

NYSAA NEWSLETTER



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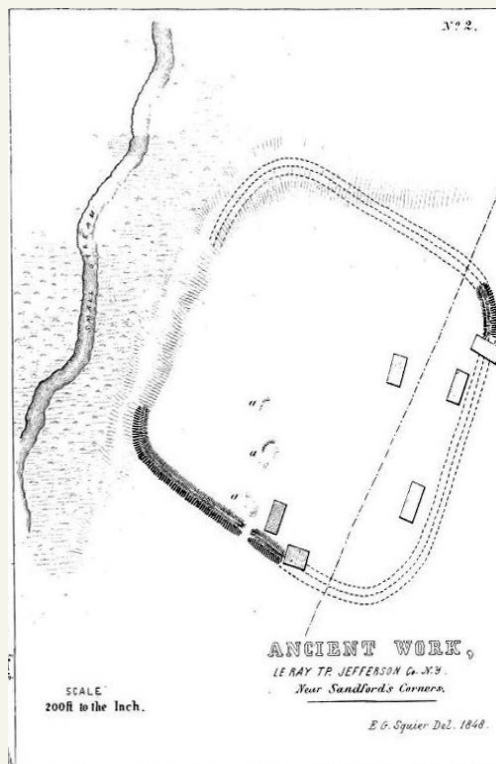
The NYSAA Website is
<http://nysarchaeology.org/nysaa/>

The editor and the NYSAA Executive Board encourage any NYSAA member who would like to submit an article, letter, editorial or news items to submit it electronically to Lisa Marie at the address listed above.

1000 Island Chapter Excavations at the Iroquoian Sanford Corners Village Site

By Tim Abel, 1000 Islands Chapter, NYSAA

In 2013, archaeological survey work for a proposed wastewater collection system project in the Town of Leray, Jefferson County, rediscovered the location of the Iroquoian Sanford Corners village site. The site was first documented in 1848 by Ephraim Squier, but it was thought to have been subsequently destroyed and later lost to historical record. The project was re-routed to the nearby road corridor, which although still running through the prehistoric village, was likely disturbed. During archaeological monitoring for construction of the wastewater project requested by the Onondaga and Oneida Nations,



Ephraim Squier's map of the Sanford Corners earthwork and ditch, as it was described by local residents.

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Abel continued:

intact features were documented. This necessitated a complete data recovery that examined 150 sq. m of site area within the proposed construction corridor.

In 2016, archaeologists and volunteers from 1000 Islands Chapter, NYSAA conducted further archaeological testing at the site to uncover more features and settlement patterns

We began by establishing a site grid and laying out a series of 1x1 meter (3x3 foot) test units along a baseline. Volunteers removed the plow zone horizon in one level, passing all soils through ¼ inch mesh to recover artifacts. We collected all prehistoric artifacts, while only a sample of historic artifacts from an overlying 19th-20th century farmstead was saved. We scraped the subsoil interface at 0 and 10 cm (4 in) below plow zone to scan for potential prehistoric features. When we did encounter features, they were mapped and excavated in cross-section by 10 cm (4 inch) levels. We screened the feature soils through ¼ inch mesh to recover artifacts, and recorded the feature in profile. If shown to be genuine, we excavated the remaining half of the feature in the same levels, saving 10 liter samples for flotation. Fire-cracked rock was weighed and discarded.

In 2017, we returned to find our datums had been removed by tree clearing, and that made it necessary to place a new datum and baseline. Eleven more 1x1 meter (3x3 foot) test units were excavated.

The excavations have thus far revealed a number of intact features, including postmolds, a hearth, storage pits and a roasting pit. At this point, the postmolds do not reveal much, but they are certain to be related to longhouses. The hearth is solitary so far. While an attempt was made to find others nearby in 2016, none were found on our baseline axis. The roasting pit was almost 1 meters in diameter and 30 cm deep, filled with charred botanical remains and fire-cracked rock. In 2017, we uncovered a cluster of storage pits that included more botanical remains and pottery.

Two maize kernels from the roasting pit were submitted to the University of Georgia Center for Applied Isotope Studies for AMS radiocarbon dating. Based on ceramic seriation, we expected this site to give us dates in the early 15th century. They returned uncorrected ages of 390 ± 20 and 360 ± 20 years BP. Calibration provides calendar dates of A.D. 1450-1487 and A.D. 1470-1519 (1 sigma), respectively. The second intercepts are ignored as implausible. While we are within the 2 sigma range of our prediction, it appears more likely that the site is 50 years younger than we expected. Dates from other nearby

Map of the site showing the sewer line excavations (bottom right) and 1000 Islands Chapter excavations (top left). The conjectural village outline is in red.



sites have confirmed this. Our seriation estimates of the region are off by about a half-century.

The chapter plans to return to the site in 2018 beginning in June. Any NYSAA members are welcome to join us. For information on the excavation schedule, contact Tim Abel (tabel@twcny.rr.com). One of our goals, begun unsuccessfully last year, is to find the palisade and perimeter ditch. Two parts of this ditch were likely found in the sewer line data recovery block. Though we tried to this past year, we have not yet located it on the north side.

Previously lost to history and to archaeology, this site has been found once again through cultural resource management. Without the laws that mandate that development seeks out these resources rather than ignore them, we would not be there today. The excavations have been supported by the Town of LeRay and Charles and Jacalyn Tunstall.



Black Necked vessel fragment excavated from a storage pit cluster in 2017.

“Pipe Dreams”...The Story of a Dream Pipe in a Cayuga County Cornfield By Michael Beardsley

This article examines the question “Can a man ever be forgiven for assaulting a rare steatite platform pipe with a shovel?” Let’s look at the evidence.

The E. J. O’Neil farm is located on River Road in Cato Township, just north of Weedsport, NY. The farm itself was built on a massive drumlin. The O’Neil drumlin runs roughly north - south with the southern edge sloping down to the flood plain of the Seneca River (Figure 1).

For those who live in parts of the country that were never glaciated drumlins are elongated hills often rising abruptly from an otherwise flat plain. Imagine the back of a humpback whale arcing out of the water...just on land. Some have described the drumlin’s appearance as a half-buried egg. Drumlins normally run from about a half mile to a mile long. They can reach 150 feet or more in height, and range from 1,000 feet to 2,000 feet wide. Drumlins were deposited as glaciers melted and withdrew. Thus, they mark the directional path of the receding glacier. They tend to be composed of material similar to the surrounding moraine. They can be made of sand, gravel, rock or combinations of same.

Hill Cumorah, the birthplace of the Mormon Church, is located in Manchester, NY, near Palmyra. The Angel Moroni is said to have shared the golden plates of scripture with Joseph Smith, Jr. between 1823-1827 on the hill. Hill Cumorah is one of the more than 10,000 glacial drumlins that grace our area.

Central New York State is blessed with a variety of wonderful glacial formations from the long, narrow Finger Lakes (gouged out by the glaciers) to “swarms” of rolling drumlins. Throw in a few well-situated rivers and swamps, and Central New York’s geomorphology has been attractive to successive groups of Americans from Paleo times to today.

Growing up in Central New York as an avid amateur archaeologist was simply heaven. Almost every plowed field near a water source held hidden treasures. And, what diversity! The area’s abundant lakes and rivers acted as a natural conduit for early hunters and traders. While Lamoka and Brewerton points dominate most Central New York collections it is not out of the ordinary to find Clovis, Agate Basin, Otter Creek, Susquehanna, Jack’s Reef, Snook Kill, and artifacts from hosts of other cultures who were “passing through”.

Beardsley continued:

New York State archaeologist William Ritchie dug the O'Neil farm in 1961-1962. While Ritchie proclaimed the O'Neil site an "exegesis of the Frost Island Phase" it was clear that many other cultures inhabited this idyllic location. From Brewerton to Susquehanna, Point Peninsula to Owasco many visitors camped out on the South edge of the Drumlin. The sites proper were actually located on the first tier of a terrace perched about 20 feet above the Seneca River. From that vantage point early New Yorkers could easily scan an expanse of the river plain looking for game, and still be protected from the elements by the bulk of the drumlin looming behind them to the north.

Our family got bitten by the "archaeology bug" real bad in 1965. My dad, Leigh Beardsley, (who some of the more senior collectors may remember) never did anything part way. Once we came to the realization that wonderful artifacts could still be found after so many thousands of years we started buying archaeology related books, typology books, took classes, joined the local Cayuga Historical Association, and even started our own collector's club. William Ritchie and William Beauchamp were our "heroes" and we devoured every thought they put to paper.

A field trip to the O'Neil Site (located all of 20 minutes from our home in Auburn, NY) was in order. Often these arrowhead excursions were family affairs including my Mother Mary; my sister Brenda; my brother Brad (all of about 3 at the time) and my "adopted brother" Mark Clymer a buddy from Boy Scouts who also contracted the arrowhead disease. Mark has been a sidekick ever since.

Figure 1: the
O'Neil drumlin



Beardsley continued:

About splitting the drumlin on the north/south axis was a good size hedgerow and fence. The portion of the O'Neil site where Ritchie dug was on the east side of the hedgerow, and had been in pasture for years. But, all was not lost. Crossing the hedgerow heading west was an adjacent field that was usually planted into corn and provided surface collection opportunities. But, was there anything in that field? Ritchie never mentioned any work across the hedgerow. Come to find out that unreferenced field yielded two of the finest artifacts we've ever found.

Getting to the cornfield was not without peril. One, it was a long walk around the drumlin just to reach it. Secondly, the O'Neil's kept cows in the pasture that had to be traversed to get to our destination. Now I'm not saying that these cows were mean spirited. Maybe they just longed for attention, but they would invariably follow us at a quick clip across the field (some might say chase), and nudge you if you fell behind. The cows did have one redeeming quality. As they trudged up and down that 20 foot incline to get to the river the cows churned up the bank soil and occasionally we'd find arrowheads or pieces of steatite pots in their hoof tracks.

On a clear early April day in 1967 our family group made the trek to the cornfield. Mr. O'Neil had plowed in preparation for another year's corn crop. Shortly into our adventure I found the base of a Genesee spear that had been made into an impressive strike-a-light. Sure, I would much rather have found a nice 5" Genesee spear but a 2 3/4" strike-a-light was ok.

Let me tell you about my buddy Mark Clymer. Mark is tall, reserved, and not easily excited. You look up "laid-back" in the dictionary and Mark's picture is there. Mark had been walking the lower edge of the field not far from the edge of the drumlin. Mark always walked with a shovel...kind of an edging shovel. You can imagine our shock when all of a sudden normally quiet Mark let out a whoop that could be heard all the way back to Auburn, and he flung his shovel 50 feet into the air. Mark had just found the finest and most miraculous artifact anyone in our family had ever found.

Mark had found nothing so far that day. I'm guessing that he may have been feeling a little envious of my Genesee strike-a-light as he worked his way down the plowed furrows. Yes, we were friends, but we've always been competitors, too. Our whole family was that way. At lunch we'd all play Jeopardy for a penny a point, and have to pay-up when Art Fleming signed off!

Beardsley continued:

Mark had spotted what he felt was a bottle cap sticking out of a sod. Kind of strange to find a bottle cap way out in the field, but maybe. Mark proceeded to whack the bottle cap with his trusty shovel. Thank goodness his aim wasn't dead on because out of the clods tumbled a simply amazing Intrusive Mound handled pipe carved from green steatite. The bowl was so thin that sunlight could pass through yet somehow the pipe had survived the spring plowing with just a couple of superficial scratches. A miracle!

The pipe also contained ornamentation in the form of lines etched into the soft steatite (Figures 2, 3, 4, 5 & 6). There were decorative parallel lines running the length of both the stem (top and bottom) and the handle. The real expressive symbolism however was reserved for the pipe bowl. What appear to be 4 anthropomorphic figures with square heads, triangular pointed ears, and "tails" hold hands around the bowl. An arched line with 4 straight lines emanating from the arch completes the message. But, what message? What story do these figures convey? Some say they look like bird-men. Some feel that they have a cat-like appearance. And what of the decorative designs hanging down from the waist? Do they depict tails, loin cloths, or something beyond our grasp?

The arch with 4 parallel lines is generally considered a Native American rain symbol, but up here in Central New York precipitation is abundant. Some winters it would make more sense to have it represent a "please stop the snow" symbol (smiles). Mark muses that the symbol may represent the 4 seasons as may the 4 figures on the pipe... each figure depicting a different time of the year. Contained within its enigmatic figures and symbols this pipe may offer us a rare glimpse into the belief system cosmology of the Intrusive Mound people with the arch possibly representing the sky from whence the birdlike figures emanated.

Mark goes on to propose that even the handle of the pipe may have symbolic significance. He suggests that the handle may represent a bird effigy when the pipe is viewed upside down. The vertical lines that encircle the handle could represent feathers. It is our feeling that this pipe was likely a treasured, and well-used heirloom. The wear to the figures on the sides of the pipe bowl is probably the result of repeated handling.

Obviously the pipe's carvings are open to wide interpretation. Heaven help us if Erich von Daniken reads this article. No doubt he'd interpret the arch as a spaceship dropping off 4 helmeted ancient astronauts with rocket packs between their legs. He'd likely add a chapter to his book "Chariots of the Gods" and the History Channel would produce another edition of "Ancient Aliens" based upon the "irrefutable proof of contact" found in a Cayuga County cornfield.

Beardsley continued:

The O'Neil figure style was not unknown to other Intrusive Mound people. A Platform or Monitor pipe featured in The Archaeological Society of New Jersey, Leaflet #3, January, 1934 entitled "Indian Pipes and the Use of Tobacco in New Jersey" depicts a "man" with similarly broad shoulders tapering to a narrow waist and a square head (Figure 7). The arm configuration is also similar to that seen with the O'Neil figures.

Col. John F. Berner in his article "Understanding the Intrusive Mound Pipe" which appeared in the Central States Archaeological Journal, Vol. 57 states that the Intrusive Mound culture was one of the briefest in Prehistoric America. He dates the culture from 650AD to 900AD. These Late Woodland people followed the Hopewell. They earned their rather unusual name for their practice of burying their dead in the pre-existing mounds left behind by the Hopewell and Adena people. Hey, mound building was a LOT of work. If you can capitalize on the labors of others, why not? If the Intrusive Mound people visited early Cayuga County and one of their band died they faced a quandary...there were no Indian mounds in the area to usurp. But, here's a thought. How about using one of nature's own mounds, the O'Neil drumlin, for the burial? Just my theory.

I say IF because the Intrusive Mound people were also accomplished traders. The Ohio based Intrusive Mound culture, while brief in duration, covered a lot of ground...either through personal exploration or through trade. Their trademark handled platform pipes have been found in Central Georgia, Tennessee, New Jersey, Massachusetts, New York, etc. To the best of my knowledge no other Intrusive Mound marker artifacts have been found at the O'Neil farm (Jack's Reef and Raccoon style arrowheads, trapezoidal gorgets, antler hafted beaver tooth incisors, bone harpoons, etc.). In fairness, the antler and bone artifacts likely did not survive due to the soil composition at the site.

Thanks to a tip from good friend Jon Lothrop, Curator of Archaeology for the New York State Museum in Albany, we learned of a steatite handled platform pipe that was found by one S. E. Sturgis in July, 1895 on Lot 43 in Cato, NY (Figure 8). This pipe was crafted from a brown speckled steatite. The style is similar to the O'Neil pipe but the bowl is short and squatty rather than tall and slender. Still, this is a second reported Intrusive Mound platform pipe found within a relatively close radius. The Sturgis pipe resides in the collection of the Rock Foundation in Rochester, NY.

It is our belief that the O'Neil pipe may have been recently plowed up from a grave or a cache in the field. Little else would explain its ability to survive intact in an actively cultivated lot. Whether the Intrusive Mound people joined so many others in visiting the O'Neil drumlin and perhaps lost a colleague along the way, or whether this pipe was an article of trade we simply won't know without further research.

**Figure 2:
The O'Neil
Pipe**



08.11.2012

**Figure 3:
The O'Neil
Pipe**



08.11.2012

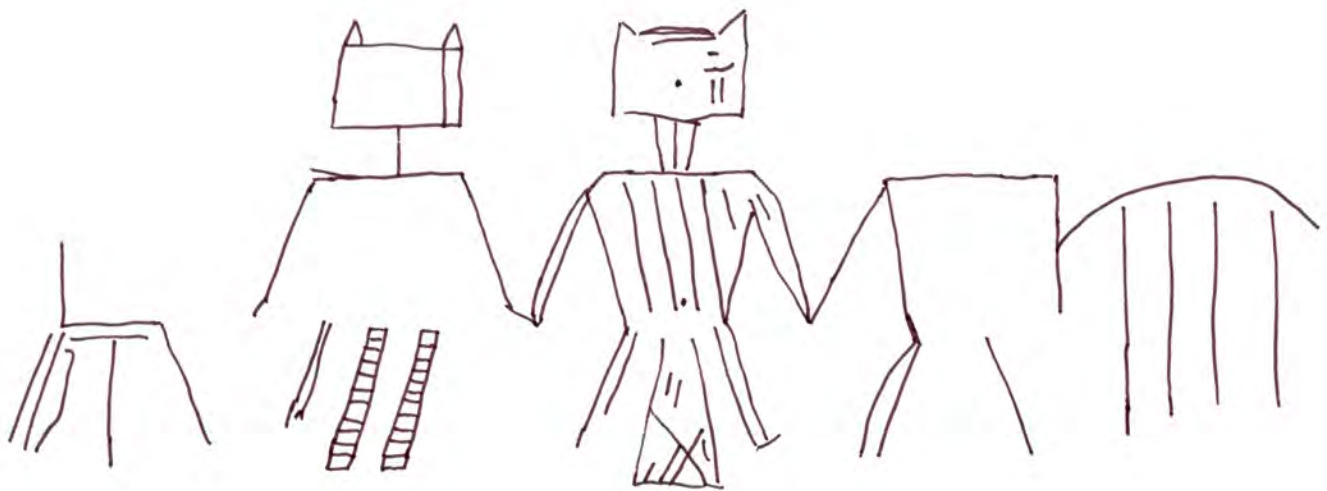
**Figure 4: The
O'Neil Pipe, as
facing the smoker**



08.12.2012

FIGURE FACING THE SMOKER OF AN INTRUSIVE MOUND
CULTURE HANDLED STEATITE PLATFORM PIPE
O'NEIL FARM, CAYUGA COUNTY, NY

Figures 5 & 6: Drawings of
the O'Neil pipe figurines



FIGURES ENCIRCLING THE BOWL OF AN INTRUSIVE MOUND
CULTURE HANDLED STEATITE PLATFORM PIPE
O'NEIL FARM, CAYUGA COUNTY, NY

Beardsley continued:

John R. Halsey, retired archaeologist for the State of Michigan, is an authority on the Intrusive Mound/Jack's Reef cultures and spearheaded Volume 41, 2013 Archaeology of Eastern North America which deals almost exclusively with these early Late Woodland people. As part of his ongoing research John is compiling a census of all known Early Late Woodland Platform 'Monitor' pipes found in Eastern North America. John and I have been communicating about the O'Neil pipe among other items and I'm pleased to report that John was thrilled to add the O'Neil pipe to his growing pipe compilation in September, 2014.

In February 2014, Mark Clymer and I brought the pipe to the New York State Museum in Albany where James Bradley, then of the Peabody Museum of Archaeology, spent a good portion of the day studying and photographing same. Jim was quite impressed with the pipe.

Several weeks after the pipe was found, on April 30th, 1967, we returned to the O'Neil farm to walk the field once again. We'd had a decent rainfall. Incredibly, in that same field my Mother found a magnificent red and green banded slate bannerstone. It too had miraculously survived both the plow and the harrow with only a couple of minor nicks.

A spectacular pipe and a magnificent bannerstone both plucked from a cornfield just yards from where William Ritchie and his team conducted their investigations. Oh, if Ritchie had only known the treasures and the mysteries that awaited (and no doubt still wait) just across the O'Neil hedgerow.

Figure 7: Intrusive Mound pipe from NJ.



Fig. 9.

Monitor or Platform Pipe, Middlesex County (?) N. J.
Collection—Rutgers University Museum, New Brunswick, N. J.

Beardsley continued:

And, what about Mark? Can he be forgiven for whacking this wonderful pipe with his shovel? As previously shared, William Ritchie's The Archaeology of New York State became required reading for our family. Perhaps lingering in the back of Mark's mind as he walked the furrows and saw what he thought was a simple bottle cap protruding from the dirt were Ritchie's words about the Frost Island Phase at the O'Neil farm. Ritchie wrote "Most of the artifacts are chipped or rough stone with very little ground or polished stonework in evidence. There are no smoking pipes". With Ritchie's words ringing in his ears...NO PIPES...why not take a swipe at a muddy bottle cap?

The jury has rendered their verdict...innocent of all charges. Hey, if you can't believe the New York State archaeologist, who can you believe?

As with so much in archaeology the O'Neil pipe raises many more questions than it answers. The stick figures carved onto the wafer thin steatite pipe bowl meant something to someone. Far more compelling than an arrowhead or an awl, the pipe's creator "speaks" to us very personally through his art. He is telling us a story. We are left to wonder at its meaning. Across the centuries, we are thankful for this singular opportunity to "connect" with one who lived so long ago. Therein lies the beauty, and the allure of archaeology.

Special thanks to the O'Neil Family who so graciously allowed our family to walk their fields, and collect so many memories.

Michael Beardsley
Chittenango, NY
315-687-6316, casketeer@aol.com

(Photos by Nancy Beardsley)



Figure 8: Pipe from Cato, NY

Beardsley continued:**References Cited:****Beauchamp, William M.**

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The New York State Archaeological Association is proud to announce that it will host the Eastern States Archaeological Federation Annual Meeting and Conference in Watertown, New York on November 1-4, 2018. The conference will be at the Ramada Inn– the same location as the 2014 and 2015 NYSAA meetings.

Tim Abel (tabel@twcny.rr.com) is the local venue and meeting coordinator. Wayne Lenig (wlenig@yahoo.com) is the program chair. Anyone can attend the ESAF meetings. Presenters, however, must be members of ESAF.

The call for papers is open until September 1. Meeting registration will begin April 30. Presenters must be registered by October 1 to be in the program.

We are looking for volunteers! We need volunteers to help staff the registration table. If you'll give us a few hours, we'll give you free registration to the meeting. This is a great opportunity for students! If you are interested, please contact Tim Abel.

CALL FOR RENEWALS
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NEW YORK STATE
ARCHAEOLOGICAL
ASSOCIATION



New York State Archaeological Association
102nd Annual Meeting, April 27-29, 2018
Comfort Inn & Suites, Syracuse, NY

Call for Papers

The Beauchamp and the Finger Lakes chapters are proud to host the 102nd Annual Meeting of the New York State Archaeological Association (NYSAA) and the annual Spring Meeting of the New York Archaeological Council (NYAC).

The NYAC spring meeting will be held Friday afternoon. The NYSAA annual business meeting will be on Friday evening, with paper presentations all day Saturday and on Sunday morning. The banquet and awards ceremony will be on Saturday evening. Our special guest speaker for Saturday evening's banquet will be Dr. James Bradley. All events will be at the Comfort Inn, conveniently located at the intersection of the NYS Thruway and I-81 at 6701 Buckley Road, Syracuse.

This is an open call for anyone interested in submitting abstracts for papers or posters on any subject of interest in the archaeology of New York and adjoining regions. Abstracts should be 150 words or less. Presentations should not exceed 20 minutes in length. One paper/poster per presenter - although individuals may co-author multiple papers. All presenters must register for the conference and the lead presenter must be an NYSAA member (either a chapter member or a member-at-large). Abstracts and AV preferences must be received by March 1, 2018 for consideration. Meeting registration must be pre-paid by April 1, 2018, or your paper will be dropped from the program. Registration information will be available online at <http://nysarchaeology.org/conference>

Any questions about the conference program can be sent to Sherene Baugher at: sbb8@cornell.edu

Please send your title, abstract, name, address, phone, e-mail, institutional affiliation (if any), NYSAA chapter affiliation, A/V preference, to Wendy Bacon at: wendyjbacon@icloud.com

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IRS tax exempt status****

Please send the forms to the attention of:

Tammy
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Albany NY 12227
Email: STEO@tax.ny.gov

This will expedite the review process.

Contact Ann Morton with questions at:
amorton@rochester.rr.com
(585) 301-0965

**New York State Archaeological Association
102th Annual Conference**

April 27- 29, 2018

Comfort Inn & Suites, 6701 Buckley Rd., Syracuse, NY 13212

Name(S): _____ Chapter/Affiliation: _____
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Registration Form

Item	Cost per person	# Attending	Total \$
Registration Fee	\$40.00 Regular member		\$
	\$15.00 Student (with copy of ID)		\$
Saturday Lunch	\$20.00		\$
Banquet	\$40.00		\$
Entrée Selections	___ London Broil- Sliced, marinated flank stake		
	___ Baked Salmon		
	___ Chicken Francaise		
	___ Vegetarian		
		Subtotal	\$

Note: Complimentary breakfast from 7:00 AM-10:00 AM for overnight guests.

Please indicate any dietary restrictions: _____

Tours

Chittenango Landing Canal Boat Museum	Friday, April 27	\$5 person	\$
Weighlock Museum	Sunday, April 29, 1pm 1 hour	\$7 person	\$
		Subtotal	\$

Total: \$ _____

Hotel Reservations

Contact the Comfort Inn & Suites at (315) 457-4000. Please specify **NYSAA Archaeological Association** when booking to ensure appropriate room rate. Local and state taxes/fees will apply. **Reservations must be made by March 31, 2018 to receive the conference rate.**

Double or King size: \$ 99 Per night Suite: \$129 Per night

Directions

1. From Interstate 81: Take exit 25, turn right onto 7th North St., one block to Buckley Rd., right onto Buckley Rd, drive a short distance to Comfort Inn on the left.
2. From Thruway: Take exit 36, take 25A south onto 81, drive one exit to exit 25, turn right onto 7th North St, drive one block to Buckley Rd, turn right onto Buckley Rd, drive a short distance to Comfort Inn.

Payment of Conference and Banquet Fees are requested by April 7, 2018. Make checks payable to: Beauchamp Chapter, NYSAA. Please send this completed registration form with your check to: Vicky Jayne, 332 Washington Blvd., Fayetteville, NY, 13066.

NEW YORK STATE ARCHAEOLOGICAL ASSOCIATION

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William M. Beauchamp	Syracuse	Vicky Jayne vjayne332@msn.com

Membership benefits include: the journal, *NYSAA Bulletin*, plus meetings with chapter members, group activities, the newsletter of the NYSAA and the ability to present at the annual meeting.

For more information see our website:

<http://nysarchaeology.org/>



Member at Large Membership Dues:

_____ Student w/ID	\$10.00
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