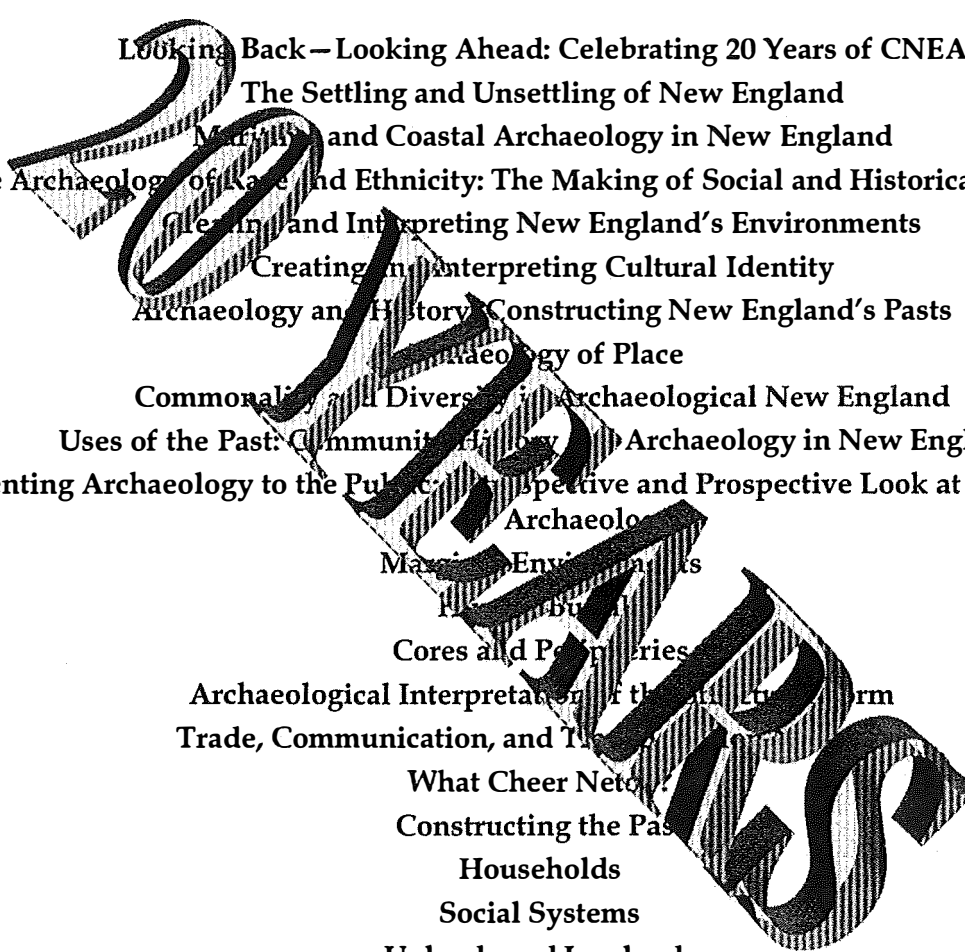


CNEA

CONFERENCE ON NEW ENGLAND ARCHAEOLOGY

NEWSLETTER

Volume 20 April 2001



Looking Back—Looking Ahead: Celebrating 20 Years of CNEA

The Settling and Unsettling of New England

Maritime and Coastal Archaeology in New England

The Archaeology of Race and Ethnicity: The Making of Social and Historical Categories

Exploring and Interpreting New England's Environments

Creating and Interpreting Cultural Identity

Archaeology and History: Constructing New England's Pasts

Archaeology of Place

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Uses of the Past: Community History and Archaeology in New England

Presenting Archaeology to the Public: A Perspective and Prospective Look at New England

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Contributions

Cores and Perspectives

Archaeological Interpretation of the Agricultural Farm

Trade, Communication, and Technology

What Cheer Networks

Constructing the Past

Households

Social Systems

Uplands and Lowlands

**CNEA STEERING COMMITTEE
2000 - 2001**

ELECTED MEMBERS

TERM EXPIRES 2001:

ERIC JOHNSON (chair)
Archaeologist/Preservation Planner
Massachusetts Historical Commission
Massachusetts Archives Building
220 Morrissey Blvd.
Boston, MA 02125
617/727-8470
eric.johnson@sec.state.ma.us

KRISTEN HEITERT
PAL
210 Lonsdale Ave
Pawtucket, RI 02860
401/728-8780
kheitert@palinc.com

JANE MCGAHAN
74 Congress St, Apt #1
Greenfield, MA 01301
413/774-2300
megahja@mtdata.com

TERM EXPIRES 2002:

ANN-ELIZA H. LEWIS (chair-elect)
Archaeological Collections Manager
Massachusetts Historical Commission
220 Morrissey Blvd.
Boston, MA 02125
617-727-8470
ann-eliza.lewis@sec.state.ma.us

TIM BINZEN
UMass Archaeological Services
The Environmental Institute
Blaisdell House, Box 30820
University of Massachusetts
Amherst, MA 01003-0820
tbinzen@tei.umass.edu

HOLLY HERBSTER
PAL
210 Lonsdale Ave
Pawtucket, RI 02860
401-728-8780
hherbster@palinc.com

APPOINTED MEMBERS

CONFERENCE:

J. EDWARD HOOD
Old Sturbridge Village
1 Old Sturbridge Village Rd
Sturbridge, MA 01566
508/347-3362
ehood@osv.org

TREASURER/MEMBERSHIP:

CHARLOTTE TAYLOR
R.I.H.P.C.
150 Benefit St
Providence, RI 02903
401/222-4140
ctaylor@rihphc.state.ri.us

NEWSLETTER EDITORS:

PATRICIA FRAGOLA
73 Oakland Ave
Providence, RI 02908
401/751-6656
fraging@aol.com

DAVID SCHAFFER
Peabody Museum
Harvard University
11 Divinity Ave
Cambridge, MA 02138
617/496-5748
dschafer@fas.harvard.edu

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THE STORIED PAST: STORYTELLING AND ARCHAEOLOGY

Contributed commentary by Eric S. Johnson

Ten years ago (\pm) we celebrated the tenth anniversary of the Conference on New England Archaeology. One of the important topics that year was presenting archaeology to the public. A series of speakers discussed strategies by which archaeologists could connect with various constituencies and interest groups among the public. Some of the ideas and suggestions from that meeting have been applied with great success. For example, every New England state now has an Archaeology Week, effective archaeology curricula for elementary and secondary schools are everywhere, popular reports are becoming a standard part of public archaeological research projects. Accurate information about and from archaeology is getting out to the public. We may even dare to hope that someday the popular media will learn that humans and dinosaurs never actually coexisted.

Inextricably interwoven with the idea of presenting archaeology to the public through press releases, curriculum development, and popular science, is storytelling. Good storytelling makes these strategies successful. Not long after the tenth Anniversary CNEA meeting, I attended the SAA annual meeting in Pittsburgh, where the plenary session discussed the future of American archaeology. One of the recurrent themes was the importance of presenting archaeology to the public. I vividly remember Brian Fagan exhorting us to become better storytellers.

Archaeologists are storytellers, although the stories we tell are not necessarily fiction. If we become better storytellers, it can make us better archaeologists. Of course, we are not just tellers of stories; we are scientists, humanists, interpreters of material culture, of culture histories, of the past. We are theoreticians, method geeks, data crunchers, report writers. But when we have taken theory and method and applied it to the data, the final products are, or should be, stories. It is through the stories we tell that we communicate our findings to our constituencies. It could be said that stories are our most important product.

Communicating through stories works because stories are totally ingrained in what human beings are all about. People are the animals who tell stories. We need stories as much as we need food and drink. We can think of ourselves as "hardwired" for stories. In fact, we might say that language, that most unique of human characteristics, evolved for telling stories. Other animals have many sophisticated ways of communicating emotional states, imminent danger, individual status, and other concerns of the moment, but only human beings tell stories. Bipedalism and tool use, while special, are not uniquely human. Tyrannosaurs traveled bipedally, but it was a human being, John Bunyan, who wrote *Pilgrims Progress*, a walking tour of Christian salvation. Beavers create massive artifacts that change their environments dramatically, but it was Woody Guthrie who told the story of The Grand Coulee Dam.

The human need for stories is well known to anyone who has raised or is raising children. Children love stories; they hunger for stories. Once they have learned the rudiments of language, their incessant demands for stories can tax anyone's narrative perseverance. So remarkable is this need for stories that one wonders whether they would rather hear a story than eat. Certainly they would rather hear bedtime story after bedtime story than actually go to sleep.

All human cultures use their children's love of stories as an opportunity for instruction. All over the world and from time immemorial, children's stories are a primary form of socialization. Through myths and fables, even rhymes and songs, children learn essential lessons about their place in society and in the cosmos. Stories and their characters profoundly influence even individual personalities and collective identities. At one time, children's stories were included among what we call folk tales, developed and told

by parents, other family members, village elders, priests or other members of the society. Their purpose was to impart appropriate values and behaviors. Today, these stories increasingly come from giant entertainment corporations whose purpose is profit maximization. Any beneficial values they impart are incidental.

Of course it is not just children who learn from stories. Adults too, learn best from stories. And effective teachers use stories to get their points across, to impart knowledge, and to stimulate thinking, whether they are teaching archaeology, mathematics, or profit maximization. Honing our storytelling skills makes us better teachers, whether we are teaching college undergraduates, clients, government agents, or our own children.

Our stories can take several forms, or genres if you will. Accounts of fieldwork are one type of story that we tell one another all the time, and often communicate to a wider audience. We describe the excitement of finding objects made and used in the remote past, the frustration of empty excavation units, and the tedium of meticulous excavation and recording. Stories from the field explore themes of striving, validation, and conflict, among others. Uncounted archaeological careers have been inspired by one of the many well known written accounts of the archaeologist at work (e.g., Ceram 1986). An interesting recent addition to the fieldwork genre is *Lords of Sipan* (Kirkpatrick 1992). In this true story, Sidney D. Kirkpatrick (who is not an archaeologist), interweaves two stories. One is of the excavation of royal Moche tombs at Sipan, Peru in the late 1980s by the archaeologist Walter Alva, who confronted armed looters and turned them into stewards and technicians. The other is of the concurrent investigation of the smuggling of antiquities looted from the site, which led to the first conviction for smuggling pre-Columbian antiquities in U.S. history.

Another genre of story we tell is the culture history. Perhaps this is the most common form of written archaeological storytelling. When archaeologists think about "The Stories We Tell" (e.g., Keene 1992) we mean culture histories. These stories vary widely in spatial and temporal scope. They range from a few hours at a single site such as a battlefield (Scott et al. 2000) or a bison kill (Frison 1974) through thousands of years in a specific geographic region (the familiar New England culture history summaries that are included in most CRM reports in our area), to millions of years and the entire planet. The best known introductory textbooks such as those of Brian Fagan (2000) and (former CNEA steering committee member) Ken Feder (2000) are essentially global culture histories. At their most ambitious, these stories chart the development of human cultures from the remote past to the present. Culture histories also have themes and moods, triumph over adversity, tragedy, irony, and pathos for example. Perhaps the most common theme of this story has been the "progress" of humanity. Like General Electric, progress is our most important product.

It is inherently difficult to make a culture history into a compelling story. It is a narrative without individual characters, so it can be dry and lifeless. It tends to stick to rather abstract "facts" (radiocarbon dates, artifact types, period names, subsistence patterns, etc.), which leave the non-archaeologist reader reaching for the TV remote. Also, we know how it turns out in the end. Writing or telling a riveting culture history is a challenge few archaeologists are willing to meet. Have you, an archaeologist, ever stayed up all night reading a culture history because you just could not put it down? Didn't think so.

But culture histories, for all their literary pitfalls, are very important, for it is in these that archaeologists, like historians, wield the power and shoulder the responsibility of writing history. The word "history" comes from the French *l'histoire* meaning simply "the story." It does not mean "his story" so it is not inherently androcentric. But it does imply that there is one story for everybody. It is an idea both wonderful and terrible. Wonderful because it tantalizes with the idea of discovering some ultimate truth, the true story of everything, that all people can share! Terrible, because if there is only one "true" story, then alternative stories are silenced. Many of us prefer history and archaeology to tell many different, even conflicting stories as more realistically reflecting the subjects of human history.

Whether we prefer our story straight up or mixed (on the rocks for lithic analysts?), we cannot deny the power of culture history as origin myth. Every culture has its origin myths, stories that teach its members how the world began, how human beings originated, and what place humanity occupies in the universe. They also teach about that culture's conception of human nature. Consider the two stories below. One is quite familiar to most of us; the other is probably not. Each story embodies a number of implicit or explicit ideas about human nature. Consider how the two stories differ in their view of human nature, and how the two cultures that produced these stories might differ.

TWO ORIGIN STORIES

To the woman He said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you." And to Adam He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." *Genesis 3:16-19.*

The woman and the man dreamed that God was dreaming about them. God was singing and clacking his maracas as He dreamed His dream in a cloud of tobacco smoke, feeling happy but shaken by doubt and mystery. The Makiritare Indians know that if God dreams about eating, He gives fertility and food. If God dreams about life, He is born and gives birth. In their dream about God's dream, the woman and the man were inside a great shining egg, singing and dancing and kicking up a fuss because they were crazy to be born. In God's dream happiness was stronger than doubt and mystery. So dreaming, God created them with a song: "I break this egg and the woman is born and the man is born. And together they will live and die. But they will be born again. They will be born and die again and be born again. They will never stop being born because death is a lie." (Galeano 1985:3)

Two hundred years ago, most New Englanders would have told the first story as their origin myth. Today, for many people in New England and around the world, archaeologists who study and tell the stories of human evolution and early prehistory have become the makers of origin stories. Some anthropologists are uncomfortable with this role, others are delighted, and some may be oblivious. If you, gentle reader, have been oblivious until now, wake up and smell the mitochondrial DNA!

However we may feel about this role, it behooves us to ask, "what lessons do our stories tell?" Consider this published account of human origins: "Man's predecessors...seized living quarries by violence, battered them to death, tore apart their broken bones, dismembered them limb from limb, slaking their ravenous thirst with the hot blood of victims and greedily devouring living writhing flesh." That passage was not written by Hannibal Lechter, but by Raymond Dart (1953:209, cited in Price and Feinman 1993:25), the discoverer of *Australopithecus*, and one of the first scientists to write an origin story based on fossil and material evidence.

Professor Dart was writing shortly after the Second World War, and his story reflects ideas about the nature of humanity that were not uncommon at the time. In fact, I wonder how uncommon such ideas are today? In any case, we must ask ourselves, as writers of culture histories are we comfortable with themes like progress: mankind moving ever upward to a glorious paradise on earth? Do we choose its antithesis, the fall: the theme of the Old Testament origin story (things have been going downhill ever since the Paleolithic!)? Do we strike a pose of detached irony? Is culture history a tragedy (the tireless oppression, war, genocide, ecological disaster, nuclear annihilation, the 1986 World Series)? Is it a triumph (agriculture, democracy, emancipation, penicillin, the internet, duct tape)? I guess one could make an argument for either or both, and I don't want to dictate to anyone how to tell "the story." I do want to remind you to think carefully and choose for yourself how you want to tell it.

A third type of story we tell might be called archaeological fiction, because it is akin to historical fiction—the telling of a story set in a period of history that is as true as possible to the period. The challenge of historical fiction is to capture the texture of everyday lights, sights, smells, and sounds to create characters that are true to the age in their beliefs, speech, and actions. Good historical fiction is both accurate in historical detail and satisfying in literary terms such as characterization, plot, drama, language, etc. We all have our favorites in the genre. Some of my favorites of historical fiction are John Barth's *The Sot Weed Factor* (1966), set in colonial Maryland, Kenneth Robert's *Arundel* (1940a) and *A Rabble in Arms* (1940b), set in the American Revolution, Anthony Burges's *Nothing like the Sun* (1964), which tells the story of Shakespeare's love life, and Gore Vidal's novel of the early American republic *Burr* (1973). Among the strangest of my favorites is Robert Kunstler's *An Embarrassment of Riches* (1985), a comic adventure novel about a search for the giant ground sloth megatherium in the American frontier of the early nineteenth century.

Archaeological fiction usually (but not always) takes historical fiction back further in time, and presents the author with a different sort of data base from which to create character, setting, and plot. Many, perhaps the vast majority, of these occupy the status of pulp fiction, B-movies, and television programs, and are dismal failures from the perspective of both accuracy and literature, although they may be entertaining enough (Cave Man, The Flintstones). William Golding's *The Inheritors* (1963), originally published in 1955, stands out among these as both serious literature and at least somewhat true to the archaeological record as it was understood at the time. It may also be taken as an origin story that reflects Golding's pessimistic view of human nature. James Michener's *The Source* (1986), published in 1965, is a well-known novel that combines a fictional account of fieldwork and archaeological fiction. Recently, Jean Auel's *Clan of the Cave Bear* (1980), and its sequels have been commercially successful despite (or because of) their many questionable premises and pornographic content, and are a guilty pleasure for many archaeologists (but not me!). The best, in my humble opinion, is *Reindeer Moon*, written by Elizabeth Marshall Thomas (1987), which is set in the Upper Paleolithic of Eurasia and rings true in its anthropology, archaeology, and zoology, aside from being thoroughly satisfying as a novel.

Archaeological fiction has rarely been written by archaeologists. There are many reasons for this. Many archaeologists are not gifted in writing fiction, and most are unpracticed. The inferior quality of much archaeological fiction undoubtedly discourages some archaeologists from venturing into the genre. Fiction is not scholarly writing, and promotions, funding, prestige, and legitimacy within archaeology are not generally achieved through the writing of fiction. Be that as it may, archaeologists' reluctance to write fiction may be starting to change. One milestone along this path of change is the publication of Janet Spector's *What this Awl Means* in 1993. Spector's book, which I highly recommend, successfully incorporates a story of fieldwork, culture history, and archaeological fiction. The book presents an account of the discovery, excavation, and interpretation of an early nineteenth-century Dakota village site in Minnesota. It also includes some archaeological fiction centering on one of the inhabitants of the site. Here in New England, James Deetz was ahead of the curve when he incorporated fictional vignettes in his *In Small Things Forgotten* (1977). Most recently Barbara Luedtke was working on a novel of archaeological fiction, which was nearly complete at the time of her death. We hope that it may yet be published.

Another important event in opening our minds to the potential of archaeological fiction was the "Archaeologist as Storyteller" session, which was organized by Mary Praetzellis for the Society for Historical and Underwater Archaeology in 1997. This session, which was later published (Praetzellis and Praetzellis 1998), featured fictional treatments inspired by archaeological research. It was enormously successful and popular, and was repeated at subsequent SHA meetings. These sessions featured several New England entries including stories from Puritan Boston (Cook 1998), a Massachusetts farm (Beaudry 1998a), and a Lowell boardinghouse (Beaudry 1998b, cited in Gibb 2000). The SHA sessions also inspired a forum in the Society's journal *Historical Archaeology* discussing the prospects and pitfalls of archaeological storytelling (e.g., Gibb 2000; McKee and Galle 2000).

In addition to its benefits as a means of communicating with some of our most important constituencies, and as a teaching tool, writing or telling archaeological fiction can be a valuable intellectual exercise for archaeologists. It forces us to look at our data in a new light, to search for the textures of everyday life, for character possibilities, for motivations, ideals, social relationships, and conflicts. It exercises, expands, and liberates our imaginations and our creativity. It brings into our interpretations a human dimension, with people as individuals and active agents. Telling archaeological stories can inspire us to ask new questions that we would not otherwise ask and to revisit both material culture and documentary data sets (Deetz 1998; Little 2000; Majewski 2000; Praetzelis 1998). It can even be seen as an alternative form of experimentation and analysis that can complement conventional analyses and even feed back into them by inspiring testable hypotheses (Gibb 2000; Lewis 2000). Storytelling needn't preclude or replace empirical analysis or scientific method. Rather it can serve as a useful supplement to all manner of theoretical and methodological approaches to archaeology.

Some years ago, I attempted to make use of this idea that writing archaeological fiction is good for archaeological thinking in teaching undergraduate courses in world prehistory and ancient civilizations. For world prehistory, I assigned my students to write a short story set in one of the sites in our textbook. Our text was *Images of the Past*, by Price and Feinman (1993), which was ideal for this assignment because it presented snapshot summaries of many important sites. The results of these exercises were varied and fun to read. Although some students did little more than transport their favorite soap operas to ancient times, there were many that took the opportunity to learn the sites or cultures thoroughly, and to be both creative with and respectful of that knowledge. One of my favorites was an epic poem about a Paleoindian bison drive, written by a Williams College student. Since then, I have often wished to give a similar assignment to my colleagues. And now, my wish has come true.

Now that we are all convinced of the value of storytelling, how do we, as Brian Fagan advised, become better storytellers? One obvious answer is to practice the art of storytelling. Since we are all, by virtue of our humanity, born storytellers (and story listeners), it is not that hard to do it, although it may be hard to do it as well as we would like.

Which brings me to the Archaeology Story Swap. For the afternoon program of this years Conference on New England Archaeology, I propose that conference attendees (yes, that means you) prepare a short (ca. 5 minutes) story inspired by archaeology. Because the success of this activity depends on peoples participation, please come prepared to tell a story. This may be a story from the field, or a piece of archaeological fiction, even a culture history if you think you can pull that off. No slanders of other archaeologists or vicious personal attacks, please. This should be informal and fun. The stories will not be graded or published. The idea is to use our imaginations, hone our narrative skills, practice the arts of performance, and enjoy one another's stories in an activity that will be new to many of us, but is really as old as humanity itself.

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Eric S. Johnson is a Preservation Planner at the Massachusetts Historical Commission and current Chair of the CNEA Steering Committee.

CONFERENCE ON NEW ENGLAND ARCHAEOLOGY

2001 ANNUAL MEETING

SATURDAY, MAY 12, 2001

Looking Back - Looking Ahead: Celebrating 20 Years of CNEA

&

Archaeology Story Swap

All members are encouraged to share a short story inspired by New England archaeology

The 21st annual meeting of the Conference on New England Archaeology
will be held at the Fuller Conference Center, Old Sturbridge Village,
Sturbridge, Massachusetts

Registration and Coffee
8:30 - 9:00 a.m.

Reception - American Legion Hall
5:00 p.m.

PROGRAM SCHEDULE

- 8:30 **Coffee and Registration**
- 9:00 **Opening Remarks**
Eric Johnson, Massachusetts Historical Commission
Chair, CNEA Steering Committee
- 9:20 **Two Steps Forward...One Step Backwards: The Last 20 Years of Archaeological Preservation in Connecticut**
Nicholas F. Bellantoni, Office of Connecticut State Archaeology
David A. Poirier, Connecticut Historical Commission
- 9:45 **A Long View Back**
Giovanna Peebles, State Archeologist, VT Division for Historic Preservation
- 10:10 **BREAK**
- 10:30 **Uncommon Ground: Natives and Archaeologists in Southern New England**
Kevin McBride, Director of Research, Mashantucket Pequot Museum and Research Center
- 10:55 **T.B.A.**
Martha Pinello, Staff Archaeologist, Strawberry Banke Museum
- 11:20 **LUNCH**
- 1:00 **CNEA BUSINESS MEETING**
- 1:30 **T.B.A.**
Debra Cox, Public Archaeology Laboratory
- 1:55 **The Prime Directive, Doppler Effect, and Archaeology: My, What Dust We Raise!**
Alan Leveillee, Public Archaeology Laboratory
- 2:20 **BREAK**
- 2:40 **Story Swap Introduction**
- 2:40 **Archaeology Story Swap**
5-minute stories moderated by Eric Johnson and solicited and cajoled out of you by the CNEA Steering committee
- 4:30 **Meeting Concludes**
- 5:00 **Party at the American Legion**
Cash Bar, Free Snacks
Bring photos, slides, and memorabilia to share
Donations accepted
Bring musical instruments

ABSTRACTS

Two Steps Forward...One Step Backwards: The Last 20 Years of Archaeological Preservation in Connecticut

Nicholas F. Bellantoni
Office of Connecticut State Archaeology

David A. Poirier
Connecticut Historical Commission

The last twenty years in Connecticut archaeology have witnessed the development of new state legislation and municipal regulations regarding historic and archaeological preservation. State laws redefined the office of the state archaeologist, mandated procedures for the protection of unmarked burials, and facilitated the adoption of town-based measures. The Mashantucket Pequot and Mohegan Tribal Nations were federally-recognized and have implemented internal cultural and archaeological programs. The sophistication of CRM as research oriented and regulatory preservation mechanism has demonstrated some effectiveness. In addition, public education has increased dramatically. Nevertheless, 80-100 archaeological sites are lost annually to economic development projects and/or vandalism. While archaeology continues to remain underfunded, Connecticut's archaeologists attempt to creatively persevere.

A Long View Back

Giovanna Peebles, State Archeologist
VT Division for Historic

As State Archeologist for Vermont since 1976, Peebles has a long perspective on our progress as archeologists over this span of time. With obvious emphasis on Vermont, but hopefully applicable across New England, Peebles will present her views on a quarter century of successes, obstacles to progress, and needed improvements. Rather than relying solely on her experience and observations, Peebles has gathered perspectives and ideas from professional archeologists and interested non-archeologists about where we've been and where should we be going.

Uncommon Ground: Natives and Archaeologists in Southern New England

Kevin McBride, Director of Research
Mashantucket Pequot Museum and Research Center

The relationship between Native peoples and archaeologists in southern New England over the last twenty years has been a dynamic one. This relationship historically has been characterized by benign neglect on the part of archaeologists and anger and frustration on the part of natives. Recent federal legislation and regulations have forced both communities to cooperate on various issues and projects, with mixed results. Nonetheless, it is clear that both communities can and have benefited from a relationship based on mutual trust and understanding. This discussion will review the history of the relationship between these two communities within the context of such projects as RI 1000, Long Pond, the Mashantucket Pequot Museum, and NAGPRA.

CURRENT RESEARCH

MASSACHUSETTS

The Timber Dam in Dalton

contributed by T. Binzen

UMass Archaeological Services conducted a data recovery recordation of a 19th-century timber dam on the East Branch of the Housatonic River in Dalton. The timber dam was buried in gravel within the impoundment of the concrete Old Berkshire Mill Dam, which was built in the early 20th century. Both dams had served to direct water into a headrace leading to the Old Berkshire Mill, which was established by Zenas Crane shortly after 1800 and was the first papermaking facility in Massachusetts west of the Connecticut River. The timber dam contained elements of both frame and crib dam design, as well as a section of saddle-notched log joinery that was apparently salvaged during a dam reconstruction episode in the 19th century. Since the archaeological data recovery, both dams have been intentionally breached in order to restore the natural flow of the East Branch at this location.

Sachem Rock Farm in East Bridgewater

contributed by T. Binzen

UMass Archaeological Services conducted a reconnaissance and intensive (locational) survey at the historic Sachem Rock Farm on the Satucket River in East Bridgewater. In 1646, a landmark rock outcrop overlooking the farm was the location of a transaction between the Wampanoag sachem Massasoit and the Pilgrim officer Myles Standish, in which the Plymouth Colony first obtained the lands of Old Bridgewater. The archaeological survey recovered a Meadowood projectile point, pottery and chipping debris indicating Native American occupations of the Sachem Rock locale during the Woodland Period.

The Mount in Lenox

contributed by T. Binzen

UMass Archaeological Services has contributed extensive archaeological information to the ongoing restoration of historic gardens, walkways and landscaped features at The Mount, an estate designed and occupied by the novelist Edith Wharton between 1900 and 1911. The Mount is a National Historic Landmark that includes a mansion, stables building, and wooded grounds. The property contains garden areas and formal paths, designed by Wharton in the European style, that were reclaimed by vegetation during the early 20th century. The recent archaeological excavations have revealed the layout and construction techniques of numerous formal paths, ornamental gardens and landscape features, enabling them to be reconstructed to their original appearance with accuracy.

Rowley Village Forge Site in Boxford

contributed by PAL

PAL recently completed a National Register of Historic Places nomination for the Rowley Village Forge Site in Boxford, Massachusetts. This site encompasses the undisturbed archaeological remains of a seventeenth-century bloomery forge for charcoal smelting of bog iron ore, and associated surface features including dams and earthworks. The site is the only known undisturbed seventeenth-century bloomery forge site in Massachusetts. The forge operated between 1668 and about 1681, and was built and operated by Henry Leonard, a British ironmaster who was originally hired by John Winthrop, Jr., to work at the Saugus Iron Works. Extensive Essex County court records document numerous legal cases involving Leonard and his sons, and provide clues to the site configuration and operations.

The Rowley Village Forge Site has great potential to contain evidence for early colonial ironmaking technology and waterpower infrastructure. Background research suggests that in addition to a bloomery forge, the works may have also included a secondary ironworking operation, possibly a finery forge for conversion of pig iron to wrought iron or a chafery forge for reheating wrought iron bars for forging anchors. Research questions focus on what processes were used at this site and where those processes took place. Through analysis of the legal cases, early ironmaking technology the surface features, two possible areas were located for future excavation. PAL anticipates performing limited excavations to pursue these research avenues in support of the archaeological significance section of the National Register nomination.

The Morningside Site Examinations in Billerica

contributed by L. Smith

An intensive (locational) survey consisting of documentary research, a field walkover and the excavation revealed a single locus of Native American occupation believed to represent a small upland campsite associated with Content Brook. This locus contained an 11-cm.-thick layer of fire-affected stones and large fragments of charcoal and ash including calcined bone, a gray rhyolite/felsite decortification flake and a gray-brown argillite uniface. A date of 3,360 +/- 90 years BP was obtained from a sample of the hearth's charcoal. A subsequent site examination of this locus revealed two activity areas identified by well defined artifact clusters. The base and midsection of a gray, rhyolite Susquehanna projectile point diagnostic of the Late Archaic period was also recovered. This site, measuring 25 x 30 m., appears to be a typical example of a Late Archaic specialized resource-procurement site. While the site maintains excellent integrity, its small size and the extent of data already recovered limit its present research potential.

Current Research on Martha's Vineyard

contributed by PAL

PAL staff including Suzanne Cherau, Holly Herbster, and Jennifer Macpherson have been actively involved in CRM work on Martha's Vineyard over the past year. The town of Aquinnah has passed a bylaw requiring all new construction to be reviewed for archaeological potential, resulting in more than 10 MHC requests for intensive surveys on private residential lots. Each survey has resulted in the identification of prehistoric and/or historic Native American deposits, and one yielded an Early Archaic bifurcate-based projectile point.

Recently completed analysis for several significant Native American sites in the Squibnocket Ridge portion of Chilmark indicates wide-spread use of this area during the Late Woodland Period. Site examination and date recovery excavations at these sites identified large, deep pit features, possibly used for storage, in association with human burials. Site examination fieldwork on Chappaquiddick Island has also documented intensive use of this area during the Woodland Period, represented by shell midden/trash deposits and a nearly complete (though extremely fragmentary) pottery vessel. Additional fieldwork on this project is scheduled for Spring 2001. Coordination and consultation with the Aquinnah Wampanoag THPO continues to be an important part of PAL's involvement in Vineyard archaeology.

Locational Survey in Millville

contributed by B. Donohue

An intensive (locational) survey was conducted for the Millville Bridges Project in Millville, Massachusetts. Historic research revealed a more complex eighteenth century milling history of the Island (MIL-HA-1), located on the Blackstone River, than previously anticipated. Deed research revealed that three grist mills were constructed on the Island during the

eighteenth century the last one was in operation until ca. 1857. While secondary sources state that a woolen mill had been constructed on the Island ca. 1814, primary research suggests that a woolen mill was in operation from ca. 1857 to ca. 1870. A field walkover of the Island revealed a flume, a filled-in keystone, and foundation remains that are probably associated with the nineteenth century development of the Island's history. Field testing, consisting of the excavation of three shovel test pits within the area to be impacted by the project, revealed large foundation rocks associated with one of the early grist mills and fill episodes associated with the razing of all structures sometime after 1903.

The Shea and Joyce Quarry Parcels in Quincy

contributed by T. Binzen

UMass Archaeological Services conducted a site examination survey of the Shea and Joyce granite quarry parcels in western Quincy. During the 19th century, quarry workers lifted granite from the quarry pits with derricks, and then shaped and dressed the blocks before transporting them on the narrow-gauge Granite Railway. The survey recorded numerous quarry pits of widely variable dimensions, in addition to quarry-related features such as "deadmen," "feathers," "staples," work areas and more than half a mile of Granite Railway routes and spurs.

Sophronia Young House Site

contributed by B. Donohue

An intensive (locational) survey for the New Seabury Development in Mashpee, Massachusetts revealed a historic site consisting of two depressions; one of the depressions was interpreted as the cellar hole for a historic house and the other as a possible well. Test pits placed in 5-m. intervals from the cellar hole contained cultural materials dating to the late-eighteenth and early nineteenth centuries in undisturbed

contexts. Historic research determined that the house site was associated with Sophronia Young, a member of the Mashpee Tribe, who died in 1850. As archaeological evidence at the Sophronia Young House site has the potential to provide insight into issues of continuity and change in eighteenth and nineteenth-century settlement and subsistence systems in Mashpee a site examination was conducted. The report for the site exam is currently in its final phase of production.

Community-wide Reconnaissance Surveys on Martha's Vineyard

contributed by T. Binzen

UMass Archaeological Services completed community-wide archaeological reconnaissance surveys for the towns of Chilmark, West Tisbury and Oak Bluffs on Martha's Vineyard. The surveys recorded and updated information concerning dozens of Native American archaeological sites of the pre-Contact, Contact and historic periods. In addition, many early industrial, agricultural, public and residential archaeological sites were recorded in the three towns. The survey reports now serve as vital planning tools for the communities in light of the rapid rate of development on the island.

Springfield Armory in Springfield

contributed by T. Binzen

UMass Archaeological Services conducted an intensive (locational) survey at the Springfield Armory National Historic Site. The location of this first United States arsenal, on a hill above the Connecticut River, was chosen by Gen. George Washington in 1777. Archaeological testing was conducted near the Main Arsenal Building (built in 1847) and the Commanding Officer's Quarters (1846), as well as along the eastern periphery of Armory Square, a parade ground that was laid out in the late 18th century. Gunflints and historic ceramics were recovered, in addition to stratigraphic evidence of extensive grading and filling in Armory Square.

Nourse/Andrews 1, Nourse/Andrews 2, and Nourse/Andrews 3 Sites in Westborough

contributed by PAL

PAL has recently completed data recovery excavations at three prehistoric Native American sites in Westborough, MA. Site examinations of the Nourse/Andrews 1, 2, and 3 Sites conducted by PAL in 1999 had indicated that each of the small sites (between approximately 250 and 450 sq. m) exhibited good stratigraphic integrity and contained the remains of Middle Archaic Period occupation of these sites as indicated by the recovery of Neville projectile points. Chipped stone tools and a sample of complete flakes, larger than 1 cm, recovered from each site were analyzed with reference to a theoretical framework relating chipped stone tool production technology to relative settlement mobility (c.f., Cowan 1999). Preliminary results of this study have indicated that each site exhibits characteristics consistent with lithic technologies expected for sites associated with a moderate level of settlement mobility. It was believed that the sites contained additional data well suited to address questions concerning the use of upland environments during the Middle Archaic in Southern New England, as well as the functional and organizational roles of upland sites within Middle Archaic settlement and subsistence systems.

Data recovery excavations under the direction of Alan Leveillee and Donna Ingham focused on lithic concentrations at each site. A total of seven lithic concentrations was examined at the three sites; five are associated with Neville projectile points. All represent spatially discrete activity areas associated with Middle Archaic Period occupation. Early Woodland components consisting of low density distributions of broken and discarded tools (the remains of what is likely a single ceramic vessel, one chert Meadowood projectile point, one chert "thumbnail" scraper, one chert utilized flake) were identified at two of the sites during data recovery excavations. These Early Woodland components are distinguished from the Middle Archaic components on the basis of their

distinctive chipped stone tools and lithic materials.

Analysis of chipped stone tools and an expanded sample of lithic debris (all flakes bearing a striking platform) focused on an assessment of the lithic technologies represented by the assemblages and the relative level of settlement mobility which may be associated with them. These studies yielded evidence that supports our earlier association of each Middle Archaic component with a moderate level of settlement mobility. Further, comparison of the Middle Archaic components with the Early Woodland components has highlighted aspects of the Middle Archaic occupations, such as their relative functional and technological complexity, their evidence for the bulk processing of a targeted resource, and their evidence for onsite activities focused on the maintenance of the task group, which are consistent with Binford's (1980) expectations for a "field camp". Field camps are expected to be a common feature of a collector settlement and subsistence strategy and are associated with lower settlement mobility. In contrast, the Early Woodland components possess attributes which are consistent with the low-bulk resource procurement "locations" Binford describes as common within a higher mobility foraging settlement and subsistence system. The marked contrast between the Early Woodland and Middle Archaic components identified at the three sites suggests that settings in the Westborough uplands were utilized differently during the two periods and that small sites situated in these settings filled differing functional and organizational roles.

Cowan, F.L.

1999 Making Sense of Flake Scatters: Lithic Technological Strategies and Mobility. *American Antiquity* 64:593-607.

Binford, L.R.

1980 Willow Smoke and Dogs' Tails: Hunter-Gatherer Settlement Systems and Archaeological Site Formation. *American Antiquity* 45:4-20.

Naval Shipwreck Site Inventory and management Plan

contributed by the Massachusetts Board of Underwater Archaeological Resources

The Massachusetts Board of Underwater Archaeological Resources has just completed an inventory of and management plan for naval shipwreck sites off the coast of Massachusetts. Research for the project, sponsored by the Naval Historical Center in Washington, DC and funded through the Department of Defense Legacy Program, indicates that there are currently 58 known and potential (reported but not yet located) naval shipwreck sites in the waters off the Commonwealth. The inventory represents a variety of vessels from the early seventeenth to the late twentieth century and from every major period of naval conflict from the Queen Anne's War to World War II.

The historical significance of these shipwrecks was assessed through the application of federal and state standards currently in use. At least, seven sites in the inventory could be considered historically important and reveal significant information regarding the development of this nation as a whole, the evolution of the U.S. Navy, and the maritime history of Massachusetts. Both natural and man-made threats to these sites were also identified. Utilizing current federal and state cultural resource legislation, immediate and long-term management strategies are presented which are expected to increase public awareness of and appreciation for these resources as well as foster site protection and stewardship.

For more information concerning the Massachusetts Board of Underwater Archaeological Resources or this project contact the Board's office at (617) 626-1032 or visit its website at:

<http://www.state.ma.us/czm/buar.htm>.

Data Recovery Excavations at the Osborn-Read-Paige Pottery

contributed by PAL

In November 2000, PAL completed data recovery excavations at the Osborn-Read-Paige Pottery in Peabody, Massachusetts. One of the most prolific and long-lived redware producers along the North Shore, the pottery began operations in 1798 under the direction of Amos Osborn. Osborn's tenancy at the site ended in 1836, and the business was subsequently taken over by a long series of proprietors, the most prominent of which was Moses B. Paige. Paige initiated a period of rapid expansion and mechanization at the pottery, with a gradual production transition from wheel-thrown redware kitchen vessels to machine-molded flowerpots. After 154 years of continuous operation, the business was abandoned in 1952, and the pottery destroyed in a catastrophic fire in 1953.

Data recovery investigations, directed by Dr. Stephen Mrozowski and Kristen Heitert, identified the remains of the original Osborn kiln (1798-1836), described as a wood-fired down-draft kiln with a double firebox. The expansive clay drying beds laid down during the Paige tenure also were located, as well as a complex of surficial waster deposits associated with various proprietorships of the pottery. Excavation methods concentrated on collecting representative samples of waster fragments associated with the under-documented Osborn and Read tenancies, as well as recording all features exposed during machine stripping on the property.

Materials recovered from the site are being used to address several research questions including changing kiln technology, sources of raw materials in an industrializing pottery, and the empirical analysis of glazes used in the production of redware. Because the remains of the Osborn kiln appear to have retained no structural integrity (likely the result of the 1952 fire), they cannot be meaningfully compared to later kiln structures at the pottery. This condition precludes a detailed analysis of

changing kiln technology at the site. The remaining two questions, however, are being investigated through the use of X-ray fluorescence (XRF) and the microscopic analysis of thin-sectioned redware glaze and paste sherds. These analyses will assess the degree of chemical and structural complementarity among sherds from stratified waster deposits to evaluate the use of local versus non-local clay sources over time. They also will assist in pinpointing specific glaze 'recipes' used at different points in the pottery's history. Analysis of the samples is being performed at the Department of Geosciences at the University of Rhode Island under the direction of Dr. O. Don Hermes.

Data from the Osborn-Read-Paige pottery will be used to establish general parameters for clay sources and glaze and paste composition at the site as it evolved from the eighteenth through twentieth centuries. If the XRF and thin-sectioning techniques prove successful, then similar analyses within other controlled production settings may be pursued to build a comparative database of glaze, paste and clay compositions. Such a database would allow archaeologists working on non-pottery sites to determine whether their recovered redware is locally produced, and possibly reconstruct redware production and distribution networks on a regional level.

Archaeological Survey for the Connecticut River Erosion Study

contributed by T. Binzen

UMass Archaeological Services conducted intensive (locational) testing for an erosion study of seven parcels located on both sides of the Connecticut River in the towns of Gill, Montague and Northfield, Massachusetts. Twelve pre-Contact archaeological sites were recorded on primary terraces overlooking the river. Ground stone tools, pottery and lithic reduction assemblages have provided new data concerning Native American occupations of the Connecticut River Valley during the Woodland period.

Archaeological Investigations at the Quaboag Regional High School in Warren

contributed by R. Dalton

Archaeological investigations included documentary and background research, surface reconnaissance, subsurface testing and laboratory processing for several areas scheduled for development. These investigations encompassed a parcel of approximately 295,000 square feet and took place between May and September, 2000.

A previous intensive survey was conducted in 1997 identified three activity areas in a disturbed context. This testing identified one site area in a disturbed context, two sites in undisturbed context and one site that was historically plowed. Recent archaeological investigations included an intensive survey and subsequent site examination testing at three locations identified during the recent intensive survey. The "Goldstein" site encompassed an area of 4,800 sq. m. and stone tools recovered from the site included a black chert Levanna point diagnostic of the Late Woodland, a chert Rossville point diagnostic of the Early / Middle Woodland, a rhyolite, Brewerton-eared, point base diagnostic of the Late Archaic and a variety of undiagnostic tool fragments and chipping waste. Decorated and undecorated Native American pottery, diagnostic of the Middle and Late Woodland was also recovered. The "Button" site contained three activity areas with a combined total area 850 sq. meters. The largest of these areas contained a chipping station that yielded a tan quartzite projectile point base that is similar to a "Snook Kill" stemmed type that dates to the Late Archaic. A variety of chipping waste was also recovered. The "School" site encompassed an area of 400 sq. meters. A small Levanna, quartz triangle, point temporally diagnostic of the Late Woodland and one body fragment of grit-tempered, undecorated Native American pottery were recovered. A variety of chipping waste was also present. All of these sites were redundantly used as camp sites and were elements of a large network of Native American sites known to exist in the vicinity

Middlesex Canal in North Billerica

contributed by B. Donohue

An assessment of integrity for a water-filled section of the Middlesex Canal included documentary research, the machine-assisted excavation of two trenches, excavation of two shovel test pits, and monitoring of construction activities. While planned documentation (drawings, photography and measurements) proved impossible as the dewatering effort proved futile, the synthesis of historic research and field observations concluded that dry-laid stone walls were utilized for embankments along the canal walls and "puddled" clay was utilized to further waterproof the canal prism. This is the first documented use of "puddled" clay along the canal. Enough elements of the physical properties of the canal were observed to suggest that the canal prism, with its distinctive design, materials and workmanship, was intact and retained integrity. While the tow path and berm were not observed due to the adverse field conditions, there is no reason assume that they were not present.

Gallus gallus from the Tura Site in Kingston

contributed by C. S. Chartier

The articulated bird bones from Feature 15 are those of an adult rooster or hen *Gallus gallus*. The bones present are one left and one right femur, one left and one right tibiotarsus, one half of the pelvis, one fragment of a right coracoid, one sternum fragment and several longbone and flat bone fragments. All of these bones are from one individual that appears to have been intentionally buried complete. The bones present are not the result of a meal.

The matrix surrounding the bones contained no historic materials, only Native lithics and pottery. This means that this individual was probably intentionally buried during the Contact Period and does not appear to be a later intrusion into a prehistoric feature. During the Contact period, *Gallus* was an Old World species and its presence indicates that the Native people living at this site had contact with Europeans

from whom they acquired this bird. The most likely source for this bird was probably the English colonists living at Plymouth. Chickens had been given as a gift to Massasoit in March of 1622 when the sachem was ill. This event was recorded by Edward Winslow who told Massasoit of breaking a bottle of drink that he had brought for him and that if Massasoit sent some men to Plymouth they could get more and "...also for some chickens to make him broth" (Winslow 1624:35). But when the messenger returned with the chickens "the would not have the chickens killed, but kept them for breed." (Winslow 1624:36).

As hens are prodigious breeders, with the ability to have three broods in a year, it would not have been unusual for Plymouth to have an abundance. They may have given hens and roosters to Natives as trade goods, in much the same way as they traded beads or knives. Alternately, Massasoit may have raised and bred the birds that he received from Winslow and may have given, sold or traded them to other Native people.

Regardless of where the bird came from, the remains of this *Gallus* from, its occurrence at the site marks the only example of early seventeenth century livestock recovered from New England and the only known seventeenth century example of a *Gallus* burial from a Native site known to date.

Winslow, Edward

1624 Good News from New England. Undated reprint of original work. Applewood Books, Bedford, Massachusetts.

NEW HAMPSHIRE

African Burial Tradition in Effingham

contributed by IAC

In July 2000, Independent Archaeological Consulting, LLC (IAC) completed a Phase

IA survey to verify the presence or absence of a reported "slave grave" site above the bank of the Ossipee River in Effingham, New Hampshire in advance of bridge replacement for New Hampshire Department of Transportation. A strong and persistent local tradition claims that the project area contains the grave of a slave named "Cato," the slave of John Costelloe, one of Effingham's early settlers. Several geographic features in the immediate area are locally known by this name including "Cato field," the colloquial name for grave site "Cato Hill," a small hill in vicinity, and "Cato pit" a gravel pit stripped for road materials in the 1940s. The reference to Cato also appears in 19th-century land deeds and probate records (1863, 1864, 1912) where 35 acres are identified as the "De Cato Lot." Local informants claim that the grave is marked by "a rectangular arrangement of rocks on the [Ossipee River] bank about a hundred yards from the bridge, and in 2000, archaeologists noted two such arrangements of stone lying in an east-west orientation.

Archaeologists used several techniques to investigate "Cato's Field" including a metal detector survey, soil cores, and limited subsurface testing. A total of 218 EuroAmerican artifacts were recovered from two STPs, including 189 ceramic sherds that were reconstructed to form a small, handled factory-made banded slipware Pearlware pitcher decorated with blue and green slipware bands. Fragments of a ferrous metal spoon including the curved spoon handle were also recovered, as were portions of a medicinal bottle.

The archaeological study has resulted in almost irrefutable evidence that a person was buried in an African tradition along the west bank of the Ossipee River. Primary documentary evidence was not helpful, beyond a single reference in the 1790 census of a single slave belonging to the Costelloe

household. Documentary and archaeological evidence from many African-American burial sites, however, point to the strong likelihood that the alleged grave site in Effingham is, in fact, an African-influenced burial site.

Following the first of Jamieson's (1981) three criteria for identifying burials as African-American, we note presence of material objects in association with the deceased that could easily be categorized as burial goods. The banded pearlware pitcher, bottle, and spoon are consistent with the types of objects placed on burial mounds at other sites. These items may have been personal belonging (perhaps the last used by the deceased), or those considered "the best in the house" by family members. The pitcher form is especially striking in its connection with water, an important association in African-based philosophies. Since almost the entire vessel was recovered from the leaf mat of a single 0.5m-x-0.5m STP, it is clear that the pitcher was broken. Spoons have been documented as personal items as well as ritual objects, some engraved with patterns reflective of spiritual beliefs. Unfortunately, the spoon bowl fragments recovered during this survey are too badly corded to read any sign of inscriptions or engraving.

Because of the strong evidence of a most unusual and unprecedented African burial in rural New Hampshire, we are recommending a full-scale effort to recover, disinter, and re-inter the individual(s) in Cato's Field. We ask anyone with knowledge of single or isolated African-American burial sites in rural settings in New England to contact us so that we can add to our comparative database.

RHODE ISLAND

Recent Botanical Identifications from Two Early Sites at Mashantucket

contributed by B. Jones and J. Mancini

Carbonized plant remains have recently been analyzed from two early prehistoric sites at Mashantucket. Samples were drawn from carbonized remains recovered from flotation samples at the Late Paleoindian Hidden Creek Site and the Early Archaic Sandy Hill Site. These samples were sent to Dr. David Perry, a specialist in the identification of soft plant tissues. Dr. Perry uses a scanning electron microscope to examine samples for parenchymatous tissues that can be used to identify plant taxa. Dr. Perry's work is part of a long-term study of plant remains from both prehistoric and historic period sites at Mashantucket. Hidden Creek (72-163) is a small Late Paleoindian site reflecting very short-term residence (Jones 1997). Perry identified 11 plant taxa from the Late Paleoindian context of Hidden Creek. These included: water plantain, groundnut, hickory nut, chenopod family, wood and polypody ferns, blue flag, club moss, Indian cucumber, possible water-lily family, water cress and cattail. A fragment of *Typha* was recently dated to from a conifer wood sample found amongst a number of burned chert flakes. It is believed these dates correspond to the Paleoindian occupation. To complicate matters, however, a date of 10260 \pm 70 (Beta-126817) from a hazelnut shell fragment also comes from this site.

The Sandy Hill site (72-97) is located just 150 meters north of Hidden Creek (Forrest 1999). The site is an extensive repeatedly occupied Early Archaic (Gulf of Maine Archaic) base camp dating between ca. 9,000 and 8,500 C years ago. A number of roughly four by five meter semi-subterranean house floors have been excavated at the site. The site has been under investigation for a number of years, and this fall additional excavations were undertaken to recover archaeological remains threatened by a road project. Botanical samples from the black charcoal-rich matrix of a newly located house floor were sent to Perry for identification. Perry

was able to identify fifteen plant taxa from the samples provided. These included water plantain, hickory nutshell, hazel nutshell, wood and bracken fern, cow parsnip, club moss, water lily, water parsnip, Solomon's seal, arrowhead, bulrush, bur-reed, and cattail. Of these, cattail, water plantain and cow parsnip were most common. Prior identifications from other Early Archaic features from this site included most of the above taxa as well as wild calla, Indian cucumber and blue flag.

These plant identifications provide an important new insight into the paleo-ethnobotany of the region. Most of the taxa listed are edible, and many have medicinal or material uses as well. In particular, these identifications have emphasized the importance of starchy wetland tuber crops to Native subsistence. Until recently, it was assumed that the physical remains of such soft-tissue species could not be preserved. In fact, wetland tuber crops are the most common plants identified in features throughout time at Mashantucket. Interestingly, they are consistently found in association with carbonized fern remnants. This suggests that the ferns were used as a wrapping material in the cooking process. In fact, Captain John Smith commented on the use of fern and oak leaves for the cooking of wetland tubers in the early seventeenth century (cited in Reeve and Forgacs 1999: 59). Soft-tissue plant identifications will continue to be a priority here at the Mashantucket Pequot Museum and we anticipate further important discoveries in the future.

Forrest, Daniel T

1999 Beyond Presence and Absence: Establishing Diversity in Connecticut's Early Holocene Archaeological Record. *Bulletin of the Archaeological Society of Connecticut* 62: 79-100

Jones, Brian D.

1997 The Late Paleoindian Hidden Creek Site in Southeastern Connecticut. *Archaeology of Eastern North America* 25: 45-80.

Perry, David

1998 Interim Report on the Analysis of Vegetative Plant Remains from Sites 72-

97, 72-91 and 72-66. Unpublished report on file at the Mashantucket Pequot Museum and Research Center.

2000 Vegetative Plant Remains from Site 72-163. Unpublished report on file at the Mashantucket Pequot Museum and Research Center.

2000 Further Evidence for the use of Soft Plant Tissue at Site 72-97. Unpublished report on file at the Mashantucket Pequot Museum and Research Center.

Reeve, Stuart A. and Katherine Forgacs

1999 Connecticut Radiocarbon Dates: A Study of Prehistoric Cultural Chronologies and Population Trends. *Bulletin of the Archaeological Society of Connecticut* 62: 19-66.

Rhode Island Marine Archaeology Project

contributed by C. Taylor

The Rhode Island Marine Archaeology Project continued its survey of a fleet of British transports sunk to blockade Newport Harbor during the Revolutionary War. Among these transports is the *Lord Sandwich*, which had been Captain Cook's *Endeavour*. RIMAP has completed its preliminary survey of one transport, which proved to small to be *Endeavour*, and has begun work on a second. RIMAP is continuing its search for the remaining sites of this fleet. In partnership with the Naval Undersea Warfare Center, live video images of divers working the first transport site was sent to Australia, and work on the site of the British frigate *Cerberus* was watched by school children in Montana. RIMAP also continued to survey of a nineteenth-century canal barge in Barrington, Rhode Island.

GENERAL

Inferring Group Behavior Through Technological Analysis of Northeastern Ceramics: An Update

contributed by J. Pretola

At the 1998 CNEA conference, I presented a research design for using technological analysis of northeastern ceramics to infer group affiliation. This report summarizes the result of that study which aimed to use ceramic petrography to understand the meaning of "Iroquoian" ceramic traits in eastern New York and southern New England. I chose ceramic petrography because it works without resort to typological analysis which, because of the great variability in northeastern ceramic traits, has confounded all previous attempts to address this question.

My analysis assumed that style represents nonverbal behavior residing in both decorative and technologic attributes. Style manifests itself as symbolic, iconographic, and technologic communication that can be active or passive. Technologic style is learned behavior that is slow changing, and represented as variation in manufacturing attributes. Because of the enculturative nature of technologic style, it is possible to distinguish social phenomena, especially group affiliation, using ceramic petrography.

My approach combined optical mineralogy with macroscopic examination to study 91 vessel lots from Mohawk, Hudson, Housatonic and Connecticut river valley sites of Terminal Woodland age. I tested hypotheses about northeastern group affiliation expressed in technologic terms. I found that: (1), the mineral composition of aplastic paste inclusions differentiates the ceramics of each river drainage; (2) analysis of construction techniques showed that

Mohawk River Valley ceramics were drawn, while those to the east were coil-built; (3), surface treatment and collar design application techniques also showed distinctions between central Mohawk River Valley ceramics and those of eastern New York and southern New England; (4) the use of slips had a clinal distribution from 76% in the Mohawk River Valley sample to 12% in the Connecticut River Valley sample. Pan-northeastern decorative traits were incorporated and combined into locally distinct stylistic repertoires.

This study showed that "Iroquoian" traits in southern New England ceramics were of local Algonquian manufacture. Traditional arguments relying upon unilateral diffusion and trade from central New York do not adequately explain ceramic diversity in southern New England. Northeastern archaeologists need to develop a model based upon multidirectional flow of traits integrated with a realistic theory of style and stylistic change. This study shows clear distinctions between the ceramics of two culturally and linguistically distinct northeastern peoples, who interacted in an open and fluid system that allowed association and mixture of people and ideas.

**Progress Report on a Hrdy Research
Grant at the Peabody Museum of
Archaeology and Ethnology: "Smoking
Pipes: An Archaeological Measure of
Native American Cultural Stability and
Survival in Eastern North America,
A.D. 1500 to 1850"**

contributed by N. Trubowitz

Since September, 2000, Neal L. Trubowitz has been working on an one year grant as the Hrdy Visiting Research Curator in North American Archaeology at the Peabody Museum. He is working to establish a chronological perspective

on changes in smoking pipe technology, looking at both Native American and Euroamerican sites over 350 years, and how pipes and other material culture related to smoking or otherwise consuming tobacco reflect differences in ethnicity and the impact of acculturation.

Thus far a data base has been compiled from published literature with over 300 archaeological sites in 36 states and provinces related to this time span, including sites where pipes were not found. The majority of sites are in the Northeast and Great Lakes regions. Some regional variations appear to be related to the variable cultural significance of tobacco among Native American groups, as well as differences in sustained European presence between the coastal areas and the interior.

Working with the Peabody Museum collections, he has identified 39 states and provinces in the east with pipe material, has begun the study of Iroquoian sites in New York (Ripley, Silverheels, Garoga, and Ganada), and is assessing material from New England (particularly from Massachusetts and Maine), Pennsylvania, and Ohio for further study. The available data in both the literature and collections are so voluminous, that he is moving in the direction of focusing the research more on the northern states and provinces in the east, with some comparative reference to patterns in the south.

He will be presenting a lecture on the research on Tuesday, April 10 at 4:00 P.M.. at the Peabody Museum in Cambridge, and a shorter version at the Society for American Archaeology Conference in New Orleans on Sunday, April 22, and at the joint Massachusetts Archaeological Society and New Hampshire Archaeological Society Conference at Franklin Pierce College in Rindge, NH on Saturday, May 5. A monograph final report is planned with illustrations of both Native American and European pipes from the Peabody Museum collections.

He would welcome hearing from anyone with references for information on pertinent collections and site studies, particularly for New England material. At Harvard he can be reached at trubowit@fas.harvard.edu, or (617) 495-4122.

NEW PUBLICATIONS

Rubertone, Patricia E.

2000 The Historical Archaeology of Native Americans. *Annual Review of Anthropology* 29: 425-446.

2001 *Grave Undertakings: An Archaeology of Roger Williams and the Narragansett Indians*. Smithsonian Institution Press, Washington D.C.

MISCELLANEOUS

Nominations for CNEA Steering Committee can be submitted to Ann-Eliza Lewis until May 11th.

Conference Pre- Registrations accepted until May 11, 2001.

Starting a new CNEA tradition, **Timothy Binzen** wins the much-coveted CNEA accolade for the timeliness of his contribution. Thank you to everyone who contributed to this issue of the *Newsletter*.

We look forward to seeing everyone on May 12th!

CNEA CONFERENCE TITLES

- 2001 Looking Back — Looking Ahead: Celebrating 20 Years of CNEA
- 2000 The Settling and Unsettling of New England
- 1999 Maritime and Coastal Archaeology in New England
- 1998 The Archaeology of Race and Ethnicity: The Making of Social and Historical Categories
- 1997 Creating and Interpreting New England's Environments
- 1996 Creating and Interpreting Cultural Identity
- 1995 Archaeology and History: Constructing New England's Pasts
- 1994 Archaeology of Place
- 1993 Commonality and Diversity in Archaeological New England
- 1992 Uses of the Past: Community History and Archaeology in New England
- 1991 Presenting Archaeology to the Public; Retrospective and Prospective Look at New England Archaeology
- 1990 Marginal Environments
- 1989 Human Burials
- 1988 Cores and Peripheries
- 1987 Archaeological Interpretation of the Structural Form
- 1986 Trade, Communication, and Transportation Networks
- 1985 What Cheer Netop?
- 1984 Constructing the Past
- 1983 Households
- 1982 Social Systems
- 1981 Uplands and Lowlands

Conference on New England Archaeology
Newsletter Editors

Patricia Fragola
73 Oakland Ave
Providence, RI 02908

David Schafer
Peabody Museum
Harvard University
11 Divinity Ave
Cambridge, MA 02138