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Conference on  
New England  
Archaeology

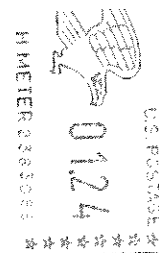
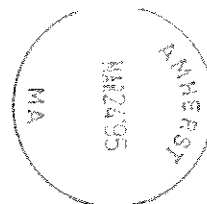
NEWSLETTER

Volume 14 March 1995



Stone Buddha statue: *Maitreya*, "Charitable, Benevolent, and Philanthropic Buddha," found at the Herman Melville House, Pittsfield, MA. actual-size illustration by Maureen Manning-Bernatzky

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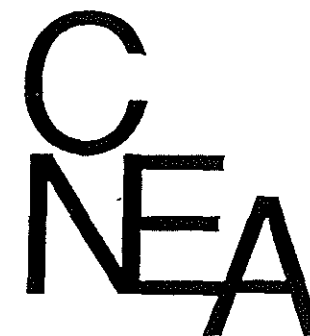
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CONTENTS

WRESTLING WITH ANGELS: ARCHAEOLOGY, HISTORY,  
AND NEW ENGLAND'S PASTS

Contributed paper by Patricia E. Rubertone . . . 1

OF ARROWS, HAMMERS, AND POTS:  
ALTERNATIVE PERSPECTIVES ON HISTORY

Contributed paper by Curtiss Hoffman . . . . . 8

CONFERENCE ON NEW ENGLAND ARCHAEOLOGY  
1995 ANNUAL MEETING . . . . . 14

ABSTRACTS . . . . . 17

CURRENT RESEARCH . . . . . 21  
CONNECTICUT . . . . . 21  
RHODE ISLAND . . . . . 25  
MASSACHUSETTS . . . . . 33  
VERMONT . . . . . 44  
NEW HAMPSHIRE . . . . . 47  
GENERAL . . . . . 48

GENERAL ANNOUNCEMENTS . . . . . 52

NEW PUBLICATIONS . . . . . 53

REQUEST FOR CURRENT RESEARCH . . . . . 55

## WRESTLING WITH ANGELS: ARCHAEOLOGY, HISTORY, AND NEW ENGLAND'S PASTS

Contributed paper by Patricia E. Rubertone

*The historian sets himself a dangerous, even impossible, task. In the phrase of the great Dutch historian, J.H. Huizinga, he is "A Wrestler with the Angel." It is the angel of death who makes his work necessary yet destined never to be definitive. If man were not mortal, we would not be deprived of the living testimony of the actors, and so required to give new form to the receding infinity.* (Boorstin 1989:3)

*Pendrel yearns for the kind of communion with the dead denied him by the customary practises of his profession. "He wanted the unimaginable accidents, the little notes of truth for which the common lens of history ... was not sufficiently fine. He wanted evidence of a sort for which there had never been documents enough or for which documents mainly, however multiplied, would never be [original emphasis] enough."* (Schama 1992:319-320)

These rueful, yet insightful, comments about the obstacles faced by historians in the recovery of the past could as easily be applied to archaeologists. We are both engaged in a business that in the words of the historian Simon Schama, author of the best-selling *Dead Certainties*, is destined to be forever chasing shadows (1992:320). We seek to reconstruct a dead world, but are all too aware of our inability to do so no matter how thorough or revealing the written or archaeological documentation. The certainty of our answers always is contingent on the obvious fact of our remoteness to our subjects (Binford 1989, Leach 1973).

Given the common problems that we face in our quest for the past--incompleteness and biases of surviving evidence, vagaries of discovery, temporal gaps between the past phenomena we seek to explain and our interpretation of it, and uncertainties about the limits or boundaries of our knowledge--it seems puzzling, if not odd, that the relationship between history and archaeology in the United States has been characterized by dramatic oscillations. Without examining the intricacies of this relationship and the factors affecting it (see Trigger 1989 for a critical analysis), it would be fair to say that history and archaeology are currently in a state of rapprochement, at least to the extent that historical thinking is once again in vogue among anthropological archaeologists (Hodder 1987). For those trained in historical archaeology, the importance of history seems obvious. Not only does it aid interpretation, but it casts into relief the often unsettling role which archaeology can play in revealing alternative understandings of the past. Even prehistorians who

have long considered history irrelevant to their pursuits have begun to move in a historical direction (Trigger 1989). Like their colleagues in historical archaeology, they contribute to a more comprehensive American history. Given this move toward historicity, it is appropriate that this year's CNEA conference explore the relationship between history and archaeology in New England, and examine the extent to which archaeology has been seriously integrated, both as a discipline and as a methodology, in the study of the region's peoples, cultures, and their respective pasts.

### Setting the Agenda

The link between archaeology and history in New England is not new; at the very least, the recently awakened interest rekindles a long-standing relationship. In this relationship, it is archaeology that has taken its cue from history. Whether the source is what we might refer to as *tradition*--conventional wisdom about the past that is repeated from generation to generation, and which through time may assume qualities generally associated with the anthropological concept of myth--or *scholarly history*--that which is sensibly pursued, carefully researched, and written supposedly to serve as an antidote to the former (Kammen 1993:38)--historical writing has shaped our expectations about New England's past. It has largely determined what events are important, which time periods are critical, and whose lives are worth studying.

This is as true for local antiquarians who accepted as literal reality romanticized accounts and folk traditions about early contacts and sought to validate them through archaeological discoveries (Salwen 1989, Snow 1980), as it is for later generations of archaeologists who have adhered to versions of the past contained in ethnohistoric texts in order to model the seasonal-rounds and economic logistics of New England's native peoples (cf. Bernstein 1993, McManamon and Bradley 1988). Colonialist discourses about the past contained in numerous town histories written in the nineteenth century are still very much with us. Cloaked in the respectability of normalcy, they have permeated our thinking not just as consumers of popular history, but as members of the archaeological community. They have molded our ideas about the inevitable demise of New England native peoples in the post-contact period (Handsman and Lamb Richmond 1992, Rubertone 1994). They have colored our views of the material landscape of colonial New England as consensual, integrated, and essentially static until disturbed by industrial capitalism (St. George 1990). They have conveyed information about the lives of certain individuals and the places associated with them, but have ignored others as non-entities whose histories, archaeological or otherwise, are unworthy of study (Yentsch 1988).

As a consequence, New England archaeology finds itself in an awkward position: it can either validate what is known from written sources or assume the role of gap-filling. The former

ensures its place as the perennial handmaiden to history, and the latter promotes the erroneous assumption that the accumulation of archaeological data will lead to a more complete picture of New England's past. Archaeological data--whether remotely distant from history or situated precariously within it--needs to be acknowledged as a resource which in conjunction with history can confront our most "taken-for granted" assumptions about New England's peoples, cultures, and their pasts (see Handsman 1992, Wylie 1993). What I am suggesting is that we need to take stock of archaeology as an independent source of evidence about the past.

#### Celebrity History or Culture History?

Both history and archaeology share a common interest in people whose lives taken together form the basis of theories about society, culture, and human existence. Yet, despite these thematic overlaps, there are some notable differences. Historians rely on exceptional people, i.e., those whose extraordinary lives were chronicled for posterity or those whose lives were non-exemplary except for the fact that there is something written about them. These represent a minority of people who lived in the past (Deetz 1977), yet their statements once transcribed, analyzed, and interpreted, become the voice of the majority. As "the story of the expressions of the few, and the conditions of the many" (Glassie 1988:77), history to a great extent depends on celebrity.

Archaeology need not do so: its prime value is its ability to take into account those whose pasts have been forgotten, ignored, or misrepresented. Yet, archaeology has often mistaken celebrity history for culture history. All too frequently sites considered to have "real" value are those believed to have been associated with historically-known people and events. Examples may be found in the works of early antiquarians, as well as in the research conducted by more recent New England archaeologists. Among the former, the burial places of "Indian kings" were preferred to wigwam sites because they represented a way of life distinct from, and unconnected to, those of native people living in the nineteenth century (Rubertone 1994). Today, with few exceptions, New England historical archaeologists conduct research at sites linked with an important individual. Material evidence revealing the presence of other occupants, perhaps ones of another gender, class or ethnic group whose lives might have been tied to these sites as contemporary or subsequent inhabitants, is often dismissed and the celebrity status of the site remains unchallenged. The archaeology of the exceptional has come to represent the history of a *people*, a *time* and a *place*.

How can archaeology produce more democratic culture history? The answer is not simply to substitute the commonplace or average for the unique and individual, nor is it to reinstate the "culture-historical approach" with its emphasis on artifact typology and the space-time plotting of archaeological culture entities. The latter, as Childe (1958:70) reminded us, is little more than an archaeological substitute for old-fashioned political

history in which cultures replace statesmen and migrations replace battles. A more democratic culture history takes as its starting point a recognition of the complexity of human phenomena. It rejects simplicity--the tendency to abstract and generalize, to divide time into periods and separate space into regions characterized by distinctive cultural traits--and instead explores long-term social and cultural continuities (see Handsman and Harrington 1994) and searches for features that transcend these boundaries (e.g., Goodby 1994). A more democratic culture-history explores the existence of enduring cultural forms, but it acknowledges invented traditions as well as multiple levels of intention and meaning for artifacts. Moreover, while it informs us about consensus, it also illuminates struggle, dissent, and contradiction. Thus, it draws our attention to the individual realities that confronted people in their daily lives, and asks us to consider the strategies and tactics they employed in mediating these concerns. In challenging our conventionalized understandings of the past, a more democratic culture history not only recognizes, but examines, the fact that people have choices--that even under the threat of dispossession, the limits of bondage, or the constraints of lineage the outcomes of their lives need not conform to a predetermined script.

#### Conclusion: On Constructing New England's Pasts

The question now before us is not whether archaeology can contribute to the study of New England's peoples, cultures and their respective pasts, but whether archaeological histories can overturn erroneous understandings of the region's history. This will not be an easy task. The idea of New England looms large in the popular imagination. It symbolizes a shared past and one which evokes continuity between past and present. Representing something fixed and durable in the flux of change and drift (Kammen 1993:384), its significance transcends geographical boundaries. New England's "history" as we perceive it is quintessential American history (Meinig 1979).

If archaeological histories are to confront these myths, then it is important to understand their genesis, and perhaps even more importantly, why they prevail despite the existence of contradictory evidence. While it is beyond the scope of this paper to account for the ideological hegemony of historical writing about New England, I propose that we begin by asking questions which will allow us to explore the emergence, transmission, and impact of familiar generalizations and clichés about local history (e.g., Meinig 1979, Potter 1994). If we take archaeology's role as history seriously, then we acknowledge that as ambiguous and as fragmentary as archaeological evidence may be, it has the capacity to democratize our understandings of New England's past. We may indeed be "wrestlers with angels", but in this contest the archaeological record holds enormous promise.

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## **OF ARROWS, HAMMERS, AND POTS: ALTERNATIVE PERSPECTIVES ON HISTORY**

Contributed paper by Curtiss Hoffman

"History," wrote James Joyce (1916), "is a nightmare from which I am trying to awaken." An ardent Irish nationalist, Joyce had good reason to distrust the historical record. The policies of ethnic oppression which the seventeenth-eighteenth-century British colonists employed so effectively against the Native inhabitants of eastern North America were imposed at the same time by Parliament upon dissidents in the "near abroad" across the Irish Sea. Joyce knew that the histories written by the victors of ethnic conflicts are rationalizations which glorify their conquests to their citizens, and often have little to do with truth, or the perspectives of minorities on their own sufferings. Historians' tendencies for cultural bias have recently been made all too obvious by our new Speaker of the House, himself a military historian and a student of Clausewitz: he tried to appoint as Historian of the House a colleague who had blocked Federal funding to a local educational program on the Holocaust because it failed to include the perspectives of the Nazis and the KKK!

One can find many examples of this subjectivity in the archaeological literature of New England. To give just one from my current research on the Transitional Archaic period: William S. Fowler, in addition to his skills as an illustrator, author, and curator of the Bronson Museum, was also a successful capitalist. In his many articles in the *M.A.S. Bulletin* (e.g. 1975, 1976), he repeatedly praised the makers of steatite bowls for their "industry" when compared to earlier peoples. He painted an idyllic picture of soapstone quarries as sweatshops with men and women laboring side by side, and came close to accusing their successors of failure of nerve for abandoning the inevitable march towards civilization. I have found it tempting to adopt a Marxist interpretation which turns this picture on its head, by suggesting that the workers who mined steatite in the uplands were exploited by an emergent elite class in the lowlands, who needed steatite vessels to store or process seeds gathered in bulk from the floodplains. I have suggested that this surplus became a source of wealth, and was used to obtain exotic lithics from which specialized craftsmen fashioned fancy blades to be buried with the elite as evidence of the latter's political dominance (Hoffman 1991:163-174).

What these opposing models have in common is that both of them are based upon European ideas about capital, labor, and political power, which may have very little to do with Native peoples' concepts of these matters, either 3,500 years ago or today. They reflect the particular biases of their authors about



the same set of archaeological data, and demonstrate how subjective history can be.

In light of this, I would like to challenge the CNEA membership to think of ways in which our archaeological efforts could contribute to the revision of the discipline of history itself. I suggest two directions in which this might profitably take us: 1) the development of ahistorical models of the past, and 2) the establishment of a respectful dialogue with the modern descendants of the groups whose material culture we are studying.

It has been asserted that American archaeology is today in a post-processual phase. Recent attention to social structure, ideology, feminist perspectives, critical archaeology, etc. have eroded the dominance of the New Archaeology paradigm (e.g. Little 1994). In my opinion, this is mostly a positive development, because it has removed some of the dogmatism that was all too inherent in the processualist movement. If we adopt the metaphor of Moore and Keene (1983) and consider theories as hammers, we may easily conclude that the New Archaeologists possessed but one crude hammer--Darwinian theory--with which to bludgeon the data. This resulted in many archaeological studies implicitly subject to the inherent limitations of that body of theory--e.g., environmental determinism, gradualism, and an unwillingness to attribute to people the ability to play an active role in choosing or transforming their econiches. At its worst, this blindness produced chimeras like Fagan's *Ancient North America* (1991), in which ancient cultures in many parts of this continent were described solely in terms of what they ate. It certainly had little explanatory power for the single most dramatic culture change in the sequence--17th-century European contact--which had such a catastrophic effect upon all indigenous systems, cultural and natural (Cronon 1983).

But the rejection of environmental adaptation as an all-embracing explanatory device does not mean that we should abandon tools such as hypothesis-building altogether. Over the past 25 years, exciting developments in the natural sciences have led to a reformulation of evolutionary theory as well as its alignment with the organizational principles of what we normally consider non-living matter. Computers have provided us with new tools for modelling interdependent interactions which are highly sensitive to initial conditions. I refer to Complexity Theory, which posits that all complex systems are excitable media, capable of elaboration along predictable morphological tracks as they navigate the interface between order and chaos (e.g. Nicolais and Prigogine 1989, Waldrop 1992, Kauffman 1993, Cohen and Stewart 1993, Feldman 1994). These branching tracks are remarkably similar, irrespective of whether one is describing subatomic particles, molecules in an unstable heat regimen, living ecological systems, or even the behavior of the stock market. "Fitness landscapes" in which groups co-evolve around strange attractors such as the predator-prey relationship are increasingly becoming susceptible to rigorous modeling. Unlike natural

selectional forces, which are historically contingent, these morphological patterns recur at different levels, rates, and points in the space-time of terrestrial evolution.

It should be expected that analogs to these processes are also to be found in the archaeological record. For example, preferences for lithic raw material in pre-Contact New England appear to fluctuate back and forth between local and non-local stone over time (Hoffman 1985), a pattern without any clear directional or contingent causes (see Fig. 1) which closely resembles the Belousov-Zhabotinsky reaction (Nicolais and Prigogine 1989:19) so dear to complexity theorists (see Fig. 2). I am sure that you can think of examples from your own studies if you realign your perspectives.

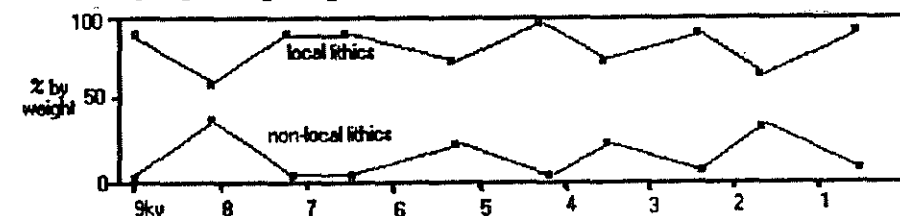


Figure 1. Distribution of local and non-local lithics (% by weight) vs time from dated sites in Westborough, Massachusetts.

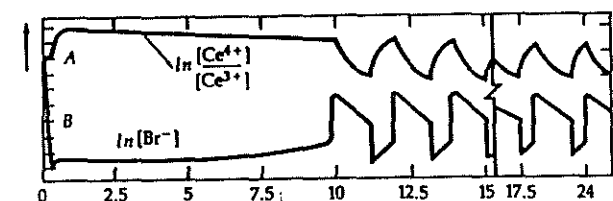


Figure 2. Potentiometric traces of  $\text{Br}^-$  and  $\ln (\text{Ce}^{4+}/\text{Ce}^{3+})$  vs time during the Belousov-Zhabotinski reaction.

Perhaps, rather than our usual depiction of time as an arrow, it really coils like a ceramic vessel. Not only would this model rebut the blatant phallocracy of most Western history; it would be a revision of history quite acceptable to James Joyce, who was a devotee of the theories of Giambattista Vico and used them as the pattern of *Finnegans Wake*. Vico, credited with having invented anthropology in the early eighteenth century, depicted history as a four-stage repetitive cycle; and he was familiar with colonists' descriptions of New World peoples (Feldman and Richardson 1972:53).

This brings me directly to my second suggestion, because if one speaks with Native peoples one quickly learns that their perspective on their own past is also profoundly cyclical. Nor is this view discordant with some of the newer theories about long-term planetary change: Dobzhansky cycles, great extinctions at 52

million year pulses, etc. (Allanby and Lovelock 1983). The peculiarly Western view of history as inexorable linear progress toward a utopian goal is deeply imbedded only among the educated classes of our society and supports the aspirations to power of that class. I expect that it is not and has never been shared by the under-classes, regardless of their ethnicity. Some recent archaeological research in the post-Contact period of New England already demonstrates this--e.g. Hautaniemi's revealing study of the W.E.B. Dubois homestead (1994), or Handsman's (1988) study of Mohegan women's resistance to enslavement.

While we may benefit greatly from a dialogue with those for whom history is not an arrow's flight, I think we must nevertheless exercise caution in our acceptance of their stories in place of our conventional methods. After all, if we were to go back to the traditional stories of our own culture about the past we should have considerable difficulty in explaining radiocarbon dates in excess of 6,000 years! We should value ethnic voices as primary sources, and regard them with the same respectful reserve with which, as anthropologists, we should treat all sources. When their conclusions and ours converge we may have greater assurance that we are approaching the truth; when they do not, we need to examine both kinds of data carefully to try to resolve the discrepancies. Some issues--such as the original peopling of the continent--we may never resolve; we have enough trouble resolving that one among ourselves! We should recall that members of ethnic minorities have their own agendas which their history is designed to elucidate. These agendas are most apparent when one compares stories from different groups, or even from different individuals within the same group. Their opinions differ as much as do ours, nor should we expect otherwise. We should remember that the etymology of the term "history" is from the Greek *'istoria*, which in Herodotus' day simply meant "story". All such stories are valuable, for they are the means by which each culture, including our own, constructs its system of interrelationships with the universe and each other. As Clifford Geertz would say (1979), they are both a *model of* and a *model for* reality: a model of, in that they attempt to describe the world as it appears to be to the human sensory apparatus; a model for, in that it also describes the world as it ought to be for the culture's fulfillment of its goals. If we keep all this in mind, we are more likely to construct a meaningful history for ourselves from the scattered remnants of our region's past--one that can help us to fulfill our dreams of the future.

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**CONFERENCE ON NEW ENGLAND ARCHAEOLOGY  
1995 ANNUAL MEETING**

APRIL 8, 1995

**ARCHAEOLOGY AND HISTORY: CONSTRUCTING NEW ENGLAND'S  
PASTS**

The 1995 annual meeting of the  
Conference on New England Archaeology  
will be held at the Fuller Conference Center  
Old Sturbridge Village  
Sturbridge, Massachusetts

This year's annual meeting marks  
**CNEA's 14th Anniversary**

Registration, Coffee, and Socializing  
8:30 - 9:00 Saturday morning

The complete program of speakers  
is outlined on the following pages

## PROGRAM SCHEDULE

### .....MORNING SESSION.....

8:30-9:00	Coffee and Registration
9:00-9:15	Opening Remarks Patricia Rubertone
9:15-9:45	Mohegan Field School 1995: A Model for the Future? Jeffrey Bendremer and Melissa Fawcett
9:45-10:15	Measuring Social and Ceramic Change: Neutron Activation Analysis of Contact Period Ceramics from Southern New England Jonathan M. Lizee, Hector Neff and Michael Glascock
10:15-10:30	Break
10:30-11:00	Between Words and Things: History/Archaeology/Identity Lauren Cook
11:00-11:30	China Trade Porcelain in Pre-Revolutionary Portsmouth New Hampshire Carl L. Crossman, Mary B. Dupré and Martha E. Pinello
11:30-12:30	Discussion Kevin McBride and Elizabeth Chilton
12:30-1:30	Lunch on your own

## PROGRAM SCHEDULE

### .....AFTERNOON SESSION.....

1:30-1:45	CNEA Business Meeting
1:45-2:15	A Tale of Two Sites: Reconstructing the Past in Newtown Laurie Weinstein and John Driscoll
2:15-2:45	A Closer Look at the Cape Cod Canal: 7,000 Years of History Holly Herbster
2:45-3:00	Break
3:00-3:30	Public Archaeology and the Still-Hidden Histories of West Kingston, Rhode Island Russell G. Handsman
3:30-4:30	Discussion Ed Hood
4:30	Post-Conference Discussion and Socializing at the "Bullard Tavern on the Common"

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

## ABSTRACTS

### MOHEGAN FIELD SCHOOL 1995: A MODEL FOR THE FUTURE?

Jeffrey Bendremer, Mohegan Tribal Archaeologist  
Department of Anthropology, University of Connecticut  
Department of Anthropology, Eastern Connecticut State University

Melissa Fawcett, Mohegan Tribal Historian  
Department of Anthropology, University of Connecticut

In the summer of 1995 the Mohegan Tribe and Eastern Connecticut State University will cosponsor a summer field school in the archaeology and history of the Mohegan Homeland.

The agenda for this project will be set collaboratively by the Tribal Archaeologist, Tribal Historian, Tribal Environmentalist, Medicine Man-in-Training, Tribal Elders, Tribal Planner, and Tribal Council.

The areas/sites investigated will be dictated by the practical need to conduct cultural resource assessments of all Mohegan land parcels as they rapidly transfer into federal trust status. Areas first researched by the field school will be those within trust-proposed boundaries which are deemed most archaeologically and culturally significant to the Mohegan people. Subsurface testing will not be conducted in any areas of cultural prohibition.

The "important questions to be answered" will be co-determined by the collaborators in this project. The purpose of this field school is to contribute to the survival and future welfare of the Mohegan People and the education of both the Native and Non-Native communities. The collaborators in this field school hope to balance the needs of rapid tribal economic development with those of cultural and historic preservation.

Bendremer and Fawcett will outline a proposal for this "Model Field School." They view this new approach as a prototype for positive and productive future collaborative efforts between Native people and archaeologists.

### MEASURING SOCIAL AND CERAMIC CHANGE: NEUTRON ACTIVATION ANALYSIS OF CONTACT PERIOD CERAMICS FROM SOUTHERN NEW ENGLAND

Jonathan M. Lizee  
Department of Anthropology, University of Connecticut

Hector Neff, and Michael Glascock  
Research Reactor Facility, University of Missouri

Archaeologists working in eastern North America have traditionally used stylistic ceramic data to construct models of interaction and exchange between Late Woodland and Contact Period populations. In this study, neutron activation analysis is employed to determine if compositional profiles of ceramic assemblages correspond with tribal boundaries that have been determined using ethnohistoric and archaeological data. The distribution of compositional groups within the region prove to be useful in describing changes in settlement during the Late Woodland and Contact Periods in southern New England. Results of this study suggest that cultural factors underlying the evolution of the historic Mohegan and Pequot tribes, and the locations of focal village sites, also had an impact on access to clay resource zones at the time of European Contact.

### BETWEEN WORDS AND THINGS: HISTORY/ARCHAEOLOGY/IDENTITY

Lauren Cook  
John Milner Associates, Inc.

Identity, whether cultural or personal, reaches the surface of daily life in the form of symbolic acts. Inasmuch as these acts involve the production and manipulation of things, features, and structures, they are preserved in the archaeological record, and insofar as they manipulate words and symbols to convey meanings to others, they can be preserved in the documentary record. A major methodological concern in historical archaeology lies in bringing those data sources together. An additional concern lies in the interdependence of personal and group identity, both of which are profoundly "cultural." Utilizing complementary data sources to test one another may not be a productive means of recovering identity. Research and data recovery at two 17th- to 18th-century sites in downtown Boston, Massachusetts, conducted for the Central Artery/Tunnel project, produced evidence on personal identity in the areas of gender relationships and social class, as well as evidence of the racial composition of some of the households at the site. Documents encountered during the data recovery illuminate such issues as domestic violence, slavery, and elite status display, which are used to explore the relationship between documents and artifacts--between words and things.

## CHINA TRADE PORCELAIN IN PRE-REVOLUTIONARY PORTSMOUTH, NEW HAMPSHIRE

Carl L. Crossman, Mary B. Dupré, and Martha E. Pinello  
Strawberry Banke Museum

Traditionally, New England has been portrayed as uninvolved in the China Trade until the return of the *Empress of China* in 1785. Analysis of the ceramic assemblages from fourteen archaeological sites in Portsmouth, New Hampshire has documented over 1,000 porcelain vessels from the first half of the eighteenth century at middling and elite households. Whole porcelain vessels in the collections of historic museums in the Piscataqua region has affirmed the archaeological record. Analysis of these assemblages represent a new understanding of early eighteenth-century trade, status, and table settings in the Piscataqua region.

## A TALE OF TWO SITES: RECONSTRUCTING THE PAST IN NEWTOWN

Laurie Weinstein and John Driscoll  
Department of Social Sciences, Western Connecticut State

Western's field school began last summer with a survey of Paugussett State Forest in Newtown, Connecticut. We found two sites: a prehistoric Late Archaic through Early Woodland site and a historic site. This paper will discuss our preliminary research findings in terms of two issues: problems in the study of cultural identity and presenting the past, or the role of archaeology in local history.

Both the ethnographic and local historical records suggest that the Pootatuck Indians lived in the general vicinity of Newtown, Connecticut. Currently, the Paugussett Indians are challenging state courts in the efforts to reclaim lands and win federal recognition. To what extent does (or can) the current research from our prehistoric site be of service in interpreting Pootatuck and Paugussett cultural identity? This portion of the paper may raise more questions than it answers, as we look at the problems in interpreting cultural identity.

The second section of the paper looks at our historic site: the Blake site. Local legend has it that one of the earliest founders of Newtown, John Glover, built his house on this site in the early 1700s. Thus far, the archaeological and documentary evidence suggests that this site is a mid-nineteenth century site since the land deeds, town records, ceramics, pipe stems and other materials date the site to the 1860s.

For both research projects, we have worked with Newtown residents and local historians, and our progress has been charted in the *Newtown Bee* newspaper. We continue to illustrate the value of archaeology in interpreting local history.

## A CLOSER LOOK AT THE CAPE COD CANAL: 7,000 YEARS OF HISTORY

Holly Herbster  
The Public Archaeology Laboratory, Inc.

The town of Bourne, Massachusetts has a long standing interest in its past, ranging from early nineteenth-century town histories to an active historical society to a pilgrim-era museum. Recent investigations along the Cape Cod Canal revealed that much of the area's rich archaeological record was affected by the construction of the artificial canal. As a result, the local record of history and prehistory played an integral role in the interpretation of the archaeological data. Local history and archaeology often present differing interpretations, but when combined they can provide a clearer look at the past. In Bourne, this approach has led to an ongoing dialogue between historians, local residents, and archaeologists.

## PUBLIC ARCHAEOLOGY AND THE STILL-HIDDEN HISTORIES OF WEST KINGSTON, RHODE ISLAND

Russell G. Handsman  
Program in Public Archaeology, University of Rhode Island

In Rhode Island's preservation plan (1989), historical archaeology is narrowly defined as both a set of field methodologies and as a group of below-ground sites associated with "established town-study contexts." Either way the discipline is returned to its earlier second-rate status as a "handmaiden to history" (the phrase is Ivor Noel Hume's). Ironically this is happening at a time when historical archaeologists are challenging both the privileged status of the documentary record and the ways that History is conventionally written and represented.

A recent study of the archaeological resources of the Kingston Railroad Station in West Kingston provides a context for exploring the problems encompassed by this contradiction. At the site of the station master's house (1875-1935), there is a well-preserved archaeological record (midden deposits, features, evidence of fence lines) which can be used to explore the social and class meanings of consumer behavior, the elaboration of rituals of domesticity, and the construction of boundaries between work and home. Knowledge of these processes would help illuminate the hidden histories of everyday life and work in depot villages and open new understandings of the human histories of a mature capitalism in rural Rhode Island. But are historic sites like these significant? Will the questions that archaeologists ask make a difference in Rhode Island history? Is the writing of history finished?

## CURRENT RESEARCH

### CONNECTICUT

#### Lithic Source Identified in Granby

*Contributed by Barbara Calogero and Anthony Philpotts*

Recently, a source of exceptional lithic material was identified in Granby, Connecticut. Knappers utilized a specific portion of a contact margin of coarse arkosic sandstone that had been baked by the intrusion of magma that formed a sill, now exposed and known as Manitook Mountain. Most portions of the contact-margin are still coarse whereas at one location the sandstone was baked at temperatures exceeding 1000°C into a fine-grained, glassy hornfels containing needles of quartz (tridymite) in the quartz-rich groundmass of the rock. Only a few quartz crystals remain, and these have reaction rims around them which can be seen even macroscopically as pale haloes surrounding crystal inclusions in the dark rock. This is an extremely rare rock and therefore the contact margin is the likely source of the tools, flakes, and worked blocks that litter a nearby field identified by Tom Turner and Marc Banks (personal communications, 1994).

#### News from the Office of State Archaeology and the Connecticut Historical Commission

*contributed by Nick Bellantoni and David Poirier*

1. A Guide to Legislative Citations in Archaeology  
State Archaeologist: Connecticut General Statutes (C.G.S.) Section 10a-112 establishes Office of State Archaeology (OSA) at the University of Connecticut's Museum of Natural History to identify, protect and preserve the state's archaeological heritage, in coordination with the Connecticut Historical Commission (CHC).  
Connecticut Historical Commission: C.G.S. Sec. 10-321 et seq establishes Connecticut Historical Commission to identify and protect the state's cultural heritage; establishes CHC as the SHPO office for Connecticut; authorizes State Register and National Register of Historic Places; authorizes Commission to withhold disclosure of specific site location data in order to preserve archaeological site integrity.

Archaeological Artifacts: C.G.S. Sec. 10-383 designates the Connecticut State Museum of Natural History as state repository for all artifacts found on state lands. Directs museum to establish collections policy on acquisitions, preservation, loan, and transfer of artifacts.

State Archaeological Preserves: C.G.S. Sec. 10-384, with coordination of OSA, authorizes CHC to designate eligible sites as state archaeological preserves following notification, as applicable, to private owner, state agency, and Native American Heritage Advisory Council.

Native American Heritage Advisory Council: C.G.S. Sec. 10-382 establishes Native American Heritage Advisory Council (NAHAC) to provide guidance and recommendations on Native American heritage to the OSA and the CHC.

Archaeological Investigations on State Lands: C.G.S. Sec. 10-386 authorizes permit process for archaeological investigation on state lands or state archaeological preserves; applications are reviewed by CHC in coordination with OSA and NAHAC.

Ancient Burial Ground and Gravestone Preservation: C.G.S. Sec. 19a-315b protects ancient burial grounds and gravestones. Requires notification to the CHC for any gravestone removal or cemetery renovation; Commission makes recommendation to Connecticut Probate Court on such requests.

Connecticut Environmental Protection Act: C.G.S. Sec. 22a-15 through 22a-19 creates legal recourse to examine unreasonable destruction of historic resources listed, or under consideration for listing, on the National Register of Historic Places.

Connecticut Environmental Policy Act: C.G.S. Sec. 22a-1 et seq directs state agencies to consider historic, architectural and archaeological resources in the planning and development of state projects.

Local Historic Districts and Historic Properties: C.G.S. Sec. 7-147 provides for establishing local historic districts and historic properties (including archaeological sites) governed by local ordinances and a local historic district commission.

Municipal Historians: C.G.S. Sec. 7-148(c)(5)(D) authorizes appointment of municipal historians.

#### 2. Archaeological Surveys for the Iroquois Gas Pipeline

During the past year archaeological materials recovered during surveys for the Iroquois Gas Transmission System pipeline have been transferred to the Office of State Archaeology, Connecticut Museum of Natural History, UConn. The 51-mile portion of the pipeline route in Connecticut passes through the towns of Sherman, New Milford, Brookfield, Newtown, Monroe, Shelton, and Milford. To ensure that pipeline construction would not damage cultural resources, a comprehensive program was developed to identify, record, and recover archaeological data and to consider route modifications in order to avoid significant sites.

The cultural resources program began in 1986 with a literature review to identify the locations of known cultural resource sites in the vicinity of the pipeline route. The literature review continued into 1989. During the same period, representatives of various local Native American groups were consulted to determine whether any areas of traditional importance were known to be located along the pipeline route. Detailed field surveys were performed between 1989 and 1991. Shovel tests and visual observation revealed 182 sites in Connecticut. Further studies were conducted on 71 of these sites. Data recovery investigations were performed at 12 sites.

In Connecticut, the sites discovered range from a Middle Archaic Period (ca. 6,000-4,000 B.C.) transient hunting station or short-term camp to a 1900s-era homestead once occupied by an itinerant Irish immigrant. One site, dating to the 1700s, was hypothesized to be the homestead of the first African-American to be freed from slavery in the Town of New Milford. This site was avoided by changing the pipeline's route and preserved so that future research can be done there. Along the Housatonic River, the archaeological surveys revealed a dense network of sites dating to the Late and Terminal Archaic Periods. These sites document a subsistence pattern based on the use of both riverine and upland resources (e.g., intensive nut processing, occurrence of maize). Along the inland portions of the pipeline route, the archaeological surveys discovered small prehistoric camps that apparently exploited wetland resources.

The Iroquois project used a number of innovative construction techniques to avoid damage to historic sites. These include boring under sites, such as the 18th-century Northrup Cemetery in Brookfield, narrowing the construction right-of-way for short distances to avoid important site loci, and installing construction "mats" to allow the passage of heavy equipment over sites without damaging them.

The archaeological collection, field notes, and maps, and site reports are accessible to researchers at the Office of State Archaeology, UConn. We encourage your use of these collection data for years to come.

### 3. ArchNet

ArchNet is an electronic forum for archaeologists. Users have access to data, reports, graphic images, and analytical programs. The ArchNet system was developed by Thomas Plunkett and Jonathan Lizee of the anthropology department at the University of Connecticut.

Using the World Wide Web server at UConn's Homer Babbidge Library, ArchNet is able to provide information and graphics related to archaeology, cultural resource management, and historic preservation in the northeastern United States. As of May 25, ArchNet was being accessioned an average of 2,000 times per week by students and researchers from almost every state in the U.S.

and 26 countries, U.S. government researchers, military facilities, and major corporations.

Current offerings include an index of CRM reports for each Connecticut town, newsletters from the CHC and the OSA, the newsletter of the Massachusetts Historical Commission, a guide to the Massachusetts State Archives, and a variety of archaeological images, specimens, and reports. Subject areas already on ArchNet or under development include botanical studies, ethnohistory, information on anthropology classes at UConn, faunal analysis, geomorphology and archaeological sediments, lithic analysis, ceramics, CRM, surveys, software, site excavation reports, and internet directories.

ArchNet can be accessed using either the Gopher or World Wide Web protocols. Gopher to the ArchNet at:  
Gopher spirit.lib.uconn.edu  
The URL of the Web server is:  
<http://spirit.lib.uconn.edu/ArchNet/ArchNet.html>

We encourage local, state, and federal agencies to submit material which would be of interest to both professionals and the general public. Submissions and queries regarding the ArchNet should be directed to: Jonathan Lizee/Thomas Plunkett, Department of Anthropology U-176, UConn, Storrs, CT 06269-2137.  
ceramics@uconnvm.uconn.edu (Lizee)  
tomp@spirit.lib.uconn.edu (Plunkett)

### The Louis Bayer Project, Southeastern Connecticut

*contributed by Kathy Hoy*

The count currently stands at just over 400 prehistoric sites throughout southeastern Connecticut, and continues to increase as I inch along, coordinating individual private artifact collections with their specific site locations in this region of the state. The cornerstone of this information remains based on the knowledge of one 88-year-old man, Mr. Louis Bayer, about his private artifact collection. Louis takes great pride in the fact that he personally collected every artifact of his 3,000 piece lithic assemblage, and fortunately he also recalls where he found many of these stone tools. The majority of these artifacts were gathered by him throughout southeastern Connecticut during the 32 years that he worked as a game warden for the state, from the late 1930s to 1970. Louis has generously given of his time and shared with me his knowledge regarding where he discovered these artifacts.

Throughout our journey through the field of prehistoric research, we have met many people who own small Native American artifact collections. Many of these individuals have been kind enough to allow me to photograph their artifacts and to record the locations of their finds. I began documenting this cultural and environmental information with Louis in November, 1990. After I



photographed all of his artifacts, Louis and I drove to each recognized site to photograph and map all pertinent criteria.

My goal is to organize this large data set into a prehistoric regional settlement pattern study for southeastern Connecticut. Once I complete this work, my dissertation requirement for my Ph.D. will be satisfied. The study area begins at the coast on the Rhode Island Border and extends as far west as the Connecticut River. Sites as located as far inland as Willimantic, although the majority of the documented sites are located in the more southerly portion of the state.

Geographically, these sites are located in highly diverse areas, and the temporal range spans thousands of years. Organizing these data is a large task, but I hope to gain new insight into how some of the ancient Native American inhabitants lived over the years in southeastern Connecticut.

#### **Archaeological Survey of the MacClean Game Refuge, Simsbury**

*contributed by Laurie Weinstein*

In the summer of 1993, Western Connecticut State University launched its first field school in archaeology. We joined Ken Feder's Central Connecticut State University class and did a survey of the MacClean Game Refuge in Simsbury, Connecticut.

Last summer was out first solo adventure and we did a survey of the Paugussett State Forest in Newtown, Connecticut. We were fortunate to have Marc Banks, a Ph.D. candidate at UConn, help us with our survey strategy. He may again be joining us this summer when we return to Paugussett.

The field school runs every summer (although we may alternate summers with Ken Feder's field school). It goes four days a week and is worth 6 credits. Please advertise our program to your students. We provide the field kits (trowels, tape measures, etc.). Students alternate field work with lab work and documentary research.

We will present two papers this April about our survey. The first paper will be presented at the NEAA and we will emphasize the materials from the historic site we found at Paugussett. We are researching land deeds, typing the historic ceramics and clay pipes, and comparing town histories with oral traditions (from "Newtownians") about the area. Lauren Cook has been instrumental in helping us with the historic ceramics.

Our second paper will be presented at the CNEA and we will emphasize the materials from the prehistoric site. This site appears to be a Late Archaic through Early Woodland site. We have found a lot of Squibnocket materials (mostly broken quartz bifaces and quartz flakes). We are in the midst of typing and cataloguing these materials.

## **RHODE ISLAND**

### **University of Connecticut Summer Field School on Block Island**

*contributed by Michael Volmar*

The University of Connecticut Department of Anthropology in conjunction with the Block Island Historical Society conducted a summer field school at Fort Island, a Contact Period Native American Fort site on Block Island. Many seventeenth through twentieth-century artifacts were recovered. This research project, directed by Kevin McBride, focuses on the period of Native occupation at the site, 1636-1676. We recovered many blue glass trade beads, maize kernels, two maize cobs, wampum beads and blanks, a bellarmine jar fragment, Shantok pottery, several brass projectile points and other fragments, an iron projectile point, Levanna and Madison projectile points, as well as midden materials. The site is deeply stratified; the features we identified include many small post molds and several large posts, evidence suggestive of a palisade. Other features include one bell-shaped pit and fire-reddened soils. Documentary evidence suggests that the site was originally constructed by the Manissee Indians in response to Endicott's raid on the Island in 1636. Later records suggest that after King Philip's War, the English settlers maintained the fort as late as 1704 to ward against French pirates.

### **Towards Archaeological Histories of Depot Communities: Studying West Kingston, Rhode Island**

*contributed by Russell G. Handsman*

Between mid-May and mid-July, URI archaeologists conducted an intensive survey of land adjacent to the West Kingston Railroad Station in South Kingstown, Rhode Island. A house site used by successive depot agents and their families and other railroad workers (1875-1935) was identified and explored. This archaeological complex includes the remains of the house's foundation, midden deposits in the rear and side yards, and features such as refuse pits and fence lines. The assemblage recovered typically includes window glass, pieces of broken bottles, and drinking glasses, decorated and undecorated porcelains and earthenwares, machine cut and wire nails, household objects, personal possessions, and bone. When Route 138 was reconstructed in 1936, 10-20 centimeters of fill were deposited over the site, after the house was moved to a nearby location, thereby preserving it.

Archival research and stratigraphic analyses suggest that RI 2116, and sites like it in New England, can be used to illuminate the histories of depot villages and the experiences of station masters (and their families) who worked for railroads in the late 19th and early 20th centuries. Two processes are central in these histories and help shape what is found in the archaeological record. First, as their work and livelihood become more closely controlled and uncertain in the age of competitive capitalism, station masters and their wives may consciously construct separations and contrasts between the workplace outside and home life, morality, and family closeness inside. Their attitudes and behaviors could be represented in an elaboration of the material culture of dining and domesticity. Second, even though the class position of agents was no different than that of other railroad workers, they may have wanted to differentiate their selves and families from the others. Material culture could be used in public to mark a self-ascribed status, while fences could have been built to delimit the boundary between the agents and their homes and the place of other railroad laborers. Although analyses continue, this study has already demonstrated that depot villages are important communities for exploring what happened in the countryside as New England's cities became more urban and industrial. Archaeological research can play a crucial role in recovering such histories.

#### Historical Archaeology at Cocumscussoc (RI-375), Wickford, Rhode Island

*contributed by Patricia Rubertone*

The site of Cocumscussoc (a.k.a. "Smith's Castle") has been the focus of recent historical archaeological investigations by Patricia Rubertone of Brown University. The site is known to have been a place of trade during the seventeenth-century. It is here that Roger Williams conducted his business with the Narragansett Indians, as did his successors Richard Smith and son who initiated the site's transformation to an agricultural plantation. During the eighteenth century, Cocumscussoc was one of Rhode Island's major slave-holding plantations. Over the course of the next century and a half, the site underwent numerous changes. Like many other historic houses that remain standing in New England, Cocumscussoc's past is steeped in lore and legend. As the subject of nineteenth-century historians, it came to be remembered as "Roger Williams's trading post," "Richard Smith's block house," and "the Updike plantation".

Archaeological investigations have revealed a complex landscape history. Depositional episodes do not mirror the site's occupational history as it is known from written sources. As has been noted at other continuously occupied historical sites, features dating to later periods are a more visible part of Cocumscussoc's archaeological history. These include a capped

drain constructed of fieldstone and brick from the nineteenth century, and terracing which may be associated with an eighteenth-century garden. Seventeenth-century artifacts include such items as a pine-tree coin, a lead bale-seal, two glass trade beads, broken latten spoons, and bottle glass, along with diagnostic ceramics and pipes. Among the architectural materials recovered are yellow bricks, pan-tiles, and window leads. Several of the window leads were marked with the initials "EW" and dated 1695. Two bore the mark of "John Mason of Bristol," but were not complete. Similar leads bearing the date 1647 were recovered at the Curles Plantation in Virginia and from Castle Granagh in Ireland. Except for some of the pipes, most of the early artifacts date to the second half of the seventeenth century and appear to be mixed with early- to mid-eighteenth-century materials. Together these deposits account for the majority of the site's assemblage. Later materials appear as field trash associated with landscaping activities.

Scraps of brass (e.g., kettle parts, other fragments), an unfinished brass arrowhead similar to a specimen recovered from Fort Shantok, and a tinkling cone suggest the presence of craft industries at the site. Lead shot, musket balls, sprue, spatter, stock, and crucible fragments indicate that some lead-shot production also took place. A Native American presence at the site is suggested, although not definitive, except for the presence of trade items, lithics, whelk cores and beaver teeth. Pieces of reworked glass and brass may indicate their continued involvement at Cocumscussoc. However, an African-American attribution remains a possibility.

As a result of the investigations, Cocumscussoc was designated a National Historic Landmark in 1993. The on-going research has generated a Ph.D. dissertation (1995) by Robert K. Fitts on the nature of slavery in eighteenth-century Narragansett and a forthcoming article by Charlotte Taylor on frontier entrepôts. Interim site reports are on file at the Rhode Island Historical Preservation and Heritage Commission (Rubertone and Fitts 1990; Rubertone and Taylor 1992).

#### The Archaeological Study of the Near Interior Region: R.I. 2050, Cranston, Rhode Island

*contributed by Susan A. Johnston*

During the fall of 1993 and spring of 1994, the University of Rhode Island's Program in Public Archaeology carried out a Phase II study of R.I. 2050, a Native American site located along Phenix Ave. in Cranston, R.I. The site, identified through Phase I research by the Public Archaeology Program, Rhode Island College, is located on a series of terraces above Furnace Hill Brook. Over the past 4,000 years, it was used at various times for various reasons by Native Peoples, producing a subtle archaeological

record which illuminates the ways in which Near Interior regions were incorporated into past lifeways. Analysis of the site is continuing, but evidence suggests at least three major periods of use. Prior to 4,000 years ago, short-term use is indicated by scattered flakes situated just above a point bar formation beside the brook. Subsequently, between 4,000 and 3,000 years ago, the terraces which built up were used for longer-term camps, as indicated initially by a living area and dug pits which produced an assemblage of lithic tools and debitage (including Squibnocket Triangular points), burnt nuts, calcined bone, and fire-cracked rock. In the latter half of this period, activities became more specialized, focussing on the production of steatite artifacts derived from the nearby Oaklawn Quarry. This shift is reflected in the archaeological record, which showed no features but included fragments of steatite bowls and waste pieces as well as the tools typically used to produce them. More recently, between 1,000 and 500 years ago, short-term occupation again characterized the floodplain. Along with tools and other lithic and domestic debris from dug pits and a living floor, there were also ceramics and fragments of beans. A radiocarbon age-determination of  $910 \pm 110$  B.P. (Beta-79659) supports the chronological position of this phase suggested by other diagnostic artifacts (e.g. triangular points and ceramics). In addition to dating this phase of site use, it provides a definitive pre-contact context for a Native American cultigen.

R.I. 2050 has been determined to be eligible for nomination to the National Register, and planning regarding how much of the site will be preserved and how much excavated is ongoing. The Phase II study indicates several research questions that will be investigated through Phase III study. First, the steatite workshop area is the only known "secondary workshop" now extant near the Oaklawn Quarry. This raises questions about the organization and types of activities carried out here, and whether and how these are related in turn to the occupation indicated by the living floor and associated assemblage. Second, the beans recovered from features dating prior to European contact challenge previous arguments suggesting that this kind of agriculture was a very recent development. Instead, new interpretations can be constructed based on the realization of this greater time depth. Finally, R.I. 2050, being located in the Near Interior region, provides a window onto the uses of these spaces which, in the absence of archaeological investigation, are too often limited by Roger Williams' field of vision.

## Blackstone River Bikeway

*contributed by The Public Archaeology Laboratory, Inc.*

Staff of The Public Archaeology Laboratory Inc., under the direction of Ann Davin, have recently completed Phase I survey of three redesigned segments of the Blackstone River Bikeway in Pawtucket, Cumberland and North Smithfield, Rhode Island. The segment in Cumberland lies across from the Albion Mill Historic District and is one of the few undisturbed areas along this portion of the Blackstone. Background research determined that the National Register Sassafras Site (RI 55), a quartz outcrop and workshop, was located just north of the project limits. Survey identified prehistoric materials on two of the three terraces within the project area. The upper terrace contained a quartz assemblage markedly similar to that of the Sassafras Site; the lower terrace, however, contained primarily felsite chipping debris, along with a biface fragment manufactured from highly weathered material (possibly Mattapan-banded felsite). This site has been designated the Sassafras 2 site, which has been recommended for Phase II investigations or avoidance.

## Prehistoric Cultural Landscape, Narragansett, RI

*contributed by The Public Archaeology Laboratory, Inc.*

Recent archaeological excavation coordinated by Alan Leveillee and Burr Harrison (The Public Archaeology Laboratory, Inc.) along the shores of Upper Point Judith Pond in Narragansett, Rhode Island have resulted in the recovery of a complex prehistoric material record including burials, evidence of maize horticulture, and marine resource exploitation in the Late Woodland Period. They argue that the mosaic of deposits across the site, in combination with the ecological context, constitute a prehistoric cultural landscape, with material culture and features reflecting activities, behaviors, and ideas which form articulating elements of social system dynamics. Leveillee and Harrison are working with the Rhode Island Historical Preservation and Heritage Commission, the landowner, the Narragansett Indian Tribe, and the town of Narragansett to insure the systematic study of the site as a planning element of the proposed development.

**Data Recovery within the Peckham Farm Prehistoric Site, Tiverton, RI**

*contributed by The Public Archaeology Laboratory, Inc.*

Alan Leveillee and Burr Harrison (The Public Archaeology Laboratory, Inc.) are analyzing and synthesizing data collected during recent excavations at the Peckham Farm Site. The site is a large, multi-component contributing element of the Sapowit Marsh Archaeological District. The district is the most densely concentrated aggregate of prehistoric sites in the Narragansett Basin. It includes over 50 sites dating from the Late Archaic through the Contact Periods. The Sapowit marsh area has been a highly productive ecosystem of fresh and salt water resources and was the focal point of repeated prehistoric occupation. The Peckham Farm Site has yielded the oldest date for shellfish date exploitation (4000±110 B.P.) within Narragansett Bay. The site will be partially impacted by the construction of a water supply pipeline, and it is within the proposed installation easement that data recovery excavations took place.

**Investigations in Proximity to a 17th-Century Narragansett Burial Ground and Village, North Kingstown, RI**

*contributed by The Public Archaeology Laboratory, Inc.*

Alan Leveillee and Burr Harrison (The Public Archaeology Laboratory, Inc.) have completed an intensive level archaeological investigation in North Kingstown, Rhode Island, at the site of a proposed retail development. The site of the planned shopping complex is situated in proximity to RI 1000, a Narragansett Indian cemetery that included the graves of 50 individuals, excavated prior to construction in the mid 1980s. Archaeological investigations associated with road improvements adjacent to the North Kingstown site area resulted in the discovery of multiple sites, including one described as a village. Results of the intensive survey within the proposed retail complex include the determination that a large, complex multi-component site will be affected. Over 200 anomalies will be excavated during the upcoming site examination studies.

**First Rhode Island State Prison and Roger Williams Foundry, Providence, RI**

*contributed by The Public Archaeology Laboratory, Inc.*

The Public Archaeology Laboratory, Inc. has completed a Phase Ic intensive archaeological survey and Phase II archaeological site examinations at the site of the High Occupancy Vehicle (HOV) parking garage for the proposed Mall of New England at Providence Place. Directed by Jim Garman (Principal Investigator) and Paul A. Russo (Project Archaeologist), investigations focused on two sites identified during the Phase Ic intensive survey: RI 1581, The Rhode Island State Prison Complex (1837-1877, demolished circa 1894); and RI 1582, The Roger Williams Foundry Complex (1842-ca. 1894).

PAL, Inc. personnel excavated a total of forty-nine machine-assisted trenches during the course of the project. On the prison complex, extensive structural remains identified included the Keeper's House (1837), the Connecting Building (1837), the Cell Block (1837), the Old Workshop (1845), the West Wing (1851), the New Workshop (1855), the East Wing (1855) and the Boiler House (1855). In addition to intact structural and stratigraphic contexts associated with the prison, investigations of the site also documented features and structures associated with the use of the prison as a boardinghouse for Portuguese immigrant workers by the city of Providence (1877-1894).

Like the prison, the Roger Williams Foundry also contains extensive structural remains, including those of the Foundry, Machine Shop, and Laboratory, all built in 1842. Identified activity areas include the foundry furnace, core-drying ovens, and the cupola of the machine shop.

Both sites have been found eligible for listing on the National Register of Historic Places. Project personnel are currently preparing a data recovery program, which may be carried out in the fall of 1995 if construction plans proceed.

**Newtown Historic Sites, Portsmouth, RI**

*contributed by The Public Archaeology Laboratory, Inc.*

PAL Inc. has also completed Phase II investigations on three house lots in Portsmouth, RI, as part of the Route 138 Reconstruction Project. These properties included two nineteenth-century domestic sites, the Dennis-Tallman (RI 1586) and the Sisson-Greene (RI 1591) house lots; the site examinations also attempted to define a nineteenth-century family burying ground on an adjacent lot.

Jim Garman and Paul A. Russo directed large-scale hand clearing of overburden, a strategy that revealed features relating to both diachronic and synchronic landscape change across the

sites. A series of 20' x 20' excavation units exposed a wide range of features at the site, including nineteenth-century trash middens, a late nineteenth-century trash pit, and a Victorian-era garden landscape. Most of these features can be attributed directly to specific households in this nineteenth-century middle class neighborhood; results from the project have the potential to answer questions about the public and private aspects of space on the house lots. A report summarizing the results of the Phase II investigations is currently in preparation.

#### **Common Burying Ground, Newport, RI**

*contributed by The Public Archaeology Laboratory, Inc.*

The Advisory Commission on the Common Burying Ground, a city commission charged with developing a management plan for Newport's 12-acre colonial municipal cemetery, is conducting a feasibility study assessing the application of geological methods in sourcing gravestone material. Working with archaeologists from PAL, Inc., the Advisory Commission is exploring thin-section analysis, a technique used successfully to suggest source areas for materials like rhyolite on Native American sites in southern New England. Damaged but provenanced grave markers have yielded samples of different slates; provenance information, including demographic information about the deceased and the identity of the carver, where known, are being collected as part of an inventory funded by the Rhode Island Historical Preservation and Heritage Commission through the Certified Local Government program.

The study also includes examination of stone carvers' account books, maps, and other primary sources to identify potential source areas; petrological signatures from these sites will be compared with samples from the Common Burying Ground to address a range of questions concerning trade, exchange, and the movement of commodities in the eighteenth and early nineteenth centuries. Lead project personnel would appreciate hearing from those with information about locations of historic slate quarries in Rhode Island and southeastern Massachusetts. Please contact Paul A. Russo or Duncan Ritchie at The Public Archaeology Laboratory Inc., 210 Lonsdale Ave., Pawtucket, RI 02860 if you can help.

## **MASSACHUSETTS**

### **Watching our Tempers**

*contributed by Dena Dincauze*

At UMass-Amherst, Dena Dincauze's undergraduate class in Analysis of Material Culture have been examining ceramics from the central and northern Connecticut Valley in Massachusetts. Unexpected things have been observed. This report announces some of them and asks about comparative materials.

We have observed grog (crushed potsherds) temper, so far unreported from the Northeast as far as Dincauze is aware. We have additional examples of steatite temper, previously reported by Janice Weeks from a site near Turner's Falls. Dolomite micro-chips (debitage) of a rock type outcropping in the Valley occur in Middle Woodland sherds. Shell temper is a very minor type in this area, but it occurs. Our Latest Woodland vessels have sand temper. The predominant temper category is grit, prepared by disaggregating rock through heating and pounding. The minerals in the grit are angular, showing no erosion or rounding from transport. Grit-tempered pottery in this area typically comprises mineral suites that permit identification to gross rock types. For example, quartz-mica-feldspar mixes indicate granite sources. A different suite, whose minerals are not yet fully identified, resembles a gneiss characteristic of the uplands on the eastern side of the Valley. This sort of information should ultimately prove more reliable, and more accessible, source indicators than efforts to trace clay minerals.

We find that Early Woodland (interior and exterior corded) vessels have grit temper particles in the middle size range, not the coarsest. Coarse grit temper appears on thick-walled pots that we believe belong to the boundary of the Middle and Late Woodland periods. We have no dates for such vessels, and therefore reluctantly rely on untested stylistic dating.

We are also compiling a rich inventory of types of cordage, fabrics, and basketry (both twined and, apparently, coiled) from impressions on the surfaces of pots. This expands the known diversity of Woodland artifacts in southern New England.

Dincauze would enjoy hearing from others who are examining potsherds under magnification of 20-50X.

## Archaeological Investigations at Assawompset Pond

*contributed by Chris Donta*

The University of Massachusetts Archaeological Services has begun analysis of material recovered from the Sampson's Tavern and Long Pond River sites located on the west side of Assawompset Pond in southeastern Massachusetts. The Long Pond River prehistoric site consists primarily of a Late Archaic component, including Otter-Creek, Brewerton, Small Stemmed, Squibnocket and Atlantic point styles, as well as a winged atl-atl weight and a slate gorget or pendant. Small amounts of Middle Archaic and Woodland material was also recovered. Features found here include at least one structure outline and several hearths. Faunal and macrobotanical samples were collected and are presently being analyzed.

The Sampson's Tavern investigations documented the use of the site during the eighteenth through twentieth centuries. Excavations were conducted in five structures. Eighteenth-century ceramics and glass were recovered along with several Spanish silver coins dating as early as the 1740s. Nineteenth-century use of the site went from tavern to hotel to private home, leaving a wide range of artifact types and complicating the identification of structure use over time.

**UMass-Amherst 1994 Summer Archaeological Field School: Moors Homelot, Deerfield Village**

*contributed by Susan Hautaniemi*

The UMass-Amherst 1994 Summer Archaeological Field School was held at the Moors Homelot site in Deerfield Village, Massachusetts, under the direction of Robert Paynter, Principal Investigator, and Susan Hautaniemi, Project Archaeologist. Mary Robison and Marlys Pearson were Teaching Assistants. This early Victorian site was recently acquired by Historic Deerfield, Inc., joint sponsors of the field school. The goals of the Field School were threefold: 1) to evaluate the integrity of the site and its potential for research into the changing relationship of work and space through the 19th century; 2) to follow up on remote sensing; and 3) to help Historic Deerfield make management decisions regarding restoration of the 1848 Gothic cottage which stands on the site.

The area around the house was largely comprised of fill. We were able to explain this feature as we gained a better understanding of the pre-nineteenth century landforms. The house was built on the edge of a swale which ran through the northern portion of the homelot. This unusual siting was due to a series of social factors. At the time the house was built, there were no available houselots on the main street of Deerfield Village.

Moors, the local Unitarian minister, created a houselot for himself by bringing fill in and raising the ground surface around the foundation of his house by some 3 to 4 feet.

We also uncovered the remains of a buried driveway, suggested by remote sensing and low altitude large scale aerial photography (LALSR), the work of Mary Robison. The abandonment of this driveway corresponds to an intensification of agricultural activity seen in the documentary record, and an expansion of the house. The focus of agricultural and domestic activities appears to have shifted from one side of the homelot to the other, a complete reorientation of workspace.

In addition to field techniques, students were introduced to public interpretation as part of the curriculum. Each student spent at least two days interpreting the site to visitors. Our visitors included tourists at historic Deerfield, local residents and school groups. The interpretive program was a great success, attracting between 6 and 60 members of the public on any given day.

The Summer Field School in 1995 will continue its focus on creating a regional culture history that contributes to a non-Eurocentric history of Native peoples in New England. We will again be at Pine Hill and will also begin excavation of native sites in the Village proper.

1996 will see us back at the Moors homelot, expanding our excavations of domestic workspaces, including features uncovered in 1994 (a midden and trashpit), as well as excavating in the crawl space under late 19th additions to the house. Anyone interested in participating in either of these Field Schools should contact the Department of Anthropology at the University of Massachusetts, Amherst.

## Historic Contexts of Lower Cape Cod

*contributed by Richard D. Holmes*

A study of the historical archaeology and history of the Lower Cape Cod region was conducted for the National Park Service by the University of Massachusetts Archaeological Services of Amherst. Focusing on the Cape Cod National Seashore, the project area included the towns of Provincetown, Truro, Wellfleet, Eastham, Orleans, and Chatham. In conjunction with this report, UMAS also performed reconnaissance surveys of four historic archaeological sites: Long Point in Provincetown, which contains Civil War-era gun batteries and a nineteenth-century fishing community; Higgins Hollow in Truro; the Atwood-Higgins Complex on Bound Brook Island in Wellfleet; and Fort Hill in Eastham, which, in addition to a large prehistoric component has the potential to contain the remains of saltworks from the early nineteenth century.



## **The 1994 Old Sturbridge Village Field School in Historical Archaeology**

*contributed by Ed Hood*

This summer marked the beginning of OSV's archaeological study of the Robert Croud family homesite in Sturbridge. Documentary information obtained by Research Historian Holly Izard indicated that the family was of both Native American and African-American ancestry. Diantha Croud, who married Robert Croud in 1843, was the daughter of Guy Scott and Hannah Simmonds Scott, also of Native American and African-American descent, who lived about two miles away from where she and Robert set up their new household. OSV's interest in learning more about the socially and economically marginalized communities of 19th-century Worcester County led to our decision to excavate at the Croud homesite. This site is also interesting to us because it was first established as a farm by a Yankee family in the 1810s, was later occupied by Irish laborers, and then was owned and occupied by the Croud family from the early 1840s until the mid 1860s. Following this the site was occupied by a French-Canadian family--a descendant of which has provided us with oral history information about the site.

Excavations in 1994 were directed by Ed Hood and David Simmons, both archaeologists at OSV, with a crew consisting of field school students, volunteers, and other staff. Work focused on the house cellarhole to establish its original plan and subsequent architectural changes. Shovel test pits were used to examine the stratigraphy adjacent to the house site. During the fall of 1994, an electrical resistivity survey was conducted, and the results will be used to guide field work in 1995. The goals for 1995 include further clarifying the house's history, examining the barn site, identifying other outbuildings and general landscape features.

The OSV Field School in Historical Archaeology will run from June 12th to July 28th, 1995. This program is an intensive introduction to historical archaeology and provides an opportunity to participate in the study of New England's Native American and African American history. Optional college credit is available. For more information contact Ed Hood at (508) 347-3362, ext. 300.

## **Overview and Assessment of the Adams National Historic Site**

*contributed by Eric Johnson*

As part of a cooperative agreement between The National Park Service North Atlantic Region and the University of Massachusetts Archaeological Services, an archaeological overview and assessment was completed for the Adams National Historic Site in Quincy, Massachusetts. The site consists of two separate parcels within 1.7 km (1.1 mi) of one another. One of these is the Adams

Birthplaces, a small parcel of land on which stand the tiny seventeenth-century houses in which John Adams and John Quincy Adams were born. The other is the larger "Adams Mansion," built in the early eighteenth century and occupied by generations of the Adams family from the late eighteenth-century until the 1920s, and the neighboring Beale Estate, which was built in the late eighteenth century. These properties have been the focus of several archaeological surveys and salvage operations, as well as documentary research that is relevant to assessing their archaeological potential. Two small-scale archaeological survey projects have been conducted at the site of the Adams Mansion. Numerous architectural and landscape studies have also been conducted at this property, and a number of potential historic period features (structures and landscape features), many of which are associated with the Adams family, have been identified. These include barns, other outbuildings related to agricultural or domestic activities, orchards, gardens, and fences. With one exception, a pond constructed by John Adams around 1821, none of these has been tested archaeologically. A program of archaeological survey with the goal of evaluating these potential resources, as well as locating undocumented resources such as prehistoric sites, privies, and refuse deposits, was recommended.

The birthplaces of John Adams and John Quincy Adams have been the focus of a geophysical survey, an archaeological survey, an archaeological monitoring project, and a collections management program. Several nineteenth-century features, including attached sheds, a cellar, an outbuilding, refuse deposits, and a well, have been identified and tested. In addition, an area of sheet refuse containing seventeenth- through twentieth-century materials has been identified in the areas surrounding the houses. Other features, tentatively identified as a collapsed structure and three wells or privies, have been located, but have not yet been tested. Testing is recommended for these features. Additional testing is recommended in advance of any proposed ground disturbance at the birthplaces.

## **Archaeological Reconnaissance at Herman Melville's House in Pittsfield, Massachusetts**

*contributed by Michael Volmar*

The University of Massachusetts Archaeological Services in conjunction with the Soil Conservation Service conducted an archaeological survey at Herman Melville's Arrowhead estate. The survey focused only on the fields adjacent to but directly north of the house lot. Very few Native American or pre-nineteenth century artifacts were recovered. However, a historic sheet midden covering much of the field was identified. A Buddha figurine (cover illustration) was recovered from the midden area. It was speculated that this object may have belonged to Melville himself.

## Archaeological Investigations in Northampton

*contributed by Chris Donta*

In September, the University of Massachusetts Archaeological Services began investigations at two historic sites in Northampton, Massachusetts. The first consists of the foundation of an early nineteenth-century tavern, owned by Strong Kingsley, located on the Manhan River adjacent to a large mill complex. Artifacts so far recovered from the tavern do not appear to fit the pattern considered typical of such sites. Although glass bottles and pipe stems of the period have been recovered, other artifact types occur with unusually high frequency. Large numbers of buttons and other clothing fasteners may point to a second function for this building, associated with the Westhampton button industry.

The second project focused on a roadside lot containing a late eighteenth- or early nineteenth-century house foundation. Interestingly, the site appears to have a long history of occupation. Adjacent to the house foundation, an intact deposit of Woodland pottery was excavated, including a large portion of a dentate-stamped vessel. Native pottery was found mixed with historic materials throughout the rest of the site. Historic artifacts recovered include a seventeenth-century clay pipe, a late eighteenth-century military button, and an assortment of domestic materials dating through the WWII era.

## Data Recovery at the Astra-10 Site, Westborough

*contributed by Curtiss Hoffman*

The W. Elmer Ekblaw Chapter of the Massachusetts Archaeological Society and the Bridgewater State College Department of Sociology and Anthropology Field School, under the direction of Dr. Curtiss Hoffman, conducted a Data Recovery at the Astra-10 site in Westborough, MA during 1994. This site had been identified during a 1992 Intensive Survey and appeared to contain only a light flake scatter, mostly in the plow zone. It was slated for destruction in 1994 (to date, half of the site has been buried under a parking lot and the remainder is now scheduled for construction in mid-1995). Close-interval core sampling in the Fall of 1993 showed that about 33% of ca. 2100 cores taken at 2 m. intervals contained reddened midden soil beneath the plow zone. The coring grid formed the foundation for a stratified random sample of the site, and productive units were expanded; a total of 103 1m x 1m units were excavated. At least three horizontally and chronologically discrete components were identified. An Early Middle Woodland feature complex, containing substantial quantities of exotic chert (possibly from the Lake George area of New York on visual inspection) and grit-tempered cord-impressed or (in one

case) incised pottery, was dated to 1830±60 B.P. (Beta-79095, corrected for C13). Charcoal from a tool-making station, mostly for local Westborough quartzite and containing a Vosburg base, yielded the surprisingly old date of 9240±60 B.P. (Beta-79097, corrected for C13). We intend to submit additional samples from this feature to confirm or disconfirm this age. A third feature, a hearth unassociated with diagnostics but with very well preserved wood, provided a date of 4220±80 B.P. (Beta-79096, corrected for C13). In addition, a probable Contact period component was identified on the basis of 2 gunflints of European flint, a utilized flake and a retouch flake of the same flint, and a red clay pipe bowl. Historical accounts state that in 1700 two local boys were kidnapped by Natives and taken to "Canada" from this neighborhood; perhaps this account is linked to our recoveries. The site is an excellent example of how wide (15 m) sampling intervals can miss important loci at a site; doubtless many such sites have been destroyed as a result of insufficient intensity of investigation. We will return to the site in the spring and will continue excavation until construction begins.

## The Millbury III Cremation Complex, Millbury, MA

*contributed by The Public Archaeology Laboratory, Inc.*

Alan Leveillee (The Public Archaeology Laboratory, Inc.) has recently completed the draft report outlining the program of archaeological data recovery at the Millbury III Cremation Complex in Millbury, Massachusetts. Features constituting the Millbury III cremation complex were constructed within parameters dictated by social and cultural criteria. Spanning over 950 radiocarbon years they reflect a continuity of ideology which was transferred and reinforced through ceremonialism. The Millbury III Site was a sacred place for multiple generations and, during the Transitional Archaic, was used exclusively for secondary burial of cremated human remains and related grave goods. These grave goods included animal bones, nuts, seeds, and artifacts which probably included possessions of both the deceased and of living members of the group, as well as artifacts retrieved from earlier cremations. Elements of past cremations, or burials, were recognized in ceremonies in that artifacts from earlier deposits were apparently reburied. Grave offerings, some in fabric bundles, as evidenced by the recovery of a textile fragment from one feature, were included as elements of the secondary burial process and as post burial deposits. Breakage of artifacts took place during cooling of cremation fires, and by deliberate percussion blows.

Examination of lithic manufacturing techniques indicates craft specialization in the production of ceremonial blades and other Susquehanna artifacts recovered from features within the Millbury complex. Furthermore, diversities of lithic types and the presence of processed ocher indicate sophisticated trade networks which

required scheduling, and possibly regulation, of commodities within the Susquehanna culture. A long-range communication network was needed to facilitate materials and information exchange. Similarly, the preparation of the dead for cremation (indicated by cut marks on bone), transport to the Millbury complex, and regulation of the ceremonies necessary to insure entry into the spirit world all required coordination within the immediate group, and throughout the larger community. The cremation complex at Millbury III reflects mortuary practice conforming to the well defined parameters of body treatment, cremation, re-burial, and information exchange necessary to insure successful entry into the spirit world. Insuring that logistical and ideological obligations were met would have been facilitated by a centralization of responsibility (and consequently power) through specialists, and through a shamanistic order.

#### **Radiocarbon Dates in Association with Late Woodland Ceramics in Massachusetts**

*contributed by Elizabeth Chilton*

Elizabeth Chilton (UMass-Amherst) is currently completing her dissertation "Ceramic Traditions and Late Woodland Cultural Dynamics in the Middle Connecticut Valley." She recently received funding from Sigma Xi and the Department of Anthropology, UMass, to conduct both radiocarbon and floral analysis from the Pine Hill site in Deerfield, Massachusetts. Two radiocarbon ages were obtained for charcoal samples from pit features, in association with Late Woodland ceramics: (1) 655±165 radiocarbon years before present (GX-20581); and (2) 430±90 radiocarbon years B.P. (GX-20582; both of these ages are C-13 corrected).

#### **Overview and Assessment of the Saugus Iron Works National Historic Site**

*contributed by Eric Johnson*

As part of a cooperative agreement between The National Park Service North Atlantic Region and the University of Massachusetts Archaeological Services, an archaeological overview and assessment was completed for the Saugus Iron Works National Historic Site in Saugus, Massachusetts. The site consists of an 8.5-acre parcel on either side of the Saugus River, at the head of the estuary. It contains an *in situ* reconstruction of the seventeenth-century ironworks that once stood here, a seventeenth-century dwelling (the Iron Works House), both of which are located on the west side of the Saugus River, and an area of open space on the east bank of the River. Portions of the property, particularly the area containing the seventeenth-century industrial complex, were

extensively and intensively excavated between 1948 and 1953 by Roland Wells Robbins. Following Robbins' excavations the major components of the industrial complex (including furnace, forge, and rolling/slitting mill) were reconstructed. During the 1970s, additional archaeological testing was conducted in the area surrounding the Iron Works House and several features were identified including a waterway associated with the original iron works, structures and refuse deposits associated with later inhabitants of the site, and features related to earlier Native American occupation of the site. Documentary research suggests that additional prehistoric, and seventeenth-nineteenth-century structures and features may remain in the area surrounding the Iron Works House as well as the area located on the east side of the Saugus River. Archaeological testing is recommended for known features as well as for other areas at the site in advance of any proposed ground disturbance. The collections from the previous excavations, archival materials, and the reconstructed iron works themselves all constitute significant archaeological resources with value for research and interpretation in the areas of industrial archaeology and history, Native American archaeology and history, and the history of interpretation.

#### **Revolutionary War Fort in South Boston**

*contributed by James Mueller*

On the basis of the 3-dimensional analysis of 200 years of historic documents, the ditch of the Revolutionary War, hexagonal star fort was predicted to have survived 150 years of ground-disturbing construction and landscaping of Thomas Park in South Boston, Massachusetts. Field testing in the fall of 1994 showed that the predictions were accurate to within 5 horizontal and 2 vertical feet. The scarp, counterscarp, and center of the ditch were each encountered twice in 3 salients. The ditch, apparently filled with rich brown loam in the 1850s, was devoid of any unequivocal military artifacts. An unidentified feature, possibly part of the fort, was discovered near the alleged location of the fort's ramp.

The fort is one of the few, if not the last, remains of earthworks from the Revolutionary War in the Boston Area. The 1850-ish memorialization of the star fort is reflected in the landscaping pattern in which the radial walks of the green space were aligned closely with the mapped salients of the star fort. This concomitance may be rooted in French writings of the 17th century when practices of military fortifications and of landscape architecture arose from a single intellectual tradition -- control of the natural environment through the earth-moving arts.

Data recovery for the mitigation of construction impacts will take place in April, 1995, with a combination of backhoe and manual excavations. These investigations will examine several notions developed during earlier phases of the project: 1) the accuracy of the engineer's drawings that were submitted to General George Washington in 1776; 2) the lack of U.S. Treasury funding of improvements to the Dorchester Heights fort during the First and Second Systems of Defense; 3) the apparent contradiction in the height of the parapet (and its apparent composition) between the 1776 drawings and an 1847 survey; and 4) a spatial comparison of late 19th and early 20th century recreational uses (active and passive) of the post-fortification, landscaped, green space, to measure the effect of the commemorative Dorchester Heights Tower in 1900-02 upon spatial and recreational patterns.

Monitoring of construction activities located downslope from the star fort may turn up evidence of the March 1776 temporary fortifications that forced the British to retreat from Boston on March 17, still celebrated as Evacuation Day.

#### **The Second Burying Ground on the Worcester Common**

*contributed by Patricia H. Mangan*

It is common knowledge that an historic cemetery once existed on the Worcester Common. The Second Burying ground was in use from 1728 to 1824 and in what appears to be an uncommon, if not unprecedented act, the city decided in 1853 to bury the cemetery under two feet of fill. Extensive construction on the Worcester Common in 1968 exhumed 110 graves. When construction crews again broke ground in late September 1994, in an area previously assumed to be devoid of graves, they encountered, much to their surprise, numerous large slate gravestones. Archaeologists from UMAS were called in to deal with this grave matter. In what turned out to be an extremely interesting and hectic seven weeks, four stages of archaeological fieldwork, including a monitoring project, a site locational survey, a reconnaissance survey, and a data recovery project, were undertaken in an effort to determine the extent of the boundaries of the cemetery and the integrity of the graves that remained.

Location and recovery of various forms of material culture assemblages has contributed to an understanding of deathways of Worcester's early Euroamerican population. Skeletal analysis has provided indications of health and disease. All in all, the archaeological investigations at the Second Burying Ground have furthered our understanding of land use practices and how Worcester's inhabitants, both past and present, treated and buried their dead.

#### **Archival Project at the Fruitlands Museums, Harvard, Massachusetts**

*contributed by Michael Volmar*

The Fruitlands Museums in conjunction with the Bay State Historical League and myself conducted a scholar-in-residence program focusing on the archival materials associated with the American Indian Museum at Fruitlands. Research focused on the motivations and vision of the museum's founder, Clara Endicott Sears, in creating this museum at Fruitlands. Miss Sears was deeply spiritual and devoted her museums to preserving the past in the Nashua Valley; these interests manifest themselves in the four museums she founded at Fruitlands: Shaker, Alcott homestead, Native American, and nineteenth-century landscape painters. The American Indian museum collections contain many examples of artifacts from the region and country as well as a large collection of Sioux ethnographic materials. She sought to depict the authentic American Indian prior to colonization. Her vision emphasized the importance of the Native voice in exhibits about Native history, religious symbolism, "savagery," and the educational value of the Native American past to contemporary Americans. In this effort, she corresponded with many experts in the field including W.K. Moorehead and Col. A.B. Welch, among others.

#### **Robbins Museum of Archaeology**

*contributed by Curtiss Hoffman*

The Massachusetts Archaeological Society's Robbins Museum of Archaeology continues to develop its relationship with the local Native community. Three "talking stick" sessions have been held at which archaeologists and Wampanoag people shared their concerns on the sensitive issue of repatriation and began to become accustomed to each others' thoughts and feelings about the past. As a result of these discussions, the Massachusetts Archaeological Society voted at its Annual Meeting last October to encourage its members, and sister societies to return all Native human skeletal remains to the Native people via the appropriate legal channels (in Massachusetts, through the Mass. Historical Commission). We returned all of our skeletal materials in 1993, and they are being analyzed by physical anthropologists at the request of the Commission on Indian Affairs. Note that this request does not include artifactual materials found in association with skeletal remains. We have yet to decide on a policy for these for our own museum, aside from agreeing not to display original materials derived from graves.

## **The Material Culture of US**

*contributed by Martin Wobst*

This past fall, I started a new undergraduate course on modern material culture, with that title. The stress in the course was not on how material culture "reflects" behavior, but how material culture helps to constitute behavior and society.

We began by analyzing aspects of university life (university publications, classrooms, toilets, eateries, etc.) and ended up looking at aspects of the community (signs, front yard statuary, bereavement culture, churches, playgrounds and toys, etc.).

The long-range goal of the class is the creation of an archive of local material culture. An important shorter-term goal was to alert class participants to the many ways in which material culture helps to constitute "them" and what happens around them.

Research projects the first time around included: how cups help shape social contexts; how police uniforms in Springfield influence police interaction with the public; what front doors are saying; the murals in the Amherst high school and their effect on school atmosphere and spirit; the effect of female professorial attire on the class room; and the ways in which bar material culture affects what goes on in them.

## **VERMONT**

### **Prehistoric Land Use in the Hoosic River Drainage**

*contributed by Ellen Cesarski*

My current research in the Hoosic River drainage focuses on prehistoric land use in relation to geological formation processes and environmental change between the early postglacial period (12000-7000 B.P.) and later prehistoric periods. The Hoosic River, a major tributary of the upper Hudson, runs through Massachusetts, Vermont, and New York. The goal of this research is to examine changing patterns of prehistoric land use at two drained glacial lake basins (Lake Albany at the Hoosic/Hudson confluence and Lake Bascom further up the Hoosic River) and the area between these lake basins (the inter-lake basin area).

Hypotheses regarding differential land use are being tested with data generated on debitage morphology, biface assemblage composition, and assemblage diversity. I have analyzed assemblages from previously reported sites as well as a number of undocumented private collections. In 1993 I conducted limited testing at several sites that were reported by an avocational archaeologist in Schaghticoke, New York. In 1994 I began testing a transect across the Lake Albany basin as part of a sample survey. This

survey will include the uplands and lowlands associated with the two glacial lake basins and the inter-lake basin area. Fieldwork has been conducted in conjunction with archaeology courses I have taught at Union College. I have a dissertation improvement grant pending from the National Science Foundation to conduct survey during the summer of 1995.

### **Recent Research by the Consulting Archaeology Program, University of Vermont**

*contributed by Peter Thomas*

The Consulting Archaeology Program at the University of Vermont undertook a number of studies this past field season. Studies range from prehistoric and historic site surveys to data recovery within St. Johnsbury's first town cemetery.

Intensive evaluations were undertaken at both historic and prehistoric sites in Highgate and Franklin in northwestern Vermont. These nine sites include four nineteenth-century farmsteads and two prehistoric sites located along Town Highway 3. Remaining studies were undertaken at Brown's Corners. This "busy little community" contained 25 homes and farms, at least two sawmills, a box shop, shingle mill, carpenter shop, school, church, and parsonage during the nineteenth century. Today, most sites which reflect the historical development of Brown's Corners remain only as archaeological sites. Evaluations were undertaken at a sawmill complex, a residence/box shop, and a farm/residence.

Intensive evaluations were completed for two historic sites located in Cabot. These farmsteads were associated with Petersville, a small hamlet located about two miles east of Marshfield village. Reuben Atkins began clearing land here in 1825. In 1873, there were five dwelling houses, one school house and a sawmill. In 1931, Green Mountain Power Corporation built a large dam on Molly's Brook and most of Petersville disappeared beneath a reservoir. Work was undertaken at the Atkins and Corliss farmsteads, the only two residential sites that survived the flooding.

Data recovery was completed within portions of a nineteenth-century sawmill-tannery complex located along the Deerfield River in Searsburg. Little was found beyond the structural components of the sawmill, but major elements of the water system were recorded. Water flow was primarily controlled through an upstream holding pond built adjacent to the river's channel. Water was impounded by constructing a massive, roughly U-shaped, earthen-core dam with interior rock facing. Water was then diverted to the mills located nearly a quarter mile downstream.

Extensive archaeological investigations were conducted within a portion of St. Johnsbury's first cemetery (ca. 1790-1850), which will be affected by a proposed addition to the Caledonia County Courthouse. Eighty graves were identified, fully exposed and

excavated. Excavation of these grave shafts indicated that although some inferences could be made from near-surface evidence regarding prior exhumation, sharpness of the grave outline was not a reliable indication of whether or not bodies had actually been disinterred.

Twenty graves were found to contain fully articulated skeletons, while partial skeletons were found in another 22 graves. Approximately half of the skeletons encountered are those of infants or very young children. Adolescents, the middle-aged and elderly are also represented. In a few instances, hair, shroud cloth and textiles are preserved. Portions of 46 coffins were identified. Coffin-related items include wood, nails, view glasses, hinges, clasps and a small brass handle. Personal items were rarely encountered; shroud pins were recovered in a number of coffins.

Site survey of two small parcels in Waitsfield and Warren led to the identification of one prehistoric site on a high outwash terrace on the east side of the Mad River as it runs through the Green Mountains. No temporally diagnostic artifacts were recovered, but the only other reported site on a similar landform in this valley is a Paleoindian site found over 30 years ago.

CAP has finally received funding to complete the analyses and write-up for a major project undertaken between 1980 and 1987 along the Missisquoi River in Highgate, Vermont. Large block excavations and more limited sampling were completed within ten different occupation areas, including two Early Archaic, one possible Late Archaic, eight Middle-Late Woodland, and one unknown period components.

One of these sites, VT-FR-104, is situated on an alluvial terrace on the south bank of the Missisquoi River. VT-FR-104 appears to contain the remains of several Middle-Late Woodland period occupations. Locus 1, which covers an area of approximately 6 x 16 m, represents the archaeological remains of one episode of Late Woodland period occupation, probably post-A.D. 1300.

Analysis of the faunal assemblage, in conjunction with other lines of evidence, strongly suggests that Locus 1 represents a short-term, late fall to early winter occupation when the site's residents were highly focused in their hunting activities. Only deer contributed a substantial quantity of meat, both in terms of numbers of individuals and biomass. The forequarters of several deer were butchered, cooked, and consumed on site. Locus 1 also served in part as a processing center, probably provisioning hides and meat to a base settlement located elsewhere. Other activities include limited preparation and maintenance of hunting equipment, the sharpening of tool edges, the possible scraping of hides, food preparation in several ceramic vessels which subsequently broke, and the disposal of burned bone within and surrounding one or more hearths. Major tool production is not indicated.

Quartzite is the dominant raw material used by the site's occupants, being substantially more common than chert. The chert probably derives from the Hathaway formation. Known prehistoric

quarries of this material are located about 16 km away at the head of St. Albans Bay. The quartzite appears to be derived from the Cheshire formation which runs north-south along the western front of the Green Mountains. The nearest known outcrops lie over 80 km to the south, suggesting that people were either moving within broad territories or that sub-regional exchange was well established.

Several prehistoric sites located along the Winooski River in the towns of Bolton and Richmond are under study. In Bolton, two of these sites were identified on old alluvial terraces and more than 300 m from the present channel. One small occupation area of unknown age was identified within VT-CH-644, while five occupation areas, scattered throughout a 2.2 hectare parcel, were identified within VT-CH-652. At least one of these occupation areas dates to a period between roughly A.D. 900 to 1600.

A third site was previously identified on the interior margins of the floodplain between these two sites. VT-CH-359 contains two prehistoric focal activity areas located roughly 16 m apart. Each area is approximately 100 m<sup>2</sup> in size. Levanna projectile points and bifaces in both areas indicate a late Middle to Late Woodland period occupation. One hearth and a large lithic workshop were encountered in the first area. Burned bone, flakes, fire-cracked rock, and three quartzite tools were encountered in the second area.

Two Middle-Late Woodland period sites, VT-CH-619 and VT-CH-627, were encountered during recent surveys in Richmond. The sites are located on the same floodplain near the confluence of the Winooski and Huntington Rivers. VT-CH-619 appears to be a small fall-early winter settlement dating to ca. A.D. 1400. Hunting of furbearing mammals appears to have been a major focus of activity, since black bear, beaver, muskrat, fisher, mink, skunk, cottontail, red squirrel and chipmunk are represented. Some type of feline and porcupine are also present. Primarily butternuts, but also beechnuts and possibly acorns, were processed on site.

VT-CH-627 was identified 1.8 m below the modern terrace surface. It has not undergone the same level of investigation, but a 4 m<sup>2</sup> sample did produce two chert bifaces, one utilized chert flake and 27 quartzite flakes. Carbon dates from a non-cultural horizon about 50 cm above the occupation level indicates site use before A.D. 1040.

CAP has recently received a \$25,700 matching ISTEAG grant from the Agency of Transportation to complete an inventory of all archaeological studies funded by the agency since 1976. Project results will be summarized and synthesized to identify the contributions these studies have made in advancing our knowledge about Vermont's archaeological heritage. Funding will be available in July, 1995.



## NEW HAMPSHIRE

### New Hampshire Archaeological Society

*contributed by Victoria Bunker*

Victoria Bunker has recently been elected to serve as the editor for the New Hampshire Archaeological Society publications and replaces David Starbuck. David held the position for ten years, during which time he completely revitalized the publication format and contributed countless hours. The New Hampshire Archaeological Society is grateful to David for his long commitment and important work.

We view our publications as important vehicles for communicating information about New Hampshire archaeology. We request that any archaeologists who have worked in New Hampshire submit materials for publication. We encourage a diversity of submissions ranging from short pieces on current research to lengthy, theoretical articles. Please contact Victoria to discuss your recent work and schedule your next publication.

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### Conway Project

*contributed by Victoria Bunker*

Field investigation at historic and prehistoric sites was conducted during the 1994 season for the Conway Route 16 Bypass Project in Conway, New Hampshire by Victoria Bunker, Archaeological Consultant. This work included Phase I sampling at 21 locations exhibiting prehistoric site sensitivity, Phase II sampling at 12 newly discovered prehistoric sites, and Phase I and II sampling at 6 historic sites. Martha Pinello served as Principal Investigator for historic sites; Jane Potter and Justine Gengras served as project archaeologists, and a team of 12 field crew conducted the study.

Prehistoric sites were discovered on various landforms in the Saco River Valley. They were recognized on high alluvial terraces bordering major rivers, on glacial outwash terraces overlooking interior tributary streams, and the margins of interior wetlands and ponds. Most exhibited single activity areas or clusters of small, discrete activity areas. Site remains largely included debitage and a minimal representation of bifaces, edge tools,

chopping tools, cores, and pottery. Many of the sites lacked temporally diagnostic artifacts and features. A wide diversity of stone tool material was discovered with quartz, hornfels, rhyolites, and cherts represented.

## GENERAL

### Native Copper, Hunter-Gatherers, and Northeastern Prehistory

*contributed by Mary Ann Levine*

For her dissertation, Mary Ann Levine (UMass-Amherst) is investigating the procurement and distribution of native copper in northeastern North America during the Late Archaic and Early Woodland. Contrary to prevailing stereotypes, indigenous peoples at this time were involved in elaborate exchange networks which included silver, marine shells, and native copper. Most scholars have generally assumed that all prehistoric populations east of the Mississippi obtained native copper exclusively from the Great Lakes region even though other sources of copper existed from eastern Canada to Appalachia. This assumption has never been tested. Dismissing the possible utilization of such native copper deposits undermines our evaluation of the resourcefulness of past hunter-gatherers. The prevailing model also assumes that copper utilization practices were static for thousands of years and thus gives insufficient recognition to the wider alliance systems in which native people were involved. Through the use of trace-element fingerprinting undertaken at the University of Minnesota-Duluth Archaeometry Lab and the University of Wisconsin-Madison Reactor Lab, Mary Ann Levine's dissertation tests whether or not prehistoric hunter-gatherers utilized one dominant source of copper or exploited a number of deposits and whether these strategies changed through time. To realize this goal, she collected over 100 samples of native copper from a number of geological deposits from the East that indigenous peoples could have potentially utilized in the past. She also collected over 60 samples of native copper from the following Late Archaic and Early Woodland sites in New England and eastern Canada: Allumette Island, Batiscan, Ben Hollister, Boucher, Côteau-du-Lac, East Windsor Hill, Ewing, DdEw-12, Isle La Motte, Mansion Inn, Mason, McCollum, Millbury III, Richards, Schwartz, Sillery, Stanley, Swanton, Tobin's Beach, Turner Farm, and Williams Dam II. Trace-element data suggest that the indigenous people of New England and eastern Canada utilized native copper from the Great Lakes area as well as from other deposits and thus forces us to reconceptualize alliance systems among hunter-gatherers in northeastern North America. A detailed discussion of this research will be available later in 1995.

This project has benefitted from the assistance of numerous archaeologists, geologists, and museum officials. The following archaeologists provided access to collections: Nick Bellantoni, Jim Bradley, Bruce Bourque, Norman Clermont, Curtiss Hoffman, David Keenleyside, Alan Leveillee, Jean-François Moreau, Jim Peterson, John Pretola, Brona Simon, and Carole Thibault. Dena Dincauze, Rip Rapp, and Martin Wobst have provided invaluable guidance throughout this research. This dissertation has been generously supported by Social Sciences and Humanities Research Council of Canada Doctoral Fellowships, a Sigma Xi Grant-in-Aid of Research, a University of Massachusetts Graduate School Fellowship, and a University of Massachusetts Department of Anthropology Graduate Student Research Stipend.

#### **Non-destructive Trace Elemental Analysis**

*contributed by Gunter Kegel, Chandrika Narayan, and Michael O'Connor*

The Radiation Laboratory at the University of Massachusetts-Lowell has been active in conducting trace elemental analysis during the past few years. Of these methods, Rutherford backscattering spectroscopy (RBS) and proton induced x-ray emission (PIXE) are two simple, but powerful, non-destructive techniques. These techniques have been used in various applications at this laboratory, from materials science to biological samples. Such an experience indicates that these simple methods can be extended to conduct scientific research in many interdisciplinary areas including geological and archaeological samples. Thus metallic artifacts can be studied and analyzed through non-destructive methods.

Currently we are working on artifacts from the Saugus Iron Works National Historic Site in Saugus, MA. This is one of the few sites where colonial Americans manufactured iron in the mid 1600s. Original Saugus sow bars were examined using external beam PIXE to detect the elemental composition present in these archaeological samples. We hope that such a trace elemental analysis can uniquely identify the objects from Saugus. RBS/PIXE were utilized on additional samples (such as slag) to determine their constituents and the amount of various elements present in these iron samples was estimated.

In summary, at the Radiation Laboratory there are powerful analytical tools to examine not only scientific materials but works of art, archaeological materials, and biological samples.

#### **Geoarchaeological Approaches to Lithic Sourcing in the Northeast**

*contributed by David Sanger*

Between October 12 and 16, 1994, the University of Maine hosted an invitational workshop "Geoarchaeological Approaches to Lithic Sourcing in the Northeast." The workshop was organized by David Sanger (University of Maine) with assistance from Barbara Luedtke (University of Massachusetts--Boston), Claude Chapdelaine (Université de Montréal) and Bradford Hall (University of Maine). The group of 16 archaeologists and geologists from Northeast U.S. and Canada met at the Bear Mountain Lodge in northern Maine to discuss ways of integrating geological methods of source identification with needs of regional archaeologists. Rather than formal presentations, the participants discussed broad topics, such as: rationale for lithic sourcing; student training; role of hand specimen analysis; geological techniques; nomenclature and data bases. Geologists Steve Pollock (University of Southern Maine) and Bradford Hall (University of Maine) led a day-long field trip to the chert quarries of the Munsungan Lake area in northern Maine. The workshop was sponsored by the Institute for Quaternary Studies, the Canadian-American Center, and the Department of Anthropology, all of the University of Maine (Orono).

During the final session, the delegates agreed to reconvene in the fall of 1995 in southern New England. Two task groups were established. One, led by Luedtke, will prepare a position statement on the establishment of a data base that will include detailed geological descriptions of source materials. Another group, led by Donald Hermes (University of Rhode Island), will focus on the volcanic sources in the Northeast. Luedtke and Barbara Calogero (University of Connecticut) will organize the 1995 meeting. Time and place are to be announced.

#### **Transitional/Terminal Archaic Adaptations**

*contributed by Curtiss Hoffman*

Curtiss Hoffman, on sabbatical leave from Bridgewater State College, is conducting a study of Transitional/Terminal Archaic adaptations in the Northeast, based upon radiocarbon dated contexts ranging from 4500 - 2000 B.P. He has so far collected over 500 dates and would greatly appreciate information on additional dated sites within this range from the Hudson drainage eastward. Sites reported from CRM studies for which dates have been obtained subsequent to submission of reports to SHPO offices, or sites not yet fully reported to SHPO offices, would be especially useful. He can be reached at 58 Hilldale Road, Ashland, MA 01721 (508) 881-1124.

## Archaeological Settlement Patterns and Vegetation Dynamics in Southern New England in the Late Quaternary

contributed by Lucinda McWeeney

Following identification of plant macrofossils from the post-glacial sediments of three sites, the vegetation history for southern New England must now be revised. These analyses document the local vegetation patterns and species distributions associated with the early migration of humans into the region. The data establish minimum arrival times for spruce, white pine, oak, and hickory, all good indicators of late-glacial climatic conditions. Plant macrofossils also establish the presence of other environmental and economic indicator species at sites throughout the Holocene.

The macrofossil record, documented by AMS dates, shows that herb-shrub tundra was established in Connecticut over 15,000 years ago. Climatic warming allowed white pine, spruce and fir, and temperate deciduous trees to migrate into Connecticut at the time humans were moving into the region. A break in sedimentation that occurs at two sites between 11,000 and 10,000 yrs BP may be the result of climatic cooling and changes in the precipitation/evaporation ratio. A deterioration in climate that altered the vegetation also may have reduced human settlement in southern New England during that interval.

A 10,200 yrs BP date on white oak charcoal from the Templeton Site indicates that a warmer climate was in place by the late-Paleoindian Period. Water levels rose and new plant populations appeared immediately following the Younger Dryas, but frequent periods of lowered water tables were suggested by the change in plant composition, a decline in plant preservation, and the presence of chemically altered, oxidized sediments.

During the mid-Holocene alternating layers of charred plants, silty sediments, and a drop in sediment accumulation suggest repeated fires, erosion, and the possibility of lowered water tables. Contemporaneous aeolian sediments buried Middle to Early Archaic archaeological sites on the surrounding uplands. The water table rose again during the late Holocene, preserving evidence of the Atlantic white cedar-red maple swamp, a diverse shrub flora and numerous herbaceous and aquatic species. Human settlement patterns inferred to span the Holocene reversals suggest that populations remained mobile for thousands of years to take advantage of seasonally and locally changing resources.

## GENERAL ANNOUNCEMENTS

### Natives of the Narrowland: The Unwritten History of the First Cape Codders

Cape Cod's Mooncusser Productions announces the release on home video of its award-winning documentary, *Natives of the Narrowland: The Unwritten History of the First Cape Codders*.

With narration by veteran film and television actress Julie Harris, this 35-minute video explores the prehistory of Cape Cod through local archaeological discoveries and testimony from the Wampanoag who still reside on Cap Cod, supplemented by historical maps, drawings, and photos.

Fred Dunford, staff archaeologist at the Cape Cod Museum of Natural History, and other experts -- including Robert Oldale of the Woods Hole Oceanographic Institute and Frank Ackerman of the Cape Cod National Seashore -- also provide insight on the lives and lifestyles of the first Cape Codders who arrived at this curving spit of sand at the end of the last ice age more than 10,000 years ago.

*Natives of the Narrowland* won "Best Documentary" in the 1993 Massachusetts Cable Television Awards and is featured in the Summer 1994 issue of *Cape Cod Life*. The documentary also won top honors in the 1993 Cape Cod Video Festival.

The documentary was co-produced by Chatham natives Christopher Seufert and Nancy Barr. Seufert, a videographer with a masters degree in anthropology and archaeology, also directed the video. Barr, a journalist who has worked for Time Magazine, CBS News and the United Nations, wrote the script. *Natives of the Narrowland* can be ordered from Mooncusser Productions, PO Box 287, So. Chatham, MA, 02659. Tel: (508) 945-4817.

### Southold Museum

contributed by Walter L. Smith

The Southold Museum is collecting reprints, letters and other information on Roy Latham (1881-1979) of Orient Point, Long Island. As of May, 1994, over 200 articles by Mr. Latham had been collected and copied.

His biological and archaeological collections represent the most comprehensive assemblage ever put together on Long Island. Mr. Latham donated over 100,000 botanical specimens and over 10,000 zoological specimens to the New York State Museum. His collection of 100,000 insects was given to Cornell University. The collection of over 30,000 American Indian artifacts was given to the Incorporated Long Island Chapter of the New York State Archaeological Association (aka Southold Museum) at Southold, New York.

Any reprints, copies or other information concerning Roy Latham would be appreciated. All of Mr. Latham's publications and other pertinent material will be published in an annotated bibliography. The editors of this publication will be Eric E. Lamont and Walter L. Smith.

## NEW PUBLICATIONS

JOHN ALLEN (editor)

1994 Reshaping Traditions: Native Americans and Europeans in Southern New England. Special Issue, Connecticut History 35(1).

The papers in this volume were presented at a conference held at the Connecticut Historical Society in Hartford in November of 1992. The contributors include K. McBride, Nanapashemet, and P. Rubertone on native history and archaeology; and K. Kupperman, M. Bowden, J. Wood, and A. Lowell Cummings on colonial history and architecture.

EDWARD L. BELL

1994 Vestiges of Mortality and Remembrance: A Bibliography on the Historical Archaeology of Cemeteries. Scarecrow Press, Metuchen, NJ.

Ed Bell, staff archaeologist and preservation planner at the Massachusetts Historical Commission, has written a comprehensive reference work that includes an introductory essay and a bibliography, indexed to keywords, containing over 1,900 citations to scholarly research on cemetery sites dating from the 15th through the 20th century. Bibliographic references include archaeological survey and excavation reports; the physical and forensic anthropology of historical populations; the history of death, mourning, and burial; studies of grave markers and cemetery landscape; and the law and ethics of sepulchre, curation, and repatriation of human remains and funerary objects.

KENNETH L. FEDER

1994 A Village of Outcasts: Historical Archaeology and Documentary Research at the Lighthouse Site. Mayfield, Mountain View, California.

Those of you who caught Ken's delightful talk on the Lighthouse site at last year's CNEA meeting will want to read his equally fascinating book on the subject. Anyone teaching archaeology classes should consider using the book as a textbook for introducing archaeological methods.

JAMES C. GARMAN

1994 Viewing the Color Line Through the Material Culture of Death. Historical Archaeology 28(3):74-93.

ELIZABETH A. LITTLE

1993 From the Sand Eel to the Great Auk: Potential Prehistoric Coastal Diets for Isotope Analysis. In Proceedings of the 24th Annual Conference of the Archaeological Association of the University of Calgary, edited by R. W. Jamieson, S. Abonyi, and N. Mirau, pp. 193-201. Archaeological Association of the University of Calgary, Alberta.

1993 Radiocarbon Age Calibration at Archaeological Sites of Coastal Massachusetts and Vicinity. Journal of Archaeological Science 20:457-471.

MICHAEL S. NASSANEY AND MARJORIE R. ABEL

1993 The Political and Social Contexts of Cutlery Production in the Connecticut Valley. Dialectical Anthropology 18:247-289.

LAURIE WEINSTEIN

1994 Enduring Traditions: The Native Peoples of New England. Bergin and Garvey.

This edited volume is an anthology with works by archaeologists, cultural anthropologists, art historians, and Native peoples. We chronicle New England peoples from late prehistoric through the present time. Laurie Weinstein is general editor for a new series of books titled: Native Peoples of the Americas. This book will become the first in the series.

## REQUEST FOR CURRENT RESEARCH

Please submit a brief paragraph or two describing your current New England archaeological research for inclusion in the next CNEA Newsletter. Also submit any new bibliographic titles for books, articles, reports, etc.

Send this material to any CNEA steering committee member or directly to the Newsletter editor (addresses inside front cover). If possible send your contribution on a computer diskette with paper copy. Please specify the word processor system used to create your file.

My thanks to all who contributed to this issue of the CNEA Newsletter



Eric Johnson  
editor