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CONTENTS

M'TEOULIN AND TWO VERSIONS OF A PASSAMAQUODDY LEGEND ........................................ Page 1
Isaac W. Kingsbury, M.D.

THE SURVIVAL OF THE RED PAINT COMPLEX IN MAINE .......... Page 4
Nicholas N. Smith

HUNTING FOSSILS PRODUCES A CACHE OF BLADES ............... Page 6
William S. Fowler and Jess W. Welt

A SIGNIFICANT FIND ........................................... Page 9
William S. Fowler and Jess W. Welt

ONCE IN A LIFE TIME ........................................ Page 13
William S. Fowler and Frances Hutchins

SIX SPECIALIZED KNIVES ...................................... Page 15
E. G. Huntington

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Maurice Robbins, Editor, 23 Steere Street, Attleboro, Mass.

William S. Fowler, Secretary, Bronson Museum, 8 No. Main Street, Attleboro
CONTENTS

M'TEOULIN AND TWO VERSIONS OF A PASSAMAQUODDY LEGEND
Isaac W. Kingsbury, M.D. ................................................................. Page 1

THE SURVIVAL OF THE RED PAINT COMPLEX IN MAINE
Nicholas N. Smith ........................................................................ Page 4

HUNTING FOSSILS PRODUCES A CACHE OF BLADES
William S. Fowler and Jess W. Welt ........................................... Page 6

A SIGNIFICANT FIND
William S. Fowler and Jess W. Welt ........................................... Page 9

ONCE IN A LIFE TIME
William S. Fowler and Frances Hutchins ................................ Page 13

SIX SPECIALIZED KNIVES
E. G. Huntington ........................................................................ Page 15
M'TEOULIN AND TWO VERSIONS
OF A PASSAMAQUODDY LEGEND

By ISAAC W. KINGSBURY, M.D.

Through Lubec Narrows which separates Campobello Island from the mainland, flows the swift tidal stream connecting Grand Manan Channel with the waters of Cobscook and Passamaquoddy Bays. Heading northerly toward Eastport, leaving the Narrows well astern, one sees to starboard a tall monk-like pillar of black stone. It is The Friar. Your chart indicates that the higher headland back of it is Friar Head. But the older Indians know The Friar only as skee-dub-eh-sook, which means in English 'man in this particular place'. The whites do not know this name; nor do they know that in Sodom, the south end of Eastport, almost under the Wilson sardine factory, is an islet "shaped like a woman", called pil-squess-sook, meaning 'girl in this particular place'.

Well into the present century, the little beach protected by the islet was the favorite temporary camping place for the hunters of porpoise and seal on their way to or from Grand Manan, when their "war canoes" were held up by adverse tidal currents or bad weather. (I treasure a perfect chipped adze found there by Mr. Ernest Holmes, owner of the old camp site.) In 1954 a single Indian from se-bay-ik, the Pleasant Point Passamaquoddy Reservation, hunted porpoise from a powered canoe.

"The Ancient Legend of the Friar" was published by Charles G. Leland in the Century Magazine, September 1884. It gives you the creeps. To save the reader's time, here it is. "Once there was a young Indian who had married a wife of great beauty, and they were attached to each other by a wonderful love. They lived together on the headland which rises so boldly and beautifully above the so-called Friar. Unfortunately her parents lived with the young married couple, and acted as though they were entitled to all control over her. One summer, the elderly couple wanted to go up the Saint John River, while the young man was determined to remain on Passamaquoddy Bay. Then the parents bade the daughter to come with them, happen what might. She wished to obey her husband, yet greatly feared her father, and was in dire distress. Now the young man grew desperate. He foresaw he must either yield to the parents—which all his Indian stubborness and sense of dignity forebade—or else lose his wife. Now he was m'téoulin and thinking magic might aid him he did all he could to increase his supernatural power. Then, feeling himself strong, he said to his wife one morning, "sit here until I return". She said "I will" and obeyed. But no sooner was she seated than the m'téoulin spell began to work, and she, still as death soon hardened into stone. Going to the point of land directly opposite, over the bay, the husband called his friends, with his father and mother-in-law, and told them he was determined never to part from his wife nor to lose sight of her for an instant to the end of time, and yet withal they would never quit Passamaquoddy. On being asked sneeringly, by his wife's father how he would effect this, he said: "Look across the water. There sits your daughter, and she will never move. Here am I gazing on her. Farewell!" And as he spoke the hue of stone came over his face, and in a few minutes he was a rock. And there they stood for ages, until some years ago several fishermen, prompted by the spirit which moves the Anglo-Saxon everywhere, to wantonly destroy, rolled the husband with great effort into the bay. As for the bride, she still exists as the Friar, although she has long been a favorite object for artillery practice by both English and American vandal captains, who have thus far however, only succeeded in knocking off her head."

Oral transmission makes for variations. Leland mentioned one, but not the one volunteered by Governor Wm. Neptune in 1948, when at the request of E. Tappan Adney of Upper Woodstock, New Brunswick, I was trying to get Neptune's ideas about the 'whale trap' at Grand Manan. But that is another story. In the summer of 1954, Sylvester Gabriel, of the Gabriel family that gave Leland much information, at Pleasant Point without direct questioning, verified Neptune's version. The out with Leland's choice is that he identified 'the woman changed to stone' as the Friar, whereas the Indian name for the Friar is definitely male. Nor did Leland mention the ledge "shaped like a woman" whose breasts can still be seen gracefully emerging as the tide falls, just off the little beach in Sodom.

The version I got is,—In olden time a proud young Indian lad deeply loved a beautiful Indian
girl who lived with her parents in that part of Moose Island now known as Sodom. She eagerly returned his wonderful love; but planning on marriage, her parents said “No”. However, in spite of everything they came together. Her parents became very angry and did all they could think of to keep them apart. Failing in their efforts, they finally resorted to their power of m’téoulin. Their magic was stronger than the m’téoulin of the lovers, and so they changed their daughter into stone, “the ledge shaped like a woman”, pil-squess-sook, close to where she had lived. The boy lover, the cruel parents changed into a pillar of stone, now known as the Friar; but to the older Indians it is even now skee-dub-eh-sook. So there the lovers are, forever in sight of each other, the bay between, never again to meet.

Both versions are of a romantic love broken by a tragic ending evoked by magic. The duration of the tragedy is for all eternity: and the physical evidences persist as proof of the legend.

What is this m’téoulin? This question is perhaps best answered by direct quotations, first from contemporaneous observers and authorities in our north east, followed by quotations from authorities that cover the Algonkians to our west and the Indians of North America in general.

E. Tappan Adney wrote me, “In our Indian’s concept of the universe, the creative power resided in Mun-do-uk, plural and I think originally two, male-female, as in the Japanese Isi, female, male. The priests of the Catholic Church degraded the Mun-do-uk, into the single, the Devil. The Church of England missionaries recognized the concept as that approaching God, and they made it single, as the Great Spirit. The Mun-do-ak (as Lescarbot records it) created all things, including Gluskap, endowing them with life in which the mental dominated the mere physical. As mental action, thinking, was observed in animals and in man, exhibiting itself in directions surpassing man in several ways, this was called mediéulin, a special word which corresponds to our hypnotism, by which the mind of the adept was put into the mind of another (ma-ta, med-e) controlling it.”

In the same letter in which he gave his explanation of what was in the back of Gov. Neptune’s mind, when the latter casually spoke of “the whale trail, by North Head”, Adney wrote “Po-tep, the whale, can be no other than Gluskap’s partner in ‘Bo’, in the realm of formal magic, medéulin, of which he was the Master. The whale was his po-hi-gun.” Here, it might be well to mention that in spite of Adney’s known eccentricities, J. Clarence Webster wrote of him as “our leading authority on Indian linguistics”. And Mrs. Fannie Hardy Ekstorm wrote of Adney, “He is the high authority for all the best contemporaneous Maliseet lore, I recognize his authority.”

From Sylvester Gabriel I got his forebears’ concept that all Indians possessed the power of m’téoulin to some degree. In practice it was the question as to whose was the stronger. As an example, if an “Old Indian” had become ill or had suffered an injury, he would try to think back to find some one to whom he had done harm. Finding such a person, he would ascribe his misfortune to that person’s power of m’téoulin, and immediately turn to thinking out a method of revenge.

Charles G. Leland considered M’téoulin and Indian Magic as synonymous. His chapter on this subject (page 334) does not lend itself to short quotations. He favored the “historical theory” of direct transmission, stating on page 336 that “shamanism has probably been at the root of all religions.” Leland felt with the Indians, and on page 66 chides Thoreau for the latter’s lack of feeling and understanding.

Mrs. Ekstorm, on page 98 of Old John Neptune wrote “There were among our eastern Indians so far as known, no secret societies, no ritual, no great meetings, no medicine bundles, none of the insignia of a priestly class.—We had no medicine-men in the western sense and never used the word here.”

Roger Williams attested the power of shamans to cure. He wrote on page 158—“Obs: These Priests and Conjurers (like Simon Magus) doe bewitch the people, and not onely take their Money, but doe most certainly (by the help of the Divell) worke greate cures.”

Denys, writing of the nearby Miicaes with whom he had lived for decades, stated the Medicine-men were lazy old fellows—fine robes and rarities in a wigwam were for Monsieur the Medicine-Man. When animals were killed, all the best parts were sent to him. “It was not difficult to cure, since the greatest malady of the Indians pro-
ceed from their imagination only. This being removed from their mind, immediately they became well.”

And that observation was made more than two centuries before the famous hypnosis clinic in Nancy, France, where under H. Bernheim suggestive therapeutics came to its greatest fruition. Perhaps the greatest shaman of all time was the migrant French pharmacist, Emile Coué. In the United States he found an eager clientele. His m’téoulin was very strong and exceedingly remunerative. “Day by day, in every way” people got “better and better”.

Clark Wissler indicated the importance of the shamans in the social structure of the Algonkins. On page 99, using the word midéwin he notes the secret society south of the Great Lakes, of magicians commonly called shamans.

Schoolcraft in Vol. 1 page 348, wrote “The meda or medawinne is in all respects a magician. He is distinct from . . . medical practitioner.” On page 359 “Medawin is the art of magic. Men who profess this art are formed into societies.” On page 360 “It is a fact worthy of notice, that attempts of the medas to heal the sick are only made when the patients have been given over, or failed to obtain relief from the muske-ke-win-in-ee, or physicians.”

Francis Parkman, page lxxx, is caustically critical of Schoolcraft, but not specifically so with regards to the above quotations. On pages lxxxiv and lxxxv, he wrote “An Indian community swarmed with sorcerers, medicine-men and diviners, whose functions were often united in the same person. The sorcerers, medicine-men, and diviners did not usually exercise the function of priests.”

The scholarly Brinton, after weighing an enormous amount of historical evidence, although keenly aware of the charlatanism in the treatment of the sick, took the scientific attitude of an unprejudiced investigator. His summation on page 285 reads “Withal, there was no class of persons who so widely and deeply influenced the culture and shaped the destiny of the Indian tribes, as their priests. In attempting to gain a true conception of the race’s capacities and history, there is no one element of their social life which demands closer attention than the power of these teachers. Hitherto they have been spoken of with a contempt which I hope this chapter shows is unjustifiable. However much we may deplore the use they made of their skill, we must estimate it fairly, and grant its due weight in measuring the influence of the religious sentiment in the history of Man.”

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Chart. 4340—Grand Manan. Canadian Hydrographic Service. (shows the adjacent Maine Coast.)


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Hartford, Conn.

June 7th, 1955.
THE SURVIVAL OF THE
RED PAINT COMPLEX IN MAINE

By NICHOLAS N. SMITH

The so-called Red Paint people have caused controversy in eastern archaeology ever since Moorehead (1922) presented the theory that they were a particularly old or Pre-Algonkian group with a more advanced culture than the present day Indians of Maine. Willoughby (1935) and Walter B. Smith (1926, 1929) held to his theories. Wendell S. Hadlock, however, argues that the Red Paint people were the ancestors of the present day Indians of Maine. As one piece of evidence, he says: (1941)

At Indian Island, Old Town, a lead shot of the size used in the early colonial period muskets was found in a grave with five plumes, three translucent quartzite spear points, and three adzes. That this shot was buried with the other grave goods or was in the body of the dead person was borne out by the fact that it was completely covered with red ochre. A few feet from this find was another object of iron, fashioned to the likeness of a bearded human head, with a ring in the top, which might have been worn suspended from a cord. As in the case of the shot, this ornament was buried with other typical Red Paint artifacts and completely covered with red ochre.

I want to continue with this theory. Since the graves of which Hadlock speaks were uncovered, others similar to them have been found. When putting roads on Indian Island, Old Town, Maine, several layers of "Red Paint" graves were disturbed, one on top of another. Unfortunately no trained archaeologist was called. The Indian workers took the objects they were able to pick up and readily sold them to the few Indians interested in their past history and to tourists. I talked to some of the workers, the Indian buyers, and the owners of the land beside the road. Some of the objects were long, thin 6-sided, slate points. Moorehead thought such points represented the climax of the stone work of the Red Paint people. According to some, an "archaic" people were not supposed to be adept at polishing and grinding, but just chipping. Yet here were finely polished and shaped knives or dirks. However, the material is soft and seems to me to be very impractical as a weapon. Moorehead thought that the quartz chipped points, seeming inferior in workmanship, represented a people who had not yet reached the height of their civilization. The flints used by the Wabanaki were extremely hard and difficult to flake. I have given pieces of Kineo flint and black flint used by the Malecite of the St. John River to several people who claimed they could make arrowheads. They found that whereas they had been proficient in shaping the points from western flints, it was very difficult to chip the eastern flints. One proved to me that he did know how to make a point by flaking an arrow from the western material.

I think that as the European culture obliterated the stone age some of the artisans who had forgotten the art of working the extremely hard stone worked with the softer slate and soapstone. Thus we find well-shaped slate arrow points and spear points in the upper strata; perhaps these were fashioned from broken points that had been found by the Indian artisans. If we find arrow points, certainly they must have also found them. As early as 1675 Assiminasqua opened the Second Treaty at Ticonnet (Augusta) with the words: Nash (1892)

"Brothers, keep your arms, they are a badge of honor . . . . The Indians had parted with their guns and knives; they were unable in their way of life as hunters to gain their subsistence without them; they were now pinched with hunger and threatened with starvation; some they had declared had thus died already . . . ."

It is also interesting to note that John Gyles (Drake, 1941) never mentions a stone arrow or spear but does mention muskets. He lived among the Malecite at Meductic, New Brunswick, from 1689 to 1698. He had been captured in Maine and taken to this village. I have found the slate points as well as the Kineo flint, black flint, and quartz points at Meductic and other places which were occupied by the Malecite along the St. John River. It appears that the stone age declined very rapidly once the Europeans settled in the east.

Benjamin L. Smith (1953) believes that the Maine Indians came into this region from the St. Lawrence River. It seems that if an entirely different group of people had settled this area earlier, the second group would not have settled on the
same sites, buried their dead on top of the graves of the first, and used the same Red Paint concepts. However, if this were the entrance of human beings into the region, it would seem logical that ceremonies and ceremonial sites would be handed down from one generation to another. Let us look at recent records to see what evidence we might add to back up our theory.

We know that before the Passamaquoddiess broke away from the Malecites, they had a large village on the Canadian side of the St. Croix in the St. Andrews area. They moved to their Pleasant Point home after the French settled in Canada. A later move established their village at Peter Dana's Point. I found an instance where a symbolic substance was used for Red Paint in a burial ceremony in 1926 among the Pleasant Point people. Edward Tappan Adney also has an account of this episode in his voluminous research papers. Among the Indians who remembered the event, or in Adney's account, I could not find out what the symbolic substance was or who the person involved was. Perhaps it was a conservative Penobscot who had moved to the Passamaquoddy village which was more cut off from the encroaching white civilization. The Malecite do not appear to have used the Red Paint complex.

I checked with the Penobscots for possible knowledge of the use of the red ochre in modern times. One gave me an account of the use of Red Paint in a burial ceremony in 1930. He said that the face, hands, and feet of the deceased were marked with the paint. The survivor put a streak of the paint on her cheek also. My informant could not tell me the significance of the paint, but said that it was put on these specific parts for reasons which he could not remember. I tried to get this account substantiated by some of the leading Indians at the Penobscot Reservation but could not. The man who gave me the information has high respect among professional anthropologists and has been paid by them at the rate of $1.00 an hour for his information.

A chief source of the Red Paint was the iron oxide found at the Katahdin Iron Works near Millinocket, Maine. This is also a source of sulphur. Recently the old mine was bought by a chemical company with the intention of extracting the sulphur. The sulphur base of the paint would readily turn into sulphuric acid under most conditions. This material deposited in a damp grave or put on a body would quickly eat into bone or vegetable matter. Many of the stone implements that have been excavated from the Red Paint graves show the work of the strong acid action.

Another source of red ochre was at the island called by the Penobscots, "Olamon," which is their name for the coloring substance. Several of the houses on the reservation have been painted with a grey paint taken from this site, which is eighteen miles above the village. One perplexing problem arises at this point.

The Red Paint Complex did not seem to be present among the Malecites of the St. John River or of the Micmacs of Nova Scotia. These are included in the Wabanaki group. This seems more surprising when we know that the complex was widespread among the Red Indians of Labrador as well as the other Wabanaki groups. Historic records show that the Malecite and Micmac frequently made hunting trips to Labrador and had contacts with those Indians.

Dr. Frederick G. Clarke of Woodstock, New Brunswick, who has done a great deal of archaeological work on the St. John River and who knows the area extremely well, showed me some red powder which he found at a grave outside the cemetery area at the Meductic site. He told me that analysis had demonstrated it to be copper. He thought that perhaps a visiting Penobscot had died at this village, and that this was the only substance at hand to use for the ceremonial Red Paint. It is also of interest to note that the grave was outside the cemetery regularly employed by the Malecite. It seems unlikely that the Malecite did not know of the vein of Red Paint that runs from Plaster Rock, New Brunswick, diagonally across the Province to the Atlantic Ocean near St. John.

Moorehead did not believe that the shell-heaps were used by the Red Paint people. Recently I looked over a large private collection of artifacts from the Blue Hill Bay region. In one shell-heap two Red Paint graves were found. One of the graves contained fragments of bone and even a little hair remained. This indicates that the graves were not very old. The tools in the graves were all stone implements. The upper levels of the same shell-
THE SURVIVAL OF THE RED PAINT COMPLEX IN MAINE

heap contained remnants of an early musket, steel knives, glass, and clay T. D. pipes. Pottery sherds throughout the site varied from the primitive early Algonkian to the improved Iroquoian. Here again we find people camping on the same site over a period of hundreds of years.

In summation it seems that the Kennebec, Norridgewolk, Wewenock and Penobscot used the Red Paint Complex; the Penobscot and Passamaquoddies, which still exist as tribal units, have on record the use of the complex in modern times. The Malecite and Micmac members of the Wabanaki group for some unknown reason have not been found to have made use of the custom. Perhaps future excavation will reveal it.

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N. N. Smith
Gloucester, Mass.
June, 1955

HUNTING FOSSILS PRODUCES A CACHE OF BLADES

By William S. Fowler and Jess W. Welt

This is another attempt to bring to the attention of the readers of this Bulletin information concerning important archaeological recoveries. It is an account of an experience such as few of us are lucky enough to have in a lifetime.

Over the years, much evidence of prehistoric camp sites has appeared on a high sand bank overlooking the Providence River, south of Washington Bridge, in what is now the town of East Providence. While most of the area in recent times has been used for home buildings and commercial developments, an untouched section extends for some distance beside the Barrington Parkway as a terrace high above the river. About twenty-five feet from the roadway the land falls off abruptly to the river. Because of the coarse sandy consistency of the soil, only small growth vegetation can survive, and this has not provided enough anchorage to keep the bank from constant erosion. Consequently, those who live nearby, like Mr. Welt who had this remarkable experience, have been frequently rewarded for their trouble in searching the bank for artifacts and fossils.

On this particular evening, Jess was looking for fossils along the bank—but here is his story, somewhat interpolated, as he told it to me: "Two
or three of my neighbors often sit with me on summer evenings on the edge of the bank just across the parkway. The evening on which it happened, two of us were on the side of the bank breaking open stones as we looked for fossils. As I was coming up the bank, almost at the top, I saw what looked like the tip end of a large projectile point protruding about two inches from the sand. As is usually the case in such instances, I thought it must be a broken piece. But, as I pulled it gradually from the bank, it continued to appear until when it was fully exposed I saw it was whole; was made of quartzite, and was nearly six inches long (Fig. 1, No. 14). After this, you may be sure I gave the place a thorough going over, but failed to find anything more at that time.

The next summer I was returning one morning from Green Pond, and coming up the bank I found another point, not as large as the first, but of quartzite and with its tip gone. Then I remembered that this was at the same spot where the first long spear point had appeared the previous year of 1952. As the new point looked as though it had just been uncovered, I became excited and ran home for my trowel. I was back at the site almost immediately and began digging to see if I could find the missing tip. That is when the fun began. First, I found the tip, and, as I dug a little more, other long narrow points began to appear. All were of quartzite and lay at about the same depth. They were in the sandy subsoil just beneath the dark topsoil which was rather thin at this spot. Out they came, one after another, until I had uncovered fourteen, of which some were long and others were short, while four had their tips broken off. By then I had excavated only a comparatively small area. The next evening my neighbor, Mr. Johnson, went to the spot and extended the excavation up and into the bank. There he found the longest one of the group (Fig. 1, No. 15), as well as a short one of quartz (Fig. 1, No. 8). In this cache we recovered eighteen elongated projectile blades, all within a small area of only about three or four square feet."

When a find such as this is made, it seems worthwhile to analyze it with an idea of seeing to what extent it may contribute to the present archaeological knowledge of the region. In the first place, it seems significant that all eighteen blades have certain similar characteristics, which, while not exactly the same in every respect, suggest manufacture at the same time because of their close resemblance: all eighteen blades are relatively long and narrow, and all but the small quartz specimen are apparently made from the same quartzite stock, since the temper and color are uniformly similar. A lesser feature of similarity is that sixteen specimens have wide side-notching of which eleven might be classified as side-notched No. 6: Massachusetts Archaeological Society's classification of projectile points, Bulletin, Vol. 15, No. 1. Exceptions to this side-notched similarity are as follows: No. 9, which might be classified as eared, by virtue of its worked basal points; and No. 16, 17, which probably are of the tapered stem type.

Secondly, the find seems worthy of note because, stratigraphically, the blades appeared at approximately the same level, which was just below the topsoil in an area apparently never disturbed by plowing. This suggests that they probably belong to the same culture horizon. So now the question which seems to suggest itself is: What was the culture period in which long narrow projectile points were produced?

To find an answer to this question, it is necessary to examine artifact recoveries at sites in the same region under controlled excavation. One of the best examples was at Potter Pond in Rhode Island. Located in South County in the same Narragansett Bay drainage, this site, which was reported in the Massachusetts Archaeological Society Bulletin, Vol. 11, No. 4, was situated in a protected cove of a salt water pond, which had an inlet from Narragansett Bay. Shell refuse covered the site to varying depths, and apparently never had been disturbed by plowing. Below the shell occurred a black layer without trace of shell: an accumulation of occupational remains. Below this black layer, which measured four inches at its thickest point, lay coarse yellow sand without shell, in which the lowest deposit of artifacts was encountered. A high frequency of steatite bowl fragments occurred in both the sandy subsoil and black habitation layer, which seemed to indicate that this horizon was laid down during the Stone Bowl Age (Late Archaic). That which finally confirmed this postulation was the recovery of tools of the stone bowl industry from this low horizon, as well as their absence in the shell saturated overburden which formed the
FIG. 1—Cache of Blades from East Providence, R. I.
HUNTING FOSSILS PRODUCES A CACHE OF BLADES

upper horizon. Beginning at the bottom of the upper horizon where shell refuse was crushed there appeared potsherds of first period pottery, equivalent to Ritchie's Vinette I of New York State. Here, then, was clear evidence of the transition which took place between the manufacture of stone bowls and the making of ceramic pots of clay.

Now to return to the question: In what culture period were long narrow projectile points produced? At Potter Pond their greatest frequency occurred at the bottom of the upper horizon in crushed shell in association with Stage I potsherds. There, at this site, they were perceptibly in evidence, which leads to the belief that they came into existence at the beginning of ceramics, or at the close of the Stone Bowl Age and may therefore be considered as transitional between these two culture periods. The fact that the East Providence cache of blades appeared just under the topsoil also supports this postulation, since at most sites in this region where the loam covering is shallow, the age of ceramics seems to commence at the bottom of the topsoil.

Correlating this evidence with recoveries from New Jersey, it is of interest to note that Dr. Cross reports long narrow projectile points as being associated with the early days of pottery making in that locality. Now, there is evidence to support the speculation that knowledge of pottery making diffused into New England from Long Island, although there may have been later diffusions from the West into northern New England. Also, it is possible that Long Island natives received their pottery instruction from New Jersey. If these presumptions be true, then the manufacture and use of long narrow spear blades in New England could well have been influenced by diffusion of the practice from regions to the south.

May 9, 1955

A SIGNIFICANT FIND

By WILLIAM S. FOWLER AND JESS W. WELT

Situated on the south side of Washington Bridge in East Providence on the shore of the Providence River is a high promontory. Made up almost entirely of gravel left behind by the glacier when it retreated north, today it has been cut away to a considerable extent on the side facing the river by gravel removal for construction purposes, aided somewhat by erosion. Evidently, in prehistoric times this slightly bluff had been occupied as a camp on several occasions, for a few stone artifacts have been recovered from the area.

In historic days, it was used as a lookout, as it commanded a view far down Narragansett Bay. At the start of the Revolution it was seized upon as an advantageous location for a fort to meet the threat of British invasion from the sea. The Town of Rehoboth constructed there a small fort with ground works, and probably with cannon emplacements. It carried a rather unique and easy to remember name: the Hogpen Point Fort. Just why the barn-yard reference has never been made clear.

At any rate, Revolutionary colonists occupied the site as a fort, but were never called upon to fire a shot, so far as the records relate. Again, in World War I it was fortified, but never used.

In 1939 one of those rare things you read about occurred, which most of us seldom if ever experience: an archaeological discovery of note was made at the "Fort," as the old Fort Hill site is commonly known in the vicinity. Later, it was brought to my attention and seemed to contribute new evidence concerning a certain early age under investigation. To be sure, the finds in themselves did not appear too unusual at the time of discovery, but later, when added to others of a similar nature from the Narragansett Bay drainage area, were convincing proof of certain artifact association. It all started when a few small boys began throwing stones off Fort Hill into the river, as boys will do, but here is the account as Jess Welt told it to me.

As a well known contractor and builder in East Providence, Jess was working on a garage when it
happened at only a short distance from Fort Hill. One day late in 1939 he was called down from the staging by one of the boys from the neighborhood. In the boy's hand was a large well made spear point, which he said he had just found at the "Fort." Then he pulled from his pockets five or six more perfect points, together with several fragments of a steatite (soapstone) bowl. Jess now became interested, and asked again where all these specimens had been found. The boy explained that he with other boys at the "Fort" had been scaling stones into the river from the top of the hill. He said, the smaller boys would go down the bank and bring up stones for the larger ones to throw. Finally, he was handed a beautiful spear point by one of the small boys, who said as unconcerned as though it were a flat pebble: "Here try this one." All at once, he said, a funny feeling came over him and he asked the boy where he had found it. Being told it had been lying just below on the bank, all the boys now commenced hunting the spot, indicated. Soon, several more points were found along with a number of soapstone bowl fragments appearing in close association at the same place.

By now, Jess, who is an old hand at surface hunting, realized that here was something more important than building a garage, so he went home for his trowel, and from there to the "Fort" with his youthful guide. As they hurried along, he recalled how in 1901 another lad and himself had dug hopefully at the Fort site with pick and shovel—not knowing any better in those early days—but had failed to find anything. Soon the half mile to the "Fort" was covered, and Jess began troweling at the spot from which the first specimens had come. After working an area of about three square feet, a few more points and stone bowl fragments were recovered. By this time Jess realized an effort should be made to secure what had been found, so as to save it for study. All but one of the boys gave their soapstone bowl fragments to Jess; unfortunately, the one hold-out caused some trouble later on. Of the dozen or fifteen perfect points which had been found, Jess got about half as illustrated (Fig. 2). After examining the bowl fragments, he found that all of them were from a large stone kettle, of which one lug and side were missing. Perhaps, he thought, these lost parts were among the fragments which had been kept by the boy.
A SIGNIFICANT FIND

who would not give up his finds. Patiently, Jess waited until spring of the following year, when he returned to the site for another attempt. On this second occasion he succeeded in finding the missing end fragment with the remaining lug on it. Now, he could fit the fragments together from one end of the kettle to the other along one side and rim, but that was all: fragments from the other side had evidently been among those which the recalcitrant boy had denied him.

Due to the absence of the missing parts, Jess had gone as far as he could when the matter was brought to my attention. I found enough of the kettle intact to permit restoration, and at once realized the importance of the recovery because of the association of projectile points with it. At this point, Jess generously offered to furnish what bowl fragments he had for restoration and display at the Bronson Museum in Attleboro. Sometime later, I completed work of restoring the kettle to its original condition, and found it to be one of the largest in existence (Fig. 3). It is 15" long, 6½" high, and nearly 12" across. Its walls are uniformly scraped to a thickness of about ¾", and both lugs are artistically tipped upwards, which invites the question: Why? The steatite from which it is made has characteristics unlike material at Oaklawn or other quarries with which I am familiar. Small bluish and rust colored phenocrysts fill many parts of the stone, which indicates that probably there were other quarries besides those already discovered which supplied stone for bowl-making in prehistoric days.

While the appearance of a steatite kettle always stirs the imagination, what seems of more importance in the present instance is the presence of projectile points in close association with stone bowl fragments. This seems to indicate that points and kettle were contemporaneous. Of the seven illustrated points in Figure 2, all are relatively wide bladed, five are side-notched, exhibit No. 2 is truncated, and exhibit No. 7 is tapered stem. The remaining specimen, No. 8, is a stem scraper. Exhibits No. 1, 5, 7, and 8 are made of flint, while all others are of felsite.
Another recovery of a similar kind was made at the Titicut site in Bridgewater in the upper reaches of the Taunton River. Here, two broken steatite kettles were found in a deposit of charred refuse, one of which when restored measured 20" in length—next to the longest kettle known to have been recovered, which is 24" long. Both of the Titicut kettles have been restored and may be seen today at the Bronson Museum. With them was found a broken gorget and four projectile points (Fig. 4). The important thing to note is that they have relatively broad blades like the Fort Hill points, and two are similarly side-notched. Exhibits No. 1 and 3, however, are eared. That is, the basal points have not only been formed by virtue of side notching, but also by retouching of the base, which tends to produce concavity at this point. With this exception, there is much similarity between the two groups of points, and they may have coeval affinity because of their same association with steatite kettles.

In as much as no potsherds appeared at either site, it may be assumed that the steatite kettles were deposited before the age of ceramics; therefore may represent some part of the Stone Bowl Age (Late Archaic), being products of this industrial era. With these facts established, it becomes of interest to note that John Witthoft, state archaeologist for Pennsylvania, in the Pennsylvania Archaeologist, Vol. 23, No. 1, says that he recognizes broad bladed spear points as belonging to his Susquehanna Soapstone Culture. The points to which he refers are mostly side-notched, and in a few cases have ears. Some of these points resemble specimens from Fort Hill and Titicut as illustrated. Evidently, the period during which kettles were cut from soapstone, no matter by what name it is called, also produced broad-bladed spear points both in Pennsylvania as well as in New England. It is this association of broad-bladed points and soapstone bowls which seems to be the most significant characteristic of the Fort Hill recovery.

Bronson Museum,

Attleboro, Mass.

April 11, 1955
IN the field of archaeological research, surprises are momentarily expected, yet rare discoveries are few and far between. Nearly everyone who has ever excavated has at some time recovered an artifact which has produced a distinct thrill; but few there are who have been rewarded by an exceptional find. Therefore, whenever this happens it is worthy of publication, not only for what scientific value may be derived from a typological or stratigraphic standpoint, but also for what inspirational value may be had to stimulate continued work in the field of research. After all, we excavate for the purpose of bringing to light bits of evidence from prehistoric periods which would be of no value if it were allowed to remain buried or unpublished. Generally, unusual finds appear with mortuary remains, and it is there that most people expect to locate exceptionally fine artifacts. However, there are times when under the most ordinary of circumstances rare artifacts come to light, and such an occasion forms the basis for this report.

In the fall of 1954, Mr. and Mrs. Harry Hutchins of Grafton, Massachusetts, came into the office. Having been enthusiastic members of the Society and of the W. Elmer Ekblaw Chapter for several years, they have assisted their Chapter in its dig at the Heard Pond Site, Wayland, in the Sudbury River valley. They had driven down to the museum on this occasion to show me a find they had made at the site, and proceeded to take it out of its box. Frankly, I could scarcely believe what I saw. It seemed to be a perfect whaletail atlatl weight (banana stone), (Fig. 5). I did not know at the time that it had been recovered in three pieces. Then they went on to tell me how they had chanced to find it, and my surprise changed to amazement at the casual way in which it was discovered. A building project, which had been under way for some time at the site, served the purpose of removing the top soil of a certain area, but—well, I will let Frances tell in her own words what happened:

"Last Memorial Day, Harry and I visited the Heard Pond Site in Wayland where the W. Elmer Ekblaw Chapter has been excavating an area for the last two years, 1953 and 1954. More artifacts were found during the summer of 1953 than during the past summer. In an area some 300 feet due west from the excavation, the top soil had been stripped several years ago. Within this area, Harry found a heavy concentration of chips and a corner-removed point, all made of felsite. I noticed a spot about 30 feet from the above mentioned area, and started digging around with a stick, for we had come away without our tools. In a short time I had discovered the first half of a dark brownish gray artifact. It lay about 4 or 5 inches below the top of the subsoil, some of which remained after removal of the top soil. We had never before found anything which possessed such high grade workmanship of Indian manufacture, and we were naturally excited. We continued to dig, and located the other half about 6 inches away on one side, and 4 inches deeper. When we put the two together, we found we were missing a very small piece near the lower center edge. Not being able to find the small piece that day, we returned several days later with a coarse mesh sieve. By screening the immediate area, we found the small piece which completed the whaletail atlatl weight.

Since then, we have returned to this area many times in quest of artifacts, but have been unable to find any."
The Hutchins' artifact belongs in that category of controversial implements formerly designated as bannerstones or ceremonial objects. However, in recent years, discoveries have been made at several excavations, which seem to suggest that such artifacts were used as atlatl weights. That is, they may have been attached to throwing-sticks (atlatl is the Indian name in the Southwest for this implement), which were used to produce greater speed in throwing spears. The Hutchins' specimen measures $\frac{3}{4}$" across the tail, is $\frac{2}{5}$" high, is nearly $1^\prime$ thick at the base, and has a perforation of about $\frac{3}{8}$" in diameter. It is made of dark brownish gray sandstone banded with dark gray veins, and has been ground on all surfaces into a shape which suggests a whale's tail. In fact, the two prongs of the tail are much more pronounced than those of other specimens I have seen.

To judge from recoveries of atlatl weights at Ragged Mountain and Twin Rivers, pronounced whaletail shapes should be differentiated from flatter forms with less tail definition. The latter are called winged or butterfly weights. However, they may have culture affinity with whaletail forms, although so far as I know no whaletail weights have been found stratigraphically under controlled excavation in New England. Charles C. Willoughby in his "Antiquities of the New England Indians," p. 60, groups winged and whaletail weights together, and he may be correct in considering them to be coeval. However, he may be wrong in placing them in his earliest Pre-Algonquin Culture, since winged weights appear in the Stone Bowl (Late Archaic) horizon at both Ragged Mountain and Twin Rivers. Some winged weights have a groove across one face, or both faces for hafting, although most are drilled with a large hole, approximately $\frac{3}{8}$" in diameter or a trifle less. Frequently, this hole tapers so that one opening is a little larger than the other. Doubtless this was made in this way so that the weight might be wedged snugly on the throwing-stick, that it might be less likely to work loose. However, in most if not all cases, leather thongs were probably used as an added precaution to hold the weight securely in place. The Hutchins' specimen is no exception, and because of a slight taper toward the base away from the tail tips, and knowing from actual experiments in making atlatls that any weight must be slipped onto the stick at its smaller hook end, it is believed that the whaletail tips pointed toward the handle end of the stick.

While on the subject of classifications, it should be noted that while lighter weight whaletail pendants resemble whaletail atlatl weights and may be coeval, they have smaller perforations or grooves; are more slender in shape; and could not have been used successfully as weights because of their relative lightness. Willoughby seems to agree for he has classified them separately as pendants, p. 62, Fig. 38. However, principally because of an excavated find at Ragged Mountain, a rock shelter-steatite quarry in the Peoples State Forest, Connecticut, where a winged atlatl weight was recovered, reasonable doubt is raised concerning the use of whaletail and winged weights as ceremonials on the end of 6 foot staffs, as Willoughby suggests. For, it would seem unreasonable to suppose that people would have been interested in performing ceremonial rites at a rock shelter situated high up on the side of a mountain at the foot of precipitous crags, as is the case at Ragged Mountain. Rather, it would seem that people had gone there for the express purpose of quarrying steatite, and doing a little hunting during their stay in order to obtain food.

Actually, there probably have been few atlatl weights which would qualify as whaletail forms excavated in the Massachusetts area. In fact, the only specimen I know of besides the Hutchins' recovery was excavated by C. C. Ferguson at the Heard Pond Site, of which unfortunately no record was made as to its vertical position or deposition. However, other artifact traits, appearing in the Stone Bowl horizon at other controlled excavations, occurred at Heard Pond, such as stone bowl industrial tools, grooved axes, eared and broad bladed corner-removed No. 7 points, and eared drills. Therefore, it is possible that whaletail weights may be associated traits. In the case of the Hutchins' whaletail weight, it lay in pieces between 5 and 8 inches below the top of the subsoil from which the humus had been previously stripped. At most sites this would represent a depth, which conceivably could be associated with the Stone Bowl Age. Consequently, for the present it seems safe to consider whaletail atlatl weights as belonging in that Late Archaic culture period.
ONCE IN A LIFE TIME

Before closing, it seems worth noting that in most types of perforated atlatl weights which I have examined or restored from Massachusetts and Rhode Island, and as far south as the Pennsylvania-Virginia line, perforations have approximated a \( \frac{3}{8} \) diameter with of course some variation, larger or smaller. By actual experiment, this size hole seems to indicate the correct thickness of what the lower section of a throwing-stick should be. The fact that there seems to have been general adherence to this size, also, for oval atlatl weights of the Early Archaic Age lends weight to the belief that winged, whaletail, and oval weights all had a similar end use. Now, in the case of some specimens including the winged weight from Ragged Mountain, deliberate surface cuts or narrow grooves have been made in the stone in such a way as to leave little doubt that they were intended for channels through which thongs passed to bind the weight tightly to the stick. Considering this to be a reasonable deduction, the Willoughby theory that these weights were set on the end of staffs and used in ceremonial rites seems untenable. For, if they were used in that way it is difficult to see why such precaution would have been needed to make such a secure hitch to the staff. Because of recent research, not only here but in other parts of the country, variously shaped artifacts, formerly referred to as bannerstones, are now thought of as atlatl weights.

Bronson Museum,
Attleboro, Mass.
January 1955

SIX SPECIALIZED KNIVES

By E. G. Huntington

Some Specialized Knives from Martha’s Vineyard. The six knives illustrated in Fig. 6 are similar enough to indicate that all, probably, were used for the same general purpose. If speculation is permitted, the shape of the knives would suggest that they very well may have been used for cutting the skins from which winter clothing and moccasins were made. In this area, tailored clothing was worn during all the colder months. Tailored clothing, of course, calls for careful cutting of the various parts of the garment as each separate piece of clothing was made for a particular individual.

These knives would serve such a purpose well. In each case, the small pointed blade is carefully and even beautifully made, while the butt of the artifact is left more or less rough, and with enough body to fit well in the hand. If the skin to be cut to shape was placed over a board for backing, these knives would cut it accurately and cleanly.

I would be very glad to hear from other members of the society as to whether or not similar knives have been found in other parts of the state, and also if the finders would agree with my suggestion for their probable use.

From the areas in which they have been found, and from their association with other classified artifacts, they would seem to date from the late prehistoric period.

Vineyard Haven, Mass.
April 14, 1955
SIX SPECIALIZED KNIVES

FIG. 6—