

The year 1933, whether one voted for the "New Deal", attended the Century of Progress exposition, or secured employment under the N.R.A., will long be remembered by this generation.

The discovery by the United States Navy, during 1933, of a sunken continent in the Pacific ocean, lends new credence to Churchward's lost continent of Mu.

Similarly, archaeological research by the Tioga Point Museum in 1933, at Spanish Hill, may remove from the realm of doubt and controversy certain historic discoveries across the line in New York State.

Those members of the Athens Museum staff who for the past quarter of a century have kept the faith that the veil of mystery which has so long hidden the enigma of Spanish Hill might some day be lifted, have at least been rewarded. The discoveries are almost unique in the annals of American Archaeology.

To our knowledge, there are but two other sites in the country where effigy stone animals similar to that found with a palisaded Indian village at Tioga Point, have been reported.

From Hancock, Maryland, have come unconfirmed reports of such discoveries, and it would seem that there can no longer be doubts as to the authenticity of certain stone effigies unearthed by Mr. Harrison Follette at Levanna, N.Y. There is mounting evidence that these effigy platforms or altars and their little ceremonial firepits had a part in the mystic rites and religion of the ancient Red men.

Why they have not been previously reported can only be surmised. Since those so far recovered are only a few inches beneath the sod, it is evident that they were originally laid out on the surface of the ground, or in very shallow depressions. Many of them have undoubtedly

been obliterated by cultivation, erosion, and careless research. There are yet certain Algonquin village sites in the vicinity of Tioga Point where broken "fire stones" are abundant on the surface after spring plowing. They now have significance as possibly representing the scattered remains of other effigy platforms.

The problem of the origin of the effigy near Spanish Hill was made more interesting by the discovery that it was just outside the walls of a rectangular palisaded enclosure approximately ninety feet wide, and so far shown to have been over two hundred feet long. It extends north and south along the banks of a V shaped terrace, the south wall of the enclosure being nearly eleven hundred and fifty feet south of Spanish Hill proper. At the base of the terrace embankment on the east side flows the little stream Dry Brook. On the west side, the terrace rises twelve feet above the aluvial flats along the Chemung river. The effigy is hardly 40 feet from the southern point of

the terrace, and there would have been barely room for one to walk between it and the south wall, and just east of the gate are two small refuse pits. These contained paddle-marked, grit-tempered sherds; chips of flint, chert, rhyolite, argillite, and jasper. There was also specks and small pieces of bone, some calcined.

One large refuse-pit, at the southeast corner of the palisade had been filled and abandoned some time previous to the erection of the palisade. The post-holes divided it almost in two, the post having been sunk into the yellow clay below the bottom of the pit. In the black pit filling of decomposed vegetable matter were several sinker stones, a pitted hammer stone, a number of grit-tempered sherds, fire-stones, a chipped flint perforator, and two perfect wide base triangular points. These points had the appearance of great age, the surface being almost chalky

and easily scratched. A number of the little expanding base perforators were found through out the site area in test holes and while trenching for palisade post holes. Other artifacts included a fine green granite celt, pestles, pitted and bevelled hammer-stones, metates, notched and triangular arrow points, and a grooved smoothing-stone.

A few test holes dug within the enclosure disclosed the post-holes of a lodge site and a fireplace or hearth, in the ashes of which lay a fine argillite arrow point. Some circular dark areas may prove to be refuse pits, or burials similar to those found on the Merrill lot, site 38, in 1931.\* These disturbed areas within the enclosure were not investigated, nor will they be opened until the plan of the village has been worked out by removal of the top soil, when the lodge sites can be located and mapped.

Along the Dry Brook side of the terrace, refuse and lodge sweepings were dumped and thrown over the bank for a long period of time. Indeed, for a considerable distance the embankment has been built up in that manner. The dark stratified fill in some places is more than five feet deep. Just under the sod and close against the southeast corner of the enclosure, was found the fragments of a large Algonquian jar. The sherds do not show Iroquois influence.

Along the west wall of the enclosure, for a distance of fifteen feet, we were puzzled at first by finding no post holes, yellow silt appearing just under the twelve inch humus layer. Later, however, the post holes were located under this undisturbed two inch layer of yellow loess. These post holes were partially filled at the top with charcoal. This condition was found at no other point along the palisade, and possibly tells us of an enemy attack, during which a

\* See "Pennsylvania Archaeologist" September 1932 No. 2 Vol. 3

portion of the wall was burned.\*

Although as yet we have only scratched the surface at this site, certain deductions are greatly permissible.

Of the two great linguistic stocks, the Algonquian and the Iroquois, which in the dim past occupied New York Pennsylvania borderland, we may safely eliminate the latter, at least in connection with the ceremonial effigy. The palisade may be Iroquoian, -it may be the site of Carantouan of 1615. It seems to agree in location and outline with Champlain's account and map. If it is Carantouan, the Andaste village was superimposed upon an older culture.

Of the Algonquin occupation of the region we have no written records. It is necessary to diligently search the records in stone and clay, asking information of the mystical people who yet lie buried along our river banks. That is being done.

From hundreds of camp, village and burial sites has come information indicating that the Algonquin occupation of New York and Northern Pennsylvania was by several succeeding waves of migration, covering a long period of time.

The oldest occupation was of a people primitive in the extreme, using the crudest of stone implements and satisfied to eat their meat raw or roasted. From this beginning there was evidently a gradual advance in the social and industrial order until at the time of their conquest by the Iroquois, they had reached the zenith of their culture.

It is evident from the artifacts found on both the Levanna and Spanish Hill effigy sites that they were not occupied by archaic

\*That the burned posts were not replaced is evidence that the village may have been abandoned, and it is possible the survivors erected the more easily defended work on the top of adjacent Spanish Hill.

Algonquins. Neither do they belong to the period following the Iroquois conquest, when Algonquin pottery came under the influence of Iroquois design.

It is suggested that they do represent the culture of the period just previous to the coming of the Iroquois. The trails to the distant flint quarries had not yet been cut. Hence the preponderance of points, blades and chips of materials foreign to the locality. Their principal contacts and possibly their route of migration was from the south, as evidenced by their common use of argillite, jasper and steatite.

The effigies themselves and certain artifacts from the Levanna site suggest round builder influence.

Palisaded Algonquin villages in New York are rare but not unknown.

That the Effigies have ceremonial significance is self evident. A small hearth or altar is near the heads of those at the Levanna site, while there is a small pit containing ash and charcoal within the curve of the great horn of the Spanish Hill figure. There was likewise a thin stratum of ash on the stones at the center of the figure. On the head was found the three and a half inch long end of a broken argillite knife.

It is worthy of note that while a few of the stones were cracked from heat after being placed to form the figure, the majority were heat reddened and broken elsewhere, probably in the hearths at the lodge sites. The figure may represent an elk, a buffalo, or the mythical horned quis-quis.

The latter was a great horned animal which, according to the Andaste road about under the earth, constantly seeking a way of escape, but doomed to die as soon as it reached the sunlight. Thus did the Susquehannock and other Indians account for the remains of the prehistoric mammoth, the tusks and teeth of which have been found since earliest times along the Chemung river. \*

The Iroquois claimed that the Big Quis-Quis and the Big Elk, attacked their towns south of Lake Ontario and were slain, in very ancient times. This probably referred to enemy tribes to whom they gave such names, rather than animals.

Ganatocherat was the Moravian form for the name of a Cayuga village at the foot of Spaish Hill in historic times. Kanedohaur-aughu, a name found on the map of Fort Sullivan by Hubley in 1779, is evidently the Mohawk or Oneida name for the same village. "Haura" according to General Clark is part of the name of a mythical horned animal. \*\*

David Zeisberger tells us that one of the Delaware Moravian converts (Algonquin) who accompanied him to the Delaware towns on the Ohio, in 1767 or 1768 by way of the Chemung, ceremoniously apologised to a bear he had killed for food, and asked pardon for the killing. Was this inherited from an earlier ceremony performed at effigies of the animals when the successful hunters returned to their villages with their kill?

No less intriguing than the effigy find, was the discovery late in the season, by Mr. M.L. Gore, Field Agent of the museum, of a large broken Algonquin jar and a hearth six feet below undisturbed sand

\* Late in December 1933, the jaw bone of a mammoth was found in Elmira.  
\*\* Clark Manuscripts Page 114 L.W. Murray 1931

and loess, two miles farther down the river. There is another site near Fitch's bridge at Elmira, and another on the Houghton Plot at Corning where sherds and hearths have been found by the writer under similar conditions. Algonquin<sup>ic</sup> bands have lived along the Chemung much longer than we have suspected, else the valley floor has been raised approximately six feet by flood silt in fairly recent times.

An eighth of a mile north of the palisaded site an open drainage ditch running from the west side of Spanish Hill to the river has been cut through an area where many "relics" have been picked up in the past. A cursory examination along the ditch during the fall of 1933 revealed eighteen to twenty inches of dark top soil containing broken and calcined bone fragments, crumbling sherds and fire cracked stone. One spot in particular indicated a stone lined pit of some kind.

No investigation was attempted however, until early in May 1934, when Mr. M. . Gore discovered two partially exposed burials, evidently opened by fishermen in search of bait. However, fragments of a large Iroquois jar, part of the 1½ inch diameter bowl ~~for pipe~~ showing Susquehannock characteristics, and a beautiful leaf-shaped <sup>flint</sup> knife 2 inches long were recovered.

All of the above evidence points conclusively to the fact that Spanish Hill and its environs is yet a fertile field for the spade and pen of some future archaeologist, various reports to the contrary notwithstanding.



Ellsworth C. Cowles  
Tioga Point Museum  
Athens, Penn.

