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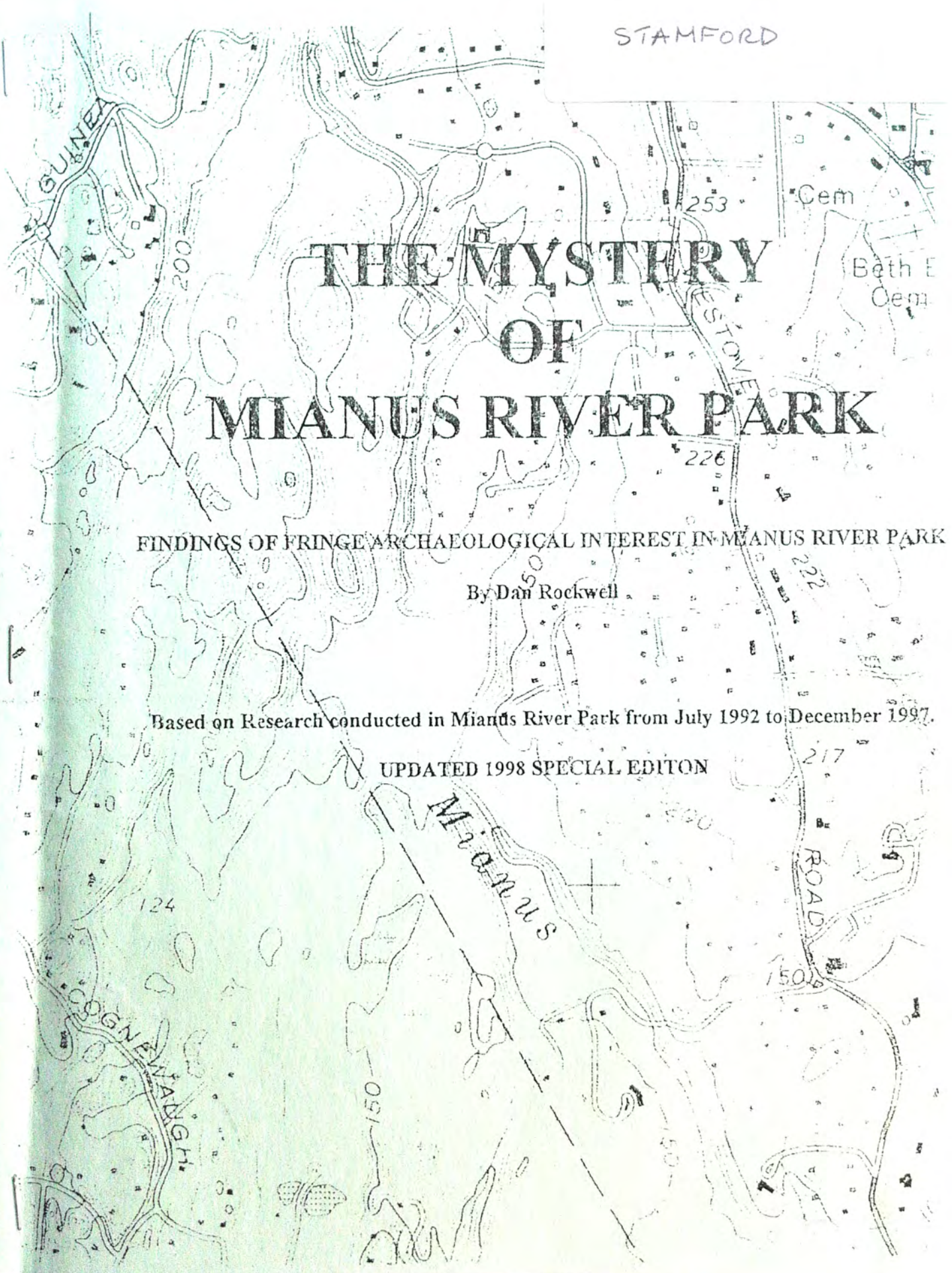
THE MYSTERY OF MIANUS RIVER PARK

FINDINGS OF FRINGE ARCHAEOLOGICAL INTEREST IN MIANUS RIVER PARK

By Dan Rockwell

Based on Research conducted in Mianus River Park from July 1992 to December 1997.

UPDATED 1998 SPECIAL EDITION



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IN MEMORY OF PROFESSOR BARRY FELL

FINDINGS OF FRINGE ARCHAEOLOGICAL INTEREST IN MIANUS RIVER PARK

INTRODUCTION

From the period of July 1992 to June 1995, an exhaustive research effort was made to locate, catalog and identify several possibly controversial archaeological anomalies that are currently ignored by mainstream archaeology and science. These anomalies are in the form of stone structures and other megalithic monuments that were left behind by a pre-Columbian and pre-Viking Celtic seafaring culture.

In 1992, a strange stone monument was located at a place along the Mianus River called Steep Hollow Gorge. This monument, which consists of three stone markers of unknown origin and purpose and is situated approximately twenty feet from the top of a steep cliff that overlooks the Mianus River.

The largest of these stones is rectangular in shape and is approximately ten feet in length with a width of four feet and a uniform thickness of thirty inches. This stone had been purposely set into the cliff at approximately a forty-degree angle and is supported by huge stone blocks. Besides this unusual monument, an observation platform and a possible ceremonial altar were also found at this site.

On later explorations, further north along the River, I would find several sites in and around the Mianus River Valley region with the majority of them in a place called Mianus River Park. In this region, enough sites were found to conclude that an intricate and highly advanced stone carving culture had once lived and prospered. Even more astonishing, the stone carving techniques applied were strikingly similar, if not identical, to techniques found at sites all along the east coast, especially New England.

Until 1992, the oldest of these sites, determined to be over six thousand years old, (dating back to approximately 3500 to 4000 BC), were thought to have been found in the Hudson and Putnam Valley regions. The majority of these sites were determined to be not only pre-Columbian, but also non-Native American in origin. Not only that, but these sites were nearly identical to sites found in the British Isles and other places where this ancient Celtic culture had once explored and settled.

THE MYSTERIOUS STONE CHAMBERS

The structures and monuments, that have been found in the Hudson and Putnam Valley regions, have been broken down into several classifications with the most significant of these being Stone Chambers. Once thought to be colonial root cellars, these mysterious structures have become the source of much controversy in recent times.

THE ANATOMY OF A CHAMBER

First of all, the floor of the common Chamber is carved out of one or more slabs of solid rock. The walls of a majority of these Chambers are constructed out of massive blocks of granite, quartz and limestone. The Ceilings of all Chambers, unlike the walls, are always carved out of massive slabs of schist and gneiss. The reason for this is the fact that both schist and gneiss are load bearing rocks. If another type of rock such as limestone had been used, then the chamber would have eventually collapsed unless center supports were added to help distribute the weight.

The common Chamber can be anywhere from fifteen to thirty feet in length with an average width ranging from eight to twenty feet with the ceiling slabs laying crossways. Each one of these slabs, which weigh several tons each, are entirely supported by the side walls of the Chamber.

An average ceiling slab has the rough width and thickness of three feet with a length longer than the width of the interior. The ceiling slabs were

carved and set into place so precisely that, even after thousands of years, the floors remain dry even during the severest of storms. Not only that, but the slabs are so tightly fitted together that nothing can be slipped in between them.

To date over two hundred of these mysterious chambers have been found in the Hudson and Putnam Valley regions alone. Some of them are cylindrical in shape, but the majority of them are oval. The oval chambers also have higher ceilings than the cylindrical ones.

WHAT WERE THEY USED FOR?

According to noted Chamber researcher, Philip Imbrogno, the largest of the oval Chambers were believed to have been used as rest stops by these ancient Celtic explorers and could easily accommodate over twenty people and the smaller ones were used as storage. Several of the Chambers were also used to observe equinoxes and Solstices by these ancient Celtic explorers and a few of the smaller cylindrical Chambers were clearly used as part of the Celtic funeral ceremony that I will briefly explain later on in this report.

COMMON IDENTIFICATION CRITERIA

All of the Chambers that were found in the Hudson and Putnam Valley regions were built over underground streams and were constructed of massive blocks of granite, gneiss, quartz and sandstone. The ceilings were all constructed of massive slabs of gneiss and schist. All Chambers have either a single or double capstone over the entrance.

The Chambers are all built directly over large deposits of magnetite, a rock that carries high-grade iron ore. Large standing stones, large stone walls, and or carved boulders have been found within the vicinity of several of the Chambers. Several of the Chambers were also constructed on Native American sacred ground and were later used by them for religious purposes.

An ancient script known as OGAM was also found carved in stone inside one of the Chambers. OGAM was first deciphered in Ireland during the Seventeenth century and is a complete language written in the form of a Morse code with lines stroked at different angles, with each stroke representing different letters. The inscription was a dedication to the Celtic god Beltain. There were also several stories of white Indians that spoke a Celtic dialect in America.

Carved green, oval, limestone's were found inside two of the Chambers that clearly depicted, the Pleiades, a star system that is barely visible to the naked eye and appears directly overhead only on October 31st, a known Druid holiday. The Chambers are identical to structures located in the British Isles, an area once conquered and settled by the ancient Celts.

The Chambers found in New England appear to be identical in construction-technique with little variation. Besides OGAM and other Celtic inscriptions, an Obsidian dagger was also found in the wall of a Chamber in Fawnstock Park in Brewster, New York. The type of Obsidian used in the construction of the dagger can only be found in Iceland.

WHO BUILT THEM?

According to local legends, the Chambers were said to have been built by the Druids over four thousand years ago. In a book written in 1800 documenting the history of Westchester County, clear references and several drawings of the Chambers were found. The book also mentioned that the Chambers had been found by colonial farmers who used several of them for storage. At the time, the colonists were puzzled by the Chambers and had no idea as to who had built them.

Wappinger Indian legends also tell of large men with horns on their heads (helmets) and blue eyes like the sky and faces of red fire (beards), that journeyed up the Hudson River many centuries ago in long ships. These people lived peacefully among the Wappingers for many years. In one place in particular, Ninham Mountain in Brewster New York, these mysterious people were said to have performed great magic to summon the earth spirits. It has long been theorized that these mysterious people were Celtic explorers in search of iron ore.

One Chamber that was found in the Hudson Valley was indeed used for the storage of iron ore. Inside this chamber was a hole in the floor, that had been covered by a large, flat, piece of shale, in which a large deposit of smelted iron was found. Outside of this Chamber is a large hollowed out boulder that had apparently been used as a furnace. Two grooves were cut into the opening of this boulder, which extended down the sides of it. Around the bowl and in the immediate area, pieces of carbon were found.

The presence of the Carbon was an important find for Imbrogno. Since Iron is chemically combined with Oxygen in the rock, the rock must be separated from the ore and the Oxygen has to be removed from the Iron before it can be utilized. This is accomplished by grounding the rock into a powder that is combined with Carbon and heated to a molten state.

Once heated, the Oxygen will combine with the Carbon and produce Carbon Dioxide gas. Once free of the rock and Oxygen, The metal will then float to the top of the mixture. The molten metal is then poured off and collected in clay molds. This technique, which was called Reduction, was used during the Bronze Age.

As you can see, the evidence supporting the Celtic origin of the Chambers is quite impressive. Little can be said, however, as to their extent of occupation and operation outside of the Hudson and Putnam Valley regions. Although Chambers and other Celtic related monoliths have been found from Vermont to the Carolina's, (east of the Hudson River), no confirmed Chambers have as yet been found in Bedford, Pound Ridge, or Banksville New York. There have also been no Chambers found in Greenwich and Stamford Connecticut which is quite puzzling since Chambers have been found in other parts of Connecticut including Danbury, Moodus, Groton, Thompson, and Montville.

There are several possibilities why no Chambers have been found in Stamford and Greenwich with four of the most logical explanations being:

1. Most were misidentified as root cellars and demolished.
2. Some were possibly so well hidden that they may have been completely overlooked.
3. There may not have been enough usable gneiss and schist to construct them.
4. Stamford and Greenwich were settled in a time before the Chambers had been invented.

Of the four possible explanations, the first and the last seem to be the most logical with the second being the next logical choice. In Vermont, for example, a concealed Chamber had been found only after a farmer had accidentally collapsed part of it with his plow. Since then, several similar Chambers of this type have been discovered.

THE MIANUS RIVER PARK CONNECTION

In Mianus River Park, although no Chambers have been found, there is still a significant amount of evidence to indicate a strong Celtic presence. For some reason, instead of Chambers, the ancient Celts chose to construct caves that varied in size, but were nearly identical in technique and shape. To date, five such caves have been found in the park. The largest of these, which at

5) R+22 - In the
Bedford + Greenwich
in New York

first glance could easily be misinterpreted as a geological or glacial anomaly by the untrained observer, has the possibility of becoming one of the most controversial points of interest of Mianus River Park.

This cave, which is clearly visible from a nearby trail, is situated on top of a steep ridge on the Greenwich side of the park. After much investigation, I have concluded that this cave could have only been constructed by the ancient Celts and not the native inhabitants of the region. The following description was taken from a letter that I had written to Philip Imbrogno who was primarily responsible for the discovery and subsequent study of several of the Hudson and Putnam Valley Chambers.

The first thing that they did was carve out the ridge at approximately a forty five degree angle and dump the debris over a cliff in front of the formation. They then carried thirteen quarried stone slabs ranging from one ton to approximately over sixty tons to the top of the ridge and constructed the cave. Not only did they do that, but they also aligned the outer slabs so that they would focus a beam of sunlight into it as well. There is no mistake about this.

What I was trying to explain, to him, was something that I had discovered quite by accident while studying the cave. I had suddenly found out that the cave had served more than one purpose, as I will try to explain as briefly as possible. I had always suspected that the cave had served as part of a Celtic funeral ceremony that was believed to have been practiced from the period of 4000 BC to approximately 800 BC.

This ceremony, which was quite elaborate, was usually performed in a Chamber, but since no Chamber has been found in the park, I had to come to the conclusion that the cave had been constructed to serve the same purpose. My suspicions were later confirmed when I, along with two friends, accidentally stumbled on a well-hidden altar less than a hundred feet south of the cave. The altar also played an important role in the ceremony.

When a person died, the body was immediately placed inside a Chamber, or in this case, the cave for three days. After this, the body was then taken to the altar where the flesh was removed from the bones and the bones were ground into powder. The flesh and bone were then given back to nature. After 800 BC, however, the body was usually cremated on top of the altar in the form of a sky burial, a practice that was later adopted by the Vikings.

Although this was the most logical explanation as to why the cave had been constructed, I was still puzzled as to why they had chosen to build such an elaborate structure. It wasn't until two years later, that all the pieces of the puzzle suddenly fit together. As I said before, the cave also seemed to serve another purpose and it wasn't until I decided to clean out its interior one day, that I finally realized what that purpose was.

This cave, that had been so elaborately carved, not only served as part of the Celtic funeral ceremony, but it was also a complex solar observatory. Perhaps, one of the most sophisticated ancient observatories ever found in the eastern United States. I was certain that I had come to the right conclusion. There was no doubt about it. The cave was definitely an observatory, but I still needed to be positive that it was indeed Celtic in origin.

The chance to verify my findings and positively identify the cave came when I, along with a friend, attended a lecture that was given by a group of Chamber experts in Putnam County. After the lecture, I showed a picture of the cave to one of the experts (Charles Boyle) and told him that its entrance faced due West. After examining it for a moment, he confirmed my suspicions. He said that it was not only Celtic in origin, but that it was also heavily marked. He also pointed out that one of the small slabs clearly resembled the profile of a bearded human face that just happened to be looking East toward the rising sun. My three years of research were finally beginning to pay off.

During the lecture, the experts showed video tapes that proved that some Chambers had been used by the Celts to mark the equinoxes and solstices. The

directional orientation of the Chamber entrances was so precise, especially the ones used to mark the winter solstice, that the light from the rising sun only directly illuminated the entrances of these Chambers during these events. I was actually shocked when I saw the tapes of the solstices in the Chambers because I had personally seen similar occurrences in the Observatory Cave. There was no mistake about it. The way that a beam of sunlight formed on the back wall of the Chambers and moved across their floors matched the way that the light was focused into the cave.

220 DEGREES SOUTH SOUTHWEST

While sitting against the back wall of the cave, one day, I noticed that in the top corner of the entrance, where the largest of the stone slabs met the side of the cliff, there was an upside down gun sight that lined up directly on the coordinates of 220 degrees South Southwest. At the time, I was almost certain that the sun would fall into the gun sight shortly before the winter solstice and would completely illuminate the cave during and after it. However, I wasn't positive how long this would occur because I was not able to determine the exact elevation of the gun sight. I was relatively certain that the sun would rise above the gun sight shortly after the Spring Solstice.

After examining what I thought had been a smoke hole at the rear of the cave, I could find no evidence of charring or discoloration. Besides that, there was also no evidence of there having been a fire pit inside of it. I did, however, find that the hole was positioned so that when the sunlight entered it, the light was reflected and focused into a beam that was projected on the rear wall of the cave.

On one of the days preceding the 1995 summer solstice, I went to the cave at approximately 1:45 PM and watched as the beam of light moved from right to left along the wall. At exactly 2:00 PM, when the sun was at 220 degrees South Southwest, the beam of light was then focused on the floor of the cave and formed an elongated triangle. At this point, the triangle moved from right to left across the cave floor. When I checked the cave again at 3:00 PM, the triangle was just beginning to move into a crevice on the right side wall of the cave. I went back to the cave on June 21st, 1995 and watched the Summer Solstice.

THE SUMMER SOLSTICE 1995

On the day of the solstice, not only did the small triangle shaped beam of light form on the floor of the cave, but at 3:30 PM, a second, much larger, triangle shaped beam of light formed. This beam moved across the floor from left to right (West to East) until it reached the right hand corner at exactly 4:34 PM. Any other time of the year, the larger beam cannot be formed because of the sun's elevation.

Normally, once the sun passes to the mouth of the cave, it no longer shines on the main part of the focuser mechanism and the small beam disappears altogether. When this occurs, the sunlight then shines through two more holes located directly behind the main slab, that forms a large portion of the outside wall of the cave, and forms two more beams of light that strike and move across the rear of the cave.

Upon its discovery in 1992, I had been quite puzzled as to why the Celts had chosen to build such a large cave since if it had been intended solely for the purpose of storing a body during the funeral ceremony, a much smaller cave would have been more than adequate. It had definitely not been intended to be used as a shelter. This was particularly true since the entrance seemed just too wide to be effectively covered with animal skins in cold weather.

Even if it had been possible to cover the entrance, the cave would have still been drafty. There was a hole in the ceiling as well as a long slit-like opening in the rear of the cave that stretched from the floor to the ceiling. The floor which had been purposely sloped so that water entering the hole in the ceiling would flow out of the cave instead of flooding it, still got damp.

Even more perplexing was the fact that the entrance faced South-Southwest. This made it very difficult to figure out what else it could have possibly been used for since the entrances of the Chambers in America as well as the British Isles are oriented in such a way as to allow the light from the sun to enter them on a solstice or equinox. To put it simply, most chambers face due east. After doing much research as to why its builders had chosen to orient the entrance 220 degrees South-Southwest, the only reasons that I could come up with at the time were:

1. The sun shines directly over the cave in the area where the large main slab meets the side of the cliff.
2. The sun is at its highest point of unobstructed view at 220 degrees.

Luckily, I was able to create a computer simulation of the changes in the elevation of the sun at 220 degrees and determined that the sun would shine directly into the cave sometime between the Autumn Equinox and the Spring Equinox. From autumn to spring, at 220 degrees, the sun's elevation drops from approximately forty-five degrees in elevation on the Autumn Equinox to nineteen degrees in December and returns to forty-five degrees in the spring.

All of this actually occurred at approximately 2:00 PM from September 22nd to October 26th, 1995. From October 27th to December 14th, as in the simulation, the sun dropped to nineteen degrees. On March 20th, 1996, the sun reached forty-five degrees again. As I have said before, the cave is definitely a solar observatory capable of not only tracking the sun's position and elevation, but also all of the significant solar events.

It is clear that the Observatory Cave could have only been constructed by the ancient Celts simply because of its complexity. The native inhabitants, at the time, had no knowledge of this type of architecture and were just beginning to construct crude stone tools and weapons. They often found shelter in natural rock caves or beneath ledges and hunted with spears and knives. They had either very limited or no previous knowledge of astronomy or any real concept of the solstices or equinoxes prior to the arrival of the first Celtic scouting parties that had entered the region.

THE ARCHAIC NATIVE AMERICAN CULTURE

Up until about 6000 BC, the majority of the New England Indian tribes, which had been primarily nomadic hunters and used rather crude stone tools began to augment their diet with the almost unlimited supplies of fish and shellfish found along the New England coastline. By 2500 BC, these still semi-nomadic tribes suddenly acquired the bow and arrow and began to establish permanent settlements. Most archaeologists would admit that they are puzzled as to how these tribes acquired the bow and arrow and why these previously nomadic hunters would settle down and become farmers.

In a book called *Biographies and Legends of the New England Indians* that was written by Leo Bonfanti in 1968 there is a brief mention of this. According to Bonfanti "by 2500 BC, via a progression that is still unknown to us, they developed bows and arrows, weapons that gave them a marked advantage over their prey. During this same period, they replaced the wood and stone bowls and dishes with those made of fired clay pottery, a *discovery* that again helped to revolutionize their mode of living, particularly their eating habits. Even more important than these two *discoveries* was the Archaic Indians' ability to depend on more and more plant life for their daily food, for on the New England soil grew a profusion of berries, fruits and vegetables, and,

sometime between 3000 BC and 2000 BC, the knowledge that these foods could help sustain them during those periods when meat and fish were in short supply led to their first attempts at cultivating the soil."

This one paragraph would seem to indicate that these people had had some sort of contact with another culture, a culture that had bows and arrows, knew how to fish, made their wares out of fired clay pottery and knew a lot about farming. The ancient Celts and maybe even the Basques seem to be the most likely culprits. There is even a good possibility that the artifacts found may not have even been Native American in origin as I will explain later.

Let's look at one more little piece of evidence that would also seem to indicate that an ancient seafaring culture may have at one time settled in New England. There exists permanent stone structures in New Hampshire, which even colonial records show, ^{which} were found before the coming of the Europeans. They are what are known as fishing weirs. A weir is a structure that was built in a river or lake to catch large quantities of fish. Most of the ones in most parts of New England were temporary, but the ones in New Hampshire were permanent stone structures.

In a detailed article describing these weirs as well as some other ancient engineering marvels of New England, a well-known archaeologist named Colgate Gilbert III noted that the local Indian tribes had no tradition of building the weirs, though that did not prevent them from using them. State archaeologist Gary Hume noted that in other parts of New England large fishing weirs were located but none of them to rival the New Hampshire fishing weirs. To this day no one knows who was responsible for their construction.

Also mentioned in this article was a genuine megalithic site located on Burnt Mountain in the Berkshire Mountains. At this site there are five standing pillars of stone set in an alignment to indicate when the summer solstice is to occur. There were no markings found on the stones nor were there any artifacts found at the site. As with a lot of these megalithic sites, they neither appear in Indian tradition or colonial records.

BACK TO THE OBSERVATORY CAVE IN MIANUS RIVER PARK

The Observatory Cave has the distinction of possibly being one of the oldest and most sophisticated of the multi event Calendar sites ever to be found in the eastern United States. Calendar One, the next oldest site, which was constructed somewhere between thirty five hundred and twenty seven hundred years ago, was discovered by Byron Dix in 1974 in Royalton Vermont.

Calendar One, which is almost as complex as the Observatory cave, is situated in a twenty acre bowl shaped depression that is bordered on two sides by ridges. After two years of research it was concluded that it had once served as a complex solar observatory very similar to Stone Henge. It could mark eight significant solar events such as the sunrise and sunset on the solstices and equinoxes.

By examining the topography of Mianus River Park, one can see why the Celts chose to build the Observatory Cave instead of something more expansive. There are simply too many ridges for such a site to have been successfully constructed, and the presence ^{of} ridges also made it impossible for the Celts to have built an effective solstice Chamber.

The Observatory Cave was perhaps one of the most sophisticated structures that the ancient Celts ever had to construct. This was due not only to its location, but also ^{to the} what function it had to serve. Every detail had to be painstakingly planned out.

The ridge had to be carved out at approximately a forty-five degree angle to form the inner wall. The large stone slabs then had to be quarried and moved to the site. Once there, the slabs not only had to be moved into position, but also had to be carved to match every movement of the sun and the amount of light that entered the cave at specific times of the year.

This process may have taken several years to accomplish, but it was done

successfully. After spending a year making observations at the Cave, I can honestly say that it definitely has the ability to predict and mark all of the significant Solar events with a great deal of accuracy.

THE MYSTERY OF MIANUS RIVER PARK

What I have found in Mianus River Park does not conform to anything that could even be remotely linked to any type of colonial or Native American activity. Almost everything in the park points to some type of Celtic involvement. The stone carving techniques, the movement and placement of large boulders and standing stones weighing several tons, the construction of elaborate stone fortifications as well as the directional orientation of certain key structures speak for themselves.

Small ponds and brooks were also constructed in strategic locations. Two small rainwater ponds were even constructed on top of the formation containing the Observatory Cave. Besides ponds, there are also several natural springs and underground streams located throughout the park.

The construction of the Observatory Cave was something that could have not possibly been accomplished by the native inhabitant that had settled the region prior to or in colonial times. The techniques employed were far too advanced.

It seems logical that Mianus River Park would have been one of the best places to establish a long-term colony. The uniqueness of the terrain made it a highly desirable and easily defensible location for a long term settlement. Also, Mianus River Park just happens to lie within eighteen miles south of a large stone monument that was positively identified as Celtic in origin, in North Salem, New York and roughly twelve miles east of the Hudson River.

If the Celts had indeed traveled across the Atlantic Ocean using the same routes of Columbus and later explorers, as some researchers have suggested, then the Mianus River Valley region would have been the Ideal location for a major Celtic settlement. This is especially true, since Mianus River Park also lies less than two miles away from Long Island Sound.

It is now also theorized, by me, that the Celts moored their ships as far inland as Palmers Hill Road where a Colonial ship building operation had once been located. This made the Mianus River Valley region even more desirable as a base of operation from which expeditions could be launched to explore the rest of the East Coast.

At one time, Long Island Sound could clearly be seen from the top of one of the ridges in Mianus River Park. This would have made it extremely difficult or even impossible for an enemy to launch a surprise attack against the settlement. Also, there was more than an adequate supply of food, water and other materials in this region at the time to support a considerable colonization and exploration effort.

WHAT I HAVE FOUND

Over the past few years, I have found over fifty sites in Mianus River Park alone that could, in no way, be linked to either the activity of the Dutch, which had begun to explore the east coast in 1600, or the native inhabitants of that same period.

I have found several flat bottomed, carved standing stones in various shapes and sizes and in various stages of construction. Two square cut, rectangular stones with carved line patterns and at least two convoluted boulders that bear a striking resemblance to similar stones in the British Isles have also been found. Several Dolmen-type pedestal and perched boulders

At least a few of the boulders were placed strategically along the tops of certain ridges were clearly used as observation points. A few of these bould-

ers were even carved flat on the bottom. At the top of one ridge in particular, where two carved boulders were found, was surrounded by a stone wall that was just recently discovered to be pre-Colonial in origin.

The ridge apparently served a guard post to protect one of the nearby ridges where ceremonies had once been performed. One of the boulders even had steps and a shallow seat-like depression carved into it. Also, the complex network of fortifications that I have found throughout the park indicates a very strong, non-Native American and pre-Columbian militaristic presence.

FORTIFICATIONS

I recently conducted a survey around a section of the park that my colleagues and I have named the Red Zone and made a very shocking discovery. I discovered that the Red Zone, which contains the highest amount of stone carving activity and seems to have been one of the most heavily populated sections of the park, was one of the most highly fortified.

There is definitely a complex network of stone fortifications that stretch for almost half a mile along the Northwest side of the park. These fortifications are composed of a combination of natural stone ridges and others that had their faces carved so flat that they are impossible to climb. In some places, there are also thin stone slabs that had been carved and set into place at 45 degree angles so that people could hide behind them. There is even a stone slab approximately sixteen feet tall, six feet wide and five inches thick that was in the process of being quarried so that it could be added to the fortifications.

OTHER EVIDENCE OF CELTIC INVOLVEMENT

Since 1992, I have found several boulders with strange Y-shaped markings. The largest of these boulders has a clearly defined Y-shaped marking on the front of it and seemed to be some kind of monument. I was puzzled as to the significance of this monument up until almost three years after its discovery. If this had been the only boulder with this type of marking in the park, then I might have dismissed it as a natural occurrence.

It wasn't until 1995, after I had found several other boulders with the same type of marking that I began to wonder whether or not it could be Celtic in origin. I finally found the answer in a book written by Barry Fell called *America BC*. According to Fell, a Professor Emeritus from Harvard University who had spent several years studying the Chambers and other monuments left behind by the Celts, the Y-shaped marking was indeed an ancient Gaelic inscription. The Y-shaped marking represented the Gaelic word "Wa" which, when translated, signifies mourning. If this translation is accurate, these boulders were left behind as some type of Celtic memorials.

This marking has been found in several countries where the Celts had settled, including the eastern United States. The majority of the ones found in America were carved on small grave markers circa 800 BC to approximately 750 AD when the Celts had finally adopted the practice of burying their dead. The Y-shaped marking was carved on one side of the marker and the name of the person was inscribed on the other.

THE PUZZLESTONE RIDGE

On January 23rd 1993, I decided to explore a trail that I had not noticed before and found several carved boulders both halfway up and on top of a steep cliff. Pressed for time, I decided not to risk the climb to the top. On the 24th, I returned to the ridge and stood in awe at the sight of a stacked cluster of carved boulders that, at first, almost appeared to be a natural glacial formation at the top of the ridge from the trail below. This formation, on

closer examination, was definitely not caused by a glacier. As I ascended the ridge, I was amazed to find that the boulders had been carved and set into place. I was even more amazed when I examined the back of the formation and found that the backs of the boulders had been carved completely flat. This gave the back of the formation the appearance of a gigantic stone wall.

At the base of this unusual formation, I found a small triangle shaped cave with a depth of roughly six feet and a height of approximately three feet that was remarkably similar to other caves that I had found in the park. Not only was there a cave at the base of the formation, but there was also a small platform carved into a boulder above it and what appeared to be a boulder in front of it that appeared to have a seat-like depression carved into the top of it. This was definitely a place where some type of ceremony had once been performed. I am beginning to suspect that the cave at the base of the formation may have also been used as part of a funeral ceremony.

STANDING STONES

Not long after I had found the Observatory Cave back in 1992, I had also found a large standing stone that weighed several tons. Upon closer examination, I was amazed to find that not only had the back of it been carved completely flat, but also the bottom of it.

This stone had clearly been quarried somewhere else and brought to the place where it now stands. It is precisely balanced so that it now rests on three points. The shape of the stone and the way that it was placed indicates that it is some kind of monument, perhaps a Celtic Herm. Herms are standing stones in various shapes and sizes that had the head of a god or important person carved into the top of them. On top of this monument, though greatly weathered, the rough shape of what appears to be a human head can still be seen.

At another location, I also found a smaller, but very similar standing stone that had not yet been completely separated from the surrounding rock of a much larger boulder when work on it had suddenly been abandoned. The bottom of it had been carved flat and small blocks had been placed beneath it to support its weight.

DOLMEN, PERCHED AND PLATFORMED BOULDERS

On top of several of several ridges and cliffs throughout the park, there are what is commonly called perched boulders. These boulders, which can weigh from less than a ton to several tons, were purposely placed at the edges of cliffs. This type of boulder, which is found in many places, was once worshipped by the Eastern Woodland Indians that performed ceremonies beneath them. The largest of these boulders fall under the category of Dolmen. Dolmen are Celtic monuments that were erected at the site of the death of a great leader or to commemorate a battle and consisted of either a large perched or balanced stone.

A Cromlech Dolmen is a large capstone boulder weighing ten tons or more that is supported on three to five stone pegs. The largest of this type of Dolmen, which weighs over eighty tons, is located along route 116 in North Salem, New York. It is composed of pink granite and weighs ninety tons. It is precisely balanced on six limestone columns. A second, much smaller Dolmen, weighing thirty tons, is located in Lynn Massachusetts. It is supported on three peg stones.

In 1992, I found two much smaller examples of this type of Dolmen in Greenwich. The first one was found in the park not from a dry lake and the second one was found approximately five miles west of the park.

In 1995 I noted that there were a few rather large boulders that were intelligently carved and placed on carved stone slabs. At the time I was unsure

of what to classify them as, but now I must conclude that these are an even more ancient class of Dolman. One of these boulders is located on a 110-acre parcel of land that is scheduled to be developed at the time of this updated report.

Just recently (September of 1998) I visited a site south of Mianus River Park that has two rather large intelligently carved boulders of this type that range from sixty to one hundred tons. Besides being carved, one of these boulders, which appears to be very old, is inscribed as well.

THE INHABITANTS OF MIANUS RIVER PARK AND HOW THEY MAY HAVE LIVED

The first questions that always seems to come to mind are; what were the ancient Celts like and how did they live? These two questions would have almost impossible to answer if notable Roman authors such as Strabo the geographer, Diodorus and Caesar had not left fairly accurate accounts.

The ancient Celts were described as a fair-haired race with blue eyes. They were very high spirited, boastful, rather quarrelsome, courageous in war, with a love of ornamentation. Warriors and men of lower rank went naked during the warmer seasons of the year when war was considered appropriate.

In winter, the men wore cloaks of animal hide. They lived in huts that were made out of the interlocked boughs over which animal hides were stretched. If there was a shortage of animal skins, then mats of grass or even birch bark were used instead. In a sense, they lived pretty much the same way that the Eastern Woodland Indians lived and may have even intermarried.

FIRST CONTACT

Of all of the Native American tribes that may have had contact with these ancient explorers, the Algonquins seem to be the most likely. Experts in linguistics have proved, after much research, that certain words in the Eastern Algonquin dialect are nearly identical in meaning and pronunciation to ancient Gaelic.

According to Professor Barry Fell, certain specific examples of their language can still be found today in New England. For example, the Amoskeag River. In Algonquin, the word Amoskeag means one who takes small fish. In Gaelic, the word is Ammo-iasgag which means small fish river. The Gaelic word for fish is iasg and the suffix -ag means small.

The Ammonoosuc River is another good example. In Algonquin, Ammonoosuc means "small fishing river" but, if read As'-min-a-sugh, it means, in Gaelic, "small river for taking out (fish)."

The Merrimack River has more than one Indian name. One of them is Kaskaashadi which is very similar to the Gaelic phrase 'q-uisge-siadi which means "with slow moving water." The word Merrimack itself sounds very similar to the Gaelic words mor-riomach which mean "of great depth." The Algonquin word for gorge is cuiche, which is nearly identical to the Gaelic word cuithe.

RIVERS

ALGONQUIN	MEANING	CELT or GAELIC	MEANING
Pisacataqua	white stone	pios-cata'-cua	pieces of snow
Semuneneal	grains of rock	semen-aill	same meaning
Cabassauk	place of sturgeon	cabach	gap toothed

PONDS AND LAKES			
ALGONQUIN	MEANING	CELT or GAELIC	MEANING
Monomonock	island or lookout place	Moine-manadh-ach	boggy lookout place
Pontinipo	cold water	Punntaine-pol	numbing cleared place
Natukko	cleared place	Neo-tugha	not covered (by vegetation)
Asquam	pleasant watering place	Uisge-amail	seasonable waters

MOUNTAINS			
ALGONQUIN	MEANING	CELT or GAELIC	MEANING
Attilah	blue berries	aiteal	juniper berries
Munt (Hill)	People (Indians)	muintear	people
Cowisewaschook	proud peak	Cuiseach-stuc	proud peak

COGNEWAH

The Native Americans that lived in the area in colonial times even had a name for Mianus River Park. This name which was almost certainly mispronounced **Cognewah** by the early colonists, later became the name of a road that now borders the Greenwich side park. The possible pronunciation of this name could be **Cah-ne-wa**, which in Gaelic, when roughly translated, means - The (Sun's) Rays Place of Mourning. In Gaelic, the word **Cah** means rays or heat and **Wa** of course means mourning.

If this were a descriptive term used by the Native Americans, then the word Cah would have most likely been used to describe the ancient Celts. To them, the Celts were the rays or children of the sun god, Beltaine. To both the Native inhabitants and the Celts, this was indeed a sacred place of mourning in which many of their people were buried. In Algonquin, it would have been called a **Ponemah** or a final resting place. In Gaelic, it would have been called a **bonn-a-muigh** or a permanent resting place.

Now you might think that this is all very interesting, but what conclusive evidence is there that the ancient Celts and not the Native Americans were the ones primarily responsible for the majority of the stone carving in Mianus River Park? It wasn't until June 1995 that I could really answer that question. The Celts, though they left very few written records during their occupation, those that inhabited The Mianus River Valley region did leave something else carved in stone.

As I have said before, when I showed the photograph of the Observatory cave to the expert (Charles Boyle), he pointed out that there was a profile of a bearded human face on one of the stone slabs. This was something very important. The Celts had a very complex language. It was so complex, in fact, that very few letters inscribed in stone could tell a whole story.

During the lecture, the expert had brought along with him several examples of not only their written language, but also small stones that not only had words carved into them, but when held a certain way, clearly showed the profile of a human face. In fact, one of the stones not only showed the profile of a bearded man, but also the name of the person and when and how he died. It told what gods he worshipped and where he had been buried. It also told of what animals he had hunted during his life and what animal had finally killed him.

When the stone was held a certain way, it not only showed a profile of the man's face, but also showed the profiles of the animals hunted. This stone clearly showed that the man, who was a hunter, was killed by a woolly mammoth

and was buried between a split boulder over eight thousand years ago. All of this information had been taken from one small, oddly shaped, stone that had just a few Celtic Letters and symbols carved into the front of it.

The Celts in Mianus River Valley region not only carved the profile of a human face into one of the stone slabs of the Observatory cave, but also on several others as well. There is even a human profile carved into the cliff in front of the cave.

So far, one of the biggest pieces of evidence that has been found are not one, but several altars in various shapes and sizes that are scattered throughout the park. As I mentioned earlier, on altar in particular, was used as part of the Celtic Funeral ceremony that was practiced somewhere between 4000 BC and 800 AD. It is very unlikely that the native inhabitants would have adopted the Celtic funeral or any other religious practices especially since, there were no records of these ceremonies having been performed in colonial times. The local tribes, however, did build stone walls for no apparent reason. This was a practice that continued up until and sometimes even during colonial times in certain areas.

THE WALLS OF MIANUS RIVER PARK

In 1996, I conducted a survey of some of the walls that are located in Mianus River Park and suspect that at least a few of them may be pre-Colonial in origin. Some of these walls show evidence of damage that was caused by extremely large trees that had fallen on top of them a long time ago and rotted away completely.

There are basically three types of walls found in Mianus River Park. The first type is constructed of a combination large uncut stones and quarried blocks. These stones were placed in such a way so that there were gaps in between them to allow the wind not to be obstructed by them

This type of wall construction has been found in places where Chambers and other Celtic related megaliths have also been discovered. One wall of this type, which was found in Marlboro Massachusetts, was determined to be over three thousand years old.

From what I have seen, so far, at least a few of the walls in the park were used as part of their fortifications and unlike colonial walls, they run from flat ground to high ground at steep angles and even run over certain ridges. Some of them even intersect with the bottoms of ridges and stop abruptly and then continue again on the other side of them.

One wall, in particular, which is over three feet tall, runs from the Mianus River and crosses an area between two ridges which has a gentle slope. At one point, where there is a clean break in the wall, there is a large split carved boulder. Upon closer examination of this boulder, I had found not only had it been carved so that someone could sit or stand on top of it but, there was also a pictogram carved into the top of the boulder that clearly showed where the boulder was in relation to the break in the wall. This boulder was clearly a guard post.

The second type of wall is composed of small stone and has an average height of about two feet. This type of wall is found just about everywhere south of the Red Zone and doesn't seem to serve any real purpose. The third type is the traditional colonial wall which is found mostly north of the Red Zone. On August 29th 1998, these stone rows as they are more commonly called were determined to be pre-colonial in origin.

It seems that all of the tribes that lived in areas that had once been occupied by the Celts built stone walls. This practice was learned from the Celts who had built several large stone walls that still can be seen today. As for the tribes that had lived in Stamford, it would seem more than likely that they had learned a great deal from the Celts.

THE PRINCIPAL TRIBES

The two principal tribes that lived in Stamford were the Toquams and the Shippan. Both of these tribes were members of the Wappinger Confederacy and unlike the surrounding tribes, which spoke the Delaware language, they spoke the Eastern Algonquin Dialect. It is even possible that the Toquam and the Shippan were the actual descendants of a band of Wappinger's that had either willingly traveled with the Celts to the Mianus River Valley or were brought along as slaves. There is even the distinct possibility that the Toquam and the Shippan were the half-breed children of the Celts themselves.

Now, all that is left as a reminder of their existence are the great stone monuments that would have virtually remained unnoticed if I had not discovered them. After the Celts either left or died out, the native inhabitants sacred up until colonial times when they too disappeared.

On top of a ridge not far away from the observatory cave and the main altar site, there is a large seat that is carved entirely out of quartz. This type of seat, which faces south, is commonly known as an example of what is called a Druid's throne. After a great deal of study, it was found that teachers or people of great importance once sat on such stone seats.

In another part of the park, there is another seat that faces Northwest. This seat which is believed to be an Indian prayer seat, was used by Shamen and great warriors to seek a vision. Today, both of these places have been abandoned.

SIMILARITIES BETWEEN THE NINHAM MOUNTAIN FUNERAL SITE AND THE MIANUS RIVER PARK OBSERVATORY CAVE SITE

For you to have a better understanding as to why I have come to the conclusion that the ancient Celts once inhabited the Mianus River Valley, I need to explain a few things. At first glance, the caves in Mianus River Park seem to have little in common with the Chambers of the Hudson and Putnam Valleys, but after closer examination of all information that has been gathered about the caves, certain startling similarities simply can not be ignored. First of all, there is an incredible similarity between one site in particular that was located on Ninham Mountain in Brewster, New York and the Observatory Cave site in Mianus River Park.

where is it? → THE NINHAM MOUNTAIN SITE

On Ninham Mountain, there is a Stone Chamber that was used as part of the Celtic funeral ceremony. On the front wall of this Chamber are three carved slash marks which is believed to symbolize the cycle of birth, death and rebirth. These same slash marks have been found on several other Chambers as well. Toward the back of the Chamber, there is a carved bedrock slab on which bodies were placed for a period of three days during the funeral ceremony.

There is also an inscription on the back wall of the Chamber, that to my knowledge, has not yet been deciphered. Besides the funeral ceremony, this Chamber was also used to mark the Winter Solstice. In a large cleared out space behind the chamber, there is a large, carved stone platform or stage that is completely surrounded by a large stone wall. On top of the stage are two quartz altars that are both large enough to hold a body. Behind the altars are smaller carved platforms where people once stood to observe the ceremonies.

Some of the platform stones as well as the tops of the altars were found to be heavily stained with an oil that was probably made from animal fat or something similar, that was used to make fires. Behind the platform, is a large toppled standing stone. On the wall are several Celtic inscriptions in the form of a very ancient type of OGAM and unusual symbols.

THE MIANUS RIVER PARK OBSERVATORY CAVE SITE

Not long after I had discovered the Observatory Cave back in 1992, I immediately noticed that there was a recess carved into the inside portion of the largest of the wall slabs that seemed to be just big enough for a body to have been placed.

Behind the Observatory Cave, nestled between two narrow ridges, is an altar site very similar to the one on Ninham Mountain. This site which was also found in 1992, includes a large stone altar and an observation platform. The entire surface of the altar, including the quartz, was found to be completely stained black. The observation platform, which overlooks the front of the altar, is carved into the second ridge and is larger than the one on Ninham Mountain.

Since 1992, two additional caves ^{have been} were found near the altar site, which may also have been used to store bodies. One cave in particular, which was discovered in 1995 and is still under investigation, has a more Chamber-like interior. It was very difficult to find this cave because it had been purposefully filled with dirt and debris. To make it even more difficult to find, the entrance had also been partially sealed to give it the appearance of a narrow crevice in a rock ledge.

EPILOGUE 1996

Without doing complicated archaeological digs and ~~doing~~ carbon dating any artifacts found within the vicinity of the sites, it is extremely difficult to determine the exact date that the Mianus River settlement actually came into existence.

If a chamber had been found, then it would have been relatively simple to determine the approximate age of the settlement. However, since no chambers have been found within the vicinity of the park, then it is possible that the settlement may have actually pre-dated the construction of the first Chambers in America and maybe even those that have been found in other countries, including the British Isles.

It was first believed, by most researchers, that the earliest settlements had been established approximately 4500 BC. This date was based on the carbon dating of material that had been found trapped in between the stones that made up the walls of the Chambers located in the Hudson and Putnam Valleys during their construction. This material consisted of vegetation and even more recently, fossilized human remains in the form of fingers that were found in at least two of the Chambers.

Another way that certain sites were dated was by the depiction of certain star systems that are no longer in existence. The age of the balanced stone in North Salem was determined this way. Through a science called Archeoastronomy, a star system that was depicted on the top of the capstone was visible in the night sky approximately thirty two hundred years ago.

As more artifacts and data were recovered, the date of the exploration and colonization of areas east of the Hudson River has been pushed back as far as eight thousand years. It would seem very possible that since no Chambers have been found in the Mianus River Valley, that it was colonized at a time before they were even conceived.

This is especially true since the Celtic Funeral ceremony did not continue after 800 BC. This observation alone would place the age of the Mianus River settlement at somewhere between eighty five hundred and four thousand years ago. If this is true, then it is quite possible that the settlement is perhaps one of the oldest in the New World and may have played an important role in the later explorations and the establishment of other settlements.

As was mentioned earlier, the Observatory Cave site does bear a striking resemblance to later Solstice and Funeral sites that were found in the Hudson and Putnam Valley regions. It is now also believed that Druidism, which was thought to have come into existence in 400 BC, actually started much earlier

Source? → in America. It is also believed that Shamanism, which is now practiced world wide, also originated in America.

From the evidence gathered in Mianus River Park as well as other Celtic related sites, it seems logical that the Native Americans would have had an important role in the spiritual development of the Celtic settlers. For instance, if you were to look at Shamanism and Druidism, you would find many similarities between them. In fact, it is very possible that the Celts that inhabited the region adopted the beliefs of the Native Americans and combined them with their own to form Druidism.

Mianus River Park may have been just one of these places where Shamanism and Druidism were developed and practiced. It is also quite possible that the ancient Celts and other peoples intermarried with the preexisting inhabitants of the region. The Eastern Algonquins, whose language is nearly identical to ancient Gaelic, stated that their ancestors had crossed the sea many centuries ago. They also held yearly sacrifices up until 1819 for their safe arrival in the New World.

Linguistic experts have also stated that their language is completely different from the western Algonquin dialect, which has a substantial number of Siberian roots. In New England, there is an abrupt change between the two dialects.

The Wabanaki dialect in Maine not only uses Celtic words, but also Semitic words with Phoenician origins. In fact there are hundreds of words of Semitic origin found in the modern Wabanaki language. To put it quite simply, the older Siberian words of the Algonquins were displaced in the east by words from the Mediterranean. (Maybe there wasn't any Siberian influence in the East?)

Besides Gaelic and Semitic words, there were also substantial injections of Egyptian vocabulary that are apparent from the hundreds of roots in the Wabanaki and the Micmac language. In fact, the writing system of the Micmacs is one derived from Egypt. According to one expert, America was visited by several cultures long before Columbus or even the Vikings.

As for who the original inhabitants of the Mianus River Valley region were and where they had originated, the majority of them most likely came from Ireland and Scotland. As time went on, however, around approximately 800 BC, they were joined by Celts from the British Isles and the Iberian Peninsula. And from the information gathered in Mianus River Park, they were there up until quite recently, possibly even up until colonial times.

One rather controversial piece of evidence, in particular, that would seem to support this possibility, was an inscription found carved on a stone not far from the Observatory Cave. This inscription states in plain English that a person named S. Torrey died in 1617. The reason that this inscription is so controversial is that it appears to have been written by two people which would tend to make one suspect that it is fake. However, if S. Torrey had written his or her name on the rock like most people now carve their names in trees, then it could be quite possible that when S. Torrey died. A friend or family member could have easily added on to the inscription.

When I found this inscription in 1992, I thought that S. Torrey was perhaps one of a group of English explorers that had died after becoming lost, but after doing a considerable amount of research, I found out that the English did not explore the New World until much later and were not even close to the Mianus River Valley.

Now let us assume that the inscription is authentic then if not an explorer, then who was S. Torrey? Even more importantly; how did he or she get there? It wasn't until recently that I could confidently answer these questions. First of all, S. Torrey was buried in a place that had been used by the Native inhabitants at that time for ceremonial purposes. In fact, the grave just happens to lie directly in between the Observatory Cave and the altar.

If S. Torrey had been an explorer, then I seriously doubt that he or she would have been buried in such a Sacred place. To have done so would have been a flagrant desecration. So simply judging by the location of the grave, it would seem more than likely that S. Torrey was the descendant of one of the original Druid Celt settlers that had been forced to flee England because of his or her religious beliefs. He or she may have even been a Druid Priest or

Which "ex part"?
no Indians?
? →
but Thomas Lyon, a Quaker lived in Portsmouth, New Hampshire in 1630

Priestess of mixed descent, possibly, English, Scottish and Irish.

It is possible that several persons of English, Scottish, Basque and Irish descent came to the New World before, during, and after the time of Columbus on board Basque fishing boats. The Basques themselves had been fishing along the East Coast for hundreds of years and it was two Basque pilots that had originally brought Columbus to the New World. In fact, the Celts that later came from the Iberian Peninsula, or Celtiberians as they are now called, were of Basque, Celtic and Punic origin. These people had settled in America some **2,500 years ago**, long before Columbus was even born.

Since the native inhabitants of the Mianus River Valley had had prior contact with the Celts, or were of mixed descent, then they would have openly welcomed these refugees into their community. This would also explain the stories of white Indians speaking Gaelic in America in colonial times and may also be the reason why some of the native inhabitants, especially those living in Stamford and Greenwich, were systematically exterminated in colonial times with little explanation. This would also explain why there was very little written about them, their language or their beliefs in the history books. From the information that I was able to gather, it seemed that the colonists were disturbed that at least one of the New England tribes performed what were perceived to be ritual sacrifices. If one were to view the Celtic funeral ceremony then he could have easily mistaken it for a sacrifice.

There is also a good chance that the colonists that arrived in New England in the 1600's knew about the Chambers and may have even feared them, recognizing them as places in which the old religion was practiced. According to records recently found, no one was permitted to go near them because they were considered evil.

It is also possible that several of the Chambers that had been found in England and America were destroyed and replaced with churches to counteract the evil. Those colonists who were of Celtic or mixed descent, however, most certainly recognized the New England Chambers as places that were once held sacred by their ancestors and may have even gone so far as to secretly perform forbidden Druidic ceremonies in them.

WHO WAS HERE FIRST?

Since the writing and completion of this report, I found something quite by accident while thumbing through a comprehensive chronology of the town of Greenwich entitled Before and After 1776. On the first page of this chronology, which was prepared by the Greenwich Historical Society in 1976, I found something quite interesting indeed. Under the heading of Who was here first?, the fourth paragraph states, that *"Out on Bluff Island off Greenwich point, are mooring holes, claimed to have been cut by the Norsemen around 1100. They inserted poles in these holes to which they tied their boats -- the means of making a quick departure if the natives became unfriendly."*

Alone, this simple statement would give at least some credence to my findings, but it's just a small piece of a much larger puzzle. There is a large, but not all too well-known body of evidence that tends to support a Norse presence in America. It comprises of some fifty sites, seventy artifacts, and over a hundred inscriptions. One of the most controversial of the sites is the Viking Round Church Tower in Newport Rhode Island. Even though it was mapped by the Italian navigator Giovanni Verrazono in 1524, the tower, which was built in 1100, was mistakenly attributed to governor Bennidict Arnold.

The most controversial of the inscribed artifacts is the Kensington Rune-stone of Minnesota. This stone, once thought to be a fake, was actually a historic document that reported the misadventures of a group of Norse explorers which had traveled up the Mississippi River in 1362. Skeptics who doubted its authenticity did not have an adequate knowledge of the rune variants and their occurrence in old Norse manuscripts in Scandinavia. According to Barry Fell,

recent studies by Dr. Richard Nielson, one of the most meticulous Norse scholars to have studied it, completely vindicates the authenticity of this historic document, and dispels charges of fraud raised by earlier writers.

Pieces of evidence such as these would seem to indicate that the Norse not only moored their boats at Greenwich Point, but also traveled to Minnesota as well. Closer to home, the Libyans also sailed to Long Island. In 1882, a bilingual Egypto-Lybian inscribed tablet was discovered in a shell midden at Eagle Neck, Orient, at the eastern tip of Long Island. Until quite recently, it was believed to have been a Native American petroglyph recording a hunting trip. The tablet, which is now on display at the Museum of the American Indian in New York, states that - A ship's crew from upper Egypt made this stele with respect to their Expedition. The Libyan text may be rendered as: This ship is a vessel from the Egyptian Dominions. This tablet could not have been forged because of the simple fact that the ancient Libyan Language was not deciphered until 1973. Furthermore, a detailed comparative analysis of the elements of the script indicates that the tablet dates back to about the ninth century BC.

According to Fell, features of the script suggest a connection with the recent Micmac hieroglyphic script. This fact when taken together with the recent recognition of Egyptian vocabulary in the Micmac language suggests that Egyptians during the Libyan Dynasty may have traded with the Algonquins and taught them how to use ideograms to express their language in writing. The existence of this tablet indicates that the Egyptians sailed into Long Island Sound long before Leif Eirikson was even born. Even more surprising, the Basques were here long before the Egyptians. They established settlements in America over 2700 years ago. However, the earliest explorers and colonists were the Celts who arrived here over 8500 years ago.

With all the evidence that has been gathered about the early explorations of America, it would seem all too logical that the Norse, who were also guided by the Druids, would have set foot in the Mianus River Valley sometime during their history. According to countless historical accounts and legends alike, one or more Druid priests would accompany the Norse on their voyages. The Norse themselves were descendants of the ancient Celts and made countless voyages to America prior to Columbus. The Druids themselves, left no written record of their history only oral testimonies that were passed down from generation to generation that were committed to memory. They were so secretive in fact, that the Romans had to send in spies to infiltrate their ranks to get the information necessary to defeat them. Little did the Romans know, however, that the Druids had established colonies in the New World that would survive well past the fall of the Roman Empire.

EPILOGUE 1998

THE TREETOPS PROPERTY

This August, after learning of the possible development of a 110 acre parcel of land known as Treetops that is currently owned by the Champion International Corporation, I made perhaps one of the hardest decisions of my entire life. I had to go public with my findings. On Wednesday August 26th I was accompanied by a reporter and a photographer from the Stamford Advocate to Mianus River Park. I had been sitting on perhaps one of the most significant archaeological finds in the entire history of Celtic research and it was now time to tell the world what I had found. Even with the story that made the front page of the Stamford Advocate and the Greenwich Time on August 27th, the Toombs development company informed me that they had hired Mr. Earnest Weigand, a paid archaeological consultant to look at the Treetops property and stated that Weigand found no evidence of what I suggested existed on the Treetops property.

In a letter dated August 28th, W. Scott Toombs stated that "While you may have found archaeological evidence in Mianus River Park, no such

findings occurred at Treetops. Your implications (without any proof) only confuse the issue and lead to inaccurate information being distributed.

What Mr. Toombs was unaware of, however, was the fact that I had visited the Treetops property on more than one occasion since 1992 and had documented three large stone monuments.

In September, a group of concerned individuals led by myself visited the property and videotaped these three stone monuments, which were found to be very close to where the developers were planning to build at least four of the houses. In addition to these three major monuments, a considerable number of smaller carved stones were also noted and videotaped by me. Also located on the property were pre-colonial and modified pre-colonial stone rows. One row in particular was found to intersect two of the monuments.

Monument one can be best described as an intelligently carved puzzle-stone Sentinel Dolman that is situated on top of a carved stone slab platform. A puzzle stone is a segmented or fragmented boulder that is formed out of two or more stones that are carved and fitted together to form one large boulder. Upon careful examination of monument one it was determined that it was composed of five stones. This monument is part of a much larger formation that is composed of several carved stones.

Monument two what we call a carved boulder and puzzle stone monument. It is intelligently carved and situated on top of a small rock outcropping and is intersected on two sides by a pre-colonial stone row.

Monument three is composed of three intelligently carved stones. Stone one, which is on the left is carved in almost the shape of a letter E. Stones two and three, which are on the right side of stone one are carved and placed on top of one another so that they almost form a mirror image of stone one. Both stone two and three are shorter than stone one and almost appear to be rectangular if looked at from the back. Situated around the monument are carved stone slabs that may have been used as benches.

Of the three monuments, monument three is in the most danger of being disturbed by development. These three monuments as well as the stone rows are located on a portion of the Treetops property that was originally part of a nature trail that was used by Champion and connects to Mianus River Park's trail system.

Besides these three monuments, there are several smaller carved stones all over the part of the Treetops property that we were able to access. Not wanting to spend too much time on the property, we had to make four trips to properly document what I had found on videotape.

WE FOUND ANOTHER TWO!

Just when we thought that we had cataloged everything on the part of the Treetops property that was within the vicinity of the long disputed nature trail; two more monuments were brought to our attention. The first one is a large carved platform boulder that is situated not far from Indian Mill Lane in the woods behind someone's house and could only be glimpsed from a distance.

The second one is a very impressive monument indeed. This one particular monument is a large standing stone approximately twenty feet long that was found lying on the ground not far away from the place that it had been quarried. Upon examination of the videotape, the stone appears to have been nearly finished and was ready to be moved to where it would have been erected. As with most standing stones, the base of it was carved to a point so that it could be placed into a socket carved out of the bedrock.

WE'VE GOT INSCRIPTIONS AND ARTIFACTS!

On August 29th, veteran researcher and epigraphic expert Charles Boyle visited Mianus River Park to view the majority of the major monuments that are mentioned in this report. To my surprise, he had no problem finding several ancient Gaelic inscriptions that are currently being deciphered. Also recovered were artifacts.

THE ARTIFACTS

The first artifact that was recovered was a ceremonial votive knife effigy inches long, which was found beneath a large boulder that was carved in the shape of the head of a bear. This knife was carved out of sandstone composite and so fragile that it was clearly not a functional tool but a ceremonial offering.

Artifact two was perhaps one of the most incredible things that I had ever seen. It is a small stone approximately six inches long and three inches wide and is carved in the distinct shape of a profile of a human face. This artifact was found beneath a carved nested Dolman on top of a ridge, which is situated on one side of a small clearing.

This artifact is definitely intelligently carved and the eye, nose with nostril, ear and mouth are clearly visible. Not only that, but there is also a small notch carved on the back of it that is on the lower right hand side. This notch is situated so that a person holding the stone in the right hand could place his or her index finger in the notch. By the way that this stone was carved, it was clearly meant to be held in the right hand of its owner. Judging by the noticeable amount of wear of not only the finger notch but also where the holder's thumb would be, this stone was carried by its owner for a considerable amount of time. This artifact is the ancient equivalent of a modern day photograph and most certainly belonged to one of the members of the family of the profile of the person carved on the stone.

Artifact three is what is known as a shaft straightener. It is a small piece of stone that was used as a tool to work on the shafts of arrows. It is intelligently carved.

Artifact four was a piece of rock that was perhaps charred in the funeral ceremony since it is believed that the carved boulder was left as a memorial to the person found carved in profile on artifact two. It was customary for these people to cremate their dead and if the person was someone important a boulder was often carved and set into place where the person was either where the person had died or where the person was buried. This was a common Celtic ritual practice.

Artifacts five and six are carved stone tools. Artifact five is in the shape of an axe head, possibly used either as a weapon or hammer. Artifact six appears to be a small hand axe. Both artifacts were found on one of the trails in Mianus River Park.

Artifact seven seems to have been a work of art in progress. Though crude and unfinished, it almost appears to be in the shape of an owl. It was probably being carved by a child when for some reason it was abandoned. This artifact was found on the same ridge where artifacts two three and four were found.

MY FINDINGS HAVE BEEN VERIFIED

On August 29th, Charles Boyle, a researcher with over twenty years of experience in my particular field of research not only verified my findings but also stated that I had found perhaps one of the most ancient Celtic settlements ever discovered. He estimated that it had been originally settled somewhere between 3200 BC and 6000 BC as I had suspected. This settlement, which appeared to have over ten thousand inhabitants,

seemed to serve as a base camp for future explorations of the Hudson and Putnam Valley regions somewhere around 3200 BC. It might be interesting to point out that the majority of the stone structures found in the Hudson and Putnam Valley were dated to have been constructed between approximately 3200 BC and 2500 BC. Historical records and fellow researchers indicate that a considerable amount of iron ore was mined and excavated at this time by an unknown culture.

The Hudson Valley where a considerable amount of Celtic stone structures are located has a large amount of high-grade iron ore. Ore that could have very easily been mined by the Celts and transported down the Hudson River and back to their homeland.

Stone structures and monuments found in Canada and other parts of New England were determined to have been constructed Between 500 AD and approximately 1200 AD. With this in mind, then you can see why the discovery of this settlement is so important. It is clear that this wasn't a short-term camp, but a long-term settlement that may have been continuously inhabited for thousands of years and perhaps even up until colonial times.

We will not know for certain how long this settlement was inhabited until we have successfully deciphered all of the complex ancient Gaelic and OGAM inscriptions that are carved on many of the stones in Mianus River Park. With all of the valuable information that may be contained in this one area we can not afford to lose even one piece of it to development.

Though the archaeologist hired by the developers stated that he had found no evidence of an advanced stone carving culture on the Treetops property. However, we must keep in mind that if a "paid Archaeologist were to say that he found something important on the property that it shouldn't be developed, he would most certainly never be hired by another developer.

He did admit, however that he had found evidence of what he perceived to be a Native American short term hunting camp that dated back to approximately 1500 BC to 2500 BC. Of course to an archaeologist not trained in Celtic archaeology would have a tendency to blame every thing that he could not classify as colonial in origin as being Native American or caused by glaciers.

If he found arrowheads that were dated to about 2500 BC as we suspect he may have, I mentioned earlier in this report that most archaeologists were at a loss to explain how the Native Americans had acquired the bow and arrow. Weapons that had been found in other parts of the world and at that time had been used by several European cultures including the Celts and Egyptians. To say that the Native Americans discovered this technology is almost like saying that Columbus discovered America.

From a number of Scandinavian manuscripts we now know that Eric the Red went to Greenland in 986 and that his son explored the coast of New England as far south as Rhode Island fourteen years later, calling the entire region Vinland because the abundance of grapes he found there. Lief Erikson's brother Thorvald made a voyage to Vinland in 1002 AD and was believed to have been killed by an arrow somewhere in Cape Cod.

THE WOODLAND PERIOD OF THE NEW ENGLAND INDIANS

No less surprising is the Woodland Period of the New England American Indian History. This is the period when the New England Indians began to grow crops like corn, squash, pumpkins, beans and Jerusalem artichokes. The artichokes were roots that were very similar to the white potato. During this period, clans banded together to form tribes. Some members of this new community became woodworkers, hunters, farmers, Arrow makers, stoneworkers potters and fishermen.

Some women even learned to preserve foods for future use, while others became highly skilled at tanning animal hides. Some women manufactured textiles

from vegetable fibers, and surprisingly enough, in some cases they produced products superior to those that were manufactured in Europe during the same period.

Just as important as the advances that were made in agriculture and technology were those that were made in the field of medicine, which in some ways surpassed those of their contemporaries in any part of the world.

It seems very hard to believe that these people could have discovered this knowledge on their own. It seems more likely that these people were taught by some more highly advanced race. How could such a primitive culture that primarily hunted animals in small clans suddenly discover the bow and arrow, discover how to make clay pottery, how to farm the land and establish settlements?

During this one period in their history, their dwellings became large enough to house more than one family, their tools became more varied and complex, their language became more expressive, their customs became more sophisticated, and their religious observances became more formalized. WHY?

It's surprising to say the least that all of these social, technological and medicinal advances occurred long before the coming of Columbus to America.

A WHOLE NEW CHAPTER OF CELTIC HISTORY

Today after six years of research into the pre-colonial habitation of the Mianus River Valley by a pre-Columbian Celtic seafaring culture, there are still many questions that need to be answered. And with every day that passes I find more and more physical evidence that needs to be carefully recorded and studied. I have contacted several other researchers who will be coming to view my findings within the very near future.

With all the information that will be gathered from the many inscriptions will most certainly fill many volumes. Finally after so many years, others like myself will have a lot of the questions answered. Many researchers before me have been looking for a place like the one that I have found for several years. They looked for a place where the ancient Celts first set foot in New England. A base camp from which explorations of the rest of the New England coastline could be conducted.

After spending a great deal of time going over my findings and putting all the pieces together, I can honestly say that I may have found one of the first Celtic settlements ever established in New England. With the finding of this settlement, a whole new chapter of Celtic history may be written. Being part Native American, I can appreciate the sacredness of the land that these brave explorers and colonists had settled on. This was indeed a sacred place where many ceremonies were held and where many of their dead are buried.

They came to this place and befriended the native inhabitants and lived in peace with them for many years and then suddenly, they abandoned their monuments and their complex structures. All we have left to remind us of their presence is what they had carved into the many stones. Words from a long forgotten language that only a few devoted researchers can comprehend.

We had desperately hoped that such an important piece of the puzzle as the Treetops property is for us, would never be developed. We had desperately hoped that this special piece of land would become part of Mianus River Park so that the monuments and pre-colonial stone rows would be protected. From my findings, I can safely conclude that what I had found in Mianus River Park was the ceremonial center of the settlement, but the Treetops property appears to have been one of the places where they may have built their homes.

Many of the researchers that I have spoken to agree that the settlement should be preserved in its entirety and not be partially developed. To lose such a valuable piece of historically significant land would be a crime against all those who have tried to prove that an ancient Celtic seafaring culture did in fact inhabit New England. And maybe someday the Mianus River Park settlement may find its way into the history books.

The Mystery of The Mianus

By Dan Rockwell

Did ancient explorers visit the Mianus River Valley?

In a comprehensive chronology of the town of Greenwich entitled Before and After 1776 prepared by the Greenwich Historical Society in 1976, we found an interesting piece of information concerning our ancient past.

On page one, under the heading "WHO WAS HERE FIRST", the fourth paragraph states that:

"Out on Bluff Island off Greenwich point are mooring holes, claimed to have been cut by the Norsemen around 1100. They inserted poles in these holes to which they tied their boats -- the means of making a quick departure if the natives became unfriendly."

Some of you may scoff at such a statement, but if you've ever found a large boulder that appeared to be too perfectly placed to have been a glacial erratic or one that appears to have been carved then you might have wondered how it got that way. Alone, this statement would not have much value, but it is just a small piece of a large puzzle.

Most of you would be surprised to find out that there is indeed a large, but not all too well known body of evidence that tends to support a large Celtic and Norse presence in America. It comprises of some fifty sites, seventy artifacts, and over a hundred inscriptions.

As of 1992, The oldest of these sites, determined to be over 6,000 years old, (Dating back to 3500 to 4000 BC), were thought to have been located in the Hudson and Putnam Valley regions. The majority of these sites, were determined to be not only pre-Columbian, but also non-Native American in origin. Not only that, but these sites were nearly identical to sites found in the British Isles and other places where this ancient Celtic sea-faring culture had once explored and settled.

The structures and monuments that have been found in these regions were broken down into several classifications with the most significant and controversial of these being what we call Stone Chambers. For many years, these mysterious stone structures were misidentified as root cellars and developers destroyed a lot of them, but several of them, located on public land have been preserved.

According to local legends, these Chambers were said to have been built by the Druids over 4000 years ago. In a book written in 1800 that documented the history of Westchester County mentioned that these Chambers were found by colonial farmers who used them for storage. At the time, the colonists were puzzled as to who had built them.

Wappinger Indian legends also tell of large men with horns on their heads (helmets) and blue eyes like the sky and faces of red fire (Beards), that journeyed up the Hudson River many centuries ago in long ships. These people lived peacefully among the Wappingers for many years. In one place in particular, on Ninham Mountain in Brewster New York, these people were said to have performed great magic to summon the earth spirits.

THE EVIDENCE IN NEW ENGLAND

One site that comes to mind is the Viking round tower in Newport Rhode Island. Even though it was mapped by the Italian navigator Giovanni Verrazono in 1524, the tower, which was built in 1100, was mistakenly attributed to governor Bennidict Arnold.

To date over fifty of these mysterious structures have been found in the Hudson and Putnam Valley regions alone with several more located in parts of Connecticut including Danbury, Montville, Moodus, Groton and Thompson. Unfortunately, no chambers have yet been found in Greenwich, Stamford, Pound Ridge or Bedford.

Identification Criteria.

First of all, the floor of the common chamber is carved out of one or more slabs of solid rock. The walls are constructed out of massive blocks of granite, quartz and limestone. The ceilings are constructed out of slabs of schist and gneiss. And the average ceiling height can range anywhere from four to eight feet.

An average ceiling slab, which weighs several tons each, has the rough width and thickness of three feet with a length longer than the interior of the chamber. These slabs were fitted together so precisely that no measuring device could be fit in between them. Not only that, but they were fitted together so tightly that the floors remain dry even during the severest of storms.

Chambers can be anywhere from fifteen to thirty feet in length with an average width ranging from eight to twenty feet. Some of the chambers are cylindrical in shape, but the majority of them are oval.

The largest of the oval chambers were believed to have been used as rest stops by these ancient explorers and can easily accommodate over twenty people. The smaller ones were used for storage.

Some of them however, were used to observe solstices and equinoxes by these ancient peoples. The entrances of these chambers were aligned so that the rising sun would illuminate their interiors only at these times of the year.

After a careful study of these ancient structures, striking similarities and pieces of evidence were found that would give credence as to their origin.

- * All chambers were built directly over underground streams.
- * All chambers were built over large deposits of magnetite, a rock that carries a high-grade iron ore.
- * Large standing stones, large stone walls as well as megalithic monuments are also found within the vicinity of these chambers.
- * Several of the chambers were found on what had native American sacred ground and were later used by these peoples for religious purposes.
- * An ancient script known as OGAM was found carved into stone in quite a few of the chambers. OGAM was first deciphered in Ireland during the seventeenth century and is a complete language written in the form of Morse code with lines stroked at different angles, with each stroke representing different letters. An inscription found in one of the chambers was deciphered as a dedication to the Celtic god Beltain.

- * In colonial times, there were several stories of white Indians that spoke a Celtic dialect in America.
- * Large, carved, green oval limestone's that clearly depicted the Pleiades star system were found in two of the chambers. The Pleiades appears directly overhead only on October 31st, a known Druid holidays.
- * The chambers and monuments found in New England are nearly identical to ones found in the British Isles.
- * Unlike root cellars, the chambers are identical in construction with little variation.
- * Carbon dating of plant material found trapped between the stones indicated that the chambers were constructed between two and four thousand years ago.
- * An Obsidian dagger was found in the wall of one of the chambers. The type of Obsidian (a type of volcanic glass) that was used, can only be found in Iceland.

Even though the chambers and other related Celtic structures and monuments have been found east of the Hudson river from Canada to Florida, up until 1992, no one thought that anything would be found in Greenwich and Stamford. However, after a careful study, it was determined that even though no chambers were found, that there was still enough preliminary evidence to indicate that an advanced stone carving culture did at one time inhabit the Mianus River Valley.

They either chose not to build chambers or most of them were destroyed by developers who mistook them for root cellars. A few landscapers did say that they did see structures similar to the chambers on building lots in parts of Greenwich when they cleared them, but since no one at the time knew what they had found, quickly bulldozed them.

A lot of chambers in the Hudson and Putnam Valley regions were destroyed by developers, but fortunately, those that were found on public land, were spared and are now protected.

As of 1998, over fifty archaeological anomalies, as we call them, were spared and in Stamford and Greenwich, with several of them within the vicinity of Mianus River Park. These anomalies include Standing stones, Perched and platformed boulders, Rock-stacks, Dolmen. Stone mounds, and man-made caves.

In a few areas we found standing stones, which are tall, thin rocks, weighing several tons that are carved flat on their bottoms so that they stand upright like pillars. These were monuments that were erected for astronomical and religious purposes. One type has the face of an important person or leader carved into the tops of them. On several ridges and cliffs there are what are called perched

boulders. They range from natural erratics to intelligently carved and placed. They can weigh from one to several tons. A few of the ones we examined were either carved flat or notched on their bottoms so that they would remain in place. Several of them were worshipped by the Eastern Woodland Indians.

The largest of these types of boulders fall under the category of Dolmans. Dolmans are Celtic monuments that were erected at the site of the death of a great leader or to commemorate a battle and consisted of either a large perched or balanced stone.

A Cromlech Dolman is a large cap-stone boulder weighing ten tons or more that is supported on three to six stone pegs. The largest Dolman in the world, weighing over eighty tons, is located in North Salem New York and is carved out of pink granite. This gigantic stone is precisely balanced on six limestone columns. A second, much smaller, Dolman, weighing approximately thirty tons, is located in Lynne Massachusetts and is held up by three stone pegs.

In 1993, two small nested Dolmen were found in Greenwich, Connecticut. A nested Dolman is a large boulder that is placed on top of a bed or nest of smaller rocks.

Platformed boulders are very similar to and could even be considered a subclass of Dolmans. They are large boulders that are not only caved flat on their bottoms, but are also placed on a platform which is usually a slab of rock. Two of these types of boulders have been found.

CLASSIFICATIONS OF ARCHAEOLOGICAL ANOMALIES

IDENTIFICATION CRITERIA

1. Stone Mounds.

- a. Location- Can be found on rocky hilltops or swampy lowlands.
- b. Size- From small to large. Mounds up to sixty feet in diameter and fifteen feet high have been found.
- c. Purpose- Thought to have been constructed by Native Inhabitants to either mark the site of a tragedy or the death of a warrior or to mark burial sites. Certain mounds have also been linked to astronomical alignments and Celtic Funeral practices. Mounds found between split boulders are believed to be the graves of Iberian Celts from approximately 750 BC to 950 AD.

2. Stone Chambers.

- a. Location- Usually found constructed into the sides of hills but can also be free standing.
- b. Size- From small to large.
- c. Type- 1. Single or Double Capstone. 2. Hillside or Freestanding
- d. Identification Criteria-
 - 1. The floors must be of stone slab construction.
 - 2. The walls must be constructed of stones of various sizes with walls sloping inward.
 - 3. The walls must be constructed out of blocks of granite, quartz and limestone.
- 4. The Ceilings must be constructed of massive slabs of schist and gneiss with each slab weighing from three to thirty tons.
 - 5. Structures must be located over large deposits of magnetite and underground streams.
 - 6. There must be a definite magnetic anomaly of at least one-degree present at the entrance.
 - 7. Structures must have either a single or double capstone.
 - 8. In most cases, structures must be constructed into the sides of hills.
- e. Purpose- Most Chambers have a variety of functions.
 - 1. Funeral Ceremonies.
 - 2. To mark Solstices or Equinoxes.
 - 3. Storage.
 - 4. Shelter.
 - 5. Processing of Iron Ore.
- f. Markings- Three slash-like markings or a triangle shaped stone incorporated into the front wall of the Chamber indicate that it was used for funeral purposes.
- g. Approximate Age-
 - 1. Single Cap Stone- Constructed between 4000 and 2000 BC.
 - 2. Double Cap Stone- Constructed between 2000 BC and 1000 AD.

*Note- If found with altar inside or within the vicinity of the Chamber, then it was constructed between 4000 and 2000 BC.

3. Standing Stones.

- a. Location- Any
- b. Shape- Usually rectangular, but can be any shape.
- c. Size- Any
- d. Types- Free Standing, Supported or Balanced.
- e. Purpose- Varied.
 - 1. Monuments to spirits, gods or chiefs.
 - 2. Astronomical or place markers.
 - 3. Memorials to individuals.

4. Pointing Stones.

- a. Location- Any.
- b. Shape- similar to Standing Stones.
- c. Size- Any.
- d. Types- Directional or Astronomical.
- e. Purpose- Used to mark trails, solar and astronomical alignments.

5. Perched Boulders.

- a. Location- Any, but usually at the tops of ridges or cliffs. Sometimes found near stone walls or mounds. In some cases perched boulders can be intersected on one or more sides by stone rows.
- b. Shape- Any.
- c. Size- From one to one hundred tons.
- d. Types- Various.
 - 1. Singular
 - 2. Split.
 - 3. Rounded
 - 4. Flat Bottomed.
 - 5. Stacked.
 - 6. Rocking.
 - 7. Pedestaled
 - 8. Platformed
 - 9. Carved.
 - 10. Natural
 - 11. Intelligent
 - 12. Natural Erratic.
 - 13. Fragmented
 - 14. Puzzlestone
 - 15. Combination
 - 16. Reflector type
- e. Purpose- To mark sacred places, astronomical alignments, places of death or a great battle. Sometimes associated with Native American and Celtic ceremonial and sacred sites.

6. Dolmen or Balanced Stones.

- a. Location- Any
- b. Shape- Rounded or flat slab-like.
- c. Size- Usually over ten tons.
- d. Types- Cromlech or Stone Table.
- e. Purpose- Various.
 - 1. To mark the burial place of a great leader.
 - 2. To mark the site of a great battle or significant event.
 - 3. To mark the death of a respected individual.

7. Mourning Stones.

- a. Location- Any.
- b. Shape- Any.
- c. Size- Any.
- d. Types- Boulder or Slab-like.
- e. Purpose- To mark the site of a significant tragedy or a burial site.
- f. Markings- Y-shaped marking usually carved into the front of stone.

8. Stone Rows.

- a. Location- Found at a great variety of locations.
 - 1. Narrow river valleys.
 - 2. Streambeds.
 - 3. Hilltops.
 - 4. The seacoast.
- b. Shape- Various.
- c. Size- Various.

8. Stone Rows. (Cont.)

- d. Types- There is a great variety of these structures.
 - 1. Some are composed of fieldstones and boulders.
 - 2. Some contain intermittent boulders.
 - 3. Some are unusually wide.
 - 4. Some are unusually high.
 - 5. Some are composed of natural or quarried rock from nearby ridges or ledges.
- e. Purpose- Various.
 - 1. Barriers.
 - 2. Boundaries
 - 3. Conduits.
 - 4. Horizon modifiers.
 - 5. Ceremonial markers.
 - 6. Artistic Creations.
 - 7. Signs of respect.
 - 8. Defensive fortifications

f. Description-

Massive rows of stonework that are isolated from any other stone work or habitation. Sometimes link natural rock outcroppings, boulders, standing stones, hilltops, streams and landscape discontinuities. Rows are often connected to or near modified natural structures such as balanced rocks, rocking stones, rock overhangs and perched boulders.

Unlike colonial walls, they are loosely built with large gaps between stones with boulders precariously perched or easily movable. A few stone rows in New England have been shown by excavation results to be prehistoric. One such stone row in Freetown, Massachusetts was dated to 1100 AD.

However, the oldest documented stone row, which was excavated at the Flagg Swamp Rock Shelter in Marlboro Massachusetts, was dated by stratified small-stemmed projectile points to the Late Archaic period, or at least 3,000 years ago.

9. Stone Alters

- a. Location- Any
- b. Shape- Usually rectangular, but can be any shape.
- c. Size- Any
- d. Types- quarried rectangular block or modified natural erratic.
- e. Purpose- Varied.
 - 1. Funeral Ceremonies
 - 2 Suspected ritual sacrifices
 - 3. Religious observances.

NOTE - The above mentioned Identification criteria except for the stone altars was based on research conducted in New England by Veteran Researchers Byron Dix and James Mavor who have documented several such examples of pre-Colonial stone work. All of the above mentioned identification criteria could easily be applied to the research being conducted in Mianus River Park since most of what is described was found there except for Stone Chambers. Below are examples of pre-colonial stonework that has so far only been documented in Mianus River Park.

10. Stone Slab Fortifications

- a. Location- Any.
- b. Shape- Any.
- c. Size- Any.
- d. Length- from twenty to one hundred feet in length.
- e. Types. Two types noted. Modified ridge or self supporting.
- f. Purpose- Defensive Fortifications

10. Stone Slab Fortifications (cont.)

g. Description. - Can best be described as a number of carved stone slabs propped up at approximately a forty-five degree angle and partially or completely backfilled. In the case of the modified ridge type, the stone slabs are noted to be resting against one side of a ridge. As in the self-supporting type, the slabs are placed higher up on the ridge usually near the top and are partially buried into the soil of the ridge with five or more feet of the slab above the ground. . The stone slabs can be any size from six feet in width, ten to twelve feet in height and twelve to twenty inches in thickness.

11. Balanced Standing Stones.

- a. Location- Any
- b. Shape- Usually rectangular, but can be any shape.
- c. Size- Any
- d. Types- natural, carved or combination
- e. Purpose- Varied.
 - 1. Monuments to spirits, gods or chiefs.
 - 2. Astronomical or place markers.
 - 3. Memorials to individuals.
- f. Description-

The only known example of this type of standing stone is located in Mianus River Park. It can best be described as a large stone weighing approximately fifty tons that is carved nearly flat on the back of it, the bottom of it and on one side. A better description of it can be rendered as follows.

On an exact compass bearing west of the mouth of the Observatory Cave on an opposing ridge, there exists a carved and balanced standing stone. This stone, which has an approximate weight of fifty tons and a height of over thirty feet, was noted to be carved completely flat on the bottom and north face and partially carved flat on its west face. It was also noted that this stone was positioned so that the bottom of the south face was resting on one point on top of a square-cut rectangular stone with the bottom of the north face resting on the edge of the ridge. Between these two opposing points, there exists an open space of approximately six inches between the base of the stone and the ridge. To put it simply, the stone was positioned so that it was only supported on two points. With no other support in between. The odds of this being a natural erratic are astronomical to say the least. It was determined that the observer standing at the mouth of the cave used the stone as a reference to help determine the position of the sun. Also it would be important to note that there appears to be the profile of a human face carved in the ridge in front of the observatory cave that seems to be looking intently at the stone, which is several yards away.