecks and who has jurisdiction in the United States.

1989

The Flint Mine Hill situation was a major issue for the NYSAA this year. The New York Archaeological Council worked closely with the NYSAA in an attempt to preserve this very important site. Native Americans presented their views at this meeting on a variety of issues.

1990

The 74th Annual Meeting at Sparrowbush, New York, was again saddened by the passing of another NYSAA staunch supporter, William Ehlers. At the same time, however, the 75th Anniversary Meeting Committee was formed with the hopes that many of Bill's expectations could be realized in 1991. Legislative matters focused upon repatriation and its implications for archaeology.

1991

The NYSAA's 75th Annual Meeting in Rochester appropriately brought the organization back to the location where it was formed in 1916. The program was essentially a retrospective look at one of the oldest and most respected archaeological associations in the nation. Of course, the presentation by Dr. William Sturtevant on Lewis Henry Morgan as a collector can be considered a highlight of the meeting and pointed out the NYSAA's long-standing involvement with both archaeology and ethnology in the Northeast.

NYSAA Scientific Publications

No history of the NYSAA would be complete without discussing the publication of the results of all these efforts by NYSAA members over the years. It is here that the NYSAA can be truly proud of its record. With the first *Researches and Transactions* published in 1918, the first *Occasional Papers* in 1958, and the first *Bulletin* issued in 1954, there has been practically an unbroken series of informative monographs and articles on the archaeology and ethnology of New York State. What is of importance to all concerned with the future of the NYSAA is that throughout the history of publishing, contributions have been made by both avocational and professional archaeologists. This has been accomplished because of the informality of the Annual Meetings and the willingness of professionals to assist others in writing up reports and preparing them for publication by the various editors over the years.

A few statistics might be of interest at this time. The initial research was done by former NYSAA President Richard J. McCracken in 1988 when he assembled a history of *The Bulletin*.

Someday this manuscript should be updated and published along with a comprehensive index of all NYSAA publications. As of the end of 1990 there were:

Researches and Transactions	17 volumes	1836 pages
Occasional Papers	4 issues	254 pages
The Bulletin	101 issues	3071 pages
Total		5161 pages

It would, of course, be beyond the scope of this immediate paper to list the names of all the subjects covered in all these publications. At this point it is enough to say that for a great many years outside of some major papers in *American Antiquity* and *Pennsylvania Archaeologist*, for example, the bulk of the archaeological data from New York State was disseminated through these periodic publications. Today there are many other national, state and other outlets for New York State research, but you will almost always find references to these basic documents.

Finally, in looking over the NYSAA's membership-at-large list it can be seen that the Association has attracted over the years a significant number, averaging perhaps fifty each year, of libraries, museums, and university anthropology departments. The geographic range extends across both Canada and the United States. With NYSAA publications in these institutions, the membership should realize that archaeological information submitted has and will be of lasting value to science.

Contacts with Native Americans

In the early years of the NYSAA it is apparent that many members, particularly in western New York, were in contact with Native Americans. This was especially true when Dr. Arthur C. Parker arrived in the area and became active both in archaeology and ethnology. His visits to Tonawanda, Allegany, and Cattaraugus often involved trips to archaeological sites as well as to visit traditionalists, crafts-persons, and urban Iroquois. At the same time Native Americans were encouraged to participate in a variety of programs both at the Rochester Museum and in several parks in Rochester. If one looks at the early reports in the *Researchers and Transactions*, one can read about numerous occasions when some of the early NYSAA and Lewis Henry Morgan Chapter members appeared publicly at Iroquois dances, ceremonies, and functions that recognized the Iroquois and then - influence on the region. Many Iroquois were involved at the Rochester Museum in the Indian Arts Project, and for years afterwards they maintained contacts through special programs. The New York State Museum and other museums have had similar contacts with local Native Americans in their attempts to extend the knowledge of the Iroquois based upon the archaeological record to one based upon ethnohistory and contemporary events. Individual chapter and NYSAA programs. Dolores Elliott of Triple Cities Chapter maintained her interest in archaeology while at the same time encouraging Native American arts and crafts through the Otsiningo Project now located at the Waterman Conservation Education Center near Binghamton. At the 75th Annual Meeting we were fortunate to be able to have Ganondagan State Historic Site opened for NYSAA members through the courtesy of Peter Jemison, Site Manager, and himself a Seneca. In the future the NYSAA membership will undoubtedly be involved with legislative matters resulting from the passage of the Native American Graves Protection and Repatriation Act now known as Public Law 101-601.

Summary

One of the major trends that appears throughout the history of the New York State Archaeological Association is that the membership has consistently kept up with current trends in archaeology. A glance at the programming over the years indicates that the individual chapters and the NYSAA itself has had an impressive array of speakers. Archaeology in New York State has been continually described and complemented with up-to-date research in all parts of the world. It is this kind of programming over seventy-five years that has enabled the membership to gain an archaeological perspective not always present in other associations where the outlook is sometimes regional.

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In Memorium

Richard Bennett (1919-1991)

I first met Richard Bennett at the end of the 1960s, after his younger son died in the Vietnam War. Attempting to help his father through this difficult time, his older son Monte, a member of the Chenango County Chapter of the NYSAA, introduced Dick to our organization. He soon became an enthusiastic and dedicated chapter member, and with his son he carefully excavated the house patterns and catalogued the artifactual material from the Blowers, Thurston, Stone Quarry, Sullivan, Prime's Hill, and Lanz-Hogan sites - all in the Oneida Sequence.

Dick had a penchant for European trade beads, a fascination which he shared with Monte. This tall and lanky, slightly gray, slightly stooped man had large strong hands, but when he handled a tiny trade bead he touched it with the delicacy of a jeweler examining a precious stone. He willingly shared his site collections with anyone who wished to examine them for research or publication. His enthusiasm and generosity were manifest at both the chapter and state levels.

A multi-faceted man. Dick also harbored an adventuresome spirit. After serving in the U.S. Army in World War II, he traveled to Alaska where he remained for several years, building the Alcan Highway long before the amenities of civilization reached that area. By vocation he was a carpenter, later founded the Bennett Construction Company, and finally owned and operated the Bennett Millwork and Lumber Company.

Coin collecting was another fascination of Dick Bennett's. He served as a charter member of the Onondaga Numismatic Association. Frequently he would tell friends the history of a specific coin with such animation that the coin seemed to become a talisman transporting the listener back to another time.

As a community leader, he was the primary driving force in the reconstruction of the nineteenth century Earlville (New York) Opera House. He also served as a member of the Central New York Firemen), Association for over 50 years.

But to the members of the NYSAA, Dick's mega artifacts which were presented to outstanding scholars in northeastern Native American studies were a highlight of the Annual Meetings. These huge papier-mâché sculptures were excellently crafted and were unique in the art world.

Perhaps someday a retrospective of this ail form may be presented in his memory.

The Chenango County Chapter and the NYSAA members extend heartfelt sympathy to Dick's wife Reatha and his children - Marcia, Ellen, and Monte.

Richard E. Hosbach, M.D.
Chenango Chapter. NYSAA

In Memorium

John H. McCashion (1932-1992)

It is with great regret that we report the passing on August 16, 1992, of John H. McCashion at age 60. John was Secretary of the NYSAA, a position he held for many years, and he served the Association with vigor and dedication. Born in Schenectady, John lived in the Albany area for the last 28 years and was a Korean War veteran. Survivors include wife, Francia, four daughters, three sons, and one grandson. He earned his bachelor's degree in History from Siena College and his master's in Elementary Education from the College of Saint Rose.

A retired supervisor with the U.S. Postal Service, John loved archaeology and devoted much of his life to it. Among the various related groups to which he belonged were the Massachusetts Archaeological Society and the Society for Pennsylvania Archaeology. He was also a member of the Society for Clay Pipe Research and had traveled to England with his wife Fran for conferences on this important and unique aspect of historical archaeology. He was a noted author on kaolin pipe research in both the U.S. and England. Among his many historical interests were memberships in The Sons of Civil War Veterans, The Civil War Roundtable, The Company of Military Historians, and The Albany Numismatic Association.

John McCashion gave tirelessly of himself to the Secretary's position which he held for ten years. Through his talent and energy, the Association's business continued to reflect the professionalism which the New World archaeological establishment expected from New York State. He was responsible in great part for the formation of the new Adirondack Chapter and continually encouraged participation and promotion of the NYSAA. His collection of clay pipes was quite remarkable and his knowledge of them intense and exceptional. He will be long remembered for his expertise in this field. John's last active field work was at Fort Edward during the 1991 season. It is a rare individual, who volunteers so much of himself to any organization, but John McCashion was such a man - we shall miss him.

Robert Gorall President. NYSAA

The Achievement Award

Charles M. Knoll (1958)
Louis A. Brennan (1960)
William A. Ritchie (1962)
Donald M. Lenig (1963)
Thomas Grassmann O.F.M. (1970)
Paul L. Weinman (1971)
Robert E. Funk (1977)
Peter P. Pratt (1980)
Herbert C. Kraft (1989)

Fellows of the Association

Monte Bennett
James W. Bradley
Louis A. Brennan
William S. Cornwell
Dolores N. Elliott
William E. Engelbrecht
Lois M. Feister
Robert E. Funk
Thomas Grassmann O.F.M.
Alfred K. Guthe
Gilbert W. Hagerty
Charles F. Hayes III
Franklin J. Hesse
Richard E. Hosbach
Paul R. Huey
R. Arthur Johnson
Edward J. Kaeser
Herbert C. Kraft
Roy Latham
Lucianne Lavin
Donald M. Lenig
Edward J. Lenik
Julius Lopez
Richard L. McCarthy
James F. Pendergast
Peter P. Pratt
Robert Ricklis
William A. Ritchie
Bruce E. Rippeteau
Donald A. Rumrill
Bert Salwen
Harold Secor
Dean R. Snow
Audrey J. Sublett
James A. Tuck
Stanley G. Vanderlaan
Paul L. Weinman
Thomas P. Weinman
Marian E. White
Theodore Whitney
Charles F. Wray
Gordon K. Wright

Certificate of Merit

Thomas Amorosi
Roger Ashton
Charles A. Bello
Monte Bennett
Daniel M. Barber
Malcolm Booth
James W. Bradley
Art Carver
Gordon De Angelo
Elizabeth M. Dumont
Lewis Dumont
William F. Ehlers
Dolores N. Elliott
Garry A. Elliot
John Ferguson
Joan H. Geismar
Stanford J. Gibson
Gwyneth Gillette
Robert J. Gorall
R. Michael Gramly
George R. Hamell
Elaine Herold
Franklin J. Hesse
Richard E. Hosbach
Paul R. Huey
Albert D. La France
Kingston Larner
Edward J. Lenik
William D. Lipe
John H. McCashion
Dawn McMahon
Jay McMahon
Brian L. Nagel
Marjorie K. Pratt
Peter P. Pratt
Louis Raymond
Barbara Sciully
Harold Secor
Annette Silver
Mead Stapler
David W. Steadman
Marilyn C. Stewart
Neal L. Trubowitz
Charles E. Vandrei
James P. Walsh
George R. Walters
Beth Wellman
Henry P. Wemple
Roberta Wingerson
Stanley H. Wisniewski