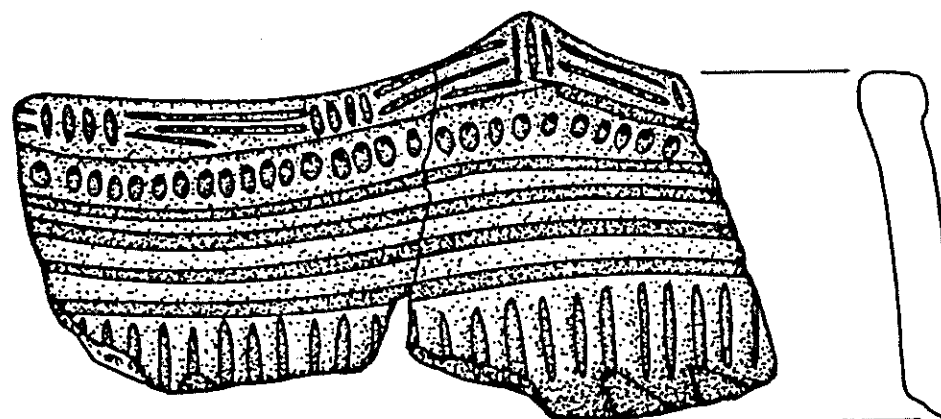


Conference on
New England
Archaeology

NEWSLETTER

Volume 15 April 1996



ceramic sherd from the Pine Hill site, Deerfield, Massachusetts
actual-size illustration by Maureen Manning-Bernatzky



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CREATING AND INTERPRETING CULTURAL IDENTITY

Contributed paper by Barbara E. Luedtke

One cannot help but be struck by the considerable gap between the complex, nuanced ways we experience the construction of identity in our own lives, and the relatively unsubtle ways we seek it in the archaeological record. By necessity we archaeologists are restricted to dealing with identity as expressed in material culture, but we further restrict ourselves with our definitions and our theoretical perspectives.

Most often we seek expressions of identity in stylistic attributes, usually defined as non-essential or non-functional attributes, or those that represent alternate means of achieving the same ends. Style is a very old concern in archaeology, and our notions of the functions and causes of stylistic variability have become considerably more complex over the years. There was early recognition of the fact that some stylistic variability is simply the result of enculturation; out of all the possible ways of doing a particular task, most of us are taught one particular procedure by our parents or teachers and this is the procedure we are most likely to teach to the next generation. Stylistic similarity should therefore be directly correlated with the intensity of social interaction. Sackett coined the term *isochrestic* (literally "equivalent in use") to describe this type of style, and considered it a relatively unconscious and passive expression of cultural identity that would not change over the lifetime (Sackett 1982). Notions of *isochrestic* style are clearly assumed in studies such as those arguing that post-marital residence patterns can be detected by comparing the relative degree of stylistic heterogeneity in ceramics and in projectile points (Deetz 1968:45-46). Several necessary subsidiary assumptions of such analyses—that only women made pots and only men made stone tools, that boys and girls learned their crafts only from their own fathers and mothers, respectively, and that neither men nor women were able to learn new ways of making these tools when they married into a new group—went largely unarticulated or unexamined.

Archaeologists also recognize that not all style is unconscious. Wobst demonstrated that style can be used very consciously to signal information about group identity (Wobst 1977). Wiessner studied this type of style in the material culture of the Kalahari San and identified two aspects, which she called *emblemic* style (which asserts social identity), and *assertive* style, (which asserts individual identity) (Wiessner 1983). Efforts to test one obvious implication of this theory of style, that known ethnic boundaries in the early historic period should coincide with stylistic boundaries in material culture of the period, have not always been successful (e.g. Brumbach 1975).

Post-processual archaeologists added to the discussion by pointing out that social signaling is not restricted to interactions between ethnic groups, and that style can also be used to communicate within a culture, as part of a social dialectic in which different classes, genders, or ages negotiate or struggle for resources (Hodder 1991:161). Lemonnier notes that this social dialectic school shares a failing with the social interaction and information exchange schools, in that all tend to take a limited view of style which divorces it from the rest of the cultural system (1992:89-103). Recent efforts to rectify this, in part by including cognitive and psychological insights, have resulted in

even more complex theories of style (e.g., Carr and Neitzel 1995). However, for the most part applications to archaeological data still lag behind theory in terms of complexity.

Most archaeological applications seem especially simplistic when contrasted with the ways we use material culture to create identity in our own lives. First of all, what exactly is our "cultural identity"? We all experience a world in which our own identities shift continually, with particular roles or aspects becoming salient at certain points in time and receding into the background at others. Our identities include (at the very least) our age, gender, economic class, social class, occupation, nationality, kin relationships, place of birth, current place of residence, education level, political affiliation, religion, ideology, ethnicity, and affiliations with various clubs or organizations. I would suspect that nationality is probably the aspect closest to the "ethnic identity" we seek in archaeological studies of style, and most of the time, nationality is one of the least important aspects of our personal identity. Might this have been true in the past as well?

For us, identity is highly contextual, and the very same object may mean different things under different circumstances. Displaying the American flag on a ship at sea is indeed a signal of national identity. Flying it from one's front porch on the Fourth of July will be interpreted as an expression of patriotism and love of country. Flying the flag daily from one's house as well as displaying it in multiple places on one's pick-up truck will lead many observers to suspect that one harbors ultra-conservative political beliefs. Displaying the flag on the seat of one's pants will probably be interpreted as an outrageous insult to polite society. How often do we consider the possibility that the meaning of our archaeological artifacts also varied with context?

Signals of identity cannot be classified simply as conscious or unconscious, because they often change from one to the other. For example, people who move to a new part of this country are usually highly conscious at first of differences in the ways words are pronounced, but over time they often adopt the local accent and become unconscious of it. The opposite phenomenon occurs just as frequently. For example, when I travel in countries where my phenotype allows it, I like to try to "pass" as local. Once when I believed I was being especially successful, carefully modulating my behavior and accent, the person seated next to me suddenly announced "You're an American!" I admitted that was true, and the person continued "I wasn't sure until I saw you eat" and pointed out that I was shifting my fork back and forth between my right and left hands, a behavior distinctive to Americans for historical reasons (Deetz 1977:123). Of course, once I became conscious of this previously unconscious behavior I could suppress it or express it as I chose. Was this behavioral style then transformed from *isochrestic* to *emblemic*?

As the above example also illustrates, identity may be intentionally misrepresented, and the meaning of any particular attribute or trait can be highly ambiguous. A young man wearing a University of Michigan sweatshirt may be a graduate of that institution, or he may be a fan of one of their sports teams, or he may simply want people to think he is a college graduate. If he lives in the Mission Hill district of Boston he is probably signaling his membership in a local gang, a message that will be decoded accurately by members of other local gangs but which could easily be misinterpreted by outsiders. In fact, often the message someone tries to send may not be the one that is received. For the first day of class I might choose to wear an outfit that I believe projects professionalism and scholarly authority. However, one student might be thinking "Boy, she dresses like a Republican!" while another thinks "She wore that same outfit when I took a class from her four years ago; are the professors here paid so poorly that they can't afford to buy new clothes?"

In other words, in our own lives we express our multiple identities with almost everything we do, and we spend a great deal of our time and energy trying to influence the way other people view us and to understand their conscious and unconscious "messages". Yet we are often unwilling to grant equal complexity to people in the past.

Does this mean I have fallen prey to post-processual nihilism, and in particular that I don't believe New England ceramics can tell us anything about cultural identity? Not at all, but I do think we need to think more carefully about which attributes we study for which purposes. For example, I doubt that New England ceramics (or at least those of eastern Massachusetts, with which I am most familiar) were used consciously to signal ethnic identity. As Wobst pointed out, ethnic identifiers need to be clearly visible from a distance. The most visible attribute of New England ceramics is probably overall shape, which did not vary a great deal over space and time until rather late (Luedtke 1986). Even the overall structure of the designs on pots was probably not very visible from a distance; impressed designs are inherently less visible than painted ones, and would have been further obscured by the variations in color over the body of pots that resulted from the ways they were fired and used. Furthermore, I have argued elsewhere that New England ceramics functioned primarily in the domestic sphere, as cooking pots (Luedtke 1985:219-221). Surely anyone who was allowed to get close enough to see the decoration on a New England cooking pot would not have needed to be told about the ethnicity of its users. In contrast, studies in which persuasive cases have been made for the use of ceramics to signal ethnic identity involve vessels that vary notably in shape and size, and that were probably important status symbols, used in social and ritual contexts (Armit and Finlayson 1995:270-272). Archaeologists who claim that New England ceramics were used to signal ethnicity must deal explicitly with these issues of visibility and context.

There are other ceramic attributes that surely were never intended to signal the cultural identity of their makers, but which may actually be better suited to providing such information. Many of these attributes would not necessarily be visible on the finished pot, (though they may result from activities and motor habits which would themselves have been highly visible and easy to monitor). Such attributes might include the method of construction (e.g. coiling, pinching, slab), many attributes of the temper (type, size, density), whether the cordage used to mark the surface had an S or a Z twist, line width or spacing, and perhaps source of clays. Such traits, learned early in life as inter-related steps in a complex craft and relatively resistant to change because their results are not highly visible, may indeed represent isochrestic style. We cannot simply *assume* that any such attributes will delineate social groups, but if we can define zones where several of these traits overlap, and especially if they coincide with zones of homogeneity in other aspects of material culture, then we may be able to make a plausible case for the existence of a social or ethnic group (e.g. Goodby 1995:58). If boundaries between such "style zones" coincide with geographic or ecological boundaries, we may feel even more confident.

If decorative motifs on New England ceramics are unlikely to have been used for signaling ethnic identity, they could have been an excellent medium for signaling within the social group, especially to other women, assuming that women made New England pots, as some ethnohistoric data suggest (Luedtke 1985:251). Potters could also have been "sending messages" to members of their families, who would necessarily be in close contact with these pots on a daily basis. It is easy

to imagine potters manipulating ceramic attributes for purposes of rebellion, emulation, social climbing, etc. as ethnographic studies have demonstrated for other crafts (e.g., Pryor and Carr 1995). A woman who married in from another group and who persisted in making and decorating her pots the way her mother did, rather than the way her mother-in-law did, was surely not unconscious of her acts; she is more likely to have been sending a very clear message to her spouse and in-laws. Unfortunately, most New England archaeologists will not be able to control time at our multicomponent sites well enough to unravel this type of social signaling, which also tends to be difficult to interpret because it is historically contingent. However, certain assemblages or sites may be amenable to this type of analysis.

There are other possible meanings to the decoration on New England ceramics. One is obvious; it may have been purely decorative and an expression of individual aesthetics. However, this would suggest a rather alarming lack of imagination on the part of New England potters; decorative techniques and motifs are relatively limited in this region, and also relatively stable over time. A more interesting possibility is that decoration had an ideological dimension, and that humans were not the intended recipients of the messages on pots (or at least not the only recipients). Ethnographic evidence indicates that decoration on utilitarian objects sometimes functions almost as a prayer or a ritual act. It is not optional, but is a required step in the production process, one that is necessary if the tool is to perform its intended function properly (Roe 1995:35). Even the "recipe" for making a pot may have had symbolic importance in some cultures (Vitelli 1995:61). If the primary function of New England pots was to prepare food for families, then perhaps some of the decorations on them were traditional motifs associated with certain myths or supernatural beings, especially those associated with good health and prosperity. There would appear to be similarities between some ceramic motifs and motifs found in petroglyphs (Haviland and Power 1995) and on gorgets (Largy 1985). It may be possible to identify certain motifs that occur repeatedly on these different media, and perhaps even to link them to oral traditions. Of course, many New England beliefs and myths have considerable time depth and were widespread throughout the Northeast (Simmons 1986), and therefore identification of such motifs may tell us little about ethnicity. However, demonstration of their existence would deepen our understanding of ceramic variability and would indicate a dimension of identity that was clearly important to the makers of these pots.

We can be certain of only one thing; the makers of New England ceramics were not sending messages to *us*. We archaeologists are eavesdropping on dialogues that took place hundreds and thousands of years ago, between people who surely had multiple identities just as we do and who may have used material culture to inform, confuse, persuade, impress, supplicate, insult, and argue, just as we do. We cannot hope to make sense of ceramic decoration, or any other aspect of material culture, unless we broaden our focus to include the full cultural context within which those material items functioned. If we do this, and if we refine the ways in which we "listen" to the conscious and unconscious messages encoded in our artifacts, we may be more successful in our efforts to bring the past to life.

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CONFERENCE ON NEW ENGLAND ARCHAEOLOGY

1996 ANNUAL MEETING

✻ ✻ ✻ ✻ MAY 11, 1996 ✻ ✻ ✻ ✻

CREATING AND INTERPRETING CULTURAL IDENTITY

The 1996 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 15th 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 Opening Remarks
Barbara Luedtke
- 9:20 Cultural Identity and Technical Choice: Algonquian Ceramic Traditions in New England
Elizabeth S. Chilton
- 9:40 "Where Kinship is King": Households, Sachems and the Historic Development of the Territorial Sachemdoms of Cape Cod
Fred Dunford
- 10:00 BREAK
- 10:20 Diversification of Aboriginal Ceramics in New England: Techno-Functional Evolution or Ethnic Differentiation?
James B. Petersen
- 10:40 Using Technical Analysis of Ceramics to Infer Ethnicity: A Thin Section Approach
John P. Pretola
- 11:00 The Windsor Tradition: Pottery Production and Popular Identity in Southern New England
Lucianne Lavin
- 11:20 Discussant
Robert Goodby
- 11:40 Open Discussion
Elizabeth Chilton, Moderator
- 12:15-1:45 Lunch on your own

PROGRAM SCHEDULE

.....AFTERNOON SESSION.....

- 1:45 **CNEA Business Meeting**
- 2:00 **Material Culture and the Construction of Gender Identity: Interpreting the Artifacts of Needlework and Sewing**
Mary C. Beaudry
- 2:20 **Convicts into Workers: An Archaeology of Prison Labor in Rhode Island, 1838-1877**
James C. Garman
- 2:40 **Entangled Identities and Cultivated Pasts: The Challenges of Archaeology and Ecotourism on the Kodiak Archipelago, Alaska**
Katherine Woodhouse-Beyer
- 3:00 **Discussant**
Connie Crosby
- 3:20 **Open Discussion**
Claire C. Carlson, Moderator
- 4:00-6:00 **Post-Conference Discussion and Socializing**
Cash Bar in Conference Center

ABSTRACTS

Cultural Identity and Technical Choice: Algonquian Ceramic Traditions in New England

Elizabeth S. Chilton
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In the northeastern United States, an overemphasis on cultural-historical ceramic typologies and ceramic decoration has stymied research along other axes of ceramic variation. For example, little attention has been paid to the sequence of choices made by potters during the production process. In this paper Late Woodland ceramic assemblages from two New England Algonquian sites and one Mohawk Iroquois site are compared using an attribute analysis of technical choice. Differences between Algonquian and Iroquoian ceramic attributes are interpreted as embodiments of profound differences in technical systems, which include the intended function of vessels, the context and scale of production, and stylistic signaling.

"Where Kinship is King": Households, Sachems and the Historic Development of the Territorial Sachemdoms of Cape Cod

Frederick J. Dunford
The Cape Cod Museum of Natural History, Brewster, Massachusetts
Department of Anthropology, University of Massachusetts, Amherst, Massachusetts

The organization of households into territorially distinct communities during the Late Woodland period was a "bidirectional" process that involved a complicated matrix of obligations (although not always balanced) between households and sachems. Households sought access to productive resources and sachems sought access to household productivity. Because a sachem had no formal or institutionalized means to subject households to his leadership, households had an active role in determining affiliation. The processes of access, inclusion, and obligation that were important in integrating households into sachemdoms were embedded in kinship and other social institutions and were, in effect, context dependent. In this paper, I address the use of stylistic behavior by households to reckon both real and fictive consanguinity.

Diversification of Aboriginal Ceramics in New England: Techno-Functional Evolution or Ethnic Differentiation

James B. Petersen
Archaeology Research Center
University of Maine at Farmington

The development of aboriginal ceramic industries in New England is discussed using a broad comparative perspective. From a largely uniform initial industry during the Early Woodland period (ca. 1000-100 B.C.), aboriginal ceramics were subsequently diversified during the Middle Woodland period (ca. 100 B.C.-A.D. 1000) and even more so during the Late Woodland (ca. A.D. 1000-1550) and Contact (ca. A.D. 1550-1750) periods across the region. Some of the potential factors related to this diversification, including technology, function, history, and ethnicity, are reviewed. Finally, it is suggested that a combination of these factors pertained to the development of aboriginal ceramics in New England.

Using Technical Analysis of Ceramics to Infer Ethnicity: A Thin Section Approach

John P. Pretola
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The theory of style as symbolic behavior implies that ceramic technological traits such as clays, tempers, and manner of construction, are potential indicators of ethnicity. In this paper, I present a theoretical overview for using ceramic thin section analysis to conduct a technological comparison of Mohawk Valley Iroquoian and Connecticut Valley Algonquian pottery. My techniques will be optical mineralogical analysis using polarized light, augmented by electron microprobe analysis. I expect New England ceramics to show clear differences from Iroquois ceramics on the basis of materials, construction, and design execution. I present my underlying theoretical assumptions and hypotheses for this study.

The Windsor Tradition: Pottery Production and Popular Identity In Southern New England

Lucianne Lavin
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The Windsor tradition has long been considered the indigenous ceramic tradition for much of the circum Long Island Sound region. It is the basic framework used by researchers to reconstruct the entire Woodland stage in Connecticut and coastal New York. Investigations of old and new assemblages suggest that Windsor is neither old nor indigenous, in the sense in which these terms have been applied in the past. Stylistic analyses further suggest a vigorous Point Peninsula presence in Connecticut. The study, in association with historical and linguistic evidence, suggests association of the pottery tradition with the cultural boundaries of historically documented Quiripey-speaking native societies.

Material Culture and the Construction of Gender Identity: Interpreting the Artifacts of Needlework and Sewing

Mary C. Beaudry
Department of Anthropology, Boston University

The recent explosion of interest in gender studies in historical archaeology has unaccountably overlooked items of sewing and needlework and their importance in women's lives. The majority of published gender-and-material culture studies by historical archaeologists to date have dealt with ceramics; although some address personal effects as explicitly male or female artifacts, the tendency has been to include both personal effects and sewing implements in lumped, catch-all categories such as "Personal," "Activities," or "Maintenance" that render women's activities—and even their association with specific classes of artifacts—invisible and impossible to detect.

The artifacts of needlework from historical sites can be interpreted along several lines of social and economic relevance: everyday "practical" or "necessary" work (sewing, mending, and knitting); "fancy work" (decorative embroidery, etc.); and work of either sort produced for sale outside the home. Cloth production, sewing, and needlework played an important part in the lives of most women throughout history, and the implements of these activities, because they were associated with women, often served as symbols of women's status and women's rôle and were actively deployed in the construction of self and of gender identity. This paper explores theoretical and practical approaches towards an "active voice" interpretation of the material culture of needlework and sewing.

Convicts into Workers: An Archaeology of Prison Labor in Rhode Island, 1838-1877

James C. Garman
The Public Archaeology Laboratory, Inc.

Prison labor and its range of implications have become increasingly visible issues in popular American discourse. The origins of this debate, the contradictions of which continue to baffle taxpayers, government authorities, victims of crime, and criminals themselves, lie deeply rooted in Jacksonian-era arguments about the correct means of punishing, rehabilitating, and reforming society's transgressors. This paper examines the dialectical relationship between prison labor and the built environment of the penal institution. The case study is the first Rhode Island State Prison in Providence, Providence County, Rhode Island. Constructed in 1838, the prison was enlarged and rebuilt in several phases before its abandonment in 1877 and its demolition in 1893.

Labor and work were key issues of contestation between the state, prison authorities, and convicts forced to perform tasks in the institution's workshops. Those in charge of the prison work program faced many of the same challenges as their private-sector counterparts: unruly workers, lack of markets for their products, and competition with other manufacturers. There was, of course, an important difference: while the private sector's reaction to dissenting workers was to fire them, sometimes blackballing them from further employment in the region, the prison's only recourse to problems with its labor force was to punish it physically, brutally at times. The prisoners, in turn, developed a remarkable range of responses to forced labor, including malingering, feigning incompetence, sabotage and arson.

The paper begins with a review of theoretical perspectives on the nature and meaning of prison labor. I then turn to the Rhode Island State Prison, outlining some of the developments in the institution's historical trajectory. After examining archaeological evidence concerning labor and the built environment, the paper concludes with directions for further research.

Entangled Identities and Cultivated Pasts: The Challenges of Archaeology and Ecotourism on the Kodiak Archipelago, Alaska

Katherine Woodhouse-Beyer
Brown University

The Alaska Native Claims and Settlement Act of 1971 was a major turning point which stimulated many Alaskan native groups to implement programs to preserve and revitalize traditional culture; the Alutiiq of the Kodiak Archipelago, Alaska have been leaders in this movement. The ultimate and ongoing aims of revitalization are to restore Alutiiq ethnic identity and increase cultural pride through a variety of social, educational and resource management programs—and more recently, native corporation-sponsored archaeological projects and ecotourism ventures. This paper explores the challenges presented by Native Americans, archaeologists and ecotourists working together at a late eighteenth-century Russian American Company site on Afognak Island.

CURRENT RESEARCH

CONNECTICUT

Hale Homestead, Coventry

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc. has completed a program of archaeological investigations at the Hale Homestead in Coventry, Tolland County, Connecticut. Undertaken for the Antiquarian and Landmarks Society (A & LS), the program had a specific applied goal of investigating the date of construction of the kitchen ell, and its relationship to the existing Hale House, built circa 1776. Architectural historians had theorized that the kitchen ell had been the original Richard Hale House, in which the patriot-spy Nathan Hale had been born in 1755.

Field crew, directed by Paul A. Russo and Jim Garman, excavated a total of eight excavation units and 12 test pits in the three areas across the site. Investigations under the kitchen ell demonstrated conclusively that the space occupied by the ell was originally a garden or agricultural field, and that the ell was attached to the existing house in 1776, when the house was constructed. Reversed stratigraphy suggests that the Hales threw spoil from their cellar onto this field when they constructed the existing house in 1776. The redeposited earth sealed a low-density scatter of artifacts in an eighteenth-century land surface. Although the ell may indeed be the original Hale House, it could not have been standing in its present location prior to 1776.

In the yard adjacent to the ell, excavation revealed severe disturbance attributed to demolition of support structures, grading, and levelling presumed to have occurred after George Dudley Seymour acquired the property in 1914. Although the yard has some interpretive value as an idealized Colonial Revival landscape, no further archaeological investigations were recommended prior to construction.

Excavations at the Governor Samuel Huntington Farm

Contributed by Harold Juli

During the summer 1996, Connecticut College will conduct a second season of excavations at the Governor Samuel Huntington Farm in Scotland, Connecticut. The site is the birthplace of Samuel Huntington, president of the Continental Congress, signer of the Declaration of Independence, and governor of Connecticut after the Revolution. The site consists of 29 acres of the original 18th-century farm, outbuildings, and outbuilding foundations, as a well preserved, virtually unrestored, 1720 center chimney colonial house. In 1995 an archaeological survey and testing program was initiated to discover the nature of the surviving deposits relating to the period

of Samuel Huntington's life, as well as the subsequent 200 years of family and farm life at the site. The archaeological program is designed to study the various eras in the site's history, the nature of rural life and economy, and to contribute information to the restoration of the house and the farm as a museum of 18th-century Connecticut farm life. During the first season, in addition to survey and testing, we discovered the remains of a vernacular kitchen/herb garden, we mapped and began to excavate a farm outbuilding, and we discovered the foundations of a summer kitchen in the rear of the main house. In 1996 we plan to continue the excavation of farm outbuildings and other archaeological features. For information about the site or Connecticut College's summer field school, please contact Dr. Harold Juli, Department of Anthropology, Box 5492 Connecticut College, New London, CT 06320, (860)439-2228 or e-mail hdjul@conncoll.edu

Historical Preservation in Connecticut, Volume 1, Western Coastal Slope: Overview of Prehistoric and Historic Archaeology and Management Guide

contributed by Lucianne Lavin and Marina Mozzi

Archaeological Research Specialists of Meriden, Connecticut has been contracted by the Connecticut Historical Commission (CHC) to author the latest in their series of preservation planning documents entitled *Historical Preservation in Connecticut, Volume 1, Western Coastal Slope: Overview of Prehistoric and Historic Archaeology and Management Guide*. For planning purposes, the CHC has divided the state into six geographically based regions, known as historic contexts: Western Coastal Slope; Eastern Uplands; Central Valley; Western Uplands; Eastern Coastal Slope; and the Northwest Highlands. The Western Coastal Slope contains 11 towns: Bridgeport; Darien; Fairfield; Greenwich; Milford; New Canaan; Norwalk; Orange; Stamford; Stratford; and Westport. This volume on archaeology will be the first in a series paralleling those on the history and architecture of each region and will follow the same two-part format: Part 1: Overview of Prehistoric and Historic Archaeology; Part 2: Management Guide.

The Target audience for this publication will be local and regional planning and regulatory agencies. Included in

Part 1 of this document will be an introduction to the methodologies, theories, and techniques integral to contemporary archaeological research; descriptions of each cultural chronological sequence (pre-8,050 B.C. to A.D. 1990); and definitions of archaeological terminology. Included in Part 2 of this document will be: a Property Type Matrix chart which thematically identifies known archaeological resources under each of Connecticut's eight chronological periods; a series of guides which discuss the importance of and techniques for the preservation of local archaeological resources; a discussion of the National Park Service's *National Register of Historic Places* program for the designation of significant, federally recognized historic properties and archaeological sites, as well as a list of those Places in the Western Coastal Slope area.

In Connecticut, current trends towards the preservation of historical and archaeological resources can only be successful if local and regional agencies begin to work more effectively with each other and with the Office of Connecticut State Archaeology and the Connecticut Historical

Commission (see Connecticut Public Act 89-368). The identification of at least partially intact historic and prehistoric cultural resources is crucial to the recovery of significant functional, temporal and settlement systems data.

Research in Paugussett State Forest

contributed by Laurie Weinstein

I am working with a student, Jo Deaton, on the life history of Patrick Blake. Patrick Blake was one of the occupants of the farmstead we have been testing in our field school over the past two summers. We will also be using Blake as a key witness to history: what was it like to live in Newtown at the turn of the 20th century. We are interviewing old time Newtownians, checking parish records, continuing with our deed research, and ceramic analysis. We gratefully thank Bob Grady from UConn who gave us insights about the layout of the farmstead, the ceramics and the deeds.

We will be going back to Paugussett State Forest again this summer for another field school. We will have an international school with students joining us from all over the world. We will be doing an excavation of one of our Archaic through Woodland sites.

RHODE ISLAND

Salt Pond, Narragansett

contributed by the Public Archaeology Laboratory, Inc.

A series of archaeological studies under the direction of Alan Leveillee, of the Public Archaeology Laboratory, Inc., along the shores of Upper Point Judith Pond in Narragansett, Rhode Island, has resulted in a major reconsideration of development plans. Over 100 acres of land initially slated for the construction of a residential subdivision may become open space park and wildlife refuge. Several hundred features representing a substantial prehistoric complex have been investigated in a series of surveys designed to "clear" proposed utility lines, planned streets and detention ponds, and eventual house lots.

During the course of the investigations an increasingly complex mosaic of features indicated that the proposed development would impact significant cultural resources. A burial ordinance for Narragansett required that a permit be issued for any construction within 25 feet of a cemetery. The discovery of multiple burial clusters, and several hundred non-burial features across the project area proved that impacts to the settlement were unavoidable, and would require substantial data recovery plans. After more than two years of discussions and negotiations between the Rhode Island Historical Preservation and Heritage Commission, the Town of Narragansett, and The Narragansett Indian Tribe, the developers have determined that preservation in place and project redesign may be their best option. The application of the concept of an "archaeological landscape" was central to arguments for significance, and as a larger scale interpretive context.

Commodore Perry Farm, South Kingstown

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc., under the direction of Paul A. Russo and Alan Leveillee, completed a Phase I(b) intensive archaeological survey within the 240-acre proposed Commodore Perry Farm Residential Compound in South Kingstown, Rhode Island. The residential compound is a subdivision comprised of 10 proposed lots; one lot contains the Commodore Perry Farm, listed in the National Register of Historic Places for its association with Oliver Hazard Perry, commander of American naval forces at the Battle of Lake Erie.

Two farmsteads were located during the initial walkover of the project area and tested during this survey. Testing at the Albert Burdick site (RI 2154) revealed solid evidence for two distinct households: an unidentified mid-to-late eighteenth century occupation, and the early nineteenth-century residence of Albert Burdick. A late sixteenth/early seventeenth century Dutch trade bead recovered from around the RI 2154 house foundation and quartz chipping debris suggest the

presence of a Contact Period Native American site, though stratigraphically this presence is obliterated by the early occupation of the house.

Documentation on the second site (RI 2155), a smaller farmstead occupied briefly around the turn of the nineteenth century, is weak. However, federal and state census records indicate that it was occupied by Alexander Hazard or Ceasar Babcock, both free African Americans listed as neighbors of Albert Burdick.

Proposed construction will impact RI 2154, the Albert Burdick residence. PAL Inc. will be carrying out additional investigations to determine whether intact elements of a Contact Period Native American site exist within the proposed lot's impact area. The second farmstead, RI 2155, was also determined to be a potentially significant resource; however, it is located in the back of proposed Lot 2, distant from planned development, and can be avoided.

Rhode Island Marine Archaeology Project

contributed by D.K. Abbass

In 1995 RIMAP completed the following field work:

- Investigation of three Revolutionary War shipwreck sites
- Identification of two more potential Revolutionary War sites
- Continued search for and site mapping of Brenton Cove ships:
 - The reputed slave ship Gem
 - The British brig Bessie Rogers
 - The coal barge Condor
 - The rum runner Viola
- Monitoring of two South County shipwrecks and site mapping of a similar vessel by special state request in Connecticut
- Began a management plan for Naval shipwrecks in Rhode Island waters

In 1996 RIMAP hopes to:

- Work with the state of Rhode Island to open the first state sponsored shipwreck preserve (in Brenton Cove)
- Locate and continue site mapping Revolutionary War ships
- Identify and map vessels between Goat Island and Rose Island
- Complete management plan for Naval shipwrecks in Rhode Island waters
- Continue ground truthing of remote sensing targets
- Incorporate as a not-for-profit organization (RIMAP is now supported by grants and personal donations. We hope to add a formal membership category soon)

MASSACHUSETTS

Central Artery/Tunnel Project, Data Recovery

contributed by Timelines, Inc.

In 1992, Timelines was awarded a three-year archaeology contract for the Central Artery/Tunnel Project, the largest cultural resource job in the nation at the time. Timelines and its associate John Milner Associates, of West Chester, PA, performed data recovery on four sites in Greater Boston—a prehistoric shell midden on Spectacle Island, and the historic Paddy's Alley, Cross Street Back Lot, and Mill Pond sites in Boston's North End. These excavations recovered, curated, catalogued, and analyzed well over 120,000 artifacts. The results of the historic sites research were reported in a highly successful symposium at the most recent annual meeting of the Society for Historical Archaeology. In addition, Timelines responded to six minor archaeological contingencies, none of which required further action, performed one site examination on a parcel in block TC04, and reported at the reconnaissance and/or site examination level on four construction-contingency areas not previously considered for archaeological impact, namely the so-called Area North of Causeway, a parcel lying along Condor Street, the remains of the Crown Glassworks, and the proposed underwater setting of an artificial fish reef on Sculpin Ledge, Boston Harbor. Project Manager for this job was Timelines' Elena Decima. Principal Investigators were JMA's Charles Cheek, Lauren Cook, and Robert Kingsley. The outstanding aspect of the project so far has been the excavation of Feature 4 at the Cross Street Back Lot site, a sealed late seventeenth-century privy with extraordinary preservation of organic materials including cloth, thread, seeds, fruit pits, insect and parasite remains, leather, wood, and bone.

Boston College Reconnaissance Survey and Intensive Survey

contributed by Timelines, Inc.

In this project, Timelines prepared the archaeological and historic-sites component of the College's new Master Plan. The work included establishing zones of prehistoric sensitivity, evaluation of standing structures, and assessment of impacts from planned future development. This phase was followed by an intensive (locational) survey at the college's North Campus, which located several prehistoric and historic sites and one of the few surviving slate outcrops in the Boston Basin that was used in both prehistoric and historic times. Intensive survey on the Main Campus is in progress and includes a search for remains of a Colonial structure that may be impacted by construction of a new Student Center. A part of this latter survey has been the analysis of ground-penetrating radar data acquired by the College's geology department. This project was directed by Barbara Putnam.

Archaeological and Architectural Study of the Seventeenth-Eighteenth Century John Alden House, Duxbury

contributed by UMASS Archaeological Services

Paul Mullins and Mitchell Mulholland of UMASS Archaeological Services conducted an archaeological and architectural study of the John Alden House in Duxbury, Massachusetts. The existing John Alden House is believed to have been constructed in 1653 by John Alden and Priscilla (Mullins) Alden, discontinuing the use of an earlier house that was constructed in the 1620s by Alden approximately 700 feet southeast of the existing structure. Only the archaeology of the earlier house remains today. The early site was excavated in the 1960s by Roland Wells Robbins who was engaged for the purpose by the Alden Kindred of America, Inc. The foundation outline measured 38 feet in length and 10.5 feet in width (Figure 1), a rare type of First Period structure in New England. No structures of this house form are extant today. The original structure is believed to have been incorporated into the 1653 house, perhaps even moved there. The Robbins collection is housed by the Alden Kindred and includes numerous mid-seventeenth century artifacts such as cutlery, spoons, hooks, buckles, North Devon pottery, a horseshoe, parts of a snaphaunce gun, etc. Window glass was diamond shaped with lead comes, typical of early First Period construction. The collection also includes a substantial number of prehistoric artifacts covering a 5,000 year period of occupation. UMAS is working with the Alden Kindred to stabilize, analyze, catalog and properly conserve this collection. Paul Mullins of UMAS and Constance Crosby of the Massachusetts Historical Commission assisted in temporarily stabilizing the collection. The study may indicate the time of abandonment of the original house.

In 1995, the Alden Kindred funded an archaeological study of the grounds surrounding the 1653 house in anticipation of reconstructing a barn on the site. The excavation was conducted by Paul Mullins. This provided an opportunity to evaluate the time range of cultural material scattered over the site and to attempt to corroborate the time of the existing house's construction. At the same time, an architectural study was conducted in the interior of the house by Mitchell Mulholland with advice, notes and observations by Abbott Lowell Cummings. Deed research also was conducted in an attempt to determine the periods of renovation of the house. The two surveys provided similar results.

Archaeologically, few seventeenth-century artifacts were found surrounding the 1653 house. The majority of materials were eighteenth and nineteenth century (the latter derived heavily from the area of an adjoining barn and outhouse constructed around 1848). Interestingly, there is little similarity in artifacts between the two houses. A fragment of Westerwald pottery (1700-1783) was recovered from the 1653 house and is similar to fragments recovered from Alden's first house. Westerwald is late for the period of John Alden Sr.'s first house and probably is related to post-occupational disturbances. The earliest artifacts from the excavation suggest a construction date around 1700-1730.

The architectural study proved that the 1653 Alden house contains boards and timbers that were once a part of an early house (perhaps that built by John Alden in 1627), but there is no evidence of the structure being moved intact. Many of the architectural characteristics (e.g. the plank construction, wide-spaced, purlin/rafter supported roof structure, exposed corner posts and

wall braces, round, untreated, bark-on floor joists of the main house, etc.) do not date to the early part of the First Period. Rather the later portion of the First Period (e.g. 1700-1725) is indicated. The roof characteristics suggest a one-build house, but a later construction. Evidence in the attic floor, a large sill supporting the north end of the south block suggests that perhaps the south structure was built first, followed later by the addition of the north block, and then roofed over. Deed research revealed that much of the construction evident in today's house was accomplished by Col. John Alden (John St.'s grandson) and was completed between 1697 and 1739.

Possible Praying Indian Site, Ashland

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc. (PAL Inc.) has completed an intensive archaeological survey of the proposed Apple Ridge III residential subdivision in Ashland, Middlesex County, Massachusetts. The intensive survey, directed by Jim Garman and Holly Herbster, identified a total of four archaeological sites (Magunco I through IV), the most potentially-significant of which is Magunco III, a possible component of the Magunkaquog "Praying Indian" settlement. Established ca. 1659 by John Eliot as the seventh and final "Praying Town" Magunkaquog is believed to have been largely abandoned by the end of King Philip's War.

Located on the easterly side of Magunco Hill in heavy woods, Magunco III is an unusual-looking site. Above-ground features include an animal pen formed of concentric stone rings; two deep depressions, one of which shows sign of intentional berming; and two large wells, both of which exceed nine feet in width across their tops. The wells are located at the tops of deep draws, and appear to be designed to control natural springs and seeps on the hillsides.

Intensive survey testing identified a thin midden spread out between the two large depressions. Recovered European ceramics included lead-glazed earthenware, combed and dotted Staffordshire slipware, and dipped white salt-glazed stoneware. One sherd of an unidentified high-fired earthenware was sent to Colonial Williamsburg for help with identification. Mr. William Pittman, Curator of Archaeological Collections, identified the sherd as "Midlands Purple", a ware type recovered only from Martin's Hundred and other seventeenth-century Tidewater contexts.

Due to the property's long and tortuous documentary history, the site is still only tentatively identified as part of Magunkaquog. There is a chance that it may relate to an estate established in 1749 by Sir Harry Frankland, or, alternately, unidentified individuals who occupied the property between Magunkaquog's abandonment and Frankland's arrival. A site examination survey, scheduled for April 1996, may help resolve the issue.

National Amusements Project, North Attleborough

contributed by the Public Archaeology Laboratory, Inc.

PAL Inc. has completed two phases of archaeological investigation at the 22.5-acre site of a proposed Showcase Cinema in North Attleborough, Bristol County, Massachusetts. Undertaken in compliance with the Massachusetts Environmental Protection Act, the intensive survey located five Attleboro red felsite workshops of varying size and complexity (Showcase 1 through 5), and the Draper Farm Site, an elite agricultural complex with evidence of occupation from 1772 to the present. Site examinations of Showcase 1, 2 and 4 and the Draper Farm Site, directed by Patricia Fragola and Jim Garman, have provided important data concerning 7000 years of human occupation of the Sevenmile River drainage.

Perhaps the most significant of the Native American sites is Showcase 4, which appears to have been a small lithic workshop associated with the Laurentian Tradition of the Late Archaic (5500 to 4000 years before present). The presence of five complete Brewerton projectile points in a relatively small, concentrated area suggests strongly that this is an intact, potentially single-component site that can answer questions about medium-distance travel to source areas, lithic reduction, and patterns of exchange during the Late Archaic. Since the site has yielded and can continue to yield information important to the study of Native American history, it has been recommended for mitigation or avoidance.

Located at the southern edge of the project area, the Draper Farm is a potentially significant, multicomponent elite farmstead with both evidence of earlier occupation and small-scale, early nineteenth-century industrial operations. Visible components of the site include the Gamaliel Draper House (ca. 1870); a barn of unknown construction date; a small foundation east of the barn, which may be the tannery/nail factory; and numerous wells, fence lines, and other landscape features across the site. Project plans call for the demolition of the Gamaliel Draper House and construction of a new access roadway through the site.

Archaeological investigations located the buried foundation of an earlier house foundation in the yard of the existing house. From stratigraphic and photographic evidence, it seems likely that Gamaliel Draper moved this house, built by his grandfather in 1772, and recycled the structure as a carriage house for his estate. Other identified archaeological features included evidence of large-scale mid-nineteenth-century landscaping and a buried eighteenth-century land surface. Consultation with the Massachusetts Historical Commission is ongoing concerning the possible need for avoidance or mitigation.

Paul Adams/Blue Salamander Sites, Concord

contributed by the Public Archaeology Laboratory, Inc.

PAL Inc. has been assisting the Middlesex School with cultural resource services for the private school's planned expansion of athletic fields. An intensive survey of the 11-acre parcel identified two sites: the Paul Adams Place, a late eighteenth/early nineteenth century farmstead, and the Blue Salamander Site, a low-density zone of Native American activity that yielded a single Levanna point of black argillite.

Given the environmental and ecological setting of the Middlesex School project area, the most likely Native American expected site type was predicted to be a Small-Stemmed Tradition lithic workshop or temporary hunting and foraging camp. However, potential sites from other time periods could not be ruled out. In his journal, Henry David Thoreau described a walk through the project area on November 13, 1857, during which he observed "Indian corn-hills:"

I observed on the 7th, between the site of Paul Adams's and Bateman's Pond, in quite open land, some very prominent Indian corn-hills...These very regular round grassy hillocks, extending in straight rows over the swells and valleys, had a singular effect, like the burial ground of some creatures.

These "corn hills" were identified on the Middlesex property, and appear today almost exactly as they did when Thoreau observed them. In addition to preparing a map of the field, field crew tested several of the hills for artifacts and macrobotanical remains. Whether the hills represent Native American horticulture or seventeenth-century Euroamerican farming is still unresolved. Sampling of the hills yielded both chipping debris and early eighteenth-century Euroamerican ceramics. Based on stratigraphic analysis, it is possible that the field may represent a Euroamerican field that made use of an existing Native field.

A site examination of the Paul Adams Place, led by Paul A. Russo, Professor Stephen Mrozowski, and Jim Garman, revealed several archaeological features that help interpret the lives of Concord's yeomanry in the nineteenth-century, including an extensive primary midden, an drainage feature with redeposited midden material, and evidence of extensive berming around the house foundation. The proponents expect to be able to avoid impacts to both sites; a project report is currently in preparation.

Acushnet Golf Course

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc. has completed an intensive archaeological survey of a proposed town golf course in Acushnet, Massachusetts. The 293-acre parcel was surveyed under the direction of Suzanne G. Cherau and Holly Herbster in the fall of 1995. The project area borders and includes a portion of the Acushnet River and its tributary streams, as well as wooded

knolls and terraces, large gravel pits, and abandoned cranberry bogs. The three precontact Native American sites identified during the survey contained chipping debris, projectile point and tool fragments, and faunal remains from cultural features. Two of the sites contained diagnostic Late Archaic Squibnocket Triangle and Small Stemmed points. In addition, seven historic sites were identified. These sites document the commercial use of the Acushnet River during the nineteenth and twentieth centuries. Site examination investigations at the three Native American sites are planned for the spring of 1996.

Archaeological Investigations, Adams Farm (Isaac Property), Walpole

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc., under the direction of Ann Davin and Holly Herbster, conducted an intensive archaeological investigation of the Adams Farm project area in Walpole, Massachusetts. The project area is located adjacent to North Street and contains extensive uplands interspersed with numerous wetlands. Fieldwork resulted in the discovery of three Native American sites and one Euroamerican site. The Native American sites reflect both short term occupations, such as those at the Hawk Rockshelter and Dusty Dog sites, and a more intensive settlement based on the densities of cultural materials and strong indications of features such as hearths and storage/trash pits. Site examination level investigations are planned for the Dragonfly Site. The site consists of three loci of activity composed of a highly diverse array of lithic raw materials, but no diagnostic materials have yet been recovered. No additional work will be conducted at the very small low density Hawk Rockshelter and Dusty Dog sites.

The Euroamerican Chenery Site is considered to be potentially eligible for listing to the National Register of Historic Places due to its physical integrity and period of occupation. This site appears to be the remains of a mid-eighteenth to early nineteenth-century farm that was apparently abandoned due to its relative isolation and distance from North Street. Only minimal impacts appear to have occurred to the site once it was abandoned. Site examination level investigations will investigate this potentially intact example of early Euroamerican settlement of Walpole.

Great Brook Farm State Park, Carlisle, Reconnaissance and Intensive Survey

contributed by Timelines, Inc.

Timelines performed Phase 1 survey of Great Brook Farm State Park for the Massachusetts Department of Environmental Management in 1995. This area contained several known historic sites, including a mill seat, dam, and house foundations, as well as several alleged prehistoric and "ritual" sites, including supposed stone alignments, wall niches, effigies, and other stone features in which considerable public interest had been aroused by a local researcher. The project involved not only conventional archaeological survey but careful handling of issues relating to public information and the Native American community. Timelines consulted with two widely respected

Native American elders as to the origin of the supposed stone features and the existence within the park of Traditional Cultural Properties. The products of the project were both a survey report and a public information session held in the town of Carlisle, at which all sides of the issue were thoughtfully aired, the archaeological potential of the park was described, and the confidentiality of Native American community was maintained. Both local residents and the DEM expressed themselves as highly satisfied with the outcome. Project Archaeologist for this work was Alison Dwyer.

Stone Fences or an Ancient Landscape? Carlisle, MA

contributed by the Public Archaeology Laboratory, Inc.

A reconnaissance survey in Carlisle, Massachusetts, under the direction of Alan Leveillee of The Public Archaeology Laboratory, Inc., required revisiting the issues of stone piles as celestial markers and alternative landscape interpretations by interested parties. What appeared to the cultural resource management archaeologists (and a Native American informant) as a nineteenth-century agrarian landscape was viewed quite differently by independent researchers, local residents, and the local newspaper editorial writers. The project area became a focal point for colliding landscape perceptions. Citing both popular references and "new age" spirituality, several local professionals, including a grant writer and a psychotherapist, interpreted the stone fences and impressive dry-laid piles in the project area as being built by ancient Native Americans to observe the winter solstice and as places to teach metaphysical aspects of their culture to their children. Their interpretations were reinforced, they noted, by frequent "offerings" of flowers, shells, and other materials being placed on the rocks. PAL, Inc. archaeologists concluded that the landscape is one that has been formed over a succession of occupations and reflects and results from primarily Euroamerican agricultural practices. The sense of place as a spiritual one was acknowledged and attributed to projections of relatively contemporary preservation ideals. Individually and collectively the features within the project area were not considered to be potentially significant.

Data Recovery Investigations within the Annasnappet Pond Archaeological District, North Carver

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory has completed the fieldwork portion of the data recovery program at the Loci 1, 2, 8, and 9 sites within the Annasnappet Pond Archaeological District. The archaeological excavations were conducted as part of the Massachusetts Highway Department's Route 44 Relocation project through Carver, Plympton, Kingston, and Plymouth. Under the direction of John Cross and Dianna Doucette, investigations identified artifacts dating to the late PaleoIndian, Early Archaic, Middle Archaic, Late Archaic, and Middle Woodland periods in

association with radiocarbon dates. The Middle Archaic assemblage constitutes one of the largest well-documented collections in the Northeast. The nine radiocarbon dates obtained for Middle Archaic features include an uncalibrated date of 7570 \pm 150 B.P. (Beta 58115) for a burial feature that contained calcined human cranial fragments and two winged atlatl weights aligned with two finely crafted Neville points. The analysis of the Middle Archaic assemblage from Annasnappet Pond allows a re-examination of the technological and morphological basis for typology and classification of Middle Archaic chipped stone tools in the Northeast. The interpretation of land use patterns within this interior wetland setting will be augmented by an interdisciplinary research approach including palynological and geoarchaeological analysis.

Archaeological Reports Collection Management at the Massachusetts Historical Commission

contributed by Edward L. Bell

The MHC is undertaking a long-term preservation project of its Massachusetts archaeological reports collection. This unique collection consists of CRM survey and excavation reports dating from the late 1960s to the present. Used almost daily by MHC staff and by researchers, the collection of over 5,000 reports is indexed by town and author, and abstracts are published in yearly supplements to MHC's *Bibliography of Archaeological Survey and Excavation Reports: Massachusetts*. Inventories, preliminary sorting, and organization of the files were undertaken by interns with interests in archives management and preservation, including William A. Casari, Simmons College, and Heather K. Lashbrook, UMass-Boston. Preservation and access needs are continuing to be evaluated, and a plan will be developed. For further information on the project, contact Edward L. Bell at the MHC.

UMass-Amherst 1995 Archaeological Field School, Deerfield

contributed by Kit Curran

Fourteen enthusiastic students participated in the 1995 Summer Field School, which was conducted at four locations in and around Deerfield. Art Keene and Elizabeth Chilton acted as codirectors/principal investigators for the excavations while Claire Carlson, Kathryn Curran, and Victoria Jacobson served as teaching assistants. The field school was sponsored in part by Historic Deerfield, Inc.

The goal of excavation in 1995 was to examine and understand the cultural geography of the Pocumtuck people, who have inhabited the area in and around Deerfield for as much as 10,000 years. Four sites were examined, each chosen to offer a unique perspective on the landscapes of the Pocumtucks. All of the sites excavated were in danger of being impacted either by construction or by looting. Part of the summer was spent involving and educating the public on the process of field archaeology as well as historic preservation.

The largest amount of time was spent at the Pine Hill site, where work begun during the 1993 season continued. Pine Hill is a known, stratified, multicomponent site where Late Woodland, Late Archaic, and potentially earlier occupations have been identified. Eight 2 x 2 meter units were shovel scraped to the base of the plow zone, where the cultural features on this site are located. These features were carefully mapped and then one large pit feature was excavated by the students. From the feature, an interesting assortment of artifacts and floral materials were recovered. These finds could lend support to the argument that the site was once used by the Pocumtuck people as an important gathering place where food was redistributed.

A second location examined was on the main street of Deerfield village. Prior to the impending construction of a museum by Historic Deerfield, Inc., surface collecting and limited subsurface testing were conducted in a cornfield adjacent to the historic Dwight House. The students and staff used their position on the street to inform the public of the precontact Native American presence in the Connecticut River valley. Some 377 people wandered back from Deerfield's main street and along a dirt path to the excavations. Although it was hoped that an intact Native American site would be uncovered here, only a surface scattering of prehistoric artifacts was recovered from the plowed field.

The final two sites examined were located on the western ridge of the Pocumtuck Range, adjacent to the Eaglebrook School. Responding to local and historical interest, the field school participants endeavored to locate a possible 17th-century Pocumtuck fort. Although documentary histories of Deerfield make note of a Native American fort close to the village, the vaguely referenced "Fort Hill" has never been identified. Two potential sites of the fort, one atop a hill and the other on a terrace, were intensively shovel tested. Little to no cultural remains were recovered on the hilltop. On the terrace, a unique ditch and embankment feature was cross sectioned. Local legend asserts that these visible surface features were the remnants of a palisade adjacent to the fort. Unfortunately, this did not appear to be the case, as the feature seemed more than likely the result of plowing. Although one isolated Native American find was recovered, the bulk of the artifacts from this site related to a 1920s homestead.

In 1996, the field school will concentrate on research started in 1994 as excavation of domestic workplaces at the Moors homelot continues. During the summer of 1997, the field school will again focus on Native American sites. Anyone interested in participating in the field school should contact the Department of Anthropology at the University of Massachusetts-Amherst.

Old Sturbridge Village 1995 Archaeological Excavations at the Robert Croud Family Homesite, Sturbridge

contributed by Ed Hood

During the summer of 1995 OSV staff and volunteers conducted a second season of archaeological investigations at the Robert Croud family homesite. This farmstead was occupied by a variety of families. Of particular interest to OSV is the Native American and African-American family of Robert Croud and Diantha (Scott) Croud who were owner-occupants of the site from 1842 until the early 1860s. Our excavations this summer focused on further delineating

the construction history of the dwelling house (Which burned down in the 1920s), identifying deposits of artifacts associated with different occupants of the site, testing the barn foundation, and testing areas of anomalous soil electrical resistivity readings.

By combining the results of archaeological investigations with documentary and architectural research in the Sturbridge area, we have determined that the house the Crouds lived in was a small, asymmetrical story-and-a-half structure. Its total ground floor size was 466 square feet, which, though small, is well within the range for poor and lower middling income family dwellings in Worcester County during the early nineteenth century. Architectural evidence from this house, and artifacts associated with the Croud family occupancy, suggest that despite its modest size, the house was well built and had some refined qualities including plastered walls. The Crouds owned a range of typical mid-nineteenth century consumer goods such as banded whiteware teacups and blue edged plates; in addition, they heated their home with a stove.

In conjunction with other OSV research on the African-American and Native American populations of nineteenth-century lower central New England, the Croud site provides a case study for the material life of several poor and middling residents, including the Croud family. This research is currently being developed into a plan for better interpreting the histories of people of color and the poor at OSV.

Data Recovery at the Cogswell Grant Site, Essex

contributed by Kathleen Wheeler

Kathleen Wheeler (d/b/a Independent Archaeological Consulting, 69 Dennett Street, Portsmouth, New Hampshire) has completed a data recovery project at the Cogswell Grant site in Essex, Massachusetts. The Society for the Preservation of New England Antiquities is planning to install new drainage systems to alleviate water flow problems at the house, necessitating excavation at three of the four corners of the house. At the southeast corner of the house, an earlier foundation was discovered, probably dating to the occupation of William Cogswell in the late 1680s and 1690s. A prehistoric component was also found at the site, with more than 100 flakes, tool fragments, and exhausted cores, recovered among the 14,010 artifacts collected at the site.

MWRA-WASM4 (Weston Aqueduct Supply Main No. 4), Reconnaissance Survey, Historic and Archaeological Assessment

contributed by Timelines, Inc.

In 1995, Timelines was selected to perform archaeological investigations in connection with the rehabilitation of the Weston Aqueduct Main Number 4, one of the MWRA's four supply mains, which runs through portions of Newton, Watertown, Weston, Cambridge, and Boston. This reconnaissance survey involved a large, heavily urbanized area traversed by many major transportation routes. It contained areas in proximity to a considerable number of known prehistoric

sites. As part of the project, Timelines will perform a preliminary inventory of historic structures eligible, or potentially eligible, for National Register listing, performed a walkover survey, and examined several areas of early development adjacent to the corridor. The project is ongoing and will be completed early in 1996.

Excavations at Menemsha Pond, Martha's Vineyard

contributed by Alan Strauss

Cultural Resource Specialists of New England conducted an excavation at Menemsha Pond and found a pit feature with excellent preservation. Artifacts recovered include a highly polished bone needle, bone awls, deer jaws, animal, bird, and fish bone, two possible carbonized maize fragments, and a carbonized hickory nut shell. Radiocarbon dates are being assayed. Ceramics are being analyzed by Jim Petersen of the University of Maine at Farmington. William Burgess is conducting the faunal analysis. Nancy Asch Sidell is conducting wood and charcoal analysis. Alan Strauss is comparing data from this feature, from another shell pit found in Brewster, and from a shell midden found on Block Island to make statements about Woodland subsistence strategies in maritime environments.

Earthwatch Excavations at Mackin Sand Bank

contributed by Gretchen Bowden

On a flat high above the Connecticut River lies a site that Native Americans used as a tool-making and living center for some 8,000 years. Lately, pothunters, vandals, and a commercial sanding operator have begun to endanger this important archaeological treasure, which is listed in the National Register of Historic Places. Before the Mackin Sand Bank Site vanishes, Elena Decima plans to delve into and preserve the prehistoric archaeological record that lies there. Already 775 shovel test pits and 14 larger excavation units have been dug, from which more than 4,600 pieces of chipped stone, stone tools, and pottery were recovered and various habitation features revealed, including remains of storage and refuse pits. EarthCorps teams will work to discover how the ancient people used each material and tool, what they ate at different points in time, and whether they stored their food. All artifacts that EarthCorps volunteers unearth during this salvage excavation will go to the Town of Greenfield for long-term preservation and study.

Fort Point Channel Underground Transitway, Reconnaissance Survey, Intensive Survey, HABS/HAER Documentation

contributed by Timelines, Inc.

Timelines is currently engaged in the historic and archaeological analysis of a portion of the South Boston Piers Transitway Project, which runs from South Station to the World Trade Center. This project, under way since 1993, included a reconnaissance survey that drew heavily on previous Central Artery/Tunnel work and recommended no additional archaeological studies. Also included is Level 2 HABS/HAER documentation of South Station, the Russia Wharf Building, the Tufts Building, the Graphic Arts Building, and portions of the Fort Point Channel seawalls. Timelines is also serving as Project Conservator for this project, and is responsible for the compatibility of above-ground design elements with their historic setting. Project Archaeologist is Elena Decima; Project Historian is Barbara Putnam.

Worcester Commuter Rail Extension Project, Intensive Survey and Completion of Building and Bridge Forms

contributed by Timelines, Inc.

Timelines was responsible for providing all historic-preservation services relating to an upgrade and new construction of the MBTA 27-mile commuter rail line from Framingham to Worcester. This work included an archaeological predictive model to identify zones having a high probability of containing historic and/or prehistoric archaeological sites. A testing strategy was devised and implemented for the purpose of locating these resources both along the rail right-of-way and at the locations of five new stations and a layover facility. Timelines' architectural historians have completed or are in the course of completing five MHC Area Forms, 120 Building Forms, and 26 Bridge Forms relating to structures along the rail corridor, as well as assessing archaeological impacts to areas within the right-of-way. Project Historian and Historic Archaeologist was Barbara Putnam. Architectural Historians Jane Carolan, Leslie Donovan (consultants), and Sanford Johnson (staff member) also made major contributions.

Robbins Museum of Archaeology, Massachusetts Archaeological Society

contributed by Ruth Warfield

During the last year, the Massachusetts Archaeological Society has come closer to opening the Robbins Museum of Archaeology in Middleborough. The museum is being planned by Society members in partnership with Wampanoag advisors. Talking Stick discussions are helping archaeologists and Native people to better understand each other's world views. Between October of 1993 and January 1996, the museum sponsored over 25 exhibits including booths at powwows

and November exhibits in Doric Hall of the State House. It sponsored more than 30 programs ranging from lectures to courses to music festivals to celebrations of Native American Heritage Month. The handicapped ramp and bathrooms were completed; a new furnace installed. As of March 1996, completion of electrical work is all that remains to obtain the permanent occupancy certificate. Detailed plans for the exhibits are being drawn; construction on some has begun.

CNEA members could help by sending copies of their papers to the museum, doing background research for some exhibits, writing short non-technical articles for Round Robbins (museum newsletter), speaking to the Friends, developing educational programs for the museum, volunteering to analyze collections, helping to man the Society's booth at powwows, joining the Friends, or assisting with ongoing construction efforts.

The museum will fill a void that currently exists by presenting the history of the Native people who first explored and settled this state as seen through the eyes of archaeologists and Native people. For the archaeological community, the museum will provide an opportunity to develop public support for ongoing efforts to protect the state's still remaining sites and provide a vehicle for sharing the results of current research with the general public. Ideally it should increase the membership of state archaeological societies and CNEA by whetting the desire of the public to learn more about New England's past. For this to happen the museum needs more "m & m's" (money and manpower). CNEA members interested in assisting with the museum development can contact Ruth Warfield or Dr. Curtiss Hoffman at the Robbins Museum in Middleborough at 508-947-9005.

Boston City Archaeology Program

contributed by Ellen Berkland

The Boston City Archaeology Program has been rejuvenated. At present I am developing an educational program for use in the Boston public school system. Barbara Magid of Alexandria Archaeology has been quite helpful in this area. I am also working on organizing the City Archaeology Lab, located in the North End of Boston. The lab will serve as a curation facility for any projects that are undertaken by the City, as well as a repository for artifact collections belonging to the Commonwealth. These collections will be available for use by professionals or scholars for research, and hopefully in the future for display purposes. I welcome any suggestions for the revitalization of the program. I also plan to continue the volunteer component initiated by Steve Pendery. If anyone is interested in volunteering for the CAP, please contact me at the following address: Boston City Hall, Environment Department, Room 805, Boston, Massachusetts 02021. Phone: 617-635-3852.

VERMONT

Archaeological Survey at the East Poultney Melodeon Factory

contributed by Kathleen Wheeler

Kathleen Wheeler (d/b/a Independent Archaeological Consulting, 69 Dennett Street, Portsmouth, New Hampshire) completed a Phase 1 archaeological survey of the Melodeon Factory in the historic village green of East Poultney, Vermont. Soil levels have risen against the brick superstructure of the 1850s reed organ factory, and testing was performed to determine how to remove the soil down to the level of the slate foundation. Deposits remain from the building's earlier use as a blacksmith shop, and in May 1996, Dr. Wheeler will lead a crew of volunteers in hand excavating the sensitive deposits away from the building foundation. Copies of the Phase 1 report are available at the Vermont Division for Historic Preservation, 135 State St., Drawer 33, Montpelier, Vermont 05633-1201.

NEW HAMPSHIRE

Research at Strawberry Banke

contributed by Kathleen Wheeler

Kathleen Wheeler presented a paper at the Society for Historical Archaeology meetings in Cincinnati, Ohio, titled "Natal and Neolocal Estates: Contributions of Female Lineages to the Household." This paper deals with concepts introduced by Martha Pinello's Masters thesis for Deer Street sites and applies them to the Rider-Wood privy at Strawberry Banke Museum. Copies of the paper are available from the author.

(EASTERN) NEW YORK

Coxsackie Flint Mine Hill Protected

from the Suffolk County Archaeological Association Newsletter

The Southold Indian Museum recently purchased a 17-acre plot which had separated their two holdings totaling 46 acres at the site of the Coxsackie "flint" mine. The site was used for over 8,000 years; its "flint" or chert was traded widely throughout the Northeast. The SIM's consolidation of the Flint Mine Hill property will preserve this important archaeological site.

SCAA Brick "Library"

from the Suffolk County Archaeological Association Newsletter

Since sponsoring the Brick Symposium held at the 1985 Suffolk County History Conference, the Suffolk County Archaeological Association has continued to collect bricks from historic buildings in Suffolk County. The collection is housed in Blydenburgh County Park, and is available to archaeologists, architectural historians, and other researchers who are trying to identify bricks and their sources.

Ketcham Inn Excavations, Center Moriches, Long Island

from the Suffolk County Archaeological Association Newsletter

Linda Barber (Suffolk County Community College) and Toni Silver (Dowling College) directed a 3-week archaeological field school at the Ketcham Inn in Center Moriches. The Ketcham Inn (built ca. 1693) is on the National Register of Historic Places and the New York State Register. It is one of the few taverns—so important to early Long Island life—to survive on its original site. Initial testing was designed to examine the evolution of the building, and the lifeways of its occupants. Information on foodways (butchering, shellfish use, etc.) and material culture was recovered from beneath and beside the structure. The material evidence will be integrated with ongoing documentary research in developing interpretation for the tavern.

Excavation of a Longhouse in Commack

from the Suffolk County Archaeological Association Newsletter

Robert and Janie Rees Miller have excavated portions of a Native American longhouse in Commack, Long Island. It is about 20' wide by probably 100-120' long. The longhouse—an extremely significant discovery—is being preserved by a buffer zone created around it by the developer. The topography of the site, overlooking a pond (now obliterated by a road), influenced two different use zones—a tool-making spot on top of the hill where presumably hunters could observe animals at the water below, and the habitation zone with the longhouse closer to the pond. The artifacts recovered range from the Early Archaic to the present, and include a stone hoe, projectile points of several time periods, a Woodland period flint triangular Madison point, and more.

GENERAL ANNOUNCEMENTS

Bulletin of the Massachusetts Archaeological Society

contributed by Betty Little

After the spring 1996 issue of the *Bulletin of the Massachusetts Archaeological Society* (and my tenth year as editor), I shall be retiring from the editorship. I heartily thank all the authors who have been sending me great papers, and invite you all to send them now to Shirley Blancke, who has begun editing the *BMAS* with the fall 1996 issue. The job has given me great challenges, equally great satisfaction, and some wonderful friendships. I now plan to try to finish some research projects, papers, and maybe even a book.

Society for Women Archaeologists

contributed by Elizabeth Chilton

A new organization, the Society for Women Archaeologists (SWA), issued its first newsletter May 1995. "The Society is being organized as a response to a concern that women archaeologists need a voice in the profession to discuss issues that are not now being addressed. Some of the issues the Society will focus on include pay equity, harassment, publication records, and professional advancement. We are concerned that women in both cultural resources (government and private) and the academy need a society that is working for them."

The SWA newsletter plans to include information on conferences, job opportunities, book and article reviews, as well as other information of interest. Membership is \$5 for students and the underemployed and \$15 for those gainfully employed. Send checks payable to Society for Women Archaeologists, P.O. Box 4624, Rockville, MD 20849-4624.

EVENTS

New England American Studies Association, 1996 Conference, April 27-28

The 1996 conference of the New England American Studies Association will be held on April 27-28 (Sat.-Sun.) at Providence College in Providence, RI. The theme of the conference is "Native Cultures and New England." The conference seeks to examine both the region's indigenous peoples and their relationships with others in and around the boundaries of present-day New England.

Massachusetts Archaeology Week 1996

Mark your calendars! Massachusetts Archaeology Week will be held October 5-14, 1996. If you have an idea for the archaeology week poster, or an event you'd like to sponsor, please contact Brona Simon, State Archaeologist, or Sandra Curro, Director of Public Information, at the Massachusetts Historical Commission, 220 Morrissey Boulevard, Boston, MA 02125 (617) 727-8470.

29th Annual Chacmool Conference, Calgary, Alberta, November 14th-17th

The theme of this year's meeting is **Eureka!!: The Archaeology of Innovation and Science**. It is hoped that this conference will reveal how archaeologists identify techniques, technologies, and sciences used by past cultures. Suggested categories and topics include: communications systems, numerical systems, calendars, public works, health, domestication, hydrology, transportation, pyrotechnology, warfare, the industrial revolution, food processing. Session or paper abstracts are due April 1, abstracts *may* be accepted after that date. Send abstracts to 1996 Conference Committee, Department of Archaeology, University of Calgary, Calgary, Alberta, Canada T2N 1N4

FAX: 403-282-9567 (preferred method) EMAIL: 13042@ucdasvmm1.admin.ucalgary.ca

NEW PUBLICATIONS

BULLETIN OF THE MASSACHUSETTS ARCHAEOLOGICAL SOCIETY Vol 56, Fall 1995

This issue includes six articles on the Concord Shell Heap site at Clamshell Bluff, on the Sudbury River in Concord, Massachusetts. The papers include full discussions of the lithics (Shirley Blancke), freshwater bivalves (Elinor F. Downs), turtle (Anders Rhodin) and other vertebrate remains (Tonya Baroody Largy), along with the history (Shirley Blancke) of this primarily Late Archaic site preserved by a midden of *Elliptio complanata* (freshwater mussel) shells and collected by the late Benjamin Smith of Concord. This site was known to Henry David Thoreau and Jeffries Wyman, among others.

ROBERT S. GRUMET

1995 *Historic Contact: Indian People and Colonists in Today's Northeastern United States in the Sixteenth Through Eighteenth Centuries*. University of Oklahoma Press, Norman.

This comprehensive reference book is a product of the recent National Historic Landmark Theme Study conducted by the National Park Service. It provides a compendium of historical information on the Indian people of present-day New England and other parts of the Northeast during the sixteenth through eighteenth centuries. The text includes a wide ranging introduction, historical narratives at different geographic scales, guides to sources, and descriptions of 19 archaeological sites/districts that have been designated as National Historic Landmarks.

1996 *Northeastern Indian Lives, 1632-1816*, edited with an introduction by Robert S. Grumet. Foreword by Anthony F.C. Wallace. University of Massachusetts Press, Amherst. "This collection of fifteen essays examines the lives of important but relatively unknown Native Americans. The chapters explore the complexities of Indian-colonial relations from the seventeenth to the early nineteenth centuries, from Maine to the Ohio Valley. The volume is interdisciplinary, drawing on the methods and insights of social history, cultural anthropology, archaeology, and the study of material culture."

ERIC S. JOHNSON

1996 *Discovering the Ancient Past at Kampoosa Bog, Stockbridge, Massachusetts*. University of Massachusetts Archaeological Services. 32 pp.

This is a report written for the interested non-archaeologist. It describes many aspects of archaeological research from developing research questions, to excavation, laboratory study, hypothesis testing, paleoenvironmental reconstruction, and telling stories about the past.

TONYA BAROODY LARGY AND ALAN LEVEILLEE

1995 Earliest Evidence for Textiles from Millbury III: A Transitional Archaic Cremation Cemetery Site in South-Central Massachusetts. *Northeast Anthropology* 50.

Archaeobotanical analysis of a flotation sample from a feature at Millbury III, a cremation burial site, resulted in the recovery of a single carbonized fiber cordage or yarn fragment. Feature 4, from which it was recovered, yielded a radiocarbon date of 3410 ± 100 radiocarbon years B.P. (B-56226), making it the earliest extant Archaic period textile from New England and much of the greater Northeast.

ELIZABETH LITTLE AND MARGARET J. SCHOENINGER

1995 The Late Woodland Diet on Nantucket Island and the Problem of Maize in Coastal New England. *American Antiquity* 60:351-368.

GAYNELL STONE (editor)

1995 *The History and Archaeology of the Montauk, Volume III*. 2d edition. Suffolk County Archaeological Association, Stony Brook, New York.

This 720-page volume includes the first edition contents, archaeology and artifact catalogs, material culture, ethnohistory, ethnology, ethnobotany, genealogy, loss of the land lawsuit, correspondence of the Brotherton founders, original diaries of Rev. Samson Occom and Rev. Azariah Horton, and History of the Montauk from their ancestral land in East Hampton, NY, to their exodus in 1783 to Brothertown, NY to escape genocide, to their relocation to Brothertown, WI in the early 1800s.

ALAN E. STRAUSS AND DONALD HERMES

1996 (in press) Anatomy of a Rhyolite Quarry. *Archaeology of Eastern North America*.

This article examines a rhyolitic dike that was quarried during the Transitional Archaic period. It looks at types and quantities of lithic debris and tools as well as geochemical analysis.

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