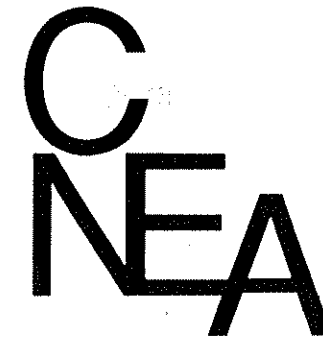


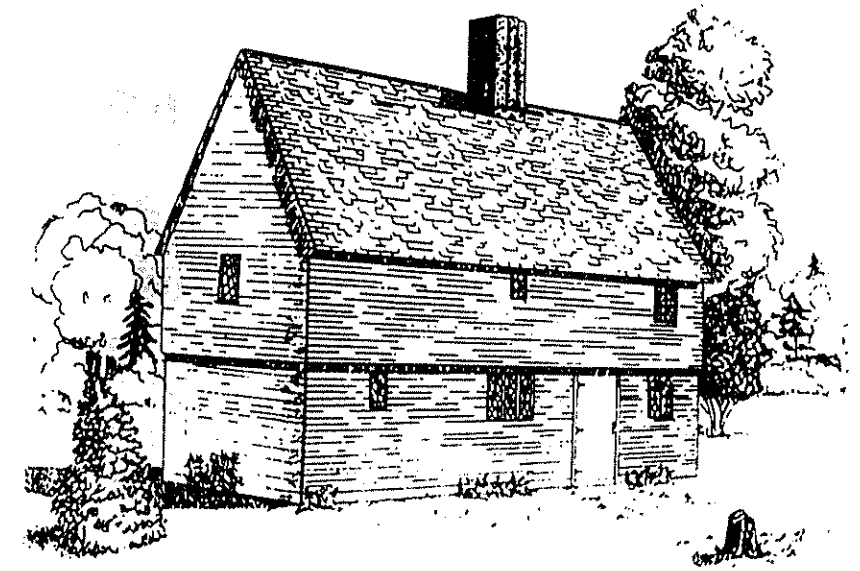
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Conference on
New England
Archaeology

NEWSLETTER

Vol. 11, No. 2 April 1992



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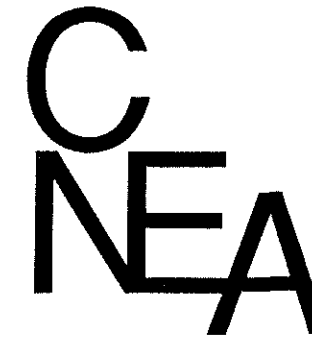
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COVER: Graphic reconstruction of a mid-seventeenth century structure based upon archaeological data
(after Lyn Malone)



Conference on
New England
Archaeology

NEWSLETTER

Vol. 11, No. 2 April 1992

CONTENTS

CNEA Annual Meeting Program of Speakers.....	1
<i>The Past and How We Use It</i>	
Contributed Paper by Constance A. Crosby	4
Current Research	12
Recently Received Radiocarbon Dates	20
General Announcements	22
CNEA Request for Articles	25
Request for C-14 Dates	26

CONFERENCE ON
NEW ENGLAND ARCHAEOLOGY
1992 ANNUAL MEETING

SATURDAY APRIL 25, 1992

TOPIC:
USES OF THE PAST:
COMMUNITY HISTORY AND ARCHAEOLOGY
IN NEW ENGLAND

The 1992 annual meeting of the
Conference on New England Archaeology
will be held at the Conference Center Meeting Hall
Old Sturbridge Village
Sturbridge, Massachusetts

This year's annual meeting marks
CNEA's 11th Anniversary

Registration, Coffee, and Socializing
from 8:30 - 9:30, Saturday morning

The complete program of speakers is outlined on the following pages.

PROGRAM SCHEDULE

MORNING SESSION

SATURDAY APRIL 25, 1992

- | | |
|-------------|---|
| 8:30-9:30 | Coffee and Registration |
| 9:30-9:45 | Opening Remarks
Dorothy Krass, University of Massachusetts, Amherst |
| 9:45-10:15 | <i>"The Used-Up Past and the Useful Past"</i>
Parker Potter, New Hampshire Division of Historical Resources |
| 10:15-10:45 | <i>"On Listening Well in Narragansett Country"</i>
Paul Robinson, Rhode Island Historical Preservation Commission |
| 10:45-11:00 | Morning Break |
| 11:00-11:30 | <i>"The Public, the Past, and the Maine State Museum:
Building an Archaeological Exhibit for the 1990s"</i>
Bruce Bourque, Maine State Museum |
| 11:30-12:00 | <i>"Independence and the Past: Reconstruction History and
Archaeology in Contemporary Ukraine"</i>
Myron Stachiw, Old Sturbridge Village — by July 11 th |
| 12:00-12:30 | Annual Business Meeting , Chaired by Beth Bower |

LUNCH (on your own)

PROGRAM SCHEDULE

AFTERNOON SESSION

SATURDAY APRIL 25, 1992

- 1:30-1:45 **Opening Remarks for the Afternoon Session**
Beth Bower, Bechtel/Parsons-Brinckerhoff
- 1:45-2:15 ***"Archaeology and the Gay Head Wampanoag Tribal Trust Lands"***
Mathew Vanderhoop, Natural Resources Director, Wampanoag Tribe of Gay Head (Aquinnah) and Suzanne Glover, Public Archaeology Laboratory, Inc.
- 2:15-3:30 ***"The Changing Past in Lowell, Massachusetts. The Future of History and Archaeology"***
Roundtable Discussion and Workshop. Participants:
Mary Beaudry (Boston University)
Lauren Cook (John Milner Associates, CT)
Martha Norkunas (Lowell Historic Preservation Commission)
Loretta Ryan (Calhoun School, New York City)
- 3:30-3:45 **Afternoon Break**
- 3:45-4:15 ***"Archaeological Dialogue and Constituencies: African American Archaeology in Annapolis"***
Paul Mullins, University of Massachusetts, Amherst
- 4:15-4:45 ***"Local Communities and Changing Perceptions of Archaeology in Connecticut"***
Nick Bellantoni, Office of State Archaeology, Museum of Natural History, University of Connecticut
- 4:30-4:45 **Post-Conference Discussion and Fun**
American Legion Hall-Cash bar-please contribute snack food

NOTE: Each paper will be between 20 and 25 minutes in length, followed by five minutes of questions and discussion.

THE PAST AND HOW WE USE IT

by Constance A. Crosby
Massachusetts Historical Commission

Why is the past and how we use it important?

Because the past can never be known directly, archaeologists like crime detectives, must construct the past from traces apprehensible in the present context, from material culture, oral traditions, documents, memories, among other things. Technological and methodological advances over the last 30 years have made it possible for archaeologists today to apprehend a great deal more about certain parts of the past than their predecessors, particularly in constructing past environmental contexts. But as every mystery fan knows, establishing the relevant facts must come before a solution to the crime is proposed. In mystery stories, we take for granted the role of the detective to ultimately decide which facts are relevant and which are not. In American archaeology, however, as in other social sciences today, the taken-for-granted authority of archaeologists to determine the relevant research questions and consequently the relevant facts, is being challenged as never before. Therein lies one of the questions central to the debates about diversity, multiculturalism, and repatriation, namely, who determines what the relevant facts are?

Before elaborating on some of the challenges confronting American archaeology, I would like to present a case-study from Germany, as an example of a society alienated from part of its past, and one in which archaeology as metaphor and political action has come to play a significant role in dealing with the National Socialist era (Crosby 1989). During the last fifteen years, archaeology has become an important metaphor employed by film makers, artists, and other non-archaeologists to provide Germans with a method for producing a "counter" history, grounded in personal experience and memory, and serving as relevant cultural criticism.

Film director Alexander Kluge employs archaeology in his 1979 film *The Patriot* as a metaphor for the psychological processes of rediscovery and recovery after years of repressing the National Socialist past. Kluge creates Gabi Teichert, a disenchanted history teacher and amateur archaeologist, as his "patriot". She finds the abstract, official versions of history she is expected to teach in neat, 45-minute segments meaningless. Her search for a positive and "patriotic" past leads her to participate in an illegal excavation at the city's wall, where she hunts for prehistoric relics to bring home and arrange, hoping they will help her to "grasp" (*begreifen*) the past in an immediate and visceral sense.

Archaeology appears in the film in a second motif as the technique of montage, to make sense of the heterogeneous fragments by focusing on any and all associations. Kluge creates the disembodied voice of Corporal Wieland's knee, killed in 1943 at Stalingrad, "as an allegory for montage and Zusammenhang... seeing things in their interconnection." In writing about the film, Anton Kaes has described the knee as mediating "between the past and the present, the dead and

the living, memory and anticipation, the dream world of history and the waking world of the moment" (1989:113).

Kluge's archaeology is of the mind, based on the psychological principles of association and dreams, not soil stratigraphy. In *The Patriot*, he uses archaeology to decontextualize and dehistoricize images, events, objects and texts from 2000 years of German history. He sees fantasy as "the most important productive force [for] people themselves determining their relations to their history, to their life to the things they produce and to each other." (quoted in Kaes 1989:124). He wants people to experience how in any given situation there are many ways to combine the facts, the bits of reality that the montagist works with, to create alternative realities. This "seeing things in context (*Zusammenhang*)" according to Kluge, "always provides an alternative, a way out." (quoted in Kaes 1989:118). In other words people have the potential to construct alternative histories and interpretations that both counter the official versions and serve as cultural critique.

In Berlin, archaeology has been a means of retrieving and authenticating the recent National Socialist past. When confronted with the government's proposal to reconstruct an 18th century Prussian Palace, which had served as the SS headquarters from 1933 to 1945, the Active Museum and the Berlin History Workshop criticized the proposal as an attempt to revive "Prussian Pomp" at the expense of what they felt should be "an anti-fascist memorial" (Gerhard Schoenberger, quoted in Baker 1988:100). The Active Museum and the Berlin History Workshop called out their members and the general public on Sunday May 5, 1985, three days before the 40th anniversary of Germany's surrender, to participate in a "symbolic excavation-action" at the site of the former Gestapo headquarters (Rürup 1987:208).

The official plans to reconstruct the Prussian palace, which had housed the SS headquarters, are derided by those interested in seeing the site's more recent past kept in the foreground. However the plans to construct a permanent museum and memorial to those who were victims of or resisted the "Nazi Terror" are in turn at odds with others who feel that the district needs a park and playground. Still others feel that money spent on memorials to the dead would be better spent on the living, for instance affordable housing. The disposition of this site continues to be a politically and emotionally charged issue in unified Berlin. Plans from the fifties to construct a major cross-city thoroughfare through the site, which were filed away when the Wall was built, are again being considered. And a design competition for the site, which was cancelled due to the controversy generated by the winning design, has been reopened since unification.

The demolition of the ruined, but salvageable buildings on the site in the 1950s and 1960s, literally buried "almost all historical traces" (*Spuren*), but it could not erase from memories and experience the fact that this had once been the "most feared address in Berlin" (Rürup 1987:191). The demolitions only served to plaster over an "infection" that would fester and finally erupt in the 1980s as the Federal Republic prepared for several "traumatic commemorations" - including the 50th anniversary of Hitler's assumption of power 1933-1983, the 40th anniversary of the July 20th plot 1944-1984, the 40th anniversary of the German surrender on May 8, 1945-1985, and the dual celebrations of the city's 750th anniversary in East and West Berlin. These commemorations "finally opened the floodgates of memory and made the public realize that the past was not simply fading" (Maier 1988:56).

The "excavation-action" was explicitly staged to honor the resistance fighters and to celebrate Germany's surrender as "the Day of Liberation from Nazi Fascism" (ibid.) It also served as catharsis. Frederick Baker has described the "excavation-action" sponsored by the Active Museum as "an excavation of wounds; the archaeologist, a surgeon operating on the cancer of fascism; archaeology as active remembrance, as a cleaning out of the wound to avoid reinfection" (1988:94-95). The "wound" in the ground is to remain open; by leaving it open to rain, wind, leaves and litter, a certain attitude is demonstrated; never to forgive, never to forget.

Additional excavations with official backing and money were carried out at the site in 1986 under the direction of architect Dieter Robert Frank (Rürup 1987:211). These excavations were conducted in preparation for an exhibition entitled "The Topography of the Terror: A Documentation", conceived as a counterpart to the blockbuster "Berlin-Berlin" exhibition and housed in an adjacent museum building. From under the earth and rubble dumps emerged parts of foundations, walls and cellars, some of them deeply buried. Two significant discoveries were made during the course of the work; first was the discovery of the Gestapo cellblock floor. The second was made in 1987 when the basement of a service annex was located during the construction preparations for the "provisional" exhibit hall itself. The rough basement was included in the exhibit plans "in order to emphasize the workshop nature of the documentation" (Rürup 1987:9).

The exposed archaeological ruins of the former Gestapo and SS headquarters lie immediately adjacent to where the Berlin Wall once stood. A low white pavilion houses the exhibition, which opened in July 1987 and has remained open since then on a provisional basis. Mounted on two levels, one above and the other below ground, the exhibit contains photos, slide shows, newspaper clippings, maps, site plans, and a selection of facsimile documents. Gerda Szepansky of the *Deutsche Volkszeitung* described the relationship between the exhibit's design and content.

"The form of the exhibit site has, so it seems to me, an obvious sense: the glass pavilion with its brightness and its free view to the outside symbolizes the making visible and the laying open of history, while the cellar space signifies the dark past, the persecution of the German Jews and Gypsies." (quoted in Korff and Rürup 1988:170).

Nearby under a white roof supported by pillars is the exposed floor of the prison cellar where the shadowy outlines of individual cells were visible. Wreaths have been laid on the cellblock floor in memory of the opponents and victims of "Nazi Terror".

The conjunction between the ruins as a marker for the National-Socialist state and the ruins as a sight worth seeing in its own right are the keys to the success and effectiveness of the documentation (MacCannell 1976). The archaeological ruins are the central crux of the site; as an unholy relic, they have become a point of articulation and connection between the Nazi past, the post-war past, and the post cold-war present. Drawing upon David Lowenthal's (1985:245) observations regarding the special qualities of "relics", the archaeological ruins have the potential to "provide unmediated impressions of the past". Tangible ruins have the advantage over historical documents and explanatory texts of being "directly available to our senses." (ibid.) Visitors to the site have the opportunity to create their own historical montages, drawing on the physical setting, the open excavations, the documents, their own prior knowledge and emotional reactions.

The visibility and concreteness of the Berlin ruins says two things: that the National

As in Germany, the United States continues to separate itself from part of its past. The problem is society wide, but perhaps nowhere more apparent in the social sciences than in the field of American Archaeology. The point has been made that the separation of the Native American past and the Euroamerican past into "Prehistory" and "History", respectively, is in large part the product of how archaeology was and still is practiced by archaeologists in the United States (Trigger 1984,1986). The continued disengagement of American archaeologists and American archaeology from the descendants of the peoples who have been the subject of the majority of archaeological studies in the United States is a serious problem. Archaeologists and anthropologists need to come to terms with the fact, that the political realities of repatriation and reburial have arisen in part because of the historic role the two fields and their practitioners have played in appropriating and alienating a cultural heritage from its creators.

In order to change the situation, archaeologists and others in related fields, including educators and preservationists, must take a much more active role. We can begin with more self awareness and critical examination of assumptions inherent in the field of archaeology, from the analytical concepts and language we use, to the questions we ask and the kinds of answers we seek. Archaeologists should consider as a matter of course in the reporting of research and analysis, the social and political context in which their work has occurred. We also need to do specific case studies of the social and political context in which archaeology is practiced today. Public

The on-going discussions surrounding the repatriation of human remains and objects of cultural patrimony, as called for in The Native American Graves Protection and Repatriation Act (P.L. 101-601), are already stimulating this process. The "reburial issue" is a symptom of the larger problem of "Euroamerican History" versus "Native American Prehistory" and consequently, who is excluded and included in dialogues about the past. As such the "reburial issue" has sparked lively dialogues within archaeology, and some of us are beginning to propose solutions (see Goldstein and Kintigh 1990), including one grounded in critical theory (see Leone and Potter 1992; and Leone and Preucel in press).

In the German case we saw how archaeology as montage and political action succeeds in creating situations where alternatives to the official attitude toward the National Socialist past are possible. It may be that montage and excavation-as-political-action worked as well as they did in the German context, because they are concepts available and familiar to Germans as part of their cultural and political traditions. In the American case, critical theory and Habermas' theory of communicative action are certainly valuable for making the contexts in which dialogues about the past and how it is used explicit, and for identifying how and why these dialogues succeed or break down.

Yet with all due respect to what Leone, Potter, Preucel and others, including myself, are attempting to do, objections could be raised on the basis of this being just one more case of the dominant culture proposing a model for Native Americans to adopt, which is thoroughly grounded in European political and social traditions, when Native American cultural practice and political tradition offer their own models for resolving conflict and achieving consensus. A brief example drawn from a discussion on what "traditional American Indian education" has to offer "western education" will illustrate the point I'm making here. Many Native American communities feel that they have little real control over the education of their children, even when control of schools and curriculum are placed in their hands. This is because the system "they are controlling is not an

American Indian educational system, but a system handed to them by the dominant society" (Blancke and Cjigkitoonuppa 1991:3, emphasis added). Aspects important to an Indian education are seen by some Native Americans as being at odds with "the whole philosophy of western education" (ibid., p.5).

What I suggest is adding another step to the program outlined in Leone and Potter (1992) and Leone and Preucel (in press) in order to make it operational. This involves drawing on concepts already familiar and available to many of the participants in the dialogues, which could then be adapted to accomplish the task at hand. For example, Indian peoples in the United States have traditionally placed high value on verbal expression and the contexts in which speech acts take place. They also place a high value on being able to arrive at a consensus as part of the decision making process in their own political cultures.

One of the methods used in achieving consensus is the "talking stick". The concept is simple but profound; the person holding the talking stick has the right to speak without interruption and be listened to with respect by the rest of the group. This practice of speaking in turn and listening to others builds mutual respect within the group for the opinions, values, and concerns of individual group members. The technique has been successfully adapted by Cjigkitoonuppa (Slow Turtle) and other Native Americans to contexts such as prisons and schools to overcome problems of alienation experienced by inmates and school children (Blancke and Cjigkitoonuppa 1991).

In conclusion, in both the American and German cases considered here, there are techniques and concepts available in each context for coming to terms with the past. I suggest we seriously consider drawing explicitly on Native American traditions of discourse and cultural practice, to further the dialogue on reburial and repatriation. If this happens, it would signify a real commitment on the part of archaeologists to ending American archaeology's appropriation of the Native American past and bridging the gap between "History" and "Prehistory".

Acknowledgments

My research in Berlin was supported in part by a fellowship in 1988 from the German Academic Exchange Service (DAAD). I wish to thank Nancy Chabot for drawing to my attention the article by Frederick Baker, and thanks to Mark Leone for permission to cite the work in press. I am grateful to Margie Purser for her suggestions on the organization of the article.

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CURRENT RESEARCH

MASSACHUSETTS

The Whydah Joint Venture Laboratory

contributed by Christopher E. Hamilton, SOPA

Analysis of the artifacts from the shipwreck of The Whydah Gally, a pirate vessel lost April 26, 1717 off S. Wellfleet, Cape Cod, continues to yield very good results. Results of research include the generation of Distance Weighted Least Squares (DWLS) smoothed contour maps of artifact densities which conform to expected directions of storm and wave activity which capsized and smashed the vessel. Also, Principal Component analysis of the artifact types from 8ft x 8ft unit have shown that the vessel broke its back and split in two. The bow and stern with associated materials have been identified, along with the initial stages of the break-up and path followed by the two halves of the vessel as they were washed ashore.

While no hull parts remain from Whydah, the distribution of the 27 cannon excavated (probably 30 were on board with 2 salvaged immediately after the wreck and at least one remaining on site; mostly 3 to 6 pounders so far identified), indicate a vessel between 100ft to 120ft or perhaps slightly more in length. The number, type and distribution of small arms, ships armament, personal objects, galley objects, activity related artifacts, cargo, and the very limited amount of ships architecture remaining on site, are commensurate with a very heavily armed, probably non-military vessel containing a large amount of coinage, gold jewelry fragments manufactured in West Africa by Akan craftsmen and other materials which are supportive of the identification of the vessel as a possible if not probable pirate, even without the presence of the bell bearing the ship's name.

Most recently, continued examination of the pewterware plates has revealed what appears to be a Freemason 'Compass and Square' design etched onto the surface of one specimen. Also etched onto the surface are a 'Union Jack' design and possibly a Pound-Sterling symbol. Appropriately, the plate was made by pewterer John Robyns of Penzance, England. Research indicates that the first publicly announced Freemason meeting occurred in London during October, 1717. Interestingly, the formation and public meeting of the London 'Grand Lodge' may have been in reaction to Scottish based, clandestine 'Jacobite Freemasonry' activities in support of replacing the Hanoverian, George I, and returning a Stuart (then exiled in France) to the combined thrones of Scotland and England. The above evidence can be combined with the reported statement of one Whydah pirate asserting the 'Pretender' to be the lawful King of England. Therefore, among other very important reasons, piracy of the period (particularly by British pirates) may have had a significant political component as a prime motivation for some of its practitioners.

Timelines

Elena Decima, Vice President of Timelines, Inc., served as Project Director for a 25 mile power-line right-of-way survey performed for Commonwealth Electric on Cape Cod. The survey dug 1,462 test pits and located 108 activity loci. Sixty-eight of these were historic, dating largely to the late eighteenth and early nineteenth centuries: forty were prehistoric, ranging in date from the mid Archaic to Late Woodland and possibly Contact or early Colonial. Twenty-two loci were recommended for site evaluation, twelve for further documentary research.

Decima performed a similar function for another COMElectric power-line survey on a 7.2 mile right-of-way in Carver, Mass. This survey involved approximately 500 test pits, and located twenty-eight loci, of which eight prehistoric (Late Archaic to Early Woodland) loci were recommended for site evaluation, and two historic loci are slated for further documentary research.

Mike Roberts, President of Timelines, Inc., has undertaken responsibility for management of all activities under the U.S. Department of Defense's Legacy Program relating to the needs of Native Americans and the military, with special reference to the American Indian Religious Freedom Act and the Native American Graves and Repatriation Act.

Mr. Roberts' other recent activities include:

-Oversight of a program of continuing research at Fort Totten, Queens, NY, following upon Timelines' Historic Preservation Plan for the fort with building-specific planning.

-A compilation of historic research on Fort Griswold, Connecticut as a contribution to the Fort's Master Plan.

-An evaluation of cores obtained as part of a hazardous waste study performed at Massachusetts' Watertown Arsenal, leading to development of a model for historic and prehistoric resource potential and vulnerability.

Update on Data Recovery in Millbury, Massachusetts

contributed by Alan Leveillee, P.A.L., Inc.

The Public Archaeology Laboratory, Inc. has begun an archaeological data recovery program at the site of Susquehanna Tradition Cremation burials and associated ceremonialism. Alan Leveillee (Principal Investigator) is coordinating the archaeological and anthropological research, assisted in the field by P.A.L., Inc. supervisors Valerie McCormack and Ronald Dalton. To date the fieldwork has resulted in the recovery of a wide range of Susquehanna cultural materials in association with multiple features.

The utilization of computer programs (Focus, Surfer) and resulting data base and generated graphics proved to be a useful tool for analysis, interpretation and illustration during and following the site examination investigations. These programs will be refined and applied in the spatial analyses of the features, and their contents, throughout the data recovery program.

Native American involvement is an integral element of the Millbury research. The participation of a full time, on-site, Native American consultant to help insure the continuity of the sanctity of this sacred place is establishing important relationships. Relationships which may be critical in future excavating and analyses of ceremonial features.

CONNECTICUT

Windsor and Shantok Prehistoric Ceramic Analysis

*contributed by Jonathan Lizée (UConn) and
Michael Glascock (University of Missouri)*

In southern New England prehistoric ceramics have been described as being derived from two distinct and contemporary traditions: Windsor and Shantok. Classifications of Late Woodland and Contact Period ceramics (circa 750-350 Years BP) in this region have relied exclusively on stylistic and morphological attributes of rim sherds and reconstructed vessels. Little attention has been paid to technological features of ceramics such as physio-chemical attributes in discussions of stylistic distribution patterning and changes in settlement patterns.

A recent collaboration between Jonathan Lizée and Michael Glascock will utilize neutron activation analysis to determine the ranges of paste composition elements associated with Windsor and Shantok Tradition ceramic types, as well as imported non-Windsor vessels discovered in this region. Results of this examination will be used to identify vessel distribution patterns, and to complement results of previous stylistic, morphological, and Final Woodland settlement studies in southern New England. Results of Neutron Activation Analysis are expected in May.

The Fort Hill Project:

Ongoing Studies in the Weantinock Indian Homeland

contributed by Russell G. Handsman, American Indian Archaeological Institute

In 1990-1991 the AIAI continued its archaeological and ethnohistorical studies of one of the traditional homelands occupied by the Weantinock people and their kin for more than 2000 years before the establishment of a permanent colonial presence in the early 1700s. Encompassing more than 10 square miles centered on the confluence of the Housatonic and Still Rivers, the homeland today includes parts of New Milford, Bridgewater, and Brookfield in northwestern Connecticut. Two different ongoing research projects are exploring the long term patterns of late prehistoric and historic settlement and land use which characterized this homeland:

1. An archaeology of almost invisible sites. Typically, Weantinock settlements, consisting of only one to five wigwams, are small and easily missed using normal testing strategies. Two seasons of fieldwork indicate that house sites can be overlooked if the sampling interval exceeds 10 to 15 meters. Even when Weantinock settlements are located, their research potential may be undervalued unless more extensive excavations are undertaken. In 1983, for example, the AIAI discovered

a small late prehistoric site along the Still River. Only a few sherds and pieces of fire-cracked rock were recovered, suggesting this locality was used briefly. However block excavations in 1986 identified pits and postmolds, probably associated with one or more wigwam floors. Results from an initial paleomagnetometer survey of this 1000-year-old site, undertaken in 1990 by Rick Gumaer of UMass-Amherst, suggest that additional subsurface features are present. Future excavations are planned.

2. An archaeology of the enduring Weantinock presence. Although their traditional planting fields were soon appropriated and subdivided by colonial settlers, native peoples did not completely abandon their homeland. Some moved their wigwams to less accessible settings where they lived intentionally invisible lives through the eighteenth century. To date few Weantinock sites from this period have been identified. However a continuing analysis of materials from an historic Pootatuck settlement in an adjacent homeland, excavated by Kevin McBride and P.A.S.T. (Site 130-27), suggests that a diagnostic assemblage might include lead-glazed red earthenwares; thin-walled, salt-glazed stonewares; colonial pipe fragments; and stone tools made from locally available materials. Too frequently New England archaeologists have assumed that such assemblages represent stratigraphically mixed sites.

During the summer of 1992, extensive excavations in cooperation with Earthwatch are planned to explore the site of one of the Weantinock traditional planting fields located along the Housatonic River just west of New Milford village. After completing this work, the AIAI will conduct public tours of the excavation in October and present an archaeological perspective on the region's colonialist histories. For further information, see Russell G. Handsman (1991), "What Happened to the Heritage of the Weantinock People" in Artifacts (American Indian Archaeological Institute 1991), Volume 19, Number 1: 3-9.

Vermont

University of Vermont, Consulting Archaeology Program Lake Champlain Islands

*contributed by Peter A. Thomas, Consulting Archaeology Program,
University of Vermont*

Between 1988 and 1991, the Consulting Archaeology Program, UVM, undertook the first large-scale archaeological survey on the major islands in Lake Champlain. The project area is located near Gordon's Landing in the town of Grand Isle on South Hero Island.

Four archaeological sites were identified. VT-GI-18, a Late Archaic period site, extends along the lakeshore. VT-GI-19 is a 9.5-acre site area which contains a low density of prehistoric artifacts. VT-GI-20 designates the historic Gordon-Center complex, occupied as early as the 1820s. VT-GI-21 was assigned to the burned hull of the ferry Cumberland.

Several large block excavations totaling 63 m² were completed in the southern portion of VT-GI-18. VT-GI-18 appears to be a residential base camp occupied for several months between April and late October, when the strong winds from the west and north were not blowing off the lake. Based on the exclusive presence of Vosburg-like projectile points in the block excavations, this occupation probably took place sometime between 2400 and 2800 B.C.

A number of nuclear activity areas were identified. These were probably occupied simultaneously, perhaps by extended families. Nuclear activity areas are spaced some 8-10 m apart, which would have allowed some privacy and working space but permitted easy social interaction. Each nuclear area contained at least one hearth which was used for heat and for cooking. Fragments of mammal bone, including deer, were found in close proximity to several hearth areas. Some species of bird may have also been consumed.

Much of the activity in each nuclear activity area apparently centered around hunting. Projectile points were manufactured and other hunting gear was fabricated or maintained. Scrapers used for processing wood or bone were commonly discarded. At least five reduction stations where intensive tool manufacture took place were identified. At least 25 small clusters of quartzite and chert flakes where final tool preparation or resharpening were carried out were also identified.

Due to the limited sampling which was undertaken in the northern portion of VT-GI-18, no clearly defined nuclear activity areas could be identified within this 1,800 m² area, but it is clear that substantial occupations are likely to have occurred here as well. At least two periods of residence are represented, one contemporaneous with those in the southern part of the site, and the other dating to roughly 2,200-1,800 B.C.

Undoubtedly, VT-GI-18 is only one of the many sites established by Native American

families on an annual basis as they moved within a territory which included both the mainland and the Lake Champlain islands. Some indication of their previous residence may be reflected in the types of stone tools and flakes recovered. In all areas of the site, quartzite and chert tools were manufactured from cores or flake cores which were prepared elsewhere and then brought to the site. With no evidence that cobbles were used for raw material, much of the stone was probably derived from bedrock quarries. Chert was available in bedrock outcrops some 10 miles by water to the northeast; high quality quartzite could be obtained from exposures about 50 miles to the southeast. In either case, water transportation by dugout seems likely as people moved within a fairly large territory.

Based on the recovery of three projectile points (one Vosburg, an untyped side-notched, and one Levanna), a quartz scraper, a chert core and two quartzite flakes during two walkover surveys of 9.5 acres, VT-GI-19 appears to have been used repeatedly, but not for residential purposes. Both Vosburg and similar side-notched projectile points were also recovered at VT-GI-18, located on the lakeshore about 300 m to the northwest. The projectile points recovered within VT-GI-19 may have been lost by people residing at VT-GI-18 who used the surrounding area for hunting and other activities.

Lower Winooksi River Watershed

Since 1984, a research program has been underway at CAP to evaluate the variable resource potential of various ecological zones within the lower Winooski River watershed and smaller adjacent drainages and to estimate how such variability might affect the size and density of prehistoric sites encountered within any particular zone. The study area encompasses approximately 100 mi². It has been hypothesized that the plant and animal resources among zones were sufficiently dissimilar in the past to have affected the types of activities people carried out. The types and densities of prehistoric sites which are likely to be encountered should therefore vary from zone to zone. Based on geomorphological, topographical, floral and faunal information, this roughly 100 mi² area of the Champlain Valley has been divided into six hypothetical exploitation zones. Zones I, IV and VI encompass the Lake Champlain shore and floodplains of the Winooski and Browns Rivers. Zones II, III and V comprise more upland areas north and south of the Winooski.

Phase I and II surveys carried out by CAP in 1991 on the high sandy bluffs above the Winooski River and a small unnamed tributary in Essex, Vermont identified three prehistoric sites: VT-CH-487, VT-CH-488, and VT-CH-489. Extensive excavations were carried out at VT-CH-488 and 489, which lie on the margin of Zone III, but in close proximity to the north bank of the Winooski River and Zone IV.

VT-CH-488 is located on a narrow terrace above the unnamed brook. Two limited activity areas were defined. Towards the interior of the terrace, a 1 x 1 m test unit contained one possible fire-cracked rock, one chert flake, two quartz flakes and 10 fragments of burned bone. Towards the front of the terrace, a 1 x 2m test unit and two smaller test pits contained one hammerstone, one quartzite flake, one quartzite biface fragment, one chert flake, four pieces of fire-cracked rock and 592 fragments of burned bone. A possible feature was also encountered but was

too indistinct to positively identify. Due to the small size and limited cultural remains, it was concluded that these archaeological deposits in and of themselves are not significant. However, they may be associated with denser deposits to the east in VT-CH-489.

At VT-CH-489, located immediately above VT-CH-488, artifacts and cultural features are located within an area of at least 1,125 m², although absolute site limits have not been determined. It is by far the largest and most significant site yet identified along this segment of the Winooski River. VT-CH-489 dates thoroughly A.D. 900-1150 and was undoubtedly occupied on a number of occasions during this period. A total of 2,695 artifacts was recovered from a less than 2% sample within the southern portion of VT-CH-489. The inventory consists of 21 stone tools, 315 chert and quartzite flakes, 263 sherds of pottery, 1,846 pieces of burned mammal bone and 250 fragments of fire-cracked rock. In addition to these artifacts, four hearths were encountered, all in a 2 x 4 m block excavation. Even with a limited sample, a variety of processing, cooking and tool manufacturing or maintenance activities are represented.

Detailed studies have occurred at only two other sites in Zone III. The future study of sites like VT-CH-489 is particularly important because sites of this type probably constitute the largest portion of the local archaeological record. Good baseline data about site age, size, content and function are badly needed from a number of sites before any meaningful interpretations can be made about when and how sites within Zone III were utilized and how sites here might be integrated into settlement patterns within a much larger geographic region. Issues related to periods and seasonality of occupation, specific resource utilization, group size, the range of group activity, the intensity of use of different environmental zones, the settlement systems represented by these and other sites, and the change or stability of cultural systems through time are but some of the topics which the excavation and analysis of VT-CH-489 and other sites can help to address.

RECENTLY RECEIVED RADIOCARBON DATES

From Millbury Massachusetts...

Institution responsible for the excavation: *PAL, Inc.*

Laboratory: *Beta Analytic* Sample (charcoal, shell, bone, etc.): *Charcoal*

Principal Investigator(s): *Alan Leveillee*

Town: *Millbury* U.S.G.S. Quad: *Grafton* State: *MA*

Name of Site: Date: Lab number:

Millbury *2880±100 BP* *Beta 450655*
(*Feature 1B Cremation Burial feature, calcined bone fragments, Susquehanna Broad Points, ground stone tools found in asso.*)

Millbury *3510±80BP* *Beta 450656*
(*Feature 7 Cremation burial feature, calcined bone fragments found in asso.*)

Millbury *3730±90 BP* *Beta 50657*
(*Feature 13 Deep pit feature, bone and tool fragments found in asso.*)

Millbury *3450±110 BP* *Beta 50658*
(*Feature 11 Cremation Burial feature, bone fragments, biface, broken axe found in asso.*)

Millbury *3610±90BP* *Beta 50659*
(*Feature 1A Cremation burial feature, bone fragments, Mansion Inn blades, and tools found in asso.*)

Millbury *3985±145 BP* *Geochron -GX-17590**
(*Feature 1A Sample depth corresponds to Beta-50659*)

*Geochron date is C13 corrected

GENERAL ANNOUNCEMENTS

NATIONAL

The Vernacular Architecture Forum's

1992 Annual Meeting

will be held

May 13-16, 1992, Portsmouth, New Hampshire

For further information contact

Richard Candee

6 Scituate Road

York, ME 03909

(207) 363-6635

REGIONAL

MASSACHUSETTS ARCHAEOLOGICAL SOCIETY

ANNUAL FALL MEETING

**The Fall Meeting of the
Massachusetts Archaeological Society, Inc.
will be held on**

Saturday, October 24, 1992

**Topic: DETECTING GENDER ACTIVITIES THROUGH
ARCHAEOLOGY**

MASSACHUSETTS ARCHAEOLOGICAL SOCIETY

will be offering a course to educators entitled

TOOLS FROM THE PAST: *Using Archaeology To Teach Your Subject*

Sessions: Saturday Oct. 3 and Saturday Nov. 7, 1992 (3 hrs. each)

Members: \$30.00 Non-Members: \$35.00

for more information contact:

Robbins Museum of Archaeology, P.O. Box 700, Middleboro, MA 02346-0700

Jack Rossen has been hired by the Lake Champlain Management Conference to coordinate the Vermont Archaeology on the Farms Project. In conjunction with the Vermont Division for Historic Preservation and the Soil Conservation Service, this demonstration project is gathering baseline data concerning the impacts of SCS projects (such as manure storage systems and drainage diversions) on cultural resources. Jack is surveying all SCS project areas in Addison County, Vermont, a county of great topographic diversity and high archaeological site density. Other project activities include development of a new archaeological sensitivity model for the Champlain Basin and various public outreach activities.

For more information contact:

Jack Rossen

12 Weybridge Street, Middlebury, VT 05753 (802)-388-6746 or (802)-388-0546

**THE 1992 OLD STURBRIDGE VILLAGE FIELD SCHOOL
IN HISTORICAL ARCHAEOLOGY AND EXCAVATION**

will be held at the
James Johnson Sawmill and Dwelling

June 22 - August 7, 1992

Recently, Old Sturbridge Village archaeologists discovered an impressive sawmill site with storage pond, dams, and mill foundations perched between rocky ledges on museum property in Sturbridge, Massachusetts. The site occupied by local sawmill owner James Johnson from 1820 to 1875 and nearby remains of a dwelling will be the focus of the 1992 Old Sturbridge Village Field School in Historical Archaeology. The field school is under the direction of John Worrel, Director of Research and Martha Lance, Research Fellow in Historical Archaeology. Excavation of the mill site and dwelling will enrich research already underway on rural sawmilling and the timber trade as part of a grant study partially funded by NEH entitled, "Tradition and Transformation: Rural Economic Life in Central New England 1790-1850." Curriculum this year will emphasize the effects of industrialization on the countryside and rural industries.

Field school participants are involved in excavation, survey, measured drawing, conservation, computer, and other field, lab and recording activities. Lectures and workshops by Village staff and trips to historic sites and museums complement field and lab work. Students participating in the Field School will be able to register for academic credit, the equivalent of a two semester undergraduate or graduate course.

No previous archaeological experience is required of applicants, although it is expected that they will have completed at least one year of college.

For more information please write or call:

Martha Lance
Archaeology Field School
Old Sturbridge Village
1 Old Sturbridge Village Road
Sturbridge, MA 01566
(508) 347-3362

THE FIRST ANNUAL

**MASSACHUSETTS
ARCHAEOLOGY
WEEK**

JUNE 6 - JUNE 14, 1992

Digs, Lectures, Exhibits, and much more!

For more information, write:

Massachusetts Historical Commission
80 Boylston Street, Rm. 310
Boston, MA 02116-4802

CONFERENCE ON NEW ENGLAND ARCHAEOLOGY
REQUEST FOR ARTICLES

Please submit a brief paragraph on your current New England Archaeological research for inclusion in the next CNEA Newsletter. Also submit any new bibliographic titles for books, articles, reports, etc. in American Antiquity format. Thank you.

Please return by September 15, 1992 to:

CNEA
c/o American Indian Archaeological Institute
P.O. Box 1260
Washington, CT 02860

or to your local CNEA Steering Committee representative. **[If possible send your contribution on a computer diskette (with paper copy).** Please specify the computer model and word processor operating system used to create your file. Your diskette will be returned to you. Begin by stating your research topic, research questions, and how your data are used to answer your research questions.

NAME:

INSTITUTION:

MAILING ADDRESS:

BIBLIOGRAPHIC ENTRY:

RESEARCH TOPIC:

C-14 DATES (See page 29)

PLEASE MAIL AS SOON AS POSSIBLE

REQUEST FOR
RADIOCARBON DATES

Please report C14 dates as fully as possible.

Date: _____ ±B.P.

Laboratory: _____ Lab number: _____

Institution responsible for the excavation: _____

Principal Investigator(s): _____

Name of Site: _____

Town: _____ U.S.G.S. Quad: _____ State: _____

Sample (charcoal, shell, bone, etc.): _____

Describe feature or object that was dated:

Diagnostic artifacts (temporal or cultural) **directly** associated with the date:

Bibliographic references:

CNEA NEWSLETTER SUBMISSION POLICY

The purpose of the CNEA newsletter is to strengthen communication and facilitate a continuous interchange among archaeologists who work in New England.

To this end researchers are encouraged to submit short abstracts on their current research by topic or region, bibliography, and radiocarbon dates.

One volume of the newsletter will also include a position paper which is solicited by the steering committee addressing the annual meeting topic.

Any other submitted papers will be reviewed by the steering committee prior to their inclusion in the newsletter.