

Archaeological Studies of the
**SUSQUEHANNOCK INDIANS
OF PENNSYLVANIA**



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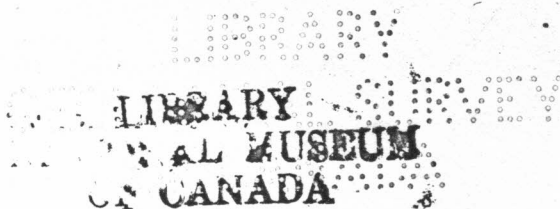
SAFE HARBOR REPORT NO. 2

ARCHAEOLOGICAL SECTION

DONALD A. CADZOW

ARCHAEOLOGIST

PENNSYLVANIA HISTORICAL COMMISSION



PUBLICATIONS OF
PENNSYLVANIA HISTORICAL COMMISSION

VOLUME III
HARRISBURG

1936

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Susquehannock country through either the Dutch or English. The latter called them "greybeards" and their German name was "Bartmann." It probably came in from the south and through the early Marylanders. Fragments of similar Bellarmine have been recovered at Williamsburg, Virginia.

Two square face, green and black glass rum bottles with the burials were contemporaneous with the Bellarmine, and may have been carried to the Susquehannocks from the south (pl. 49, fig. B, C).

GLASS BEADS—The glass beads on the Strickler Site dated from the middle of the 17th century to early in the 18th century. The colors were of almost unlimited range, and forms from the bugle to the delicate seed types were found. Most of them were of early Venetian manufacture and could have reached the region from almost any of the contacted whites. A greater variety and similar types and forms were found on the Washington Borough Site and will be described later.

The unusual forms on this site were long twisted black and blue bugle beads and small globular ones with green streaks. This type is listed in some of the early French inventories and may have come into the country through the Huron-Susquehannock alliance.

In 1607 the first industrial enterprise in the territory of the United States was established in Virginia. It was a glass bottle factory. In 1622 another factory was erected near Jamestown to manufacture glass beads for trade with the Indians. Nothing is definitely known about the Jamestown beads outside of the fact that some of them were supposed to be colored blue. An unusual number of blue beads were found on the site. They did not have the fine finish of the true Venetian beads and may have been made in Virginia.

SUMMARY AND CONCLUSIONS

The objects found on the Strickler Site show that the Indians who used it for a burying ground had an Iroquoian material culture.

Not a single physical measurement could be made with any degree of accuracy as all osseous specimens were badly disintegrated. Every burial showed a secondary handling of the remains, and two mortuary customs were recorded; the known "bundle" and a new "placed bone" type.

and the Susquehannock. His account is interesting because it might apply to a site near the Strickler farm. It is as follows:

"When any among them depart this life, they give him no other intomb than to set him upright upon his breech in a hole dug in the Earth some five foot long, and three foot deep, covered over with the Bark of Trees Arch-wise, with his face Du-West, only leaving a hole half a foot square open. They dress him in the same Equipage and Gallantry that he used to be trim'd in which he was alive, and so bury him (if a Soldier) with his Bows, Arrows, and Target, together with all the rest of his implements and weapons of War, with a Kettle of Broth, and Corn standing before him, lest he should meet with bad quarters in his way. His Kinred and Relations follow him to the Grave, sheath'd in Bear skins for close mourning, with the tayl droyling on the ground, in imitation of our English Solemnners, that think there's nothing like a tayl a Degree in length, to follow the dead Corpse to the Grave with. They bury all within the wall or Pallisado'd impalement of their City, or Connadago as they call it. Their houses are low and long, built with the Bark of Trees Arch-wise, standing thick and confusedly together. They are situated a hundred and odd miles distant from the Christian Plantations of Maryland, at the head of a River that runs into the Bay of Choesapeake, called by their own name the Susquehannock River, where they remain and inhabit most part of the Summer time, and seldom remove far from it, unless it be to subdue any Forreign Rebellion." (21).

The unusual Iroquoian custom of making an offering pit in connection with the main burial observed on this site is an interesting new and important discovery in eastern archaeology.

The pottery recovered indicates some southern influence probably Cherokee. The earthenware pipes had both northern and southern characteristics. The Susquehannocks were known to have a northern contact with the Huron but the direct southern influence was unknown. It may indicate a later northwestern migration than that of the main body of the Iroquois.

Algonkian groups on the upper Chesapeake undoubtedly made some cultural impression on the Susquehannocks but this is hard to determine on such a late site so much influenced by white contact. We can safely assign the site to a period between 1629 and 1675.

WASHINGTON BOROUGH BURIAL SITE

Charts 3, 4, 5

The town of Washington Borough, Manor Township, Lancaster County, is built on the top of one of the most important archaeological sites partially explored by the Commission expedition (Chart 3). Students of early Pennsylvania history have agreed that in or near it a palisaded stronghold of the Susquehannock Indians once stood, and the fertile fields surrounding the town are still black from the prehistoric camps of hundreds of warriors and their families.

The boatman of the expedition was Mr. John Funk, who had lived for many years in Washington Borough. He informed us that workmen excavating for a cellar on the property of a Mr. John Keller in the center of the town had found Indian remains. Following up this lead, we discovered the site apparently had been thoroughly dug over by local men hunting for glass beads to sell for relics. Not satisfied with looting the graves on the Keller property, these men had started to excavate under an abandoned logging road adjoining on the west before they were stopped by officials. This intervention saved a narrow strip about twenty feet wide and 100 feet long of the burial site of the ancient village.

The burgess of the town gave the expedition permission to excavate under the road and the results were amazing for the small area explored. Seventy-nine locations were recorded and all evidence indicated that hundreds of burials on the adjoining property had been looted and all archaeological evidence destroyed.

A careful survey was made of the locality and the site was located to permanent landmarks (Charts 4 and 5). The south stake was placed in the center of the abandoned road and the north stake on the high bank of Staman's Creek. All angles were triangulated from both stakes and checked with five foot squares.

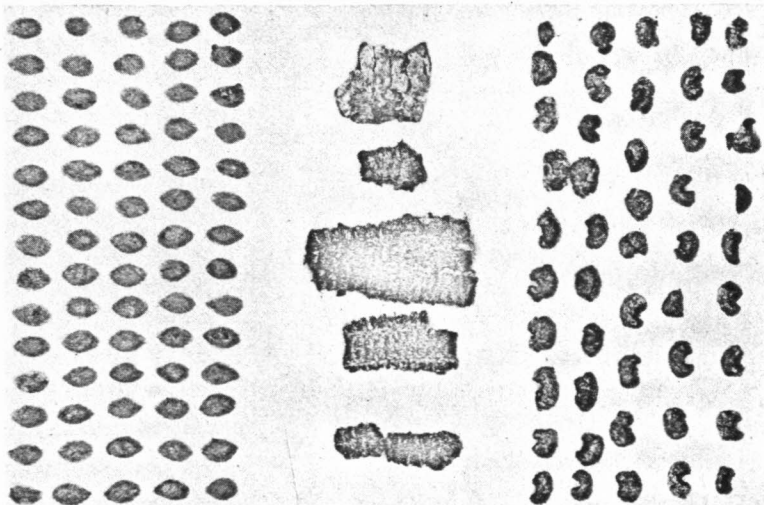
A trench 20 ft. wide was started at the south stake and drifted along the hardpan in a northerly direction. This carried it through Squares 2 and 3 where nothing of importance was recorded.

The first isolated burial was located in Square 6 and it may have been a white man. The bones were in a fragmentary

Mr. G. N. Collins of the United States Department of Agriculture, Washington, D. C., these were zia-maize, pumpkin, squash and beans (pl. 89).

W. B. BURIAL SITE

PLATE 89



SEEDS AND CORNCOBS PRESERVED IN COPPER KETTLES
Left, pumpkin. Center, corn cobs. Right, zia-maize

IRON—Iron objects were not as plentiful on this site as on the Strickler farm. Axes predominated and several different types and sizes were represented (pl. 90). The most interesting of the iron objects was a series of pike ends (fig. E) and a crude gaff hook (fig. F).

BEADS—It would take a separate volume to describe all the beads recovered on the Washington Borough burial site. Thousands of them in many sizes, types and colors were represented in the collection. A number of them are already described in Mr. William Orchard's excellent book "Beadwork of the American Indians." (26).

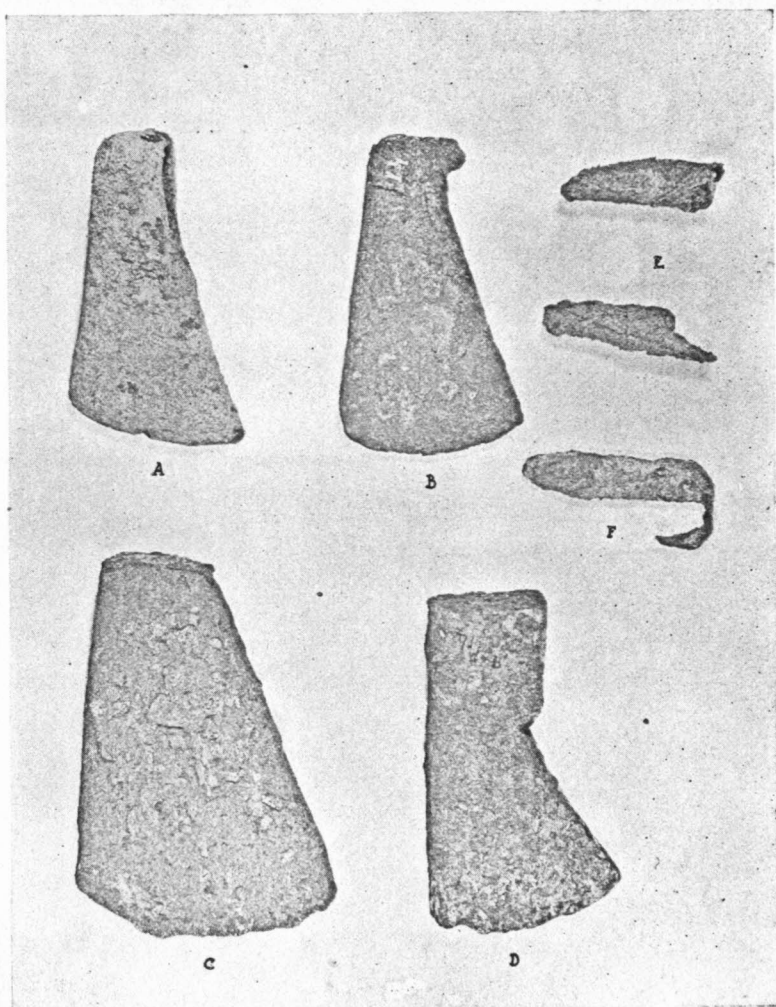
The beads of particular interest were of shell and ranged from a tubular type one inch long to discoidals of all sizes, down to small seed forms not much larger than a pin head. A flattened, round bead in graded sizes seemed to be the favorite. These were found with fragments of large perforated shell pendants.

Mr. Arthur Woodward, curator of the Los Angeles Museum, Los Angeles, California, is an authority on early Indian trade goods. He has studied glass beads extensively and after examining those from Washington Borough submitted the following report:

"I notice in 44 W. B. two distinct types of beads, one the brick red with the translucent green interior is a form of the

W. B. BURIAL SITE

PLATE 90



OBJECTS OF IRON

Figures A, B, C, and D are axes. Figures E, and F, probably pike ends and a gaff-hook

'Cornaline d'Aleppo' bead which continued in vogue in different forms from the earliest times to the present. However, I believe, after comparing some of the later late 18th and early 19th century beads, found in graves in California, that the forms changed somewhat from the cylindrical to the more spheroid shape. The outer covering of these beads is generally red but the interior core changes from green to opaque white and lemon yellow. Likewise in the latter beads, the outer red covering changes from the dull brick red to a more cheerful, crimson and generally translucent, save in some instances when the original combination of colors have been preserved. I have some of the later 'Cornaline d'Aleppo' beads found in an Indian cemetery near Chico, California. Included in the lot however are some of the same color as that found at 44 W. B. but the shape is different.

"The white bead, from 44 W. B. the short opaque cylinder, in my estimation is one of the imitation wampum beads of the middle 17th century. These type beads began to crop out in New Netherland and continued in vogue for many years. As early as 1650 the Dutch passed laws prohibiting the use of these imitation wampum beads in wampum strings among the inhabitants of New Amsterdam.

"The tubular white and blue beads from No. 29 W. B. are likewise this imitation wampum, so is the same type bead in 10 W. B. I rather imagine, judging from the Dutch regulations that these beads came into being about 1640-1650 and were introduced as a hope of certain of the traders to supplant the real shell wampum, save the expense of manufacture, stringing, etc., and thereby create a greater profit. The use of this type bead was forbidden however in an edict of 1650 by Director Peter Stuyvesant and his council, but I have no doubt the same beads went out into the hinterland as trade objects and were used as ornaments by certain of the tribesmen who made them into strings, bracelets, head bands, belts, etc., and wore them as ornaments, saving their regular shell wampum for more serious business. Naturally this type of bead had to conform to the general standards of thickness and length of the genuine stuff, that is $1/8$ to $3/16$ in. in diameter and $1/8$ to $7/16$ in. in length. These glass beads check in $1/8$ in. in diameter and about $1/2$ in. in length and ranging in between. They would pass in a string of wampum unless a practised eye detected the

deceit. The white beads especially might pass; the blue ones would be caught.

"The polychrome bead in 27 W. B. known as the 'star' or 'chevron beads' seem to be old. According to Orchard these were made at Murano, a suburb of Venice from very early times. Schoolcraft also pictures these beads, considerably enlarged and it would seem that they also had been passed out by French traders. The French operated in the western area earlier than the English and were in contact with the tribes of the Ohio river region earlier than the English. They have been made in recent years and exported to the Congo, they range from the tiny ones to two inches.

"One blue bead from 39 W. B. and another from 28 same site, show evidences of iridescence brought about by long immersion in the soil. The same iridescence is found also on old Roman glass taken from the tombs. This coloration is due to a breakdown of the chemical elements of the glass and is not artificial in the sense of having been deliberately colored in that manner. Another bead of the same type and color as those found in 39, 28 and 69 W. B. does not bear this iridescent coloring. Therefore, it would seem that either Burials 28 and 39 are older than 69 or that the condition of the soil in that particular section of the ground differed from the remainder of the earth in that area. I imagine Burial 69 was a trifle later, or that the beads having been handed down were not buried during the same generation."

Mr. William C. Orchard after examining Washington Borough beads submitted the following report:

"The Chevron (sometimes called the star) bead was manufactured at an early date at Murano, near Venice, for trade through northern Africa and western Asia. Among other types of beads in your W. B. collection this was brought to the southwest by the Spaniards about 1540. Several specimens were found in ruins of Hawikuh, N. M. It has also been found in numerous parts of the United States and Canada, particularly in the east where some much larger specimens have come to light, ranging up to two inches in length. Parts of the blue surfaces of many of these found in the east, have been ground off, exposing the red central core and edges of the intermediate layers, giving the beads an entirely different appearance (see page 84, Pl. XII of Beads and Beadwork of the Amer-

ican Indians). Several of this type are on your strings from Washington Borough.

The flat circular beads, red in color, with blue and white stripes are an uncommon type which are said to have been made by the people at Murano. The discoidal beads of shell and the small tubular shell beads are common, as you know, to the United States. There are two shell disc beads that are stained black possibly from animal matter or charring near a fire. The large globular black beads with stripes on them are Venetian beads of the seventeenth century. The light blue globular glass beads and the small varicolored beads are Venetian beads of early date.

"The tubular glass beads commonly called bugle beads, came to the United States much later than the spherical type, probably about the time that the importance of wampum was recognized. There are some from W. B., that is the white ones, which may have been made in imitation of wampum.

"The small metal tubular beads were made of sheet brass by the natives, perhaps from a piece of a brass kettle."

The trade goods sold to the Susquehannock were obtained from various sources but the Dutch, English and French probably supplied most of the traders. The bulk of the trade material was made by these nations in the 17th century and well into the 18th. Beads came principally from one source, Venice, with later French cut beads and still later Bohemia, now Czechoslovakia up to today. French traders used smuggled English goods because they were better and cheaper than French products. England sub-let trade contracts to the continent during certain periods so that a general mixup of trade goods ensued; however, most of them can be traced to common sources by experts.

SUMMARY AND CONCLUSIONS

The chief value of archaeological excavations on an Indian site of the Washington Borough type is to obtain detailed comparative material which may shed light on the origin and possible migratory route of its occupants. If the part of the site devastated by vandals had been examined by competent observers, considerable additional data bearing upon the customs,

religion and history of the group who lived there, might have been gathered.

It is well known that groups of Carantouans from the Susquehanna were colonized by the Five Nations. Archaeological work in the Cayuga territory of New York State verified this more than twelve years ago by pottery forms (25).

Of the other aboriginal utensils and implements of the Washington Borough site, outside of pottery, we can say only that with few exceptions they differ little from what we might expect to find on a large proportion of Iroquois sites of early and late colonial period. The objects recovered had certain tribal and regional features that can be used in establishing authentic Susquehannock criteria.

The artifacts found on the Washington Borough site, outside of the trade objects, were of Iroquoian manufacture. Accepting the site as typical Susquehannock we have a fair cultural horizon for a late prehistoric period leading into an early white contact. The fact that the site was older than the Strickler Site was established by the more archaic and delicate ceramics. Less trade material was found and a few of the burials were pre-contact.

The mortuary customs at Washington Borough were similar to those of the Strickler Site but the separate excavation beside the grave for containing offerings was missing. This indicates that this custom may have been practiced only after long white contact.

There was a paucity of many objects such as pipes, maskettes, runtees, etc., usually associated with sites of this period. However, as only a very small part of the original cemetery was excavated, these objects may have been destroyed by the vandals.

Very little northern influence was noted and the southern influence suggested Cherokee more than Algonkian, especially in the pipes. The unusually large vessel was similar to several found on the prehistoric village site nearby.

The predominant material culture was, roughly speaking, clay emphasized by the unusual number of vessels recovered.

The forms of the arrowheads were Iroquoian and more like Cherokee than those found in the north. We believe the site was occupied between the latter part of the 16th century up to about 1640.