

NEWSLETTER

Representing Nassau & Suffolk Counties

Vol. 32, No 3
ISSN 1079-2198
Fall 2006

Celebrate New York State Archaeology Month

Sunday, October 22

1:00 - 4:00 PM

**Hoyt Farm Park
New Hwy., Commack**

- *Experience archaeology
- *Practice Native technology
- *Try Native cooking
- *Watch stone-knapping
- *Take an ethnobotany walk
- *Enjoy the L.I. Native life museum
- *Create craft objects

S.C. Archaeological Assn. 631-929-08725

OCTOBER IS STATE HUMANITIES MONTH

Contact www.nyhumanities.org for information.

OCTOBER 7TH IS NATIONAL SOLAR TOUR DAY

Over 100 L.I. solar houses may be visited 10 - 4.
For sites and information, call 631-537-8282 or
contact www.RenewableEnergyLongIsland.org.

Dendrochronology Dating News

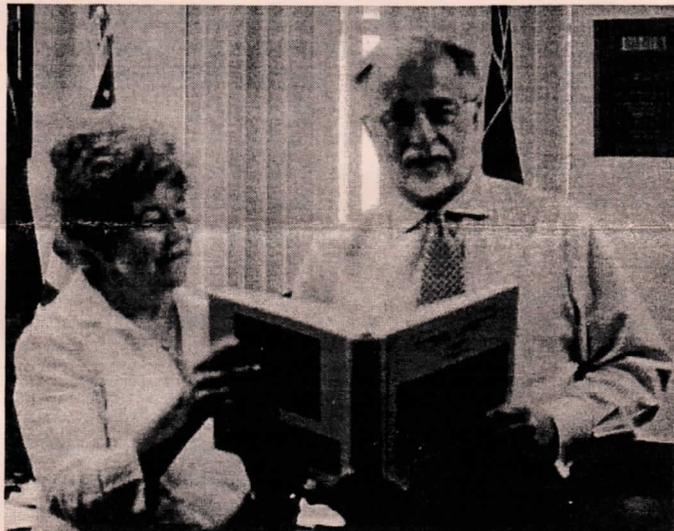
Matches to the New England- Southern New York dendrochronology database have been obtained by Dan Miles and Michael Worthington of the Oxford Dendrochronology Laboratory, England, for the Terry-Mulford house, Orient; The Old House in Cutchogue; and the Home Sweet Home and Gardiner Brown houses in East Hampton. Matches have not yet been made for Sylvester Manor, Shelter Island; the Halsey house, Southampton; and the Mulford Farm in East Hampton. The matches were made through sharing data with Dr. Ed Cook, senior scientist at the Columbia University Lamont-Doherty Laboratory in New Jersey. The houses not yet dated may be in the future with continued coring of additional structures. The Oxford Lab staff are now writing the reports; the dates and supporting data will in the Winter 2007 Newsletter.

Diker Pavillion for Native Arts and Cultures Opens

October 5th at the Manhattan branch of the Smithsonian National Museum of the American Indian. It will be inaugurated by a major exhibit of objects from the collection with interactive media stations. *October 21st* will be a traditional dance social with the Thunderbird dancers and singers; *October 28th* will be dance performances and workshops honoring the Day of the Dead. www.americanindian.si.edu or 211-514-3700.

Congressman Timothy Bishop Supports His Region's Culture History

S.C.A.A. Museum Director Dr. Gaynell Stone recently presented 1st District Congressman Tim Bishop with a copy of S.C.A.A.'s 700 page volume, *The History & Archaeology of the Montauk*. It is of special interest to him after being an administrator and educator at Southampton College for many years. He is also supportive of S.C.A.A.'s documentary film, *The Sugar Connection: Holland, Barbados, Shelter Island*, the story of Shelter Island's Sylvester Manor's role in 17th century global trade -- another example of the unique history of Long Island's East End.



Caveat – Dr. Phil Weigand, former Chair of the Stony Brook University Anthropology Department, informs us that his article, "The Great Frontier on Long Island, NY: Verrazzano and Early Epidemic Diseases," published in this Newsletter, and reprinted in *The Long Island Historical Journal* as "How Advanced Were Long Island's Native Americans? A Challenge to the Traditional View," was

edited so that confusions and inaccuracies occurred. He says to use the SCAA Newsletter article for the complete story. Dr. Weigand's many years of excavation at a largely unknown site in Jalisco, Western Mexico has resulted in two recent publications, "Current Issues Regarding Ancient Cultural Interplay of the American Southwest Within Northwest Mexico" and "Turquoise: Formal Economic Interrelationships Between Mesoamerica and the North American Southwest. Contact SCAA for source information.



Archaeological Evaluation of the Prosper King House Site, Hampton Bays.

Standing on Main Street in Hampton Bays, the Prosper King House presents many unique opportunities. One of the most engaging aspects of the house is the group of individuals dedicated to its preservation and restoration. The Hampton Bays Historical & Preservation Society (HBH&PS) is the steward of the house. Members and supporters of the society seek to not only to preserve Hampton Bays' history but also to engage and educate local youth. The Prosper King House will become home to the HBH&PS, interpretive exhibits, and a repository library. It is envisioned that the Prosper King House will stand against quickly disappearing parts of Hampton Bays' history, while providing learning opportunities for residents and visitors alike.

As part of the effort to restore the house, the HBH&PS invited Hofstra University to evaluate the archaeological deposits associated with the property. It is of great significance that this investigation was not mandated by federal, state, or local regulations. Rather, it was undertaken by the good will of the HBH&PS. This sort of independent acknowledgment of the value of archaeology to interpret historic sites on Long Island should be applauded, and hopefully often repeated! The investigation was undertaken by a team of Hofstra students and faculty, directed by Prof. Christopher Matthews of the Department of Anthropology.

Prosper King was a prominent member of the Southampton community. King and his family likely lived in the area by 1832 if not earlier. Upon his death in 1851, Prosper King left his house to his three sons, arranging for his second wife and her children to continue living there after his death. The King family retained ownership of the house until 1967 and descendants still live in the region.

As is the case with many structures, time forces change whether due to necessity or fashion. The Prosper King House has undergone modifications over time. Additions such as a glass-enclosed front porch and dormer windows updated the home's appearance sometime in the 1930s. Owners in the 1970s were forced to demolish a dilapidated summer kitchen and install an enclosed porch for storage space. Changes in sewers and water systems impacted the house over time as well as changes in heating and cooking needs.

Planned restoration activities, which include significant repairs to the foundations, prompted the HBH&PS interest in the site's archaeological potential. Their concern for the house and any damage to intact archaeological deposits helped guide the excavation plan. Several areas adjacent to the house were selected to test for intact historic archaeological deposits and a total of six excavation units were explored. Shovel test pits explored outlying areas further from the structure.

On the north and east side of the house significant disturbance was identified. A late 20th-century utility pipe trench followed the outline of the 1970s rear addition and may connect to a similar pipe trench found along the east side of the house. Several other excavations encountered damage and past repair to the foundation of the original house. It was apparent that the foundation was in need of regular maintenance.

The excavation of the Prosper King House site presented another unique opportunity for archaeology. Sometime after 1935 and again beginning in the 1970s the house was home to antique shops. Material from these shops overlapped with what archaeologists would typically find associated with domestic deposits from the 18th and early 19th centuries. This depositional history presented a challenge to archaeologists, which was resolved by careful application of strict field methodology. The adherence to stratigraphic excavation retained depositional context revealing temporal associations that allowed the deposits associated with the antique shops to be separated from those associated with the historic use of the site.

Regarding the latter, a thin undisturbed 19th- early 20th century deposit was defined at the Prosper King House site. Several units and test pits produced intact historic deposits and indicate opportunities for future work. It was concluded that the planned restoration activities will do little damage to the archaeological record at the Prosper King House site. Moreover, with the information from the excavations and planned archaeological monitoring, the foundation repair will likely provide additional opportunities to collect materials that will help to better understand the history of the Prosper King House thus far.

A report of Hofstra's archaeological evaluation of the Prosper King House site co-authored by Jennifer Coplin and Christopher Matthews will be deposited with the HBH&PS later in 2006.*Dr. Christoher Matthews*

A New View of the Matinecock: The Leeds Pond (Nassau) Ceramic Collection (Part 2)

Excerpted from the Stephen Byrne M.S. thesis

The Matinecocks

Numerous sources of literature suggest that the Native Americans who last inhabited the Greater Leeds Pond surround were likely the Matinecocks (Merriman, 1965), sharing a large cultural ancestry with a branch of the sub-tribe, the Unalachtigo (Weeks, 1965), of the Delaware Native American tribe.

The Delawares, or in their own manner of speaking, the Lenni Lenape, meaning 'original' or 'pure people' (Brinton, 1969), were referred to as Delawares after the English arrived on the Atlantic seacoast. The name is derived from the third Lord de la Warr, Sir Thomas West, who was appointed governor of the English colony at Jamestown, Virginia. As time went on the Lenape people living on the shores of the "de la Warr Bay" and alongside the banks of the river that emptied into it came to be called Delaware Indians (Weslager, 1972).

The Delawares were dispersed into small communities, each located on a suitable waterway, but these groups were separate from and politically independent of each other (Weslager, 1978). Ethnologists use the terms Delaware and Lenni Lenape synonymously, and agree that the original homeland of these peoples should be delimited to the states of New Jersey and Delaware, that part of southeastern Pennsylvania lying between the Susquehanna and Delaware rivers, and the southeastern part of New York State (Weslager, 1972).

It is important to restate that the native occupants of this area were not a closely-knit political group having a head sachem; in fact that concept is non-existent to the basic structure of Delaware society. Each Delaware village was an independent community having its own chieftains. Often the people living in villages along the same stream constituted what can best be described as a band, and the most influential village chief may have functioned as the nominal head of the band (Weslager, 1972).

Native people and the places or streams where they lived were often known by the same name. For example, the Natives living on Sickoneysinck Creek at Lewes, Delaware, were called Sickoneysinck Native Americans. The Matinecocks, who lived on the hilly north shore of Long Island, were called so because their name means "at the hilly land" (Hammond, 1992).

Matinecock Lineage

Publications outlining the Matinecock lineage can be misleading or even contradictory. For example, Manhasset The First 300 Years, compiled as part of a Tri-Centennial Project of The Manhasset Community Liaison Committee sponsored by the Manhasset Chamber of Commerce, suggests that the Matinecocks were part of the Algonquin nation. While this designation may be acceptable in the broad sense of Native American

understanding, it is not entirely accurate. Since the area of Manhasset and Leeds Pond are part of the larger Township of North Hempstead it is important that town historians regard the Matinecocks, a tribe that sold much of its land in North Hempstead to white settlers (Overton, 1966), as not part of the Algonquin nation at all. Research suggests that the Matinecocks were in fact part of the Delaware Tribe of Native Americans and are *not* Algonquin but are Algonquin speaking.

Referring to the Matinecocks as Algonquin is deceiving. Algonquin or Algonkian better refers to a language group spoken by many Native Americans including the Delawares. All Delaware dialects fall within the language group called Algonkian, a linguistic term used to classify not only the Delawares but also the Powhatan tribes of Virginia; the Nanticoke, Conoy, and Choptank of Maryland; the Shawnee; the Mahican of New York, and a number of New England Tribes (Weslager, 1972). The same language, with certain differences in dialect, was also spoken by the western tribes of the Blackfoot confederacy; the Menominee; the Sauk and Fox; Arapaho and Cheyenne; the Miami; the Chippewa living in the Great Lakes region; and by a number of other tribes, all of which apparently had a common Algonkian ancestry (Weslager, 1972). In extreme cases the difference between one Algonkian dialect and another was probably comparable to the difference between modern French and Spanish (Brinton, 1969).

The word *Algonkian* as applied to a family of Native American languages was derived from a small tribal division that resided in Canada north of the Ottawa and Saint Lawrence rivers, known to the French as the Algonquin or Algonkin. The prominence of the tribe was not the result of its size, but of the emphasis given its customs and language in the writings of early French Jesuit missionaries (Weslager, 1972).

The Algonquin people were only one among many Native groups who spoke the same language and through the influence of a Swiss student, Albert Gallatin, interested in American Native tongues, their name became used arbitrarily as a generic for the language. When John Wesley Powell of the United States Bureau of American Ethnology published a classification and map of the Native languages of North America, he employed the same term. Hence, the word Algonkian, a modification of Algonquin, has come to apply to a family of related dialects (Weslager, 1972). The term is not correctly used to classify Native cultures or artifacts, because there were substantial cultural differences among many of the tribes who spoke dialects of the Algonkian language.

Still, another ambiguity persists that the Matinecocks were *Metoac* (Ritchie, 1969). *Metoac* is a geographical rather than political way of grouping Native tribes on Long Island. *Metoac* is a term contrived in recent times to group *all* tribes living on Long Island after European colonization. The name *Metoac* refers to the name of the Montauks. Being cast under the *Metoac* banner by no way indicates

the Matinecocks were anything but of Delaware descent. In fact, an early history of the Montauks reveals that the Montauks and other eastern Long Island tribes had settlements on the east end of Long Island before the "Lenni Lenapi (Delawares) had extended their influence about a third of the way out on the Island" (Ceci, 1979).

The Matinecocks will be present, therefore, in the Metoac record, because they last resided on Long Island. They will also be referred to as being of Algonquin stock, because linguistically they fall into the broader Algonquin classification. Both assertions are correct, however, one must be wary when assigning the correct lineage to the Matinecocks because they are culturally of only one group, Delaware.

Matinecock's Totem

The Matinecock's, like many other Native tribes, share a tribal ancestry that can be puzzling to trace. This is in large part attributed to the Matinecocks being a non-literate society and their inter-tribal marriage practice that encouraged the Matinecocks, as well as other Delaware tribes, to choose mates outside of their sub-tribe (Weslager, 1972).

To better understand how the Matinecocks, and other Delaware tribes, structured their lives we must look to their totem. According to the Merriam-Webster Dictionary the word totem is described as an object, animal or plant, serving as the emblem of a family or clan and often as a reminder of ancestry. The Matinecock's totem is the turkey (Weeks, 1965). The "Turkey People," or Unalachtigo, are one of three sub-tribes of the Delawares. The other two sub-tribes are the *Minsi* (wolf) and the *Unami* (turtle) (Heckewelder, 1991).

In referring to the totemic animals the common names were not used, but metaphorical expressions, thus Unalachtigo was referred to as 'turkey'. The signs of the Delaware totemic animals were employed in their picture writing, painted on their houses or inscribed on rocks, to designate the respective sub-tribes. The Unalachtigo (Wnalachtko) means "people who live near the ocean" and the tribe painted only one foot of their totemic bird in their designs (Brinton, 1969).

The totem plays a role in marriage and consequently immigration and emigration of Delaware Native Americans. The totems served to define marriage relationships because when blood relationships were unknown, some method had to be found for a man to determine whether he was related to a woman he selected as his mate. If they both were descended from the same totemic animal, thus owing allegiance to the same totem, it was assumed that they were related and it was taboo for them to marry (Weslager, 1972). Furthermore, according to Delaware tradition, children followed their mother's lineage (Weslager, 1972). Families also bore female names and this was all probably due to some unexplained matriarchal system (Brinton, 1969). With these cultural practices it is conceivable that true Unalachtigo, and subsequently the members of the *Minsi*

and *Unami*, have been assimilated into one of the other sub-tribes long ago. So, tracing their ancestry within the greater Delaware culture may be impossible. If we take into account clan structure due to wars, disease, and shifts in the Native population after the arrival of Europeans, it is understandable why discerning Native American ancestry is a baffling issue.

Matinecocks on Long Island

The Matinecocks, who spoke an Algonkian dialect, were a band of families who had their cultural origins in the Delaware region. However, the Matinecock tribe only ever existed in name as Matinecocks on Long Island.

The range of these people on Long Island is described in numerous sources. Overton (1963) states, "on the north shore the Matinecocks owned all the land east of Newtown as far as the western line of Smithtown. Settlements were noted in Flushing, Glen Cove, Cold Spring Harbor, Dosoris, Huntington and Northport as well as the place we now call Matinecock". Weeks (1965) describes the Matinecocks as coming from the Delaware Water Gap country. He states, like Overton, that on Long Island the Matinecocks were more numerous than most groups, having villages at Flushing, Cow Harbor, Glen Cove, Cold Spring Harbor, Huntington and Asharocan.

Matinecock Population

It is difficult to say for certain how many Matinecocks had been living on Long Island at any given time, or when they came. It is still unclear how many Native People were on the whole of North America. Estimates for population totals or relative regional densities vary with time or individual's opinions. 'Safe' (meaning population numbers not too high or too low) estimates for North America, excluding Mexico and its Pre-Hispanic population, for the year 1500 include a population size of just fewer than two million (Krech III, 1999). Accepting the notion that most people lived in the Southwest, Northeast, California, and Southeast, and the fewest in the Great Basin, Arctic, and Plateau we can arrive at a population density by culture area based on the population estimate of just fewer than two million (1,894,000). According to Krech III, the population density of the Northeast for the year 1500 was 358,000 indigenous people. That equals 49 persons per one hundred square miles.

The Matinecock population on Long Island may never be known. Some estimates hold that the population of Long Island before the European colonization may be only in the area of six to seven thousand (Weeks, 1965). However, this total may be low. The Matinecock communities were located mainly on the bays and inlets of the north shore. These communities usually contained 20 to 30 family groups, as observed by European colonists (Hammond, 1992).

George Weeks states that the Matinecocks had villages at seven prominent locations, Flushing, Cow Harbor, Glen Cove, Cold Spring Harbor, Huntington, and Ashrocan. If we conclude that there were 25 family groups in the typical Long Island Native American village, as calculated

by Hammond, then 25 family groups multiplied by 4, a projected number of members in the average Native American family group, would equal 1 00 people living in each village. 100 people per village multiplied by 7 villages would equal 700 Matinecock Native Americans.

This rudimentary population estimate is undoubtedly low, because we only count the seven village-size Matinecock settlements. However, Weeks lists seventeen principal native American communities on Long Island. The point is that 17 communities, including the Matinecocks, multiplied by 700 Native Americans equals about 12,000 people on Long Island. This is almost double the Weeks population estimate. ...to be continued

Eastern Suffolk BOCES Summer Archaeology Field School was held again the last two weeks of July at Blydenburgh County Park. The students participated in all aspects of archaeology, as well as a field trip to the Smithtown Cemetery, Smithtown Historical Society, and Smithtown Library to 'dig' in the archives and learn more about the Blydenburghs and Smiths whose artifacts they are unearthing.



Resources

Long Island Society/AIA Archaeology Lectures

all at Breslin Hall, Hofstra University

October 22 - "From Vineyards to the Slave Trade: 4,000 Years at Gebel Ghuita, Egypt"

Dr. John C. Darnell, Yale University

November 19 - "Recent Research on the Roman Presence in Southern Portugal (Algarve)"

Dr. Caterina Viegas, University of Lisbon

December 3 - "The Role of Nuclear Physics in Tracing the Origin of Ancient Pottery"

Dr. Joseph Yellin, Hebrew U. of Jerusalem

Meetings

Researching New York 2006: Perspectives on Empire State History - November 16 & 17, U. of Albany, focusing on the history of African Americans in NYS. NYS Ed. Dept., CEC Suite 9C49, Albany, NY 12230.

Council on North Eastern Archaeology Conference 40th Anniversary - October 20 - 22, Tarrytown, NY. Info: nancy.j.brighton@usace.army.mil

Eastern States Archaeological Federation Meeting November 8 - 12, Fitchburg, MA; numerous tours.

Info: dwinkley@att.net, 203-775-3343.

Journals of the Middle Atlantic Archaeological Assn., back issues #17-21 available on PDF format CD @ \$6. each + \$5. shipping. View cover and contents at <http://esaf-archeology.org/aenabk.html>. ESAF, P.O. Box 386, Bethlehem, CT 06751-0386.

Society for Historical Archaeology/Underwater Archaeology 40th Anniversary - Colonial Williamsburg, VA. January 10-14, 2007. Info:

N.Y. Archaeological Council & N.Y.S. Archaeological Assn. will collaborate on an educational project about NAGPRA (Native American Grave Preservation & Restoration Act), what it covers and what it does not, in a pamphlet. NYAC has distributed its Policy on treatment of Human Remains and Grave Goods for comment. Copies of the Policy are available on the ACHP website.

National Association of Tribal Historic Preservation Officers has posted information and guidelines for consulting with Native groups on their website at <http://nathpo.org>.

New and Noteworthy

The **New York State Blueway Underwater Trail** has been established by the N.Y. Department of State to provide access to shipwrecks for divers and to inform SCUBA enthusiasts as well as non-divers about the Empire State's vast maritime heritage.

The Trail is a pilot project for 6 waterways and 6 corresponding municipalities: the lead group is the Village of Lake George's Submerged Heritage Preserve; Atlantic Ocean Coastal Waters/Village of Freeport; Lake Champlain/City of Plattsburg; Lake Erie/City of Dunkirk; Lake Ontario/City of Oswego; Seneca Lake/City of Geneva. Within two years each is expected to have one or two new shipwreck preserves with exhibits, brochures, websites, etc. *Prior to any shipwreck being opened to diver visitation, it will be archaeologically investigated.*

The Lake George Preserve will have a 'facelift' of its signage and trails. Two of its wrecks, "the Sunken Fleet of 1758" and "Land Tortoise - a 1758 Floating Gun Battery" are listed on the National Register of Historic Places, and the Land Tortoise was designated a National Historic Landmark in 1998. The new Lake George Visitor Center will have a panel and video exhibit about the Trail and will be a gateway to encourage tourism.

Where in this new thrust is East Hampton with its Revolutionary War British ship, "The Culloden" and many other wrecks? Ditto the whole South Shore of Long Island?

First Lady of the New World: Arlington Springs Woman was discovered in 1959 on Santa Rosa Island off California, accidentally while a road was being bulldozed by Phil Orr, Curator of anthropology and paleontology of

the Santa Barbara Museum of Natural History. A team of eminent anthropologists, geologist, geographers, and oceanographers were enlisted to excavate the bones and possible hearth stains nearby.

Carbon dating was new then, but occupational layers above the bones were dated to 8000 BC (10,000 years ago). Charcoal bits about 1/3 of a meter from the bones, which were 11.5 m. below the surface, were determined to be 10,000+ 200 RCYBP uncalibrated.

Orr removed the femora bones in a large block of earth, encased in plaster for protection, which was stored in the Santa Barbara Museum for the next 30 years as Arlington Springs Man. 1995 radiocarbon dating of a mouse bone near the femora resulted in a date of 10,960 + 80 RCYBP. Pygmy mammoths appear to have co-existed with humans on the island. 1999 examination and CAT scan measurements of the femora fall within the female range for Channel Islands skeletons - thus Arlington Springs Woman. 2001 chrono-stratigraphy studies bracket the skeleton's age between 11,200 and 11,580 RCYBP, or 13,200 to 13,500 Calibrated years before the present, making her the oldest known woman in the New World.

SCAA's 19th Century Festival at Blydenburgh Co. Park

On June 10th traditional 19th century music filled the air as well as the smell of savory 19th century cooking. The 30th Virginia Infantry Co. B set up camp and drilled and shot volleys. Visitors could blacksmith, do traditional carpentry, make Dutch apple pancakes on the wood cook stove, churn butter, grind grain into flour, make applesauce, press apples into cider, and more. They could also learn about Colonial dyeing and participate in textile production - carding, spinning, and weaving.

Most of these activities are experienced by the 10-12,000 students a year who participate in SCAA's Native Life & Archaeology at Hoyt Farm Park and Colonial Life & Technology programs at Blydenburgh County Park, as well as in the in-school and library workshops.

Publications

The Booklover's Paradise in Bellmore has over 300 rare and used books that deal with Long Island history. Contact them at BOOKLOVPAR@AOL.COM.

New archaeology book publisher, the **Left Coast Press**, offers in November: Brian Fagan, *Writing Archaeology: Telling Stories About the Past*. Much more to come. Contact at 925-935-3380.

Phytoliths: A Comprehensive Guide for Archaeologists and Paleocologists, Dolores R. Piperno, Altamira Press (Rowman & Littlefield Publishing Group), 2006. \$59.95 in paperback.

Publications of the Suffolk County Archaeological Association

Readings in Long Island Archaeology & Ethnohistory

All volumes are \$40. + \$5. Shipping, except Vol. III, 2d ed., which is \$75. + \$8. Shipping, both plus 8.50% sales tax in N.Y. State and for individuals. Vols. I and VI are out of print; a few copies of Vol. IV remain.

- I *Early Paper in Long Island Archaeology*
- II *The Coastal Archaeology Reader*
- III *History & Archaeology of the Montauk, 2d ed.*
- IV *Languages & Lore of the Long Island Indians*
- V *The Second Coastal Archaeology Reader*
- VI *The Shinnecock Indians: A Culture History*
- VII *The Historical Archaeology of L.I.: Part 1 - The Sites*
- VIII *The Native Forts of L.I. Sound* (in press).

Student Series (Including shipping)

- Booklet: *A Way of Life: Prehistoric Natives of L.I.* \$7.
- Study Pictures: *Coastal Native Americans* 10.
- Wall Chart: *Native Technology* (26x39"-3 colors) 15.
- Map: *Native Long Island* (26x39"-3 colors) 15.

MEMBERSHIP APPLICATION

Membership in SCAA includes 3 Newsletters per year and a 10% reduction in workshop and publication costs. All contributions are tax deductible.

Student (to 18)	\$10.	Individual	\$20.
Family	30.	Sustaining	50.
Contributing	100.	Patron	100.
Life Member	400.		

Date:.....

Name:.....

Address:.....

City/State/Zip:.....

Phone No.

Willing to volunteer?

Occupation:

Send check to: Suffolk County Archaeological Association,
P.O. Box 1542, Stony Brook, NY 11790 - Tel: 631-929-8725

Programs of the S.C. Archaeological Association are funded in part by public monies from the New York State Council on the Arts - Decentralization, the Suffolk County Office of Cultural Affairs, J.P. Morgan Chase, and County and State Legislators.

