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RESEARCHES AND TRANSACTIONS
OF
THE NEW YORK STATE ARCHEOLOGICAL
ASSOCIATION

LEWIS H. MORGAN CHAPTER
ROCHESTER, N. Y.

The Archeology of the
Genesee Country

BY

FREDERICK HOUGHTON, M. S.



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VOL III.

No. II

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THE ARCHEOLOGY OF THE GENESEE COUNTRY

By FREDERICK HOUGHTON, M. S.

From the earliest times the broad, beautiful valley of the Genesee river has furnished a convenient and easily traveled road from the Great Lakes to the Allegheny river; and the Finger Lakes region, immediately contiguous and easily reached from the Valley, provided an equally convenient and accessible road to the streams flowing into the Atlantic. There is small wonder, then, that the Valley and the country about it, the Genesee Country of the early colonials, were utilized freely from earliest times by restless, ever-shifting, primitive hunters and fishermen. Nor need we wonder that the fertile and delectable lands of the Genesee Country would attract to them those more sedentary nations whose people depended for their subsistence in some measure upon their farms. That these aboriginal nations of hunters, fishers and farmers must have left some vestiges of their existence there was inevitable; and, in truth, the whole of that country yields abundant remains of the Indians who once inhabited it. Sandy knolls yield scattered flakes of chert, the refuse from the manufacture of an arrow point by some needy hunter; occasional chert points or carefully polished stone hatchets are turned up by some plowman in his fields, fresh from the hands of the hunters who lost them. Small areas on the terraces of streams or the shores of lakes yield abundant points, axes and primitive ornaments, the sites, seemingly of some small hunters' camps; and high plateaus above streams, even the crests of the highest hills, occasionally show discolored areas of soil, from which may be gathered yearly great quantities of animal bones, charecoal, curious clay potsherds, simple tools and ornaments made from bone, antler, or shell, and occasionally articles of brass, iron and glass. In a few instances the early settlers noted that these areas were circumscribed by earthen embankments; and at one place in the Valley such an embankment still persists.

Careful study of these archeological remains has yielded a

rather definite idea of the culture of the people who produced them, and in most cases of their identity. Their life, their customs, their movements in the Genesee Country, and even the migrations which brought them to it, have been made clear.

A careful scrutiny of collections of Indian articles found in the Genesee Country, combined with a field study of the various sites, shows that there are represented at least two different types of people; and comparison of these collections with those in other parts of the country shows that these two types can safely be said to be, one of Iroquoian, the other of Algonkian, origin. The Seneca nation of the Iroquoian people is known to have occupied the Genesee Country from recent historic times back to the middle of the seventeenth century, and most of the articles of Iroquoian type can be ascribed to these Senecas. At no time within the historic period have Algonkian peoples been domiciled in the Genesee Country, excepting in a few isolated settlements where dwelt captives of some Algonkian nation. Yet so much do some articles resemble those in undoubted Delaware territory, that there can be no doubt that these Algonkian articles originated with wandering bands of Delawares.

The time during which the Senecas occupied this territory may be divided into several rather sharply defined periods. Of these the latest is that period between 1779 and 1826, when they sold their last remaining lands in the Genesee Country and removed thence. This is historic, however, rather than archeologic.

Next earliest is the period between 1779 and 1687, from the devastation of their country by General Sullivan back nearly a century to an equally complete devastation by Governor Denonville. Next earliest is a short period from 1687 to 1657, during which Christian missions were established there. Before this a period from 1657 to about 1615 includes that time during which the Senecas were just coming into contact with Europeans; and previous to 1615 is a long period during which the Senecas, in a Stone Age culture, were migrating into their historic homelands on the Genesee.

The Senecas of the Pre-European Period.

The occupancy of the Genesee Country by the Senecas is marked by numerous village sites, all bearing the same characteristics, and all showing not only the entrance of the Senecas into their historic homelands but the early movements which led them there.

Of the very latest of the pre-European sites there are three, possibly four, two in the Bristol valley, seemingly the predecessors of the later sites on the Fox farm and the Marsh farm; one on the Honeoye outlet, seemingly the predecessor of the later Factory Hollow site; and one on the Hemlock outlet, possibly the predecessor of the later Tram site. All these sites are capable of successful defence, one being a typical hill top fort, the others being on high terraces in angles between streams. All are marked by refuse earth, containing bone articles, triangular points and potsherds showing the "chevron" design, thus being unmistakably Iroquoian.

The Andrews site is typically Seneca in its situation. Like the later sites at Victor and the Tram farm, it occupies the crest of a high hill, depending for a water supply upon springs at the base of the hill. The surface is partly under cultivation, partly in old pasture. The cultivated portion is marked by numerous areas of refuse earth, which have yielded a comparatively small number of triangular flint points, bone awls, potsherds and clay pipe fragments. No systematic archeological work has ever been done on the site and almost nothing is known about it.

On a high terrace on the opposite side of the Bristol valley is the Bliss site. This is partly in crop, partly in orchard. The soil of the cultivated portion shows numerous refuse heaps which yield a few articles. Graves have been found in the orchard, but no systematic work has been done there and almost nothing is known about it.

There is every reason to believe that these two sites, neither of which shows the slightest intercourse with Europeans, are the immediate predecessors of the Fox site, and therefore probably of the Beal and Victor sites. They are in the same

valley, distant but a few miles and are characteristically of Seneca origin.

The Belcher site occupies a high terrace of Honeoye outlet at a point where a deep ravine debouches into the valley of that stream. It is, and for a long time has been, under cultivation, precluding any detailed collection of articles from its surface, yet there are seemingly deep refuse heaps, some of which stream down the sides of the ravine. A few graves were excavated by the writer on its eastern edge, but no articles had been buried with the bodies. Besides a careful study and some excavation by the writer no systematic work has ever been done here, and little is known about it; yet there seems every reason to believe that it is of pre-European Seneca origin. From its location it seems to be the predecessor of the Taft site and the Factory Hollow site, both of which are in the same valley but a few miles away.

A few miles to the southwestward near Richmond Mills is a great site on the Reed farm. This remarkable site occupies a high plateau above the Hemlock outlet. On its northern side is a deep ravine occupied by a strong stream and on its southern edge a smaller stream has cut a shallow ravine. Both these streams debouch into the Hemlock.

The area thus circumscribed is littered with the waste of a large village. Deep refuse heaps blacken the ground and huge masses of refuse earth stream down the sides of the ravines. Systematic work by various persons has resulted in the rescue from the accumulation of waste of a great number of extremely interesting articles.

The site was recognized by its first white owner, Mr. Réed, as an Indian village, and when he took possession a wide clearing and fruit trees showed evidence of recent occupancy. His grandson, Alva Reed, and a neighbor, Mr. Barnard, collected for years from the surface and accumulated a large number of beautiful articles mainly of bone and antler. Later, Mr. Parker, State Archeologist, excavated refuse heaps, and the writer discovered a small cemetery, the bodies in which were unaccompanied by articles.

The most systematic and valuable work done on this site was undertaken by Mr. Alvin H. Dewey, of Rochester, who made

careful and extensive excavation of the refuse heaps. From them he gathered a vast number of beautiful, interesting and in many cases unique articles, all of pre-European Iroquoian origin. Some of these are in his possession; others are in the State Museum at Albany, as are the collections of Mr. Reed and Mr. Parker. Plate I, Plate IA.

Conforming strictly to the Iroquoian culture, all these collections go to show the villagers to have made abundant use of bone and antler in making implements and weapons, and a comparatively smaller use of stone. Excepting small, keen triangular arrow points made of chert, which are abundant, stone was used very little. There are a few rude pipes made of brown, coarse sandstone, a very few rude beads and many pebbles modified for use as hammers. Plate I, j, k, l, and m, shows four of these rude pipes.

The pottery jars fabricated by the people of the Reed site are strictly Iroquoian in character, that is, they show the characteristic bands of decoration along their rims, in which occur triangles filled with parallel lines. These decorations differ from those on pottery of later sites in having at several points along the rim crude and highly conventionalized effigies of the human face. These are rather characteristic of pottery of the eastern Iroquois, but rare amongst the western branches. Plate I-a shows a few of these many forms.

A few well made and decorated pipes made of clay have been found in the refuse of the Reed site. Amongst these is one well made square-topped pipe of the typical Iroquoian pattern (Plate I, e). Other pipes were decorated with exceedingly cleverly molded human heads (Plate I, b, c, d and g). Figure f in the same plate shows a very clever conception of a wild cat's head.

Of the numerous articles made of bone, awls are particularly abundant, and in the main are beautifully made. They range in size from tiny, keen, needle-pointed, sewing awls, to great bodkins a foot long, evidently used in bark working or basket making. (Plate II and Plate III.) Bone needles are also abundant, mainly long, flat, thin strips of bone, double pointed, perforated in the middle and highly polished. These were probably used in making snowshoes (Plate III, fig. a, b

and e). Good fishing in Hemlock lake and its outlet is evidenced by many finely made bone fish hooks (Plate IV). Beads and pendants made of bone or teeth are extremely abundant. Very curious, indeed, are certain large molars, so cut that they represent a human foot. Very peculiar and interesting is a very large and massive article made of bone, carefully worked and polished to the shape of a short heavy horn.

Antler was extensively fabricated for various purposes. Harpoon points recall the spring fishing in the creek (Plate V), and numerous arrow makers' punches recall the abundant chert points. One arrow point made of antler in the usual triangular shape was found; and antler points in various stages of manufacture occur (Plate VI).

Most beautiful and artistic of the articles made of antler are hair ornaments, of which Mr. Dewey was fortunate enough to secure several. These differ from the carved combs found on the later sites in that they are evidently carved with primitive stone tools. The teeth are two, three, four or five in number, set far apart and each one carved in the round. They bear carved ornament, mainly perforated. A very fine one is shown in Plate VIA. One has as a motif a long-billed bird, woodcock perhaps, properly placed for effective design. Another has two animals facing each other, a favorite design of the later villagers (Plate VII). These hair ornaments are undoubtedly the primitive precursors of the more elaborate but no more artistic combs of the later villages; and the finding of these primitive ornaments in the refuse of an indubitable pre-European site settles definitely the question, many times disputed, whether these combs or hair ornaments were of Indian or European origin.

The location of this remarkable site at the southern end of a series of indubitable Seneca sites, correlated with its undoubtedly Iroquoian artifacts, makes it seem a Seneca site; and it has been uniformly so considered. Mr. Parker and Mr. Dewey consider it the type village for Seneca culture. The writer has gone on record as considering it of Seneca origin; yet always there exists a more than reasonable doubt that this is so. Undoubtedly, judged by its location only, it should be Seneca:

for its articles preclude its having been of any origin but Iroquoian, and no Iroquois but Senecas are known to have lived in that territory. Also, it seems to have been the predecessor of the Tram site, and therefore of the Lima site and the Dann site of Ganounata, which were indubitably Seneca sites. On the other hand many of its artifacts are of a type found only amongst the eastern Iroquois. In an Onondaga or Mohawk village any of these articles might be expected. The pottery decorations are duplicated amongst the eastern Iroquois. So are the hair ornaments. In fact, the Dewey collection in Albany parallels almost exactly another collection displayed near it, but this latter is not Seneca but Onondaga. On the contrary it differs markedly from Seneca collections displayed near it. The site differs also from other primitive sites farther up the Genesee which can only be ascribed to the Senecas; and it is a suggestive fact that its affinities, instead of being with these, are with another pre-historic site thirty miles to the eastward, at Clifton Springs, with the culture of which it is identical.

The writer has no theory to offer about this Reed site. He might suggest, however, as a hypothesis, the possibility that at some time after the Onondagas removed to their New York homes from the St. Lawrence, a band of that nation might have preceded the main body in its westward movement; that the two last sites occupied by this band might be those at Clifton Springs and Reed's; that at Reed's they came into direct contact with a Seneca band, a part of that nation then moving northward down the Genesee Valley; that these two affiliated and continued the northward movement which terminated at Ganounata in 1687. If this be true, a line of sites similar to Reed's may be looked for eastward. There is nothing to support this, yet there are a few puzzling details which it would clear up. One of these is the occurrence on a high hill just across the Hemlock outlet of a small, but typical, Seneca site, marked by refuse and potsherds. Another is the marked difference between the people of Canagora, and of Ganounata, or of Onenkenritouai's village, towards the missionaries. A third is the apparent increase in strength shown by the Senecas at this time.

There is no information available about the occurrence in the hill country south of Hemlock lake of any sites which might

be the predecessors of the Bristol valley group, the Honeoye creek group, or the Reed site. This lack of information may be due only to the fact that no search has been made of the hill country south of Bristol and Hemlock lake. Certainly these groups had predecessors somewhere, and eventually, probably, they will be found. In the upper Genesee Valley, however, there is a well marked series of Stone Age sites, which seem to mark a migration path of the Senecas.

Most northern and best known of these is a fort above Portageville. This is a well preserved embankment crowning a steep sided sand hill on the west side of the Genesee, about three miles south of Portageville. Its soil is littered with refuse and deep ash pits occur. It is certainly of prehistoric Iroquoian, probably of Seneca, origin.

At Belmont there are three sites. One is now covered by the county buildings and no one knows anything about it. The second was covered by meadow when the writer visited it, but it seemed to be a considerable site of the pre-European period. The third was systematically studied by the writer and it proved to be indisputably of pre-European Iroquoian origin. It occupies a high plateau lying in the angle between Phillip's creek and the Genesee river. Its soil is covered deeply with refuse, and a mass of refuse earth four feet thick mantles the steep slope at its northern edge. The refuse contains the usual waste, animal bones in profusion, potsherds with the characteristic Iroquoian design, and articles of bone and antler. Ash pits have been found. In the writer's opinion this, not Reed's, should be considered the type site for Seneca culture.

At Wellsville on the West Hill there is what seems to be a typical hill-top village. This occupies the extreme crest of the hill, one of the highest in Western New York. Its water supply was a strong spring just below the crest. The writer located this and visited it only once, at a time when it was entirely obscured by a heavy crop. Articles found there by the owner, however, make it certain that this is a pre-European Iroquoian site; and its location on a high hill indicates its probable Seneca origin.

Southward up the valley no Iroquoian sites are known. On the contrary Algonkian sites are numerous. West of Wellsville,

however, a long series of Iroquoian hill-top forts begins, and continues westward across the hills of Allegany, Cattaraugus and Chautauqua counties. Nearly every one of these is a well preserved embankment. Every one crowns a high hill. Every one has marked Iroquoian characteristics in sharp contrast to the innumerable sites near them which are markedly Algonkian.

There is no doubt in the writer's mind that this line of hill-top forts marks the path by which the Senecas moved eastward through hostile country to the Genesee Valley; and that this eastward movement was changed to a northward drift down the Valley to the locality where they were seated in earliest historic time.

The Contact Period.

At some time during the leisurely drift of the Seneca bands down the Genesee Valley some members made their first acquaintance with Europeans. This was made almost simultaneously in two ways. In 1615 Etienne Brule was sent by Samuel Champlain from the Huron country to the Carantouan nation, which was probably seated in the upper valley of the Susquehanna. He reached this, and the following year returned to Huronia. His journey led him through the Seneca country. He lost his way and surrendered to a Seneca band at one of their villages, where he escaped torture only by a miracle. This was perhaps the first contact of Senecas and Europeans. At that time Dutch traders had established a post at Fort Nassau on the Hudson river and this was already being visited by Iroquois, even from the vast hinterland; and it is quite probable that Senecas made the long trip from their Genesee valley villages to the trading post very soon after it was established.

The first effect of the meeting between the Senecas and Europeans would naturally be the introduction into the Seneca villages of European articles, and the first appearance of trade articles on a Seneca site would inevitably mark this site as having been inhabited at the time when the first contact was made. On such a site European articles, beads, knives, axes and brass kettles, would be found in graves or refuse in sparse numbers and associated with much larger numbers of primitive Stone Age artifacts. If such a site had been inhabited for a

comparatively long period before the trade articles came in, and was abandoned shortly afterwards, very few European articles would appear. Conversely, if a site had been newly established when the villagers first met the traders, and had persisted for a comparatively long time thereafter, these European articles would be comparatively abundant and the primitive artifacts comparatively few.

There are two sites which show evidences that they were inhabited during the first intercourse between Senecas and Europeans. One of these, the Tram site, persisted seemingly so short a time afterwards that European articles are rare. A second, the Factory Hollow site, seems to have persisted for some time thereafter, and European articles, while not abundant, are not rare.

The appearance of European articles on these sites establishes an approximate date for their occupancy. The Tram site must have been inhabited for several years before 1615, and for a few years thereafter, say from 1600 until 1620. The Factory Hollow site would have been occupied by Senecas for a few years before 1615 and until several years thereafter, say from 1610 until 1630.

The Tram site occupies the crest of a long, high hill, between Lima and Livonia. It was originally enclosed by a palisade and was thus essentially a typical Seneca hill-top fortified town. Large areas of its surface are deeply covered by refuse earth. Graves were found and excavated there by Mr. Arthur C. Parker. These graves and the refuse have yielded a limited number of articles of European manufacture and a much larger quantity of primitive artifacts.

The Factory Hollow site occupies the fairly level surface of a high terrace of Honeoye outlet at a point where a deep ravine debouches into it at an acute angle; and the wedge shaped area thus enclosed was easily capable of defense. Refuse earth occurs plentifully, much of it in side hill dumps, where rubbish was shot over the steep slopes. Much of this was explored by Mr. Alvin H. Dewey; and the artifacts which he found there constitute all our existing data. All available data have been published by the Lewis H. Morgan Chapter, New York Archeo-

logical Association, with the title "A Contact Period Seneca Site," by Arthur C. Parker.

The site yields large numbers of primitive artifacts, intermingled with which are a comparatively few European articles. The report shows that objects of practically all materials available were in use; stone; clay from which kettles and pipes were made; bones and teeth of animals in comparative profusion; and a very little shell, some of it derived from the local mussels, some imported shells of fulgur and ocean clam. The European articles include those made of brass, glass and cloth.

The stone articles include all those of the usual Iroquoian type: Arrow points, knives and a scraper clipped from flint; axes, adzes and elisels; and the rougher, partly worked hammers, net sinkers and grinders. All the arrow points are triangular and all the axes are ungrooved.

Somewhat unique are the arrow points made from antler tips. Of these several were found in various stages of manufacture. This type of point is infrequent on Seneca sites. Besides these there are many cylindrical antler punches used in flaking arrow points. Plate VIIA shows some of these.

Beads and pendants made from shell are rather numerous. Small "wampum" beads of the type used in abundance on later Seneca sites were found in one grave, this being probably the first Seneca site on which they occur in any number. Pendants cut from massive shell have been found, a very few being of forms abundant on later sites.

Pipes and vessels of clay seem to have been numerous, but few are known to us. One pipe with the typical Pan-Iroquoian line decoration is shown in Mr. Parker's article. Another, decorated with a bear effigy, is reported as having been found in a grave.

Somewhat unusual for sites of this age is an effigy of an eagle, neatly carved from catlinite. In appearance it resembles strikingly a few similar effigies carved from massive shell, one found by Mr. Dewey in a grave on the site of Totiakton, a Seneca village of much later date, and others from the site of the Delaware village of Minisink on the Delaware river.

Awls of bone are fairly numerous and are of the usual forms. A few perforated needles were found in the refuse, with one

fishhook. Pendants, made by perforating smooth articulated portions of ball joints, occur, together with others formed by perforating the teeth of animals. Very interesting, indeed, is a small effigy carved in the round in bone to represent the human figure. At least two of these, possibly more, were found in graves. One at least was at one time in a collection in the State Museum. Another is in the possession of Mr. Dewey. (Plate VIIB shows this). It is noteworthy that, to the writer's knowledge, these are the only ones found on a Seneca site. The only other one known to the writer was found in the refuse of a Wenro village at East Elma.

A cemetery was found at the extreme point of the angle and was excavated by several local collectors. The articles taken from the graves included clay kettles and pipes, articles of brass and iron, and glass, and some articles made of bone and antler.

From 1657 to 1687.

This period comprises the years during which French priests established missions amongst the Senecas; and because of the presence there of these trained observers we have our first real knowledge of the Senecas in their home lands. The period began when Father Chaumonot entered the Seneca country in 1657 and it ended after the priests had abandoned their mission, and the villages where they had labored were destroyed by a French punitive force led by Governor Denonville.

Of all the Indian village sites in the Genesee Country those occupied by the Senecas of this period have been most carefully studied; and with a few exceptions our knowledge of them is most nearly accurate. When the first settlers came to the Genesee Country they found in certain localities wide clearings surrounding small areas littered with all the refuse of compact and long established Indian towns. They left more or less definite descriptions of them; and although they were unable to assign to them the names which they originally bore, so careful and detailed were the descriptions by the resident priests, by visitors and by the journalist of the French force, that their identification is probably certain.

Seven village sites can be attributed with little doubt to this period. These are the sites of four communities, some of which occupied more than one site. They occur in two groups, one on

the Honeoye outlet, the other on or near the valley of Mud Creek. The first comprises three large sites, at Rochester Junction, at Honeoye Falls, and at Lima. The second comprises four large sites, at Victor, just south of Victor on the Beal farm, at Holcomb, and at the east edge of East Bloomfield on the Marsh farm. Each of these groups is made up of the sites occupied successively by two communities; and they are the logical successors of the sites of earlier periods already described. The first group seems to comprise the sites of Totiakton and Ganounata, the second of Canagora and Gandougarae.

The site at Lima occupies the crest of the hill upon which stands the village church and much of its area is now under the church, the churchyard and the street. Excavations in the street at this point have uncovered numerous graves and only from these can the age of the site be judged. There seems no doubt that this was the village of Gandachiragon, in which dwelt Ononkenritouai, a Seneca war chief. It was the residence of Father Garnier in 1669.

The site at Honeoye Falls is on the farm of John Dann. It occupies a level terrace above a small creek. It was evidently a very large town, for an immense amount of really beautiful archeologic material has been taken from it, mainly by Mr. Dann and his son, who excavated graves and secured a large collection of articles. These comprised pipes and kettles of clay, pipes of stone, beautifully carved bone combs, quantities of beads and pendants made of shell and glass, and great quantities of metal articles. These are now in the State Museum at Albany. Later excavations by Mr. Dewey uncovered other graves with similar articles.

The site seems to have been that of Ganounata, mentioned by the priests, visited by Wentworth Greenhalgh in 1677 and burned by Denonville in 1687.

Situated in a bend of the Honeoye outlet at Rochester Junction, only three miles north of the latter site, is another great site identified as that of Totiakton. It occupies a large area on the elevated terrace above the creek, on the farm of Mr. Kirkpatrick. It is a well known site but has never been thoroughly studied. Desultory excavations on the northeast corner by various local collectors developed graves which yielded

many articles. The writer did some excavating there also and found a few graves. It was left for Mr. Dewey to excavate the cemetery at that point, and the articles gathered there by him furnish practically all our information about the site.

Like the Honeoye Falls site this yields a great number of articles, most of them of European origin. It is only when the articles from this site are compared with those from the Factory Hollow, or any other earlier site, that we realize to what an extent the primitive culture of the Senecas had disappeared in two generations.

Of all the artifacts made from bone only the carved comb survived, and this was carved no more with primitive tools, rudely and laboriously, but was sawed and drilled with European tools. Plate VIII shows two of these bone combs. The clay kettle was nearly displaced by the more beautiful, lighter, less fragile kettles of brass: and the beautifully modeled clay pipes, of which many were made, and several of which are shown in Plate IX, were used side by side with the white clays of England. An immense number of ornaments were in use, all either imported direct as in the case of glass beads or clam shell wampum, or imported as raw material to be worked up in the village, as busyeon shell and catlinite. Plate X shows a large gorget made from a marine shell, probably Busyeon. The typical triangular arrow points still persisted but were scarce compared with bullets, gunflints and gun-gear. Stone axes were practically obsolete, being superseded by clumsy iron axes. The women, even, were discarding their homemade hoes made of shoulder blades, or stone, and using light iron hoes brought in from Albany.

Historically there can be no doubt that this was the site of Totiakton. In it in 1672 was the mission station of LaConception presided over by Father Raffeix. It was visited in 1677 by Mr. Wentworth Greenhalgh, an agent evidently sent by the English Governor of New York to ascertain the military strength of the Iroquois. In it he witnessed the return of a war party and the torture of its prisoners. At that time it consisted of 150 cabins. The next year it was visited by Father Hennepin who was sent by LaSalle asking that he be permitted to build a boat on the Niagara. He called it Tegaranhies. In 1687 it

shared the fate of the other Seneca towns when it was burned by Denonville.

This group of three village sites seems to have been made up of two communities previously described as moving by easy stages northward down the Honeoye. The predecessors of Totiakton seem to have been the Warren site, the Factory Hollow site and the Belcher site. Those of Ganounata seem to have been that at Lima, at Tram's and possibly that at Reed's. After the destruction of the villages in 1687 this northward drift ceased, and the two communities turned west and southward as will be described later.

The eastern group of sites to be attributed to this period comprises four large sites and some smaller sites. Two of these almost certainly are the early and later sites of the village of Gandougaræ.

At Wheeler Station, just east of Holcomb, there is a large site on a farm at one time owned by a Mr. Fox. It covers the low terrace on the east side of Mud Creek. The soil is blackened by abundant refuse earth from which come many articles of European origin. Graves were located there and excavated by Mr. George Heye of New York.

The site seems to be either an early contact site, the successor to the two pre-European sites higher up the Mud Creek Valley, or the first site of Gandougaræ. If the latter it was the mission of St. Michel which was burned in 1670, its successor being the site on the Marsh farm lower down the valley. Not enough is known of the site, however, to warrant identification.

On the eastern boundary of the township of East Bloomfield, on a small tributary of Mud Creek, a mile north of the Wheeler Station site, is a site long known as that of a great Indian town. From its position in relation to the town of Canagora it was early considered to be the site of Gandougaræ; and archeologic work has amply proved the correctness of this identification.

The site is a large one, situated on the rather low terrace of a small brook. The village proper occupied the east side of this stream, but a large cemetery covered a knoll on the west side. The whole village area is blackened by refuse earth from which have been taken numerous articles, mostly of European origin:

but none of the refuse heaps have been examined. Two cemeteries have been systematically explored. Excavations were carried on by Mr. Hamlin, of Holcomb; by Mr. Coates, of Clifton Springs; by Mr. Dewey, of Rochester; by Mr. Heye, of New York; and by the writer, who excavated the cemetery on the west side of the brook. From this work resulted a rather large mass of data illustrating the culture of the people who lived there.

The articles found in the graves are identical with those from the villages of Ganounata and Totiakton already described, but a few burials showed distinctive features. From one grave the writer took a complete chert chipping outfit, comprising raw chert, partly worked points, a finished point, a small, flat, stone anvil and two antler punches. From another came a gourd rattle identical with those still used in ceremonies by the pagan Senecas.

The burials themselves were entirely different from those on other sites. The soil was hard red clay. A typical grave was a rectangular excavation in this hard clay, with straight sides and level bottom. On the bottom and extending up the sides was a layer of bark, on which the body had been carefully laid in the usual flexed position. Very often the grave contained two bodies, evidently buried together. In this the burials differed radically from those of the sites at Beal's and at Victor, to be described later.

It is probable that this difference may be accounted for by the known fact that in the village of Gandougarac was domiciled a number of Hurons, Wenroes and Neutrals, who had been taken captive in the wars between the Senecas and these nations. These people had been ministered to in their native land by Jesuit priests, and when the first priest, Father Chaumonot, began his mission in the Seneca country these expatriated colonists welcomed him; and as a consequence his successor, Father Fremin, established his mission amongst them rather than amongst their Seneca captors.

The occurrence of numerous double graves may be accounted for by the fact that while the priests were there resident, they mentioned a violent epidemic which carried off many of the people.

This village was burned by accident in 1670 and the priest then established there, Father Garnier, relates that the people removed a short distance and established a new palisaded town. This new town seems to have been that on the Appleton farm at Holcomb.

The Holcomb site occupies almost level, low lying ground on the edge of a small stream about a mile northeast of Holcomb. Its soil is blackened by refuse earth containing many articles mainly of European origin. No systematic archeologic work has ever been done on this site. A cemetery was located by the writer and later was excavated by Mr. Hamlin of Holcomb. Very few articles were taken from the graves. If this be the second site of the village of Gandougarac, as seems probable, it was the mission station of St. Michel, of Father Garnier. It was burned in 1687 by Denonville.

At the northern boundary of the township of East Bloomfield is an interesting site, the relation of which to others has never been fully established, although all data seem to indicate that it was the immediate predecessor of Canagora.

The site is a large one, situated on the farm of Mr. Beal, on a series of knolls bordering a small brook. Refuse earth covers much of the area. The site has been known for a long time, and has been systematically explored in part, at least. The writer located and excavated a large cemetery on a knoll on the western edge.

The burials and the grave contents differed radically from those on the two sites previously described, and many of the graves showed some remarkable features. The bodies were mainly in the flexed position, some in individual graves, many, however, in pits. These pits were not of the ossuary type, such as were found in two nearby cemeteries to be described later, but were wide graves in which from two to six bodies had been buried, usually in a flexed position. Two skeletons were extended full length, but, in both, the skulls and most of the upper parts of the skeleton were missing. These peculiarities of burial seem to be accounted for by the fact that when this site was inhabited an epidemic killed many of the people, probably necessitating the speedy burial of many simultaneously, and wide graves with several bodies would have been probable. The absence of

portions of two bodies can only be explained by the custom of exhuming the bones of the dead and re-interring them in an ossuary. The two extended bodies would have required considerable digging and so a portion was deemed sufficient. That this is true seems to be proved by the fact that another body was buried immediately above these two. Evidently the original grave had been opened, parts of the bodies removed, and the grave partly filled. Later the third body was placed in the resulting excavation.

From the graves came a large number of articles. Mainly these were of European origin, comprising the usual trade articles: axes, knives, awls and scissors; blankets; rings, such as the priests gave their pupils; and abundant glass beads of various kinds. Large quantities of wampum were found, some still preserving the texture of the belts on which they were woven. This wampum was made from clam shell and was imported from the Algonkian tribes along the Atlantic coast, who manufactured it. Comparatively few articles of Seneca make were found. Of these the most interesting were several clay kettles, clay pipes, some ornamented with effigies, and carved bone combs.

As has been said there seems every probability that this is an early site of Canagora. Its predecessor was possibly the Fox site at Wheeler Station; though this latter may have been the early Gandougaræ, and the Appleton farm would in that case have been the predecessor of the Beal site.

The site of Canagora is about a mile north of the Beal site on Boughton hill in Victor. It is, and for a century has been, well known as an Indian town, and great quantities of Indian articles have been taken from it by many collectors.

The site is typically Seneca. It occupies the crest of a high hill which towers two hundred and fifty feet above the valley in which lies the pretty village of Victor. Its water supply was a strong spring at its western base. Surrounding it was a palisade which was of sufficient importance to warrant Father Galinee in describing it in 1669. The embankment which upheld the palisade persisted at least until 1845 when it was described and plotted by Mr. E. G. Squier.

A great deal of excavating has been done on this site, some desultory, much of it systematic. The writer excavated a few

graves in two cemeteries. Mr. A. C. Parker excavated the remaining portion of these two cemeteries; and Mr. Dewey excavated both graves and refuse heaps. There is no doubt, however, that much profitable work can be done there.

From the graves came a large number of artifacts, most, naturally being either of European origin or showing the influence of European intercourse. The ordinary stock of the European trader is well represented. Brass kettles of all sizes, iron axes, knives, scissors and awl blades, brass or pewter spoons, glass beads, gun flints, bullets and bullet moulds, steels for striking fire, small chisels, a long fish spear, all testify to the efforts of shrewd English and Flemish traders, not only to meet the demands of a primitive people, but to create in them new needs. Occasionally brass rings are unearthed, these being rewards given by missionaries to their pupils; and in one grave the writer found a long chaplet of ivory beads with its suspended crucifix of ebony and brass. Wampum, imported from the coastal tribes, is abundant.

Articles made in the village are few. A few ornaments carved from shell in the shape of the characteristic claw-shaped or lunate pendants, and of "flying geese," a characteristic elongated bottle-shaped pendant, are to be found. Some stone, both catlinite and a fine brown sandstone much resembling catlinite, was imported and carved into small pendants and beads. The writer obtained on the site a large lump of the brown sandstone, evidently brought in for this purpose.

Rather abundant are the clay pipes made in the village. These depart in no way from the usual forms of Iroquoian pipes. Most conspicuous of aboriginal handiwork are the bone combs which are comparatively numerous.

Burials here resemble those at the Beal site and so differ entirely from those at Marsh's. Most bodies are in the flexed position but frequently the bones are scattered in the grave, evidently by opening subsequent to their burial. It was not unusual to find the skull and pelvis bones together, or to find arm or leg bones at different sides of the grave. On the eastern side the writer took two skulls from a refuse heap in direct contact with broken deer bones and other food refuse. The skulls were noteworthy in being extremely thin and fragile, and it is

possible that they were those of captives who had been killed and eaten in the Seneca fashion. So far as is known no ossuary has been found on the site.

This village of Canagora (Gandagora) was well known historically. In 1676 Father Pierron was sent there to establish a mission; and for eight years this mission of St. Jacques was continued. During these years Father Pierron labored there in the face of persistent opposition and persecution by the intractable Senecas. In 1684 when La Barre, Governor of New France, began preparations to overawe the Senecas, these in exasperation forced their missionaries to leave.

In 1666 Robert Cavalier, de La Salle, with his journalist, Father Galinee, and a portion of his party with which he was endeavoring to penetrate the Ohio valley, climbed the steep slopes of the hill, and were met ceremonially "at the edge of the woods" by the Seneca chiefs; and after the usual exchange of presents he stayed for several days. In 1677 Mr. Greenhalgh visited their village and reported upon its situation.

In 1687 Governor Denonville unexpectedly landed a force at Irondequoit, marched rapidly to Canagora, uncovered an ambushade laid by a Seneca party in a swamp at the base of the hill, defeated the party and entered and burned the town. Seemingly it was never again occupied.

Near this great town there seem to have been several small outlying hamlets. Two of these small sites are said locally to be found on low lying ground about a half mile east of the great site. There seem to have been evidences of a site at the intersection of roads two miles south of the site, near the Beal site. Both Galinee and deBaugy note especially that there existed a small fort on a hill near the town of Canagora. This was on the crest of a high, steep sided sand hill about a mile west of the village. The flat top is usually in meadow and to the writer's knowledge no evidences of occupancy have ever been noted there, excepting that a local history mentions the fact that a number of guns were found in a hollow tree there.

South of the great village site, at the intersection of "Cherry Street" and the Holcomb road, was a large cemetery. This might have belonged either to the site at Victor or to the Beal site. It was excavated by the writer with interesting results.

The cemetery covered a knoll on the farm of John Bunce. The burials showed several illuminating characteristics. Bodies had been buried individually in single graves in the flexed position; in small heaps of four or more, in the type of burial commonly called the "bundle" burial; and in a great ossuary. One was found in an extended position. The ossuary contained the bones of twenty-eight persons. Some bones showed evidence that they had belonged to skeletons which had been disarticulated and then had been tied into bundles. Most of the skulls had been piled in a heap. Amongst the bones were a few articles, and on the bottom of the pit was a large quantity of wampum. That some of these bones had originally been buried, probably in the usual way in single graves, and later disinterred, is made evident by two facts. A brass kettle bottom was found in the pit, with no evidence that the remainder had been placed there. The only explanation of this is that this kettle had been buried in a grave, had stayed there long enough to allow corrosion to separate the bottom from the sides, and then had been dug up with the body and with it had been placed in the ossuary. The second fact is that the skeleton mentioned as being in an extended position had been removed from the waist up. The legs, sacrum and some vertebra were in position, but the remainder was absent. Evidently the digging necessary to remove a body in an extended position was discouraging enough to prevent finishing the work of removal.

Of two skeletons in an extended position on the Beal site, the upper portions of both had been removed, and that this was done some time after burial and decomposition is shown by the fact that the bones of one arm of one skeleton were still in place at its side. That the grave had not been opened recently by some curious white man is shown by the fact that an undisturbed skeleton lay above these two extended ones.

From 1687 to 1779.

Following the devastation of the Seneca towns by Denonville in 1687 the Senecas seem not to have returned to the immediate vicinity of their demolished villages but to have repaired to some distance, and there at more remote places to have established themselves anew. The new establishments

of only one of the three great villages are certain, though there are sites which may and probably do mark their new locations.

The great town of Canagora with its attendant village of captives, Gandougaræ, seems to have drifted eastwards and in a maze of rolling hills remote from any easy approach from Lake Ontario they established new settlements at what is now Hopewell on the old McClure farm on lot 20, and possibly at one of the sites near Geneva. There seem to be two rather well defined groups, but very little is known about any of the sites there. The two western villages of Totiakton and Ganounata seem to have drifted westward and southward, and to have established themselves at Conesus lake and the Genesee river.

From the little that is known about the archeology of the country between Canandaigua and Geneva may be gathered only a few facts. Well known village sites occur on the McClure farm on Lot 20, Hopewell; at Geneva; at White Spring farm, and at the Nelson farm a little south of Geneva. Modern sites are said to occur northwest of Geneva, on lots 56 and 58; at Kashong, seven miles south of Geneva; and at two points just south of the Nelson site. The McClure site has never been systematically excavated, but in 1920 the owner dug all over it, and found an unknown number of graves with a great quantity of archeological material which was acquired by Mr. Alvin H. Dewey. The Geneva site is now marked by a stone monument. It occupied a terrace above Old Castle creek, on the western side of Preemption road, south of Castle road. It was fortified by English colonials, acting under instructions from Sir William Johnson. A burial mound is to be found on the land of W. A. Smith, just west of a mill at the corner of Preemption road and Castle road, and from this a few articles have been taken by Mr. Smith and Mr. Dougherty. No refuse earth or scattered village waste can be found and seemingly none was ever found there as on earlier sites.

The White Spring farm is immediately southwest of the corporation limits of Geneva, on the high terrace of Seneca lake. At the base of the hill are two small ponds fed by a strong spring. The site is magnificent, with a wide view of beautiful country, Seneca lake and the hills beyond. The idea that it is a village site is based upon the known fact that many years ago,

while Henry Davey was digging a cellar for a barn there, he unearthed some skeletons and articles. No one but Mr. Davey seems to know anything about the occurrence there of a site, and if one were there it is now included in the wide lawns of the owner.

The Nelson site is equally unknown. The present owner states that brass kettles and glass beads have been found there, but beyond this nothing is known. On the surface there are no signs of refuse earth or village waste such as are conspicuous on the surface of the towns of an earlier period. The writer tested rather extensively there for graves but failed to find any, though two had been turned out by the plough.

From these towns the Senecas spread rather rapidly to the southward. Villages sprang up at Kashong, seven miles south of Geneva; at Kendaia; at Montour's; at Elmira; at Chemung; and at smaller places intervening. Meanwhile Canandaigua was settled, and two other villages had sprung up, one at Naples, the other at Honeoye.

The new settlements of the western group of the Senecas immediately after 1687 have not been identified. There are two sites, which answer fairly well, one at Lakeville, the other north of Livonia, yet so little is known of these sites that nothing definite can be said of them. Professor Putnam excavated a cemetery at Lakeville, but never reported the results. From the few facts known they both seem to be rather late sites. In 1779 the Colonials found this group of Senecas in several towns, one at the head of Conesus lake, one (or two) opposite Mt. Morris, and the largest at the present Cuylerville and Moscow. These they destroyed. Several others of this group on the Genesee they failed to reach. One existed at Canawaugus, one, Nondon, near the present Portageville, and one at Caneadea. From this group colonies had spread over the divide to the west and south into the Allegheny valley where there had sprung up numerous towns of considerable size, Tunaengwant (near Salamanca), Tunesassa, Cold Spring, and others as far south as Buccaloons and even farther down the river. These lower towns as far north as Buccaloons were destroyed by Colonel Broadhead, who co-operated with General Sullivan in 1779.

The marked change between the refuse blackened surface of

the great towns like that at Victor and the surface of the site at Geneva and the Nelson site is probably due to two causes. At some time between 1687 and 1779 the Senecas here domiciled changed their manner of living from the communal life of the long bark houses such as existed upon the restricted area within the palisades at Victor, to the individual life of single log cabins scattered over a large area such as were found at Canandaigua or Cuylerville in 1779. Great masses of debris such as accumulated in the narrow confines of a closely packed palisaded town, could not accumulate in the village of scattered houses in the later period. Besides this, the number of Senecas had diminished rapidly during the two or three decades after 1687. In 1733 a French official report, possibly written by Joneaire, stated that the Senecas had dwindled from four villages of 1,000 warriors to 350 warriors living in two villages. This was, however, palpably inaccurate, for more than two villages were well known. An English report in 1697 estimated the Senecas at 600, as against 1300 in 1689.

The McClure site at Hopewell is the only one of this entire period from which any large number of archeologic remains have been taken, but these remains are numerous and interesting. Except a few excavated many years ago and seemingly scattered, all these are in the possession of Alvin H. Dewey of Rochester. They include a wide range of tools, utensils, weapons and ornaments. As might be expected they show nearly the same characteristics as those from Canagora, there being fewer primitive artifacts and more trade articles.

Very few articles of aboriginal origin unmodified by European influence were found. Of these few most are ornaments of shell and stone. Of these a comparatively large number are made of the massive shell of some marine gastropod, presumably the *Busycon*, the outer whorls and columellae of which were wrought into gorgets and pendants of various sizes and shapes. Plate XI shows some of these shapes, all being in the collection of Mr. Dewey. Of these the three upper are probably effigies of the turtle. The large effigy, probably meant for a bird with extended wings, recalls strikingly a shell effigy found on the site of Minnisink, a Delaware town. Two small maskettes are shown, which seem to be not so much effigies of

the human face as copies in miniature of false faces. The discoidal pendants are of the type known as "runtie" beads, in which holes are drilled through the edge from a point on one side to the other. Just as the bird effigy recalls a type from the Delaware town, so does the little fish effigy resemble strikingly a fairly large number almost identical found there.

Very beautiful indeed, and possibly marking the culmination of Seneca carving in stone, are the maskettes shown in Plate XII. These are carved from stone, either catlinite or a fine brown sandstone such as is to be found on the lower Ohio river. Two of these recall masks made of shell found on earlier sites. A tiny scrap of catlinite was utilized by some clever artist to fabricate a beautifully carved miniature face shown in Plate XII, a. The larger, figure d, is a beautifully carved and finished bas-relief, which recalls in a glorified way the rude conventionalized faces on the rims of certain early Iroquoian pottery jars.

Bone combs, which under primitive conditions were made on the Reed site, and which were continued on all later sites, are to be found on the McClure site. These differ in no particular from those found on the sites immediately preceding this. Two forms shown in Plate XIII, one ornamented by a conventionalized snake, the other of a line and notch design, are now in Mr. Dewey's collection.

By far the most artifacts from the McClure site are of European origin. The usual trade articles, comprising brass kettles, iron axes, awls, chisels and knives, and glass beads are very abundant. The beads are of many varieties, comprising all those most popular in the earlier villages and in addition a few new forms. With these were interspersed a variety of beads and pendants of aboriginal workmanship made of stone, a few of which are shown in Plate XIV. These are made of catlinite or of a similar fine brown sandstone.

Plate XV shows a series of arrow points made of brass in the familiar triangular shape. Portions of the shafts have been preserved and these show the method of attaching such points to the shafts. With them are brass cones for holding bunches of colored hair, ornaments for clothing.

Numerous religious relics were found in the graves. These

were of three types, namely: Rings, crucifixes and medals. All these were probably given by French priests to their proselytes. The rings are made of brass and show various devices, the most common being the crucifix. These rings and their designs are well shown in Plate XVI.

The crucifixes are of the usual type, made of brass and are well shown in Plate XVII. The medals also of brass show the usual symbols of the Church and of the Jesuit and Carthusian orders. Plate XVIII shows these.

From one grave was taken a small bottle (Plate XIX) made of green glass similar in all ways to bottles frequently found in the seaboard colonies. These were imported into the colonies as containers for liquors.

Algonkian Archeology.

The Algonkian occupancy of the Genesee Country is made evident by innumerable artifacts scattered widely over the entire territory. No large village sites, homes of sedentary farmers, can be ascribed to this occupancy. Mainly, articles are found singly on sandy knolls or on the margin of some stream or lake where a camp had been established. With few exceptions there is no evidence of any long established settlement or of large villages, and as a consequence very few refuse heaps or cemeteries are known to exist.

The Algonkian culture is marked by the occurrence of notched or tanged points, mainly much larger than the tiny Iroquoian triangles; by few articles made of bone or antler; by pottery decorations impressed in the soft clay with cords or fabrics or stamps; by gorgets, bird-stones and banner stones made from slate (Plate XX); by grooved net sinkers; and by occasional fragments of steatite vessels. Occasional points of material not found locally occur, as argillite, white quartz, brown jasper, and rhyolite.

That these articles are partly if not entirely to be attributed to Delawares or to some similar Algonkian tribe can hardly be doubted. Most of the articles found are identical with others found in the Delaware Valley on sites of indubitable Delaware origin. The foreign materials, argillite, rhyolite, white quartz and brown jasper, must have come from some point south of

New York, probably Pennsylvania or New Jersey, where these materials occur in abundance.

Incontrovertible proof that Delawares wandered here is given by a curious carving in stone of a human face in the collection of Mr. Dewey. This is pictured in Plate XXI. It is exactly similar to faces carved in stone or wood by the Lenape and called by them *Mising*.

Of the few sites which show evidence of a prolonged habitation, that at Vine Valley is perhaps best known. It occupies a bench on the side of Bare Hill overlooking the valley in which is the hamlet of Vine Valley. At the base of the hill is Canandaigua lake; and the site commands a most delightful outlook of that charming lake and the steep hills beyond. Evidences of occupancy were found by the owner of the property while digging out gravel. He unearthed several graves in which were numerous articles, amongst them chert blades of large size, slate gorgets, round shell beads, and a few articles of bone or antler. All these were of a pattern entirely different from those taken from Seneca sites. He seems to have undermined a large ash bed or refuse pit also, though all data pertaining to it were lost.

Another well known site is to be found on the flat-topped terrace of the Genesee river at Mount Morris, known as Squawky Hill. The owner unearthed what seems to have been a grave mound, in which, in a stone enclosed grave, were the bones of a skeleton or possibly several skeletons, with which were a long string of round river pearls and a beautiful pipe of the type known as "monitor," a common form in southern Ohio. Later a smaller and ruder pipe of this form was found there by Mr. Dewey.

The origin of this burial and its accompaniments is problematical. Seemingly here was buried a person from the Ohio valley. What strange freak of chance brought him to the spot? That Squawky Hill was a favorite rendezvous for remote tribes is historically well established; and local histories describe meetings there of parties of Western Indians. Likewise at this spot was a colony of captives brought there from Michigan or beyond.

A very interesting site is to be found on the western bank of Honeoye lake on the farm of Mr. Auger. Here from a some-

what restricted area has been gathered a collection of artifacts, all of which are of strictly Algonkian type. The points are large with notches or tangs. The material of which many are made is rhyolite, originating probably no nearer than the Susquehanna valley. There are numerous club heads or net sinkers, ellipsoidal in form, grooved about the middle transversely, and a few slate gorgets of the familiar Algonkian type.

PLATES



PLATE 1. Pipes from the Reed site at Richmond Mills, N. Y. Figures j, k, l, and m are made of coarse sandstone. The others are made of clay. A. H. Dewey Collection.

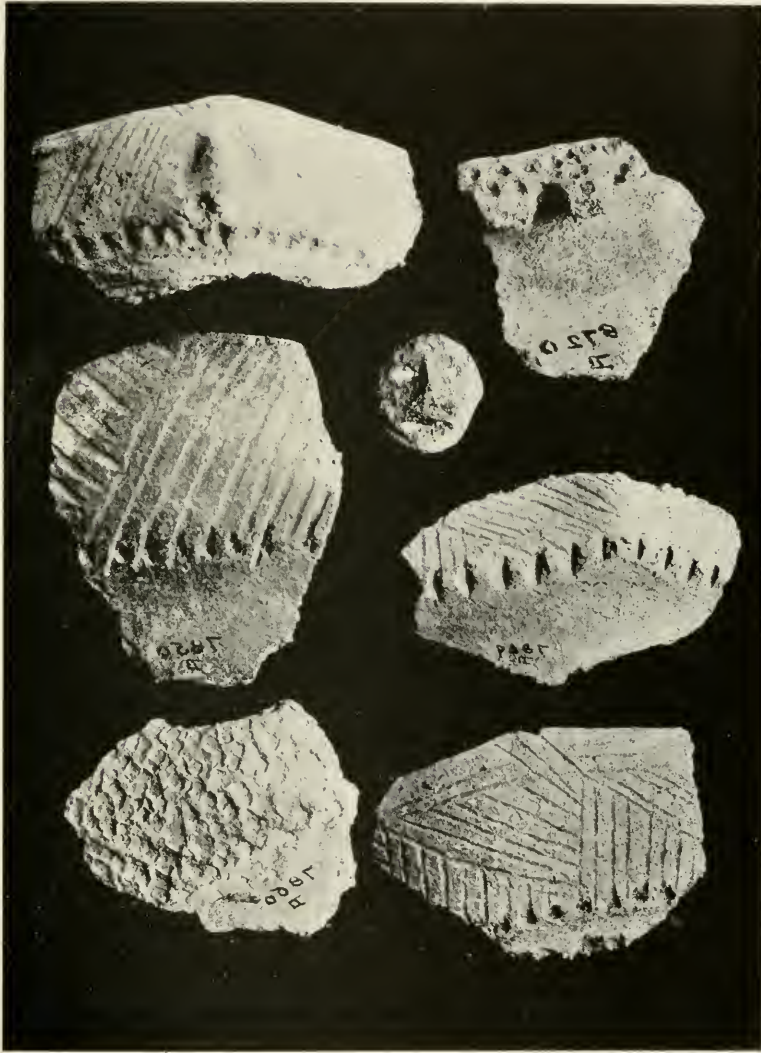


PLATE 1A. Iroquoian decorations from rims of clay kettles. Note the characteristic triangles filled in with parallel lines, and the human face modeled in clay with eyes of shell inlaid. Found by A. H. Dewey at Richmond Mills, N. Y.



PLATE II. Two large awls or bodkins and a beaming tool from the Reed site, Richmond Mills, N. Y. A. H. Dewey Collection.



PLATE III. Awls and needles made of bone. Collected by A. H. Dewey at Richmond Mills, N. Y.



PLATE IV. Bone fish hooks found by A. H. Dewey at Richmond Mills, N. Y. All stages of manufacture are shown from unworked bone to finished hook.



PLATE V. Harpoon points made of antler, from Richmond Mills, N. Y. Collection of A. H. Dewey.



PLATE VI. Antler artifacts. Five punches for making arrow points are shown, with an arrow point, and other articles of unknown use. Collection of A. H. Dewey.

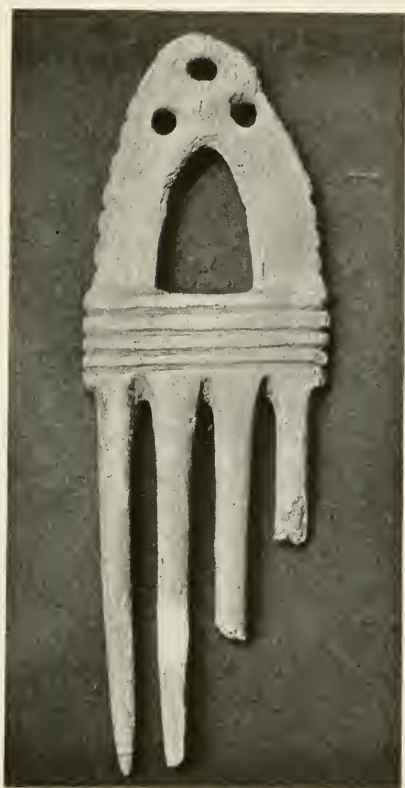


PLATE VIA. A hair ornament made of bone or antler from Richmond Mills, N. Y. Collected by A. H. Dewey.

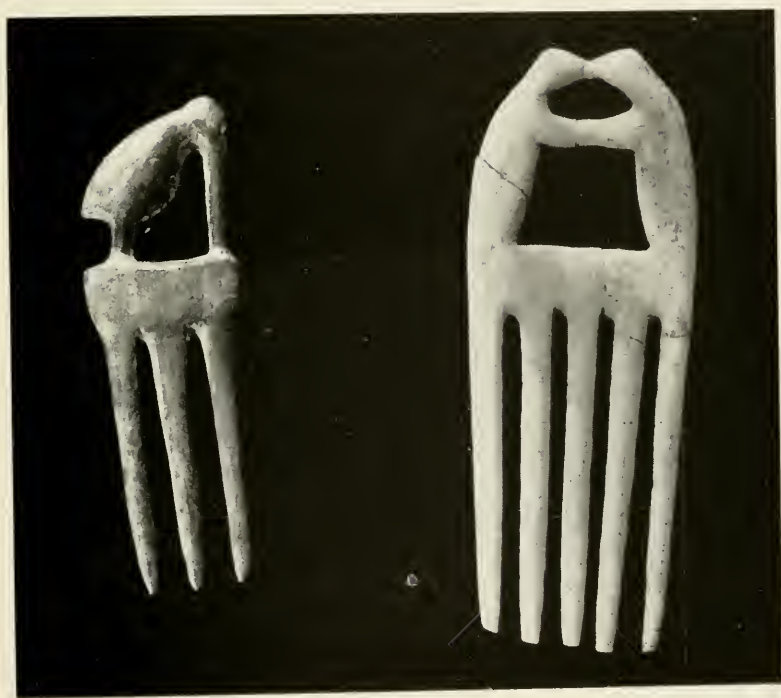


PLATE VII. Two hair ornaments made of antler from Richmond Mills.
N. Y. Collection of A. H. Dewey.

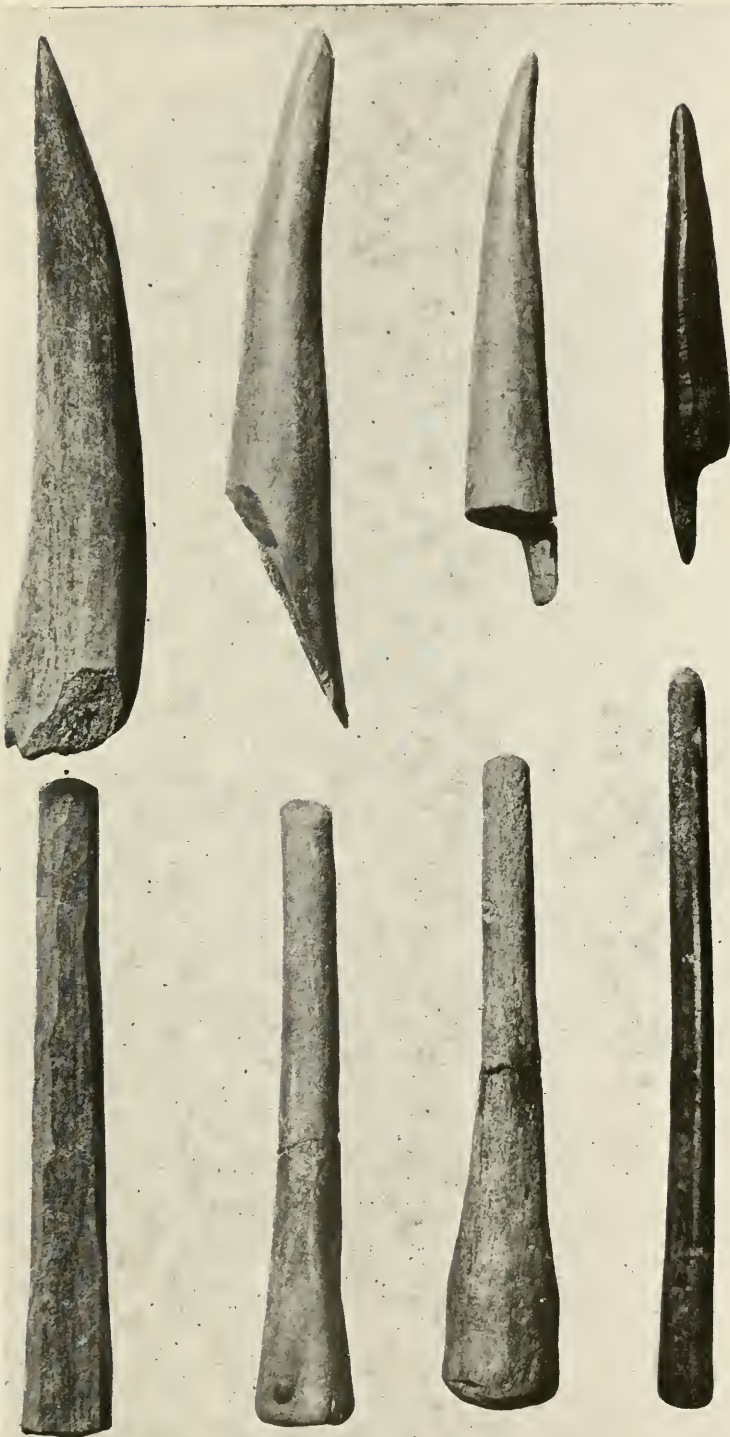


PLATE VIIA. Antler articles from the Factory Hollow Site. Top row: Antler arrow point in process. Lower row: Antler pitching tools. Scale: About actual size. Dewey Collection.



PLATE VIII. Bone articles from the Factory Hollow Site. Scale: 2-3.
From the Dewey Collection.



PLATE VIII. Hair ornaments from Rochester Junction. N. Y.
Collection of A. H. Dewey.



PLATE IX. Pipes modeled from clay. Collected at Rochester Junction
by A. H. Dewey.



PLATE X. Ornaments made from shell of *Busycon*. The upper row shows pendants fabricated from columellae. Below are ear ornaments made of shell and thimbles. Collected by A. H. Dewey at Rochester Junction.

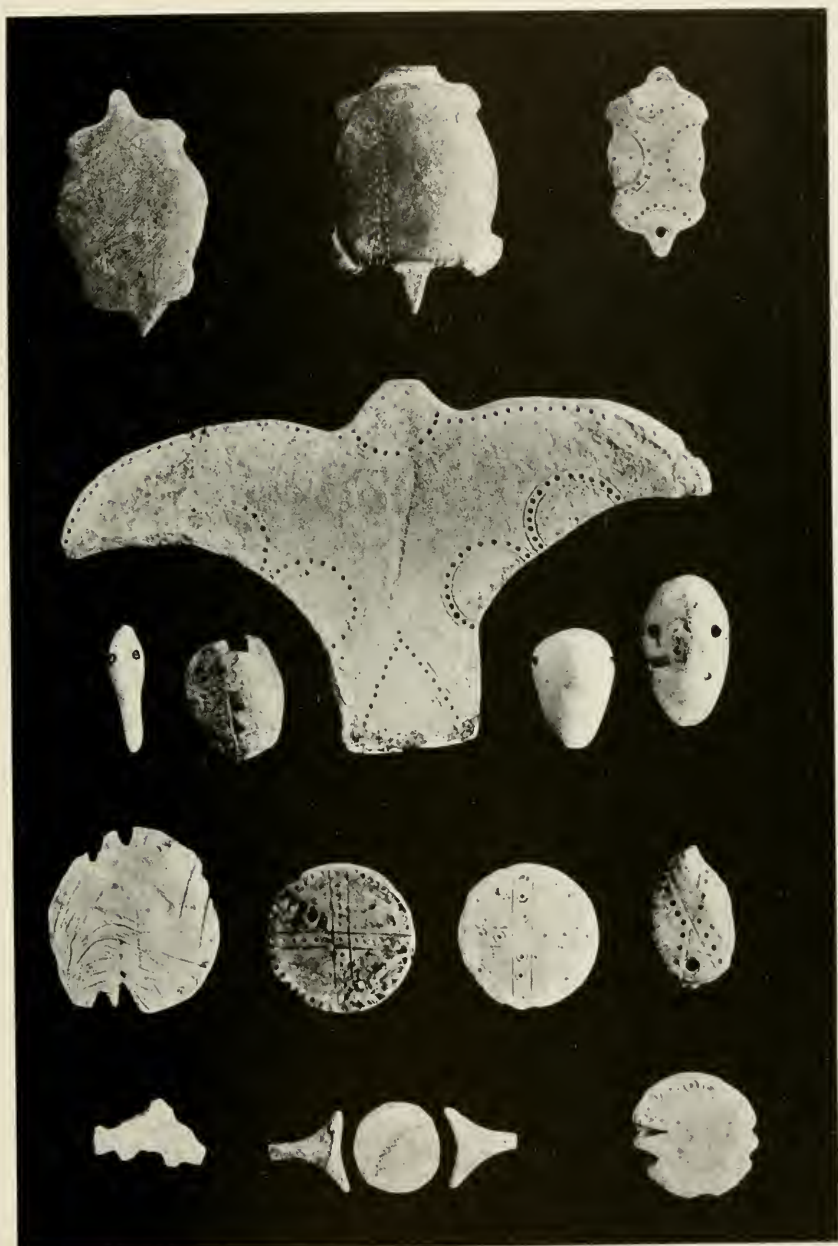


PLATE XI. Ornaments made of shell. The upper row shows effigy of turtle. Below is a bird effigy, with two maskettes. Below these are "runtie" beads. In the lower corner is a fish effigy. From McClure site, Dewey Collection.



PLATE XII. Maskettes made of brown sandstone. From McIlure's Dewey Collection.

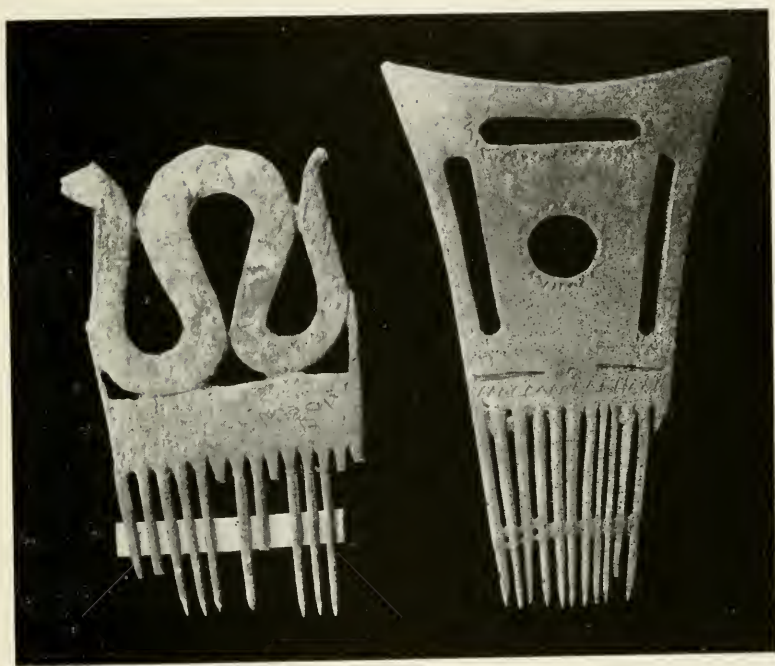


PLATE XIII. Hair ornaments from McClure site. Dewey Collection.



PLATE XIV. Beads and pendants made of catlinite and fine brown sandstone. From McClure site in the Dewey Collection.

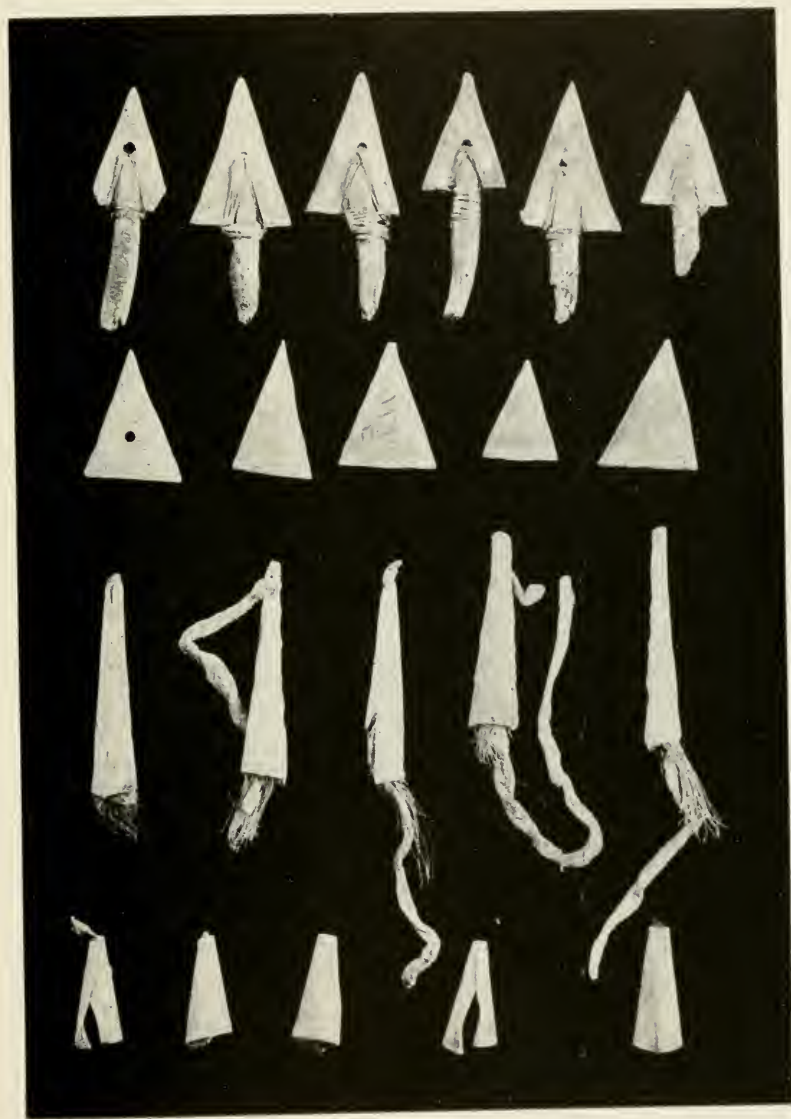


PLATE XV. The arrowpoints in the upper rows are cut from brass in the usual triangular form. In the lower rows are conical points designed to hold plumes for ornamenting garments. The brass has preserved the ends of the arrow shafts and the cord fastenings. From McClure site. Dewey Collection.



PLATE XVI. Brass rings from graves on McClure site.
Dewey Collection.



PLATE XVII. Brass crucifixes from the McClure site in the Dewey Collection.



PLATE XVIII. Brass medals from the McClure site in the Dewey Collection.



PLATE XIX. Glass bottle from a grave on the McClure site in the Dewey Collection.



PLATE XX. Articles of unknown use made of slate. These are of Algonkian origin. Dewey Collection.

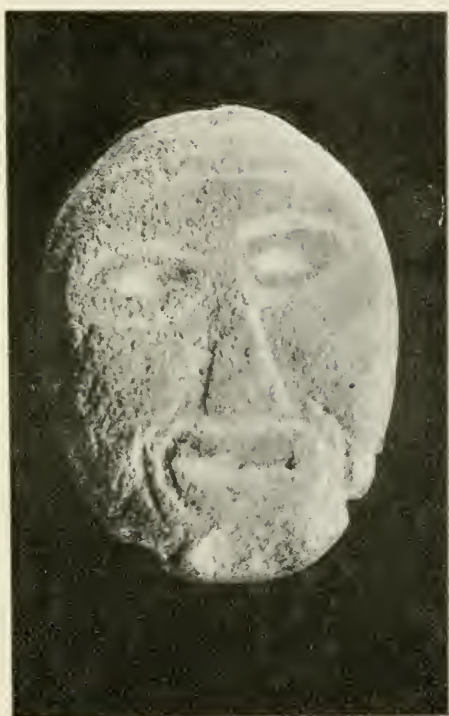


PLATE XXI. Maskette carved from coarse sandstone. Dewey Collection.

THE NEW YORK STATE ARCHEOLOGICAL ASSOCIATION.

Lewis H. Morgan Chapter.

The object of this Chapter shall be to promote historical study and intelligent research covering the artifacts, rites, customs, beliefs and other phases of the lives of the aboriginal occupants of New York State up to and including contact with the whites; to preserve the mounds, ruins and other evidences of these people, and to co-operate with the State Association in effecting a wider knowledge of New York State Archeology, and to help secure legislation for needed ends. Also to maintain sympathetic appreciation of the history of the American Indians, particularly of those now resident in New York State, to the end that all of their ancient wrongs and grievances may be righted agreeably to their just desires both as to property and citizenship.

Also to publish papers covering the results of field work of members or other matters within the purview of the Chapter.

All persons interested in these subjects are invited to become members of the Association or of the local Chapter nearest to them.

The Association and its Chapters plan to issue a uniform series of transactions and researches covering all fields consistent with the objects of the Association.

All members of the Association or of its constituent Chapters are issued a membership certificate suitable for framing and a pocket membership card serving as an introduction in the field where collecting is contemplated.

The Association is approved by the State Education Department, University of the State of New York, and is working in co-operation with the State Museum.

Address all correspondence to Alvin H. Dewey, Box 185, Rochester, N. Y., or Walter H. Cassebeer, 84 Exchange St., Rochester, N. Y., or Arthur C. Parker, M. S., State Museum, Albany, N. Y.

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