



The Region's Archaeological, Cultural and Historical Resource

Volume 2 Issue 4

December 2006

The Vision

The Susquehanna River Archaeological Center of Native Indian Studies (S.R.A.C.) is dedicated to education, research and preservation of the Native American archaeological, cultural and historical assets of the Twin Tier Region of Northeastern PA and Southern NY.

The Mission

To proactively seek out, procure and protect all historically and culturally significant assets relative to Native American History within the Twin Tier Region and supply educational and research capabilities for the public.

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S.R.A.C. is honored to have so many talented members and we invite your submissions of articles relating to Native Indian history in our region in PA or NY.

The Magic of Beads

By Dolores Elliott

In bright light, glass beads sparkle like magic. The 16th century Haudenosaunee (Iroquois) who first traded for European glass beads must have been impressed by the beauty and magical qualities of



HEART PINCUSHION: 6.25 x 6.25
many color beads on red velvet
(See "Magic of Beads" Page 6)

Carantouan Spring

The following article was written in 1976 by Ellsworth Cowles about a place seemingly little known to the local community today, Carantouan Spring. As the article suggests, this spring was very important to both the people who traveled through and lived along the great Andaste Trail.

Thankfully, the spring has been preserved long since this article was written by Mr. Cowles by the Carantouan Greenway organization.

The Spring at Carantouan

Ellsworth Cowles, 1976

This full flowing spring of clear cool water was once a part of the famed palisaded Spanish Hill complex of Indian lore and 'legend.' Excavating of the low gravel ridge for the Erie railroad right of way in 1850, and for the Delaware, Lackawanna and Western railroad in 1880, destroyed the connecting path between the hill and the spring.

It flows from the south west slope of the approach to "Waverly Hill," (at one time "Tudor Summit,") on the site of the former Iron kettle Inn, along old U.S.Route 17, now 17C. Artifacts from the immediate area lost by one time resident Indians include projectile points of the Lamoka focus, which has been radio-carbon dated to 3,300 B.C. A beautiful effigy deer-like "popeyed" (See "Carantouan Spring" Page 2)

The Board

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Ellsworth Cowles grew up in Waverly, NY and by the time this picture was taken (boy with dog in the center) was already collecting artifacts in the area. This photo was taken in the Cowles store that was located on Broad Street in Waverly. The man behind counter, Walter Sly, the one leaning is Aldebert C. Cowles. Ellsworth's father, the dog was named "Rex."

Carantouan Spring

(Continued from the cover)

bird stone" atlatl weight or balance, dropped by a passing warrior of the long forgotten Mound Builder culture, was picked up about four hundred feet east of the spring in 1914. A similar deer effigy and a heavy, grooved Mound Builder stone ax head came from the top of Spanish Hill, a heavy bow shot away. Indians of many tribes and their unhappy captives, red and white, have rested at the spring from times immemorable.

The spring received its name many years ago, from its proximity to one of the Indian towns of Carantouan, visited in 1614 by three Dutch traders from Fort Orange, Klyntees and his two companions, the first known white men in the area.

For untold centuries all Indian paths running east, west north, or south, of necessity converged a hundred feet down the slope below Carantouan Spring. There its overflow passed under or over the age old Andaste Trail leading from the highlands of the Iroquois to the Susquehanna towns of the Andaste nation.

Here, at the head of Klondike Island the trail branched westward, to ford the Chemung river, and lead on to the Delaware Monsey town of Willawanna. The north branch entered the narrow defile between the river and the mountain, passing northwest to the Painted Post country, and beyond to Niagara and the far northwest.

Here passed in 1615, Ettienné Brulé, protégé of Sieur de la Champlain, and prophetically well named "the burned." He and his Huron retinue led Seneca hostages to Carantouan. Here came, during the French and Indian wars, the Delaware "King" Teedyuscung and scarred Hiakatoo, the Seneca husband of the captive Mary Jemison. Queen Esther, her sister Catherine, with their mother French Margaret, along with Squash Cutter and the Long Coat, all residents of nearby Delaware villages, would

have stopped often at the spring as they walked over the Great Warrior Path between their cabins above and Tioga Point below the Chemung narrows.

General John Sullivan's Continentals, comprising at least one-third of General Washington's forces, would have muddied their illshod feet at this spot. French nobility, Red Jacket, Fish Carrier and Farmer's Brother were here, and Cayuga hunters from nearby Ganatocherat, recorded by the English botanist John Bartram in 1743, would

have been constant visitors at the spring; a trysting place for the young Cayuga braves and their tawny companions.

The Moravian missionaries, David Zeisberger in 1767 and Christian Frederick Post in 1760, on peace missions to the Delaware towns above, would have welcomed the refreshing draughts flowing from the spring. Post named the little ravine nearby, the "snake hole" for obvious reasons.

Here came in 1764, Sir William Johnson's son John, at the head of his Mohawk-Oneida punitive expedition to burn out the Seneca "Wasps" at Painted Post and Kanestio. With him came Theandaneaga, young Joseph Brant, on his first active war trail. Ill famed Walter Butler and his "blue eyed" Indians passed or rested here on their way to tragedy at Wyoming, called the "massacre" by survivors who of necessity came here as captives, on their way to Niagara.

Here came Captain "Bloody" John McDonnell and his red raiders, including limping John Montour, the Delaware, with the scalp of old man Watts at his belt, and a plugged hole in his back from a musket ball taken at Freeland's Fort. English Loyalists and their families moving north from the Pennsylvania frontiers toward Niagara, over the well worn path past the spring, would there refill their canteens and water casks. John Secord's home, and Provost's Plantation, Tory outposts and rest stops were nearby on the river flats below. Early settlers found iron kettles and pewter dishes, with other household utensils buried near those locations.

On Friday, August 27, 1779, the right hand column of General Hand's Light Corps. commanded by Col. Butler, passed near the spring. Some of Major Parr's perspiring riflemen moving along the hillside in the heat of the late summer afternoon, cupped up handfuls of the cooling water, as they guarded the slowly moving Pioneer brigade sweating and swearing out at the task of grubbing out a roadway along the steep slope for the passage of the heavy howitzers and the lighter artillery train, above the path through the defile below. It was the only way to keep their rendezvous with British, Tory and Indian forces waiting for them at Newtown, and the battle

(See "Carantouan Spring" facing page)

Carantouan Spring

which was to destroy the Iroquois Six Nations Confederacy. Portions of the Sullivan road are still visible, nearby.

Following in the wake of thirsty runaway Negro slaves and captives living on borrowed time, here passed Colonel Timothy Pickering to the Treaty of Painted Post in 1791, and Col. Procter, sent by General Washington over a familiar trail, on a mission to the northwest Indians.

Numerous drovers, the cowboys of that time, including Col. Arthur Irwin and John Gould, led cattle by the hundreds, hogs and even great flocks of turkeys bound for the British market at Niagara, to feeding grounds nearby, while refreshing themselves at the spring.

With improvements the Great Warrior Path became the Great Bend and Bath Turnpike in 1809. One can only guess the number of emigrants moving west who stopped at the Carantouan Oasis. On foot or horseback, in Conestoga wagon or a crowded, swaying stagecoach, here they drew rein before entering the narrows defile. Here cool spring water quenched their own and their horses thirst at the great moss rimmed log watering trough, carved out like a dugout canoe. The flavorful water cress along the rill was good to munch on, too. The last of many such successive troughs at this spot finally rotted away about 1912.

Charles H. Sheppard, the first settler in the immediate area, after the Revolution, built his home and wayside tavern beside the new turnpike, on a rise of ground later known as Tudor Summit, the road passing between his house and the spring. Wood pipes carried spring water for the use of the Sheppards and their guests, both man and beast, at the Inn. The overflow supplied the roadside watering trough below.

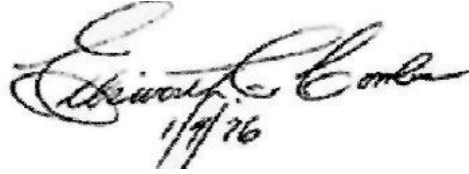
The Erie railroad came to Waverly in 1851. Because of its elevation, water from Spring Carantouan was carried in wood and iron pipes, above and below ground, to supply the engine

water tank west of the railroad station, near the Loder Street crossing.

The historical incidents relative to the Spring Carantouan, and its significant value to the traveling public of a bygone day, through the colonial and homespun eras, would seem to make it imperative that the spring and its location be adequately marked and permanently preserved.

It has significant local interest and should have sufficient tourist interest, to warrant its incorporation within a woody park area, set aside as a bird and wildlife sanctuary, with a

descriptive plaque and perhaps a historical map of the area.



Members of S.R.A.C.'s board recently took a trek to Carantouan Spring. At right Dick Cowles and Ted Keir stand at the edge of the spring.

SpanishHill.com:

A Continuing Research Project

By Deb Twigg

After researching Spanish Hill for a couple of years, and being amazed at what I learned, I decided it was time to share my knowledge. I realized the single most upsetting thing to me was nobody knew the ancient history of the Valley anymore. Sure, we have the "Sayre Redskins" and Waverly's yearbook is called "Carantouan," but I knew we had a serious problem when I asked a Waverly High School teacher in 2004 what Carantouan meant and

she said, "Wolverine?"

Somehow over the past 70-some years or so a silence fell over us and the excitement in this part of our past somehow faded away. Headlines that broadcasted things such as "300th year Anniversary of the Brule Trip Recognized and Marker Dedicated," "Huge Giants Were 7 Feet Tall and Had Horns," "Lost Effigy Culture Unearthed in Athens, PA," and "Archaeologists to gather in Athens" simply were forgotten. It was like a torch See "SpanishHill" Page 5

Interested in the atlatl?

The Tyoga Atlatl Association (TAA) will host three events. Everyone is welcome to attend and throw darts with the atlatl. Free and open to anyone who's interested. Members will be on hand with atlatls and darts to help teach how this implement works.

Tyoga Atlatl Association events 2007

Earthday Gathering April 27 - 29
Auction noon Saturday to help cover expenses.

Atlatl in Action June 1 - 3

Tyoga Shoot-off Sept 14 - 16
389 Simkin Rd. Chemung, New York
Contact Dennis Lantz 570-358-3000

Jack Rowe 570-888-8258 or
fieldwalker@stny.rr.com

Examining the Past



Board Members Deb Twigg, Ted Keir, and Dick Cowles recently visited S.R.A.C. member Tim Tuttle (above). At right, Tim Tuttle shows various artifacts, including some from the Vanderpool collection.



Artifact of the Quarter



Stone Tools

The two stone artifacts were found only a few feet from each other, along a gravel road being bulldozed into a pit on the west side of the Chemung River across from Spanish Hill. My friend found the blade, some would call it a skinning tool but I would call it a ceremonial blade, beautifully worked and polished. I found the pestle, a very heavy multiple purpose tool, pecked and worked in an unusual way so the smooth sides could be used as a whet stone for sharpening celts, adz, knives, etc. Both artifacts were exactly the same color when found and both had the white veins or intrusions. However the blade was passed around and handled so much it became much darker than the pestle.

Friends Working Together

SUNY PAF, Lowman Historical Society and S.R.A.C. Share Ideas



Nina Versaggi, Tim Knapp, Dick Cowles, Ted Keir, Earl Robinson S.R.A.C. Members met with SUNY PAF program leaders Nina Versaggi and Tim Knapp. The Public Archaeology Facility (PAF) is a research center within the SUNY Binghamton Department of Anthropology specializing in Cultural Resource Management. PAF's primary goal is to train archaeologists to be field and research specialists within a cultural resource management (CRM) framework.

PAF's research focus is the

Northeastern United States with an emphasis on the Susquehanna, Chenango, and Chemung Valleys of New York and Pennsylvania. Students receive intensive mentoring in the legal, administrative, and research management of archaeological projects through a variety of grants and contracts awarded to PAF.

Dr. Nina Versaggi Director of PAF, is also on the advisory board of S.R.A.C. Because PAF and S.R.A.C. seem to have such well aligned goals, it is our hope that both organizations will find opportunities to collaborate in the future.

Dr. Earl Robinson is a member of the Lowman, NY Historical Society and has been the leading force behind the efforts to preserve the battlefield and surrounding area at Newtown as a National Park. This is yet another

Sayre Historical Society And S.R.A.C. Team Up



New board member Jessica Quinn and son Toby were some of volunteers who manned the S.R.A.C. table at the Guthrie Christmas Craft Show. S.R.A.C. would like to thank their friends at the Sayre Historical Society for inviting us to share a space with them at the Annual Christmas Craft Fair.

example of how S.R.A.C. continues to work with like-minded organizations in the region.

Spanish Hill

From Page 3

somehow was fighting to keep its light before it was totally snuffed out.

It was amazing to me that in 1915 they held a celebration up on Spanish Hill to celebrate the 300th anniversary of Brule's trip. They began simply by having a couple of men begin playing their drums high atop the hill. The "ratta-tat-tat" in the end attracted 400 - 500 people from Sayre,



*The Civil War soldiers shaking hands at the dedication of the Spanish Hill Marker
October 15, 1915*

Athens and Waverly, who climbed the hill and joined in. During this

time, a ceremony was held which concluded with a Civil War soldier from the "North" and "South" each raising American flags that uncovered a marker dedicated to the 300th anniversary of Brule's trip to Carantouan. As I look at this nearly 100-year-old image, I can feel the excitement as the two men shake hands, and look to the photographer behind his huge camera as he throws the black cape over his head and freezes that moment in time.

I was also amazed that probably the most well known archaeologist - See "Spanish Hill" Page 8

Encouraging the Future

Magic of Beads

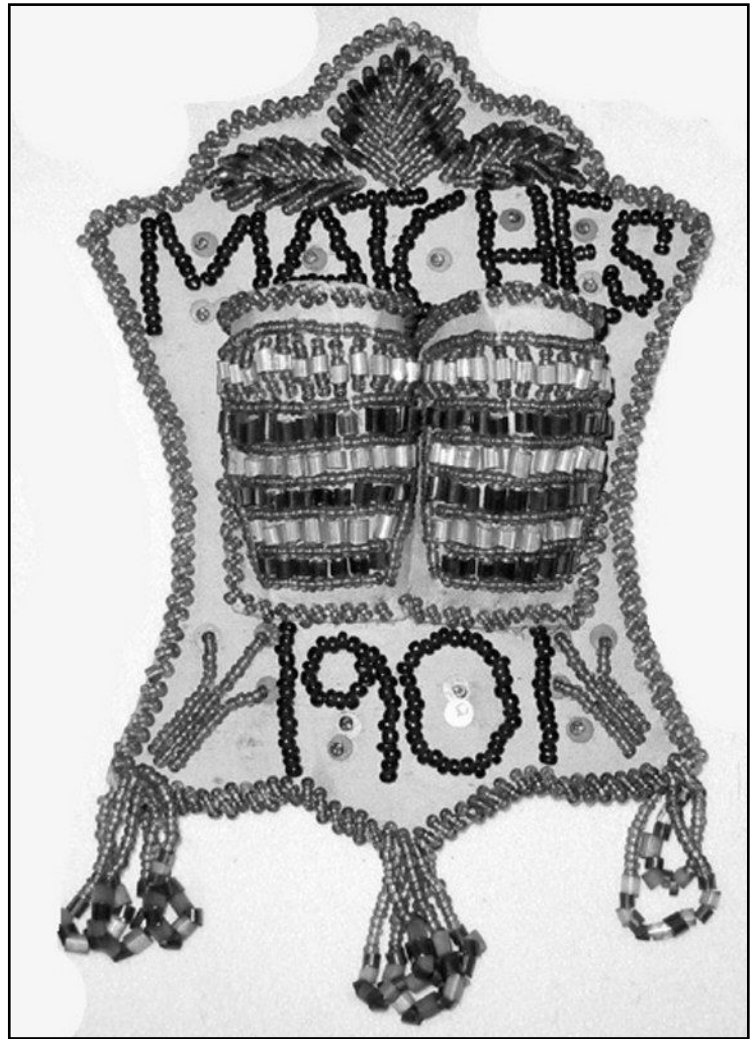
(From the Cover)

the beads. They had never seen colorful sparkling beads like those. Prior to the introduction of glass beads, the Indians made beads out of bone, antler, stone, shell, quills, and pottery sherds. But none of them exhibited the special qualities of those glittering glass beads in a rainbow of brilliant colors.

The earliest European glass beads to reach Iroquoia in what is now central New York are thought to have been traded up the Susquehanna River from Spanish trading posts further south. Of the three major river trade routes into Iroquoia (the Hudson, St Lawrence, and Susquehanna,) it appears that the trade up the Susquehanna was the earliest. Glass beads were most likely acquired by the mid 1500s.

At first the glass beads were used mainly for personal ornamentation, but by the late 18th century, these beads were used to decorate items meant for gifts, trade, or sale. Pincushions, needlecases, pocket watch holders, mats, wall pockets, and purses were the first beaded commercial items made in quantity by Haudenosaunee beadworkers in the early 19th century. By the end of the century, they were also making picture frames, fist purses, box purses, flat purses, match holders, scissors holders, glasses holders, boot and shoe shaped pieces, trilobes heart hanging pincushions, hanging urns, table boxes, whisk broom holders, model canoes, strawberry emeries, bird pincushions, dolls, appliqués, horseshoe good luck wall hangers, and card hangers. The beadworkers created altogether over sixty forms plus variations.

The beadwork on much of the Iroquois beadwork is raised, a technique most likely invented by Haudenosaunee beadworkers. The seed beads were placed over paper patterns that were attached on the front of a piece of fabric, often wool twill or velvet. More beads are threaded on than are necessary to span the pattern so the beads are arched up over the pattern making the beads "raised." On stuffed pieces a back is attached to the front fabric and the pincushion is stuffed, often with pine sawdust or sweetgrass to make it smell good. On pieces such as picture frames and match holders the beaded fabric is stretched over a cardboard base.



MATCH HOLDER: 8 x 6 inches, gold, green beads on gold cloth.

The earliest published illustrations of Iroquois beadwork were in the reports compiled by Lewis H Morgan around 1850. He purchased several pieces of Seneca beadwork for the collections of New York State.

Most early Haudenosaunee beadworkers lived in New York, Ontario, and Quebec and by the end of the 19th century there were two major centers of beadwork production. The western center was located near Niagara Falls where beadwork from the nearby Tuscarora and Seneca reservations were sold to visitors to the Falls. The earliest beadwork was made in western New York. By the second half of the 19th century, Mohawk beadworkers were producing elaborate beadwork pieces on their reservations and reserves along the St Lawrence River. By the 1890s the Mohawk bead artists were creating elaborate beadwork pieces with beads raised over an inch above the fabric surface. Mohawk beadworkers also carried on a thriving business in New York City at the turn of the centu-

ry. By that time many Mohawk entertainers were traveling widely throughout North America and they carried their beadwork with them to sell to visitors to their shows. Just as visitors to Niagara Falls carried their souvenir beadwork home to other states or provinces, beadwork ended up far from where it was made when it was taken west by Mohawks travelers.

Often Iroquois beadwork can be dated and identified as to where it was made because the information is beaded on the piece. Many pieces of beadwork have dates like 1897, 1914, or 1980 beaded on them. Some pieces have FROM NIAGARA FALLS or CAUGHNAWAGA beaded on them to mark where they were made or sold. Other pieces carry names of events such as TORONTO EXPOSITION or NYS FAIR. GOOD LUCK is often beaded on horseshoe wall hangings and small canoes often display FAST on one side and BOAT on the other. Some pieces label themselves with terms such as BOX, PICTURE FRAME, or SOUVENIR. Often beadwork display animal shapes like cats, goats, dogs, foxes, and beavers. Sometimes they are labeled such as PIG or FOX. Some of these souvenir pieces, probably purchased as gifts, convey sentiments such as REMEMBER ME, DEAR MOTHER, or I LOVE YOU.

Pincushions, picture frames, match holders, and whiskbroom holders were both useful and beautiful. A piece of colorful and sparkling beadwork hanging on a wall is both decorative and functional. The flamboyant and often gaudy color combinations appealed to the Victorian taste. The beaded designs often portrayed birds and flowers demonstrating a love of nature shared by the Indians and their Victorian customers.

Many Indian families were supported by their beadwork sales. Many still are. The beadwork tradition that started over two centuries ago still continues.

Currently an exhibit of contemporary and historic pieces of Iroquois beadwork is installed at the New York State Museum in Albany. It is called, Ska-ni'-kwat: The Power of the Good Mind. A 2007 Ska-ni'-kwat calendar/catalogue has been published by the Iroquois Studies Association. To order the calendar and to see more images of Iroquois bead-



BOOT PINCUSHION: 5 x 4.25, pink, gold beads on brown velvet

work, go to www.otsiningo.com.

S.R.A.C. is proud to publish the above article. Dolores Elliott an S.R.A.C. member was born on a dairy farm in Chenango County, graduated from the Bainbridge High School, and received a BA in Anthropology from Harpur College. Her MA in Archaeology is from Binghamton University. She has authored articles and books on the Engelbert Site, the Comfort Site, Otsiningo, and Iroquois beadwork. Her beadwork research has taken her to museums in North America, Germany, Italy, Scotland, and Kenya. She is a consultant to the Iroquois Studies Association and founded and directed the Otsiningo Pow Wow for twenty-five years. She lives on a homestead in Johnson City, N.Y. She has been married to Tom Elliott for more than 40 years and they have a son, Chris, a singer/songwriter.

S.R.A.C. welcomes 2 new board members, Sharon Franklin and Jessica Quinn!

SpanishHill

From Page 5

gist of his time, Warren K. Moorehead came to the Valley the next year, in 1916. He led the "Susquehanna River Expedition of 1916" as his later book would be titled. The expedition traversed the whole river system from Cooperstown, NY to the Chesapeake Bay in search of significant Native Indian sites. His report to the Pennsylvania Historical Commission in 1918 two years later was that Spanish Hill was the northern most post of the Andastes, and was in fact "Brule's Carantouan." Even more interesting, Louise Welles Murray's (founder of the Tioga Point Museum) own farmland in Athens, PA was reported to be the most impressive site of the whole expedition.

An interesting side note exists to the Murray Farm story related to the uncovering of burial sites of the Andastes (otherwise known by the English to be Susquehannocks) whom by all accounts were massive and very warlike people. Reporters were surrounding the excavations trying to get the scoop on these mysterious people that I am sure they were told about were described by the explorer Captain John Smith in 1608 as "GIANTS to the English," and that they carried huge war clubs that they left by the dead as a warning, etc... As a result the excitement was pretty high when part of the team uncovered someone who must have held great importance because he was covered in deer antlers. A scream echoed out in the crowd that went something like, "This one has HORNS!" From this a

shot rang out all over the country that "Giants with Horns" were being uncovered in Athens, PA.

Next, in the 1930's Mr. Ellsworth Cowles uncovered a village complete with palisades and an effigy hearth at the foot of Spanish Hill. The site actually was open in a park-like design around the village site which clearly showed post hole molds and evidence that the walls around it were 18 feet high. The site brought archaeologists from all over PA and NY and inspired additional digs and discoveries of many more sites in the surrounding area. These sites were mostly Andaste too and again brought more and more interest to not only our local communities, but professional researchers around the country as well.

Truthfully, it all made me wonder why when I was in school and studied our local history and the Native Indians of the region that I never heard of these Andastes, or even what Spanish Hill was. So I decided to go out and see if I was the only one who missed this in my memory banks somehow. I literally went around the Valley polling people about what they knew. Sadly, what I found out was that hardly anyone in the Valley knew what Spanish Hill was, let alone where, or what the

history was surrounding it. And it wasn't just the hill...it was this whole region. As a result, I wrote article that was published in Pennsylvania Archaeologist concerning the "Brule's Nation of Carantouan." But I am getting ahead of myself.

In the early years of my research, I requested all the information and photos that existed at every library and museum from here to eternity (it seemed!) and I read everything I got. Stacks of copies filled my office and I diligently read and sorted and catalogued it all. Many files led me to make new requests from different sources and before I knew it, I was like a kid with a shiny new quarter in my pocket...but it was OUR pocket in my mind...and it was time for me to take it out and show it to all of its owners.

In 2004, I contemplated the best way to share the information with the public, and in the end, I decided that I would use a four-pronged approach. 1.) I would have a three day event called "Spanish Hill History Days" 2.) I would do free presentations for any group that would have me (and still do) 3.) I would write an article for PA Archaeologist debating the claims that once state archaeologist Barry Kent See "SpanishHill" Page 10

Chemung's Predecessors Huge Giants Were Seven Feet Tall and Had Horns
WEDNESDAY, JULY 12, 1916.

One of the Most Remarkable Scientific Discoveries in History Made Here—Sixty-eight Skeletons of Men Living 700 Years Ago Unearthed Between Sayre and Waverly—Men Were Old at Forty.

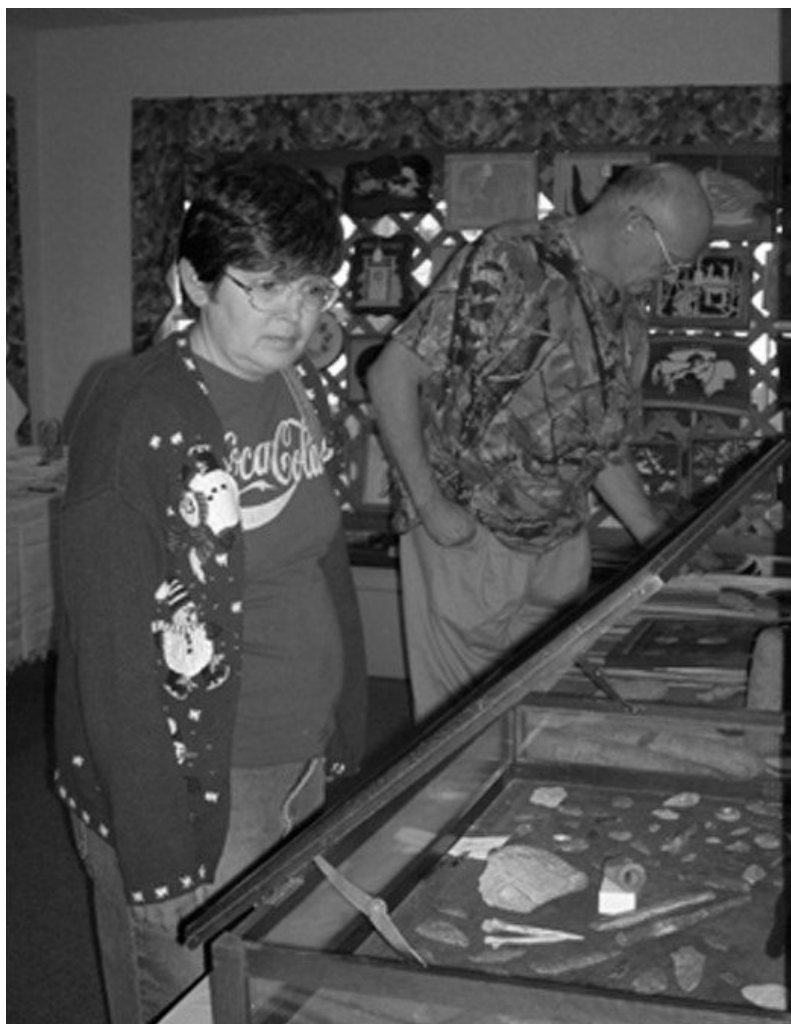
A QUEER FELLOW
He was seven feet in height. Horns protruded from his skull. His name (given him by the party) is "pithcaanthropus crectus." Perhaps he was an Indian, perhaps not. At the age of thirty-five he was a tottering old gentleman; at forty, or earlier, he usually died.

HOW AGE IS TOLD.
When a man is 20 years old the seams of the skull begin to knit. At 30 years they are completely joined. Thus scientists by examining a skull will tell you the age of the person at death. So Professor Skinner's expedition has been able to estimate with accuracy the age of these primitive men's death. At 40 one was a patriarch. Imagine the reverence with which one venerable gentleman whose skull showed a life of nearly

Sad to relate, the party met with an extremely cold reception in Broome county. They cannot altogether understand it, they say, but attribute it partly to the jealousy or antipathy of Binghamton Indian collectors. At East Windsor, however, they found an old shelled where Indians once built their wagwams and cooked their fresh water clams, which were to be found in the river in abundance. Only the history of the Iroquois and Algonquins was studied. All the way down the

Local news article from 1916

S.R.A.C. table at Tioga Senior Living in Waverly, N.Y.



S.R.A.C. recently had two vendor tables at the Tioga Senior Living facility in Waverly, New York. This craft fair is special in that it is meant for the residents and families to enjoy as well as to have the public come and to learn more about the facility. Ted Keir, Deb Twigg, and Nancy Menio manned the tables and sold S.R.A.C. historical booklets by Ellsworth Cowles and Deb Twigg as well as S.R.A.C. logo items. "The facility is such a nice apartment-like complex. The residents all commented on how much they love living there. It was a lot of fun to talk with many of them that knew Ted's work."

Images Clockwise from top left:
S.R.A.C. had two tables, at the second table were artifacts on display from the Safford Collection.

S.R.A.C. Board members Deb Twigg and Ted Keir at S.R.A.C. table #1 with booklets, magnets and coffee cups for sale. Nancy Menio also helped at the table.

Visitors at the craft fair at Tioga Senior Living enjoyed looking at the S.R.A.C. Safford display.

SpanishHill

From Page 8

made that Spanish Hill and our region was void of any evidence of Andastes in the time of Brule 4.) I would create the website, SpanishHill.com. Lastly, I decided that none of these would be for profit, EVER, because the point was to educate the public, not to personally benefit financially.

In February 2004

SpanishHill.com went "live" and in October 2004, Spanish Hill History Days, a three day event that was free to the public was held at the Guthrie Patterson Auditorium in Sayre, PA. One of the star presenters was Mr. Dick Cowles, son of Ellsworth Cowles who was the person who found the "effigy site" that was referred to in the headlines I discussed earlier. Another was Mr. Ted Keir, local historian and amateur archaeologist who took over where Ellsworth Cowles left off. Eastern Delaware Nations representatives Mollie Eliot and Lisa Deemy spoke. We also had Dr. Marshall Becker, an anthropologist from West Chester University come and speak as our professional presenter. Lastly, Dr. Nina Versaggi of SUNY Binghamton's Public Archaeology Facility (PAF) sent three of her staff archaeologists to help local collectors identify some of their strangest artifacts. Today, I am proud to say that ALL of these people (and even a few more) are still together as we founded and now make up most of the board and advisory board staff of S.R.A.C.

Finally, in the winter of 2005, my article was published by PA Archaeologist and the editor added a quote of his own stating,

"Until more information is known, it seems imprudent to eliminate Spanish Hill as a possible site related to the nation of Carantouan, as some researchers have done (Kent 1984:300-301, McCracken 1984)." PA Archaeologist, Volume 75, 2, Fall 2005.

What I realized early on was while SpanishHill.com has over 150 web pages of information, video clips, podcasts, tons of maps and other resources and as a result gets an average of around 90 visits per day, it is still the people who make the difference. Foremost in my mind are those people that from the very beginning when I called them to take part in something called "Spanish Hill History Days," they did not hesitate to sign up. These people selflessly reached out for nothing in return other than opportunity to educate the public.

In the end, it is my hope that SpanishHill.com allows the young and the old, the amateurs and professionals a place they can learn more about Spanish Hill, and all of the rich prehistory existing in the region surrounding it. It is yet another way that research is continuing and interest in our local prehistory grows everyday.

It is also my hope that all who read this article realize the mission and purpose of the Susquehanna River Archaeological Center of Native Indians, (S.R.A.C.) is hugely significant for our region. We are manned with teachers capable of continuing local education & research and highly respected stewards who are acutely concerned with the preservation of the Native American archaeological, cultural and historical assets of the Twin Tier Region of Northeastern PA and Southern NY.

After all it is our history, and I think it's our job to carry the torch handed off to us by such great people as Louise Welles Murray, General John S. Clark, LD Shoemaker, and Ellsworth Cowles.

If I have learned nothing else, it is WE are the ones we have been waiting for. Let's not let the interest (and the excitement!) in this part of our past ever fade away!

Please consider joining S.R.A.C. and our cause today.

**You can learn more about all of the topics discussed here at www.SpanishHill.com.

Lost Indian Culture Unearthed at Athens, Pa.

Huge Animal Effigy in Firestone Buried at Old Village Site

By BOYD M. BEAGLE

ARCHEOLOGICAL excavations near Athens, Pa. are providing finds so remarkable that scientists are astounded. And little wonder, for the animal effigy recently unearthed on the Spanish Hill site will necessitate the revision of many present theories and beliefs.

The general belief has been that of the New World extended back perhaps 3000 or 4000 years. But with the latest discoveries, the horizon of American chronology vastly widens.

Archeologists believe that there is now being uncovered at Spanish Hill the oldest evidence of Indian



Animal effigy, with two firestones, where Indians gathered for ceremonies, recently unearthed in Northern Pennsylvania

rected by M. Louis Gore, the material used in constructing the figure have

Finds May Extend Native Antiquity to Much Older Period

filled postholes seem to indicate a storming of the village, with the inhabitants possibly being driven out or to the much more easily defended top of Spanish Hill, which was also pillaged.

Other excavations not far away likewise furnished spectacular discoveries in the many burials of various types that were found. Those burials, more recent than others, were of the extended type.

Earlier ones were either "flexed," with the knees pulled close up beneath the chin, or "bundle burials," in which type the skeletal remains had been collected and interred after the flesh had disappeared.

Arrowhead in Skull

Local news article from 1933

Special Thanks All Around

Anonymous Donation Unexpected, Certainly Appreciated

Imagine the surprise Deb Twigg got while opening S.R.A.C. mail in December shortly before Christmas. One envelope had no identifiers on it other than the name and address of the organization. When she opened it there was a check for \$10,000. "Nothing else was in the envelope but the check," Twigg stated, "and while we understand the Good Samaritan wants to stay anonymous, we want the community to know (and celebrate) that the check really was a wonderful investment for all of us to share, as S.R.A.C. continues to develop new programs and exhibits concerning our incredible Native Indian past."

"God bless you, whoever you are, Good Samaritan, for such a generous gift! I hope that your Christmas is as special as you have made it for S.R.A.C. and for all of the people your investment will touch in the future." Twigg said.

Corning-Painted Post Historical Society

"**Painted Post**" statue is across the street from the "Erwin Museum" where the cabinets that Ellsworth Cowles once filled with the artifacts, his family had donated to S.R.A.C. resided.

S.R.A.C. would like to thank the Corning-Painted Post Historical Society for their donation of many antique display cabinets. The donation is quite special to us as they are the cabinets that S.R.A.C.'s extensive Cowles collection was once displayed in decades ago. This is just another example of the great friendships S.R.A.C. has made with other historical societies in the region.

Special thanks go out to Zane Anderson, Craig Fryburger, Dave Anderson, and Leon Golder for offering their muscle to help load the cabinets during the move!



Special thanks to Jack Rowe and his wife Melissa, atlatl specialists of the area for donating an atlatl and dart to S.R.A.C. for use in our continuing educational seminars and exhibits. The Rowe's are S.R.A.C. members. Jack is also a specialist in flint napping and many other "lost" skills of Native Indians. S.R.A.C. is lucky to have such knowledgeable people within their membership.

S.R.A.C.
 7 Weaver Road
 Waverly, NY 14892

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Family	\$20.00	Quarterly newsletter, discount on copies and photos (up to a set limit), and online database collection access
Individual	\$20.00	Quarterly newsletter, discount on copies and photos (up to a set limit), and online database collection access
Research Prtr. (Individual)	\$100.00	Quarterly newsletter, free copies (up to a set limit), discount on photos (up to a set limit), and database collection access
Corp. or Group	\$250.00	Quarterly newsletter, discount on copies and photos (up to a set limit)
Benefactor	\$500.00 One time	Lifetime membership and quarterly newsletters, discount on copies and photos (up to a set limit) and online database collection access

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