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CNEA

Conference on New England Archaeology

NEWSLETTER

Volume 17 April 1998

Interpretation of the Vinton/Davis-Croud House, Sturbridge Massachusetts, constructed ca. 1815, destroyed by fire in the 1920s. This interpretation is based on archaeological examination of the site and documentary research.
Artwork by Charles J. Pelletier. Courtesy Old Sturbridge Village.

CNEA

Conference on New England Archaeology

NEWSLETTER

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CONTENTS

ARCHAEOLOGY AND HUMAN BIOLOGICAL VARIATION

Contributed commentary by Alan Goodman

Race, that chameleon-like idea, has found its way back into anthropology and archaeology. For the liberal social scientists, race is now a medium of discourse, a trope, and a floating signifier. To paraphrase Henry Lewis Gates, race is how we see and are seen. Race is a marker of boundaries and hierarchies, a social formation, and a shaper of lived experience.

At the same time that social science colleagues have turned race inside out, from a biological concept to a social idea, colleagues on the other side of the biocultural chasm have returned in force to seeing race in biology. The bull market in replication of DNA has ushered in a new wave of geneticization, thinking nearly everything is caused by a gene, and this same conceptual sloppiness frequently connects to racialization, thinking that human biological variability neatly divides into a few stable types. Even population geneticist Luca Cavalli-Sforza, who fought against scientific racism in the 1970s and is the chief designer of the Human Genome Diversity Project in the 1990s, recently theorized in *Time* that "All Europeans are thought to be a hybrid population, with 65% Asian and 35% African genes" (S. Subramainian, 16 January, 1995). Jonathan Marks rightly comments that this is not just false, it is conceptually ludicrous (*Anthro Newsletter* 36(4):72). In a textbook entitled *Biological Variation in Health and Disease* (2nd edition, 1995, CRC Press), Dr. Teresa Overfield writes on page one: "Although the word is somewhat unfashionable, and may even be considered politically incorrect, *race* is a good short word." I think most archaeologists would agree that word length is a poor criterion for continued scientific use.

While geneticization may pave the way for racialization in genetics and medicine, racializing biologies actually never went out of vogue in studies of old bones. Race, as many forensic anthropologists make clear, was only driven slightly subsurface by a wave of political correctness. Witness how Kennewick Man, the 9300 year old nearly complete human skeleton that was recently found in Richland County, Washington, was described in traditional racial terms (Caucasoid, and not "classic Mongoloid stock") by James Chatters (*Anthro Newsletter* 1/1997, pg. 9-10). Witness, too, how the popular press picked up on the historical implications of a purported Caucasian in the Americas. Boyce Rensberger, who has in the past done an excellent job of reporting on human evolution and human variation, wrote a front page article in the *Washington Post* entitled "Putting a New Face on Prehistory, Skeletons Suggest Caucasoid Early Americans" (4/5/1997 and reprinted in many other papers). Rensberger uses the term "Caucasoid" at least 16 times.

Dennis Stanford of the Smithsonian is quoted as saying "I think we're going to see the whole complexion of North American prehistory change real fast". Thus, at a time when anthropology and archaeology should be developing a strong, unified, and progressive position on human biological and cultural diversity, we find nothing of the sort.

The purpose of this commentary is to open a discussion about human biological diversity in the past and in archaeology that explicitly crosses the chasm between biology and culture. Franz Boas, in fighting rampant scientific racism and biological determinism nearly a century ago, moved to separate culture from race (in his time race and biology were seen as one and the same). While he and his followers are to be commended, it is time to again cross that chasm between biology and culture and to put back together a non-racial and progressive biocultural science.

Like the majority of social scientists, I, too, view race as an idea about human biology that has great importance for social organization and human biologies. Race is "just" an idea, but racial discrimination and racism are very real. Recent history teaches us that if we do not put to final rest the idea that race is a valid biological concept, like we have alchemy and phlogiston, it will reemerge when vigilance is reduced. The untoward result is a widespread conflation of biology and culture, a tool of racists in Boas's time and ours. In archaeological analysis, racialization may not be directly harmful, like it is in medicine, yet a lesson of Kennewick Man is just how quickly racializing past biologies can link up to and empower racism. Thus, in the following commentary I first revisit why race as biology is bad science, and I end with some ideas for thinking of biology in more interesting and fruitful ways.

Race = Biology, NOT

It has been known for decades that human variation fails to conform empirically to the idea of race as fixed, ideal types. This is something we all teach (and if we do not, we should) in introductory classes.

- Human variation is generally continuous, with no clear points of demarcation. It is impossible to say reliably where races end and begin. Humans who live closest tend to be biologically alike, and so race has an appearance of reality, but this is only geographic similarity.

- Human variation is highly nonconcordant. One trait infrequently predicts others. One can not read deeper meanings into physical cues; one could say race is skin deep.

- There is greater variation within than among purported races. Knowing an individual's "race" tells us little about the individual.

Despite overwhelming agreement with these facts, about half of all physical anthropologists still think race is a salient concept. The forensic anthropologist George Gill provides some insight as to why when he writes:

> Confusion and ambiguity surrounding the controversial four letter word "race" was alleviated greatly by the early 1950s following the classic work of Coon, Garn and Birdsell (1950). The underlying basis for the race concept (and racial taxonomy) has shifted entirely in recent decades from a typological to a population one. Montagu and his followers have failed to notice. (*Am. Acad. of Forensic Sci.*, 1994:163)

Gill accepts that the race concept escaped its typological underpinning. This is what Carleton Coon tried to sell in his post World War II writings (Coon was an unabashed racial typologist before WW II and then underwent this strange conversion in the late 1940s). Contra Gill, Montagu did notice; he just did not buy it.

As much as Gill and others might want to see racial analyses as having made a paradigm shift, there was no such shift. Races are not populations, and adaptation and evolution work locally, rather than uniformly over entire continents or on the abstract level of races. Gill, like Coon before him, might be thinking something more sophisticated and scientifically modern, but his use of old racial terms and analyses prevents him from communicating it. Scientists, students and the public simply continue to reduce human variation to three or four types, just like they did a century ago. Color lines may shift, but the underlying concept endures.

There are two additional reasons why many biological anthropologists and their biology colleagues continue to use race. First, it is a convenient classification. Classification of hats by size allows us to pick hats that are most likely to fit. The classification may not be perfect, but it is a useful start. But when it comes to race, this analogy falls on its large nasal spine.

When a hatter sizes a hat, she knows what she is measuring and her work can be repeated. Conversely, because race is socially defined, it is first like classifying by a concept such as "beauty," with no way to compare standards of beauty across classifiers, and then having others decide to classify by "purity." The problem is that there is no objective and repeatable standard of classification. Because of this, the use of race in biomedicine, where repeatability is monumentally important, courts disaster.

It gets worse. The unexamined movement from a social definition of race to biology leads to *conflation of biology and lived experience.* This clouds whether observed racial differences in athletic performance, birth weight, IQ, or whatever, are due to lived experience, genes, or a tangled gene-environment combination. Furthermore, when genes come into play, the assumption is that a racial analysis might substitute for a more detailed individual genetic analysis.

Separate US Black and White standards for diagnosis of anemia have been constructed because it was found that Blacks have a lower mean hemoglobin (the basis of diagnosis of anemia) than Whites. The consequence of changing the Black standard halves the number of Black women who are diagnosed as anemic and probably too the percent treated. Robert and Fatimah Jackson have here uncovered two

unfounded leaps of scientific faith in this logic (*Ethnicity and Disease*, 1991, 1:27-41). First, the hemoglobin differences are almost entirely explained by environmental factors (conflation of nature and lived experience). Second, there is no basis upon which to assume that a genetic difference is pan African American (conflation of genes and race). Race as biology is not just wrong, it is harmful.

James Chatters apologizes for using the term "Caucasoid" to describe Kennewick Man's biology, but then excuses himself by saying no other words would do (*Anthro Newsletter*, 2/1998, pg. 19-21). But there are many precise terms that are non-racial. For example, he could have simply said that through attrition the individual lacked evidence for incisal shoveling, or that the nasal spine is large and the nasal aperture is position foreword. He then could have even said that these traits are seen frequently in certain contemporaries groups, and that their presence in Kennewick Man might suggest a biological connection. But, all of this is different from proclaiming that Kennewick Man is a member of a group, the Caucasians, that only exists in individual minds.

If, as other had done before him, Frank Livingstone continued to think of sickle cell anemia as a racial disease, rather than one that is clinally distributed, then he likely would not have seen the relationship between sickle cell anemia and the spread of malaria. Thinking racially, as Chatters has done, presupposes vague connections that do not help us to either understand human prehistory or contemporary human variability. On the other hand, thinking, as Livingstone has done, about the patterns of human variation, works wonderfully.

I previously wrote about the racialization of Kennewick Man because it was a textbook example of why race science is bad science (*Anthro Newsletter*, 10/1997, pg. 3, 5). Kennewick Man, unfortunately, continues to be a clear example of both bad science and its potential misuse by racists. The Asatru Folk Assembly, partners with anthropologists on the suit to allow study of Kennewick Man, is not, as many seem to think, a harmless bunch of spiritualist crazies and weirdos. Rather, their leaders have extensive neo-Nazi connections. Additionally, Louis Beam, a former Texas Klansman and an "Ambassador at Large" for the Aryan Nations, has written numerous articles in rags like *The Spotlight*, a large circulation, anti-Semitic weekly, in which he uses the interpretation of Kennewick Man as a Caucasian to support the view that the Americas were first settled by Whites (J. Mozzochi, "Races and Relics," *The Dignity Report*, 1998; 5:4-7). The difficult question here concerns the responsibility of scientists to speak out against unintended interpretations of their words and ideas. The bottom line, however, is simple: bad science always makes bad policy. On the other hand, educating clearly that race is a biological myth takes away a perennial weapon of racists of all walks – that biological differences between groups are deep, hereditary, and fixed.

Human Biological Diversity and Archaeology

Human biological data are incredibly useful in studies of the past and of ancient peoples. These data can provide insights into life conditions and life styles, and they may provide evidence of movement, migration, and biological relations. But, no data are interpretation-free and transparent. And, one's theoretical lens has the greatest of possible consequence on ultimate interpretation.

Fuzzy Borders, Multiple Identities, and Tangled Processes

We tend to think about populations and cultures of the past as interacting like billiard balls. They are discrete and separate. When one is in motion and comes in contact with another, either the one in motion moves on, leaving the other relatively unchanged, or the ball in motion moves and replaces the hit ball. The hit ball then goes somewhere else, possibly into a pocket, extinct forever. The billiard balls are firm and they do not change their essence. The "8 ball" does not become a 7.9 or 8.1.

The debate over human origins between the supporters of the multiregional model (in situ evolution and population continuity) and the out of Africa model (replacement) is an example of this. The billiard ball of a population that came out of Africa either hit all the others and knocked them into the pockets (replacement), or it missed (continuity). No middle group is left for interbreeding and partial replacement. In presenting some of the questions that Kennewick Man might help us answer, Chatters presupposes replacement and asks how and by whom Kennewick Man and his clan were replaced (*Anthro Newsletter*, 2/1998, pg. 21). The White billiard ball was knocked of the table by one of a darker hue.

It might be useful to think of ancient peoples as nearly always being in motion. Affiliations were constantly shifting and the borders between one group and another were generally fuzzy ones. My Hampshire College colleague Eqbal Ahmad has often pointed out that ethnic hybridity and multiculturalism are the rules; the past was a multicultural and multiethnic place. If true, biology should reflect this, and, indeed, it does. Genetic change was (and is) not dramatic (or racial) but slow and continuous. One group bumped into another and they exchanged partners, and the process continued into the next valley and valleys beyond.

The conceptual lens with which we have viewed the peopling of the Americas reflects the problem of seeing populations (and their genes) as racial billiard balls. To the contrary, archaeological evidence indicates that the Americas have long been a place of extensive trade networks and contacts. Groups were in constant interaction, sometimes hostile, frequently utilitarian, often friendly. Biological analyses need to take this into account.

The billiard ball model developed as part of the nineteenth-century worldview in which miscegenation, or race crossing, was a great fear. Concurrently, the builders of the Egyptian pyramids were assumed to be Whites, but the modern-day Egyptians were Other. The only way left open to get from ancient to contemporary Egypt was through population replacement. The same worldview considered contemporary Native Americans as non-White and the builders of the Mesoamerican and Mayan pyramids as a mystery group. Both of these racist scenarios were overturned by evidence of cultural and genetic continuities. The change is that the white billiard ball never was there to begin with. (Kennewick Man, interestingly, represents an attempt to reinsert the white billiard ball.) But the crude billiard ball model remains in nearly all analyses.

I am willing to bet that the peopling of the Americas was more complex than has been realized. The many families and bands that likely wandered across the Bering Strait without doubt carried genetic residues of individuals who resided far to the east. After all, the idea of race was not yet invented and these ancient peoples probably did not share fears of miscegenation with their nineteenth-century chroniclers. Groups and individuals could certainly have entered the Americas from further to the south.

Why not? The point is that thinking in terms of race oversimplified the peopling of the Americas. And the same thinking is not going to let us see the complexities of human interactions in the past of North, Central and South America.

Patrimony and the Problem of Tracing Continuities

In drawing continuities, we tend to privilege biology over culture. Blood is thicker than the waters of lived experience. A recent article on difficulties in implementing the Native American Graves Protection and Repatriation Act (NAGPRA) in *USA Today* compares the science of tracing descent through similarities in biology (head form, etc.) versus the unscientific vagaries of oral, ethnohistorical, and archaeological evidence (March 9, 1998, pg. 1-2). Unfortunately, this opinion that "biology will make it clear" is naive.

First, what often is used to pass as a yardstick of genetic relatedness may simply be phenotypic. Among Chatter's initial list of features that distinguished Kennewick Man from contemporary Native Americans was the good condition of his teeth, the type of dental wear, and lack of cradle-boarding (*Anthro Newsletter*, 1/1997, pg. 9). But, all of these biological features reflect conditions during life more than genetic endowment.

Mitochondrial DNA is looked upon as the current method of choice in establishing genetic distance; it is purely genetic (or to be precise, exclusively reflects maternal inheritance) and it changes more rapidly than nuclear DNA. However, even when we reach a point where DNA sequences can be easily and widely compared, and the problem of degradation of DNA in ancient bones and teeth is solved, estimates of genetic relatedness will not be any more precise than a probability statement. Will we ever tell ancient Ute from ancient Navajo from ancient Hopi? Will we ever know the ethnic group of the enslaved Africans who were buried in the New York African Burial Ground?

This is where scientific hypothesis and legal rights may part ways. Some degree of uncertainty is likely because there are few private (not widely distributed) polymorphisms and, as suggested above, it is likely that groups frequently intermingled and shared genes. The degree of precision may be sufficient for a "working scientific hypothesis." In fact, in cases such as tracing decent of the enslaved Africans, this approach is a response by Michael Blakey and colleagues at Howard University to prior forensic efforts to only characterize the burials by race (Africans or not). On the other hand, I feel less sanguine about using probability statements as a basis for acting on repatriation laws. This does not mean we can not ask these questions. It only means that the data do not speak for themselves.

Second, and most important, descent is not just about genetic relations. It is also about lived experience and cultural connection. A baby is adopted at birth. Twenty years later, what is that adult's identity? To whom is she affiliated? A young woman marries and moves to join her husband's group. In addition to cultural connections with the group she left, is there any connection to her husband's group? Are her children members of her group, her husband's or both?

K. Anthony Appiah has his readers imagining they are census workers in rural North Carolina as Reconstruction is coming to an end (in *Color Conscious*, with A. Gutmann, 1996, Princeton). Individuals come in skin color shades from milk to dark brown. The message from the state capital is that everyone

now has to be either White or Colored. Joe, a milky-faced teenager wants to be in the Colored group with his brown-skinned grandma, but then chooses White because his Uncle Jim is also in that group, and he doesn't want to be near Jim. Joe, as it turns out, has made a profound choice. Depending on what the future holds, his children might not only be White by law, but White by perception. But, of course, his biology is unchanged.

We privilege genetics because we think that the data are hard and we live in an age of rampant geneticization. However, while genes may not intentionally lie, they can well be misinterpreted, especially when studied free of cultural understandings.

Final Thoughts: In and Out of the Race Pit

Many of us fall into the race pit by condoning race as a valid biological and scientific concept. It is as easy as unreflectively using racial terms to describe a skull. These words then take on power because they connect to imbued meanings.

The race pit is most harmful because it is a place from which one can not advance to understand human variation. The result is that medical proclamations are made with no biological basis, thus causing a great deal of unseen harm. In archaeology, the race pit has greatly inhibited our understanding of the fuzzy complexities of population and cultural interactions.

There is no half-way point between paradigms of seeing the sun revolve around the earth or the earth around the sun, seeing the earth as flat or round. The old flat earth paradigm may appear true, but data show it is not. Similarly, there is no half way point between seeing race as a valid or invalid biological concept. Any reformation of race as biology will simply be interpreted as race in the older typological paradigm.

So what do we lose by giving up race as a biological concept? Biological anthropologists lose some instant recognition of what they do. It takes a bit longer to explain the complexity of human diversity.

What do we gain by scrapping race? The possibilities are awesome. We could develop a new and exciting biocultural paradigm (a radical Boasian bioculturalism?). More important still, in medicine and public health we could literally save lives.

In *Slaughterhouse Five* Kurt Vonnegut recollects how human biological variation was taught: "they were teaching that there was absolutely no difference between anybody." And he goes on, "They may be teaching that still." With respect to this entertaining writer, that was never meant to be the message, and it is not the current one. Race does not explain human biological variation, but the variation is still there. Individuals who live close by tend to be genetically more alike than those who live far away. Black babies still die at alarming rates. Humans do vary, and this variation is consequential and frequently explainable. Consequences, such as infant mortality, are partly attributable to biological differences, and frequently due to how we see biological difference. The former is biology but not race; the later is social and it is about race.

To get out of the race pit archaeologists may want to reaffirm two lessons: (1) that biology is important, but it is not free of interpretation, and (2) that human biologies are very changeable and continuous. If archaeologists do this, then archaeology may be a force for deeper understanding and change.

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Alan Goodman is Professor of Anthropology at Hampshire College, Amherst, Massachusetts. He began writing on human variation in response to rising misuses of race (see Bred in the Bone?, The Sciences, October, 1997). His primary research focuses on the political economy of biology (Building a New Biocultural Synthesis, ed. w. TL Leatherman, Michigan, Fall, 1998). As a 1998-9 Weatherhead Scholar, School of American Research, Santa Fe, New Mexico, he hopes to finish a book entitled "Races and Wrongs." Part of this commentary was adopted from "The Race Pit" (*Anthro Newsletter, 5/1998).*

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CONFERENCE ON NEW ENGLAND ARCHAEOLOGY

1998 ANNUAL MEETING

❀ ❀ ❀ ❀ APRIL 25, 1998 ❀ ❀ ❀ ❀

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

The 1998 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 17th 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 **Coffee and Registration**

9:00 **Opening Remarks**
John Pretola

9:15 **"Resistant Accommodation" Revisited: Toward Interpretations of Power and Race Relations in Southern New England, 1638-1800**
James C. Garman

9:45 **Toward Archaeological Histories of the Assonet Wampanoag Indian Community at Watuppa, Fall River, Massachusetts**
Russell G. Handsman

10:15 **BREAK**

10:30 **Native Identity: A Predicament of Culture—Who Was I, Before I Was Discovered?**
Trudie Lamb Richmond

11:00 **Revisiting Issues of Ethnicity and Identity in the Archaic Period**
John R. Cross

11:30 **LUNCH** on your own

PROGRAM SCHEDULE

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

1:00 **CNEA Business Meeting**

1:15 **The Shapiro House Site: A Case Study of Archaeology and Ethnicity**
Martha E. Pinello

1:45 **Separate but Not Equal: The History of the African-American Community of Beacon Hill**
Whitney Battle

2:15 **BREAK**

2:30 **Understanding Gender in Mortuary Practice**
Ruth Mathis

3:00 **Commentary**
Bob Paynter, Geoff McCafferty, Alan Goodman, and Trudie Lamb Richmond
David Schafer (moderator)

3:20 **Open Discussion**

4:00 **Door Prize Drawing, Informal Discussion, and Socializing**
Cash Bar in Conference Center

ABSTRACTS

Revisiting Issues of Ethnicity and Identity in the Archaic Period

John R. Cross
New England Archaeology Institute

Pre-contact culture history as it has been reconstructed in Northeast archaeology is ill-suited for addressing issues of identity and ethnicity in the past, although these are areas where archaeologists are frequently called upon to speak with authority. This paper will explore how researchers have defined "ethnicity" through projectile point styles, and will draw on examples from Middle and Late Archaic contexts to suggest gaps in the existing frameworks. Without an understanding of how ideas, objects, and people interact at local and regional scales, it is inappropriate to "read" similarities in artifact form across broad areas as direct expressions of collective identity.

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"Resistant Accommodation" Revisited: Toward Interpretations of Power and Race Relations in Southern New England, 1638-1800

James C. Garman
The Public Archaeology Laboratory, Inc.

Recent scholarship concerning African-American slavery in southern New England has focused on spatial proximity as a force engendering conflict between African Americans and EuroAmericans (Fitts 1995; 1996). With the assumption of conflict as the driving force underlying race relations, models of domination and resistance become inevitable, and parallels are drawn between forms of slavery in the American South and New England. This paper reconsiders power and race relations in seventeenth- and eighteenth-century New England. Drawing on the work of Greene (1996[1942]), Piersen (1988), and others, I argue that there is little basis for equating two systems of slavery. By examining demographic patterns, the means of production, and agricultural landscapes in Rhode Island's East Bay, I demonstrate that there may be more to be learned from William D. Piersen's (1988:143) concept of "resistant accommodation" than from models emphasizing conflict in binary opposition. The paper concludes with directions for further anthropological and archaeological research on colonial race relations in the region.

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Toward Archaeological Histories of the Assonet Wampanoag Indian Community at Watuppa, Fall River, Massachusetts

Russell G. Handsman
Saunderstown, Rhode Island

In 1860, Wampanoag Indians from the Fall River and Dartmouth Tribes lived in New Bedford, Swansea, Fall River City, and Providence, and in Westport, Boston, New York, Stoughton, and Fair Haven, working as farmers, mariners, day and seasonal laborers, Indian doctors, barbers, porters, and unskilled mill workers. Often their patterns of property holding and consumption were the equivalent of non-Native people in the same class positions, so that it seems unlikely that one could ever identify nineteenth-century Indian sites or explore the experiences of those who inhabited them. An alternative approach—one where concepts of community replace those of cultural identity—may help solve this problem.

An exploration of the long-term and more recent histories (1860-1940) of the Assonet Wampanoag settlement at Watuppa, a traditional homeland area located on the margins of Fall River City, suggests that three processes—persistence, social exchange, and communal living—were significant in the life of this local and regional community. Each of these may be represented by one or more distinctive archaeological patterns so that histories of community-building in Indian New England can be explored in rural enclaves, reservation settings, and urban neighborhoods, all the places where Native peoples lived in "Our Times," the same places where they still live.

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Native Identity: A Predicament of Culture—Who Was I, Before I Was Discovered?

Trudie Lamb Richmond
Schaghticoke Nation

My paper will address the conference topic of race and ethnicity by looking at some of the contemporary issues facing Connecticut's non-federally recognized Indians. These issues include seeking federal recognition, struggling to prove cultural roots, and dealing with post-colonialism, which, in reality, is colonialism in disguise. My paper will focus predominantly on Schaghticoke.

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The Shapiro House Site: A Case Study of Archaeology and Ethnicity

Martha E. Pinello
Strawberry Banke Museum

The Shapiro House exhibit is a furnished house and landscape exhibition depicting the life of a Russian Jewish family in 1919. Abraham and Sarah Shapiro lived at 5 Jefferson Street with their daughter, Mollie, and boarders from 1908 to 1928. The Puddle Dock neighborhood of Strawberry Banke was home to 30 Russian and Italian Jewish families by 1919. These families participated in the scrap metal, shoe and real estate businesses in their small, former-waterfront neighborhood. Archaeological analysis of the Shapiro site identified deposits associated with the family's occupation. These deposits suggest massive landscaping and personal and economic activities conducted by the family.

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Separate but Not Equal: The History of the African-American Community of Beacon Hill

Whitney Battle
College of William and Mary

In the nineteenth century, the lower slope of Beacon Hill was home to a large and thriving African-American community. The community pressured the city of Boston to furnish equal education for their children. Through the unending perseverance and commitment of African-American leaders and abolitionists, the Abeil Smith School thus became a reality and attempted to provide an education for African-American children. Despite the initial promise of a segregated school system, the separate but equal doctrine would prove to be extremely unbalanced. The excavations conducted in 1996 provide a glimpse into the everyday emotional and physical strife experienced by the children attending the school. The Smith School project sparked new and exciting questions about the historical importance of this forgotten community. My paper will illuminate some of the nineteenth-century social issues that set this African-American community apart and will address various aspects of their struggle for equality.

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Understanding Gender in Mortuary Practices

Ruth Mathis
University of Massachusetts Amherst

This paper investigates the articulation of race, class, and gender among Africans in colonial New York and the methods these individuals used to resist the oppressive conditions of northern bondage. Little attention has been given to women and men's experiences in the North that have emphasized paternal or maternal relationships among Africans and their descendants. Men's, women's, and children's burials from the African Burial Ground in New York City will be interpreted to gain an understanding into the various social relationships constructed and recognized in the African community in colonial New York as manifested in funerary practices. Archaeological evidence will be used to explore gender roles from burial positions and grave goods associated with individuals, emphasizing the cultural symbolic ritual of mortuary behavior.

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CURRENT RESEARCH

RHODE ISLAND

Archaeological Data Recovery Program at RI 2050

contributed by the Public Archaeology Laboratory, Inc.

Alan Leveillee and Joseph Waller of the Public Archaeology Laboratory, Inc. (PAL, Inc.) have completed a Phase III archaeological data recovery at site RI 2050 (Furnace Hill Brook Historic and Archaeological District) in Cranston, Rhode Island. The date recovery was undertaken as part of road improvements planned by the Rhode Island Department of Transportation. RI 2050 is situated along a series of terraces overlooking the Furnace Hill Brook, less than a kilometer from the well-known Oaklawn steatite quarry. Archaeological investigations at RI 2050 identified numerous artifacts and features spanning the Laurentian Tradition of the Late Archaic Period through the Late Woodland Period.

A substantial Transitional Archaic occupation of the site area was documented through the identification of Native American features and the recovery of numerous Susquehanna Broad and Orient style projectile points. Activities at RI 2050 were focused on the initial and final stage production of steatite bowls, cups, and smoking pipes derived from the Oaklawn steatite source area. Numerous steatite vessel sherds, partially completed vessels and cups, and smoking pipe fragments were recovered. Additional activities at RI 2050 included the manufacture and maintenance of chipped stone tools and ochre processing. A report of the investigations is currently in preparation.

Data Recovery of the First Rhode Island State Prison

contributed by the Public Archaeology Laboratory, Inc.

In Providence, the Public Archaeology Laboratory, Inc. (PAL, Inc.) completed a Phase III data recovery of the First Rhode Island State Prison (1838-1878). Commonwealth Development Group, proponents of the Providence Place Mall, funded a complete data recovery of the site prior to pile-driving and other pre-construction activities. Jim Garman and Paul Russo directed the fifteen-week program of fieldwork and archival research.

Designed by Philadelphia's John Haviland in the 1830s, the Rhode Island State Prison initially operated under the Pennsylvania or silent system, with inmates kept in solitary confinement for the duration of their sentences. In response to numerous cases of insanity among the prisoners, authorities constructed communal workshops on the Auburn plan in the late 1840s. The prison was abandoned in

1878 on completion of the current Adult Correctional Institution in Cranston, Rhode Island. It was then converted into a boardinghouse for city workers until its demolition in 1894.

Removal of more than 8,000 cubic yards of post-demolition fill exposed substantial structural components of the prison, including the Keeper's House, Cell Blocks, and Workshops. Exposure of subsoils in the three major yard areas resulted in the identification of more than 200 features, including trash pits, cisterns, wells, walkways, and other deposits associated with nineteenth-century prison and boardinghouse life.

On completion of the excavation, PAL, Inc. and Commonwealth Development Group hosted a Public Day at the site. More than 1,200 people took advantage of the opportunity to take guided tours through the site. The report is currently in preparation; PAL, Inc. is also working with the local public television affiliate (WSBE-36) to develop a one-hour documentary about the investigations.

MASSACHUSETTS

10,000 Years of Tool Making in Franklin County

contributed by Janice Weeks

The Museum of Our Industrial Heritage will feature tool making from the PaleoIndian period to the present day. Six tool companies have completed their displays. Five displays of tap and die industry are partially completed. They include the machine invented by John Grant that could mass produce taps and dies. Thirteen other local companies have agreed to set up displays. The first display focusing on Native American tools will feature drills. This will be a hands on exhibit where children (grown ups, too) can try their hand at drilling soapstone and wood.

The Museum is located in a house owned by the Town of Greenfield. The museum is quickly outgrowing the house and a permanent location is desperately sought. Volunteers who can help with the Native American exhibit are welcome. For general information on the museum call Leon Weeks (413-773-8838). To offer help and suggestions on the Native American exhibit call Janice Weeks (413-773-7870).

Investigations at the East and West Terrace Sites, Bellingham

contributed by the Public Archaeology Laboratory, Inc.

Alan Leveillee and Joseph Waller have completed an archaeological survey of a proposed natural gas pipeline route in the town of Bellingham, Massachusetts. Field investigations, sponsored by the Algonquin Transmission Company, identified the East and West Terrace sites along the Charles River. Locus 1 of the East Terrace Site is situated on an elevated knoll on the south side of the Charles River while Locus 2 is situated along the skirt of this same knoll within the flood plain of the Charles River. Both the East Terrace and West Terrace sites have yielded lithic chipping debris, biface fragments, and tools consistent with Native American manufacturing techniques from good vertical and horizontal contexts.

Following their identification, archaeological site examination were conducted at both the East Terrace and West Terrace sites. Locus 1 and Locus 2 of the East Terrace site demonstrate excellent stratigraphic integrity and have produced intact features such as pits and hearths, and artifacts resulting from stone tool manufacture. Artifact types indicate that the occupation of the East Terrace site commenced during the Late Archaic period and continued through to the Woodland period. Locus 1 of the West Terrace site was disturbed and contained a low density of lithic chipping debris and a single projectile point fragment. No temporally diagnostic artifacts or evidence for prehistoric features were encountered at Locus 1. Conversely, Locus 2 of the West Terrace site produced a relatively high density

of lithic chipping debris. Lithic material types recovered from the site are consistent with materials which have their derivation from the Boston Basin region of Massachusetts. Flake patterns on broken tools and biface fragments are consistent with broad-blade lithic technology of the Transitional Archaic Period. A report of the investigations is currently in preparation.

Data Recovery Program at the Sleeping Toad Site, Acushnet

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc. (PAL Inc.) has completed a data recovery program at the Sleeping Toad Site in Acushnet, Massachusetts. Suzanne G. Cherau and Holly Herbster have worked with the Town of Achusnet through all phases of archaeological investigation prior to the construction of a pubic golf course in an area formerly used for sand and gravel extraction. The Sleeping Toad Site was one of three Native American sites identified in 1995, with site examination investigations conducted in 1996.

The Sleeping Toad Site is located on a high, level knoll adjacent to the Acushnet River; previous testing identified food-processing and disposal features associated with radiocarbon dated Middle Archaic and Middle Woodland contexts. In addition, several dense quartz lithic workshops were identified with Late Archaic Small Stemmed and Squibnocket tool kits. The site exhibited excellent integrity, with intact features identified less than ten centimeters below the ground surface. Mitigation of project impacts included protecting a portion of the site, and the data recovery program was conducted in the southwestern site area, where Late Archaic and Middle Woodland activity areas have been located.

On-going analysis of recovered data indicates that the Sleeping Toad Site was utilized most extensively during the Late Archaic Period, with activity areas located near the edge of the knoll closest to the river. Deposits associated with the Middle Archaic and Middle Woodland periods were located in spatially distinct areas on the knoll further away from the river. The archaeological investigations at the Sleeping Toad Site have provided much needed data on Native American settlement and subsistence patterns in the Acushnet River drainage which can be used to tie this area into the Buzzards Bay region database.

Field Methods in New England Archaeology: The Harvard Field School on Martha's Vineyard

contributed by Elizabeth Chilton

Martha's Vineyard has been the ancestral homeland of the Aquinnah Tribe of the Wampanoag Indians for centuries, since well before EuroAmerican colonization in the seventeenth century. Archaeologists have identified traces of Native American occupation on the Island dating back at least 9000 years. Historically,

the western end of the Island has remained relatively undeveloped leaving many of the pre-colonial and Contact Period habitation and ceremonial sites untouched. Today, however, some of these sites are threatened due to shoreline erosion.

The Harvard Field School on Martha's Vineyard will focus on at least one of these threatened sites, in order to learn more about prehistoric Native American settlement and land use patterns on the Island. The five-week field school will include intensive training in New England prehistory, archaeological survey techniques, excavation, laboratory methods, artifact analysis, and archaeological interpretation. Students will learn about the geology of Martha's Vineyard, which plays an integral part in the archaeological interpretation of the past. The involvement of Aquinnah Tribal members and an opportunity to educate the public on the importance of cultural resources will be critical components of the field school. For more information contact the Harvard Summer School: (617)495-4024, or http://summer.dce.harvard.edu.

Excavations at the David Wight, Jr. Farm Site, Old Sturbridge Village

contributed by the Ed Hood

Summer of 1997 marked the second year that Old Sturbridge Village staff and volunteers conducted excavations of the David Wight Jr. farm site, which lies near the museum's Visitor Center and parking lots. Our excavations at the Wight farm are part of our broader research into the lives of laborers, landless Yankees, and the communities of African Americans and Native Americans who lived in the Sturbridge area during the early to mid nineteenth century. We are also interested in detailing the history of this landscape prior to its transformation into a museum of early New England life.

David Wight Jr. established a farm on the property that is now Old Sturbridge Village (OSV) in 1782, and, with this new wife, Susannah Morse, built a vernacular house there in the following year. This house, with some recent changes, can still be seen to the west of the OSV herb garden, and it today serves as the museum's Personnel Office. In 1798, the Wights removed the 1783 "low house," as they called it, to the south of its original location and in its place constructed a mansion house. The mansion house served as the center piece of a large New England farm for the next 131 years until it burned down in 1929. Shortly after the fire, the owners of the property moved the "low house" back onto its ordinal site; the foundation of the burned mansion house. The foundation was reduced in size to match the dimensions of the low house, and today the bases of the mansion's two massive chimney stacks can still be seen in the basement of the OSV Personnel Offices.

Our excavations have uncovered clear evidence of the 1780s and 1790s landscape and the subsequent changes to the homelot associated with the construction of the mansion house in 1798. Two early pipe systems have been located: One is a lead pipe that probably carried gravity-fed water to the mansion house, and which dates to the late eighteenth or early nineteenth century. The other pipe was a six iron collar that would have held two pieces of the pipe together. The function of this pipe is not clear. It could

have been removing waste from the house or may have been a later water system (its trench fill has a terminus post quem in the 1840s). A collapsed-brick arch that supported a chimney in the ell of the mansion house was located along with a very large amount of demolition debris from the destruction of the mansion house in 1929. This debris includes timbers and other partially-burned materials from the mansion which were backfilled into an ell foundation on the east side of the house.

During both seasons of excavation at the Wight site we have recovered pieces of raw graphite which would have originated in the Sturbridge graphite mine ("The Tantiusques Leadmine"). David Wight Jr.'s son, Col. David Wight, was the manager for the Sturbridge graphite mine from 1832 into the early 1840s. Col. Wight employed Guy Scott, who was the African-American foreman of the mine, and Scott's son-in-law, Robert Croud (an African American-Native American) whose home and farm were the focus of OSV's archaeological research in 1994 and 1995. Through our documentary and archaeological research we are accumulating a detailed picture of the interactions and material lives of these diverse individuals and their respective communities.

Archaeological Overview and Assessment of Cape Cod National Seashore

contributed by Eric S. Johnson

Previous archaeological and relevant documentary research at the Cape Cod National Seashore was reviewed and evaluated. The Cape Cod National Seashore area was an important center of Native American life into the seventeenth century, when it was the homeland of the Nauset, Monomoyick, and Pamet communities. It was also the site of some of the first recorded European visits to the Northeast. Among these early visitors were the people commonly known as the Pilgrims, who explored parts of the region before deciding to settle in Plymouth. A generation later, English settlers acquired land in the area. As they began to farm and clear the forests, they initiated a sequence of environmental and economic transformations that continues to this day. The settlers' agricultural and forest clearance practices caused environmental degradation and deforestation, soils were depleted, agricultural growth was arrested. At the same time, exploitation of shellfish, fish, and whales near the shores of the Cape's bayside increased until overfishing depleted these resources and fishermen turned to deeper waters.

Because of its isolation and lack of water power, the outer Cape never experienced the industrialization that shaped the growth of much of New England. Beginning in the nineteenth century, transportation developments brought Cape farmers and fishermen access to Boston and other regional urban markets. Provincetown eventually became the area's leading fishing port. Maritime industries such as saltmaking, sailmaking, fish oil processing, and (later) fish freezing and canning, grew up around its wharves. The dangerous waters off the outer Cape's Atlantic shore were the scene of numerous shipwrecks. In response to these tragedies, beginning in the late eighteenth century, lighthouses and lifesaving stations were built at various points along the shore. In towns like Eastham, with no deep-water harbors, farming of specialty crops like cranberries and market gardening for sale in New England cities

became a means of livelihood. Railroads, and, later, automobile roads, stimulated a growth in tourism and seasonal residence beginning in the late nineteenth century and continuing today.

Archaeological research in the outer Cape began with antiquarian collecting in the nineteenth century. By the mid-twentieth century, several large precontact sites had been excavated in the Highlands of Truro, the western side of Wellfleet, and the shores of Nauset Harbor. With the establishment of the Cape Cod National Seashore in 1961, the Federal Government began to take steps to preserve, protect, research, and interpret the history and archeology of the outer Cape. Early archaeological surveys by John Cotter in 1958 and Ross Moffett in 1962 summarized then current knowledge of the area's archaeological resources. During the next 20 years, only one archaeological research project of note was conducted, the excavation of a seventeenth-eighteenth century tavern on Great Island in Wellfleet by James Deetz. At the end of the 1970s, new reviews of historic documents by Clemensen and Rockmore identified historic-period archaeological resources. At the same time, an ambitious program of field testing was initiated—the Cape Cod National Seashore Archaeological Survey under the direction of Frank McManamon. This survey's carefully designed reconnaissance and intensive surveys focused on precontact archaeological resources. Most intensive testing was focused on the Highland area of Truro and the Nauset region of Eastham. The Survey also undertook data recovery at the Indian Neck Ossuary, an unusual mortuary feature located outside the Seashore in Wellfleet, and at a well preserved Late Archaic site on High Head. By the mid 1980s this high level of activity had subsided, and archaeological research largely consisted of limited testing in advance of some development projects. In 1990, a large-scale, multidisciplinary study of the Coast Guard Beach area began when a storm exposed a precontact Native American site at Coast Guard Beach. Historic-period archaeological resources, which were never emphasized during the years of the Survey, received renewed attention in 1993, when UMass Archaeological Services began a cultural land use study of the outer Cape. This project, now nearing completion, used comprehensive documentary research to identify and develop contexts for evaluating, researching, and interpreting historic-period archaeological resources, and employed this framework in a series of archaeological reconnaissance projects.

These varied archaeological research efforts have demonstrated that the Cape Cod National Seashore contains a wide variety of archaeological resources including Native American habitations thousands of years old, shipwrecks, farmsteads, tourist facilities, industrial facilities, and military installations. Thus far, the information from these resources has been tapped unevenly. Archeology has contributed much to our understanding of precontact Native American settlement and subsistence, and to our knowledge of the inshore whaling industry of the late seventeenth and early eighteenth century. Archeology can continue to make important contributions to our understanding of many aspects of the history of the outer Cape, provided that significant archaeological resources are protected from destruction. The Seashore must take steps to minimize the effects of looting and erosion; these two are perhaps the biggest threats to archaeological resources in the Seashore today. Future research should be focused on areas where threats from erosion and looting are most serious. Monitoring of threatened areas, subsurface testing for site evaluation, and even data recovery of threatened sites may be necessary. More generally, education must be an important element of any preservation program since it can foster a public attitude of stewardship

towards fragile archaeological resources. The conservation ethic as well as the results of archaeological research can and should be integrated into the interpretive programs of the Cape Cod National Seashore.

Archaeological Overview and Assessment of the Frederick Law Olmsted National Historic Site, Brookline

contributed by Eric S. Johnson

Previous archaeological and related documentary research at the Frederick Law Olmsted National Historic Site was reviewed and evaluated. The Site, a 1.76-acre parcel located at 99-101 Warren Street, was part of a farm as early as 1722. The house that presently stands on the Site was built in 1810 and the Site was part of a larger farm and orchard complex until the late nineteenth century. In 1883 the site was purchased by Frederick Law Olmsted, the founder and most significant figure in American landscape architecture. Olmsted lived in the house and built his office there. After his death, his descendants and associates continued the business into the 1960s. In 1979, the National Park Service acquired the property.

The Site has seen little archaeological research, although its location and history suggest moderate potential for precontact archaeological resources and high potential for eighteenth-twentieth-century archaeological remains related to rural life in the greater Boston area, as well as to Olmsted's use of the property as residence and office. The first archaeological study conducted at the Site was a geophysical remote sensing survey that focused on the South Lawn of the property. Several anomalies, representing potential archaeological features were identified, and some of these were correlated with buried utilities shown on an early twentieth-century map. Other features were identified but never tested; still others may exist undetected at the site. Limited subsurface testing in 1993 identified intact archaeological deposits and landscape features from the eighteenth through twentieth centuries. These may have significant research and interpretive potential. Archaeological testing was recommended for the identified anomalies as well as for other areas around the property in advance of any proposed ground disturbance.

UMass-Amherst Field School in Archaeology, Summer 1997

contributed by Claire C. Carlson

The University of Massachusetts Amherst Summer Field School in Archaeology continued investigations at the Pine Hill Site in Deerfield, Massachusetts in cooperation with Historic Deerfield, Inc.. The field school's staff included co-directors Dr. Art Keene and Claire C. Carlson, and teaching assistants Kit Curran and Kerry Lynch. The students and staff also worked closely with Marge Bruchac, Abenaki Indian historian and storyteller. Summer 1997 marked the completion of excavation on Pine Hill and field school students are conducting data analysis independent studies this academic year. Because

this was the last season at the site, research questions focused on tying up loose ends at the site while incorporating the interpretations into the broader context of the archaeology of the Pocumtuck Homeland. The Field School and Historic Deerfield, Inc. received a mini-grant from the Massachusetts Foundation for the Humanities to sponsor a speakers' series on Native American History and Archaeology. These talks were free and open to the public and were a wonderful addition to our archaeological field school. Speakers included Marge Bruchac, Jeanne Brink, Thomas Doughton, Russ Handsman, and George Nicholas. Public interpretation was also a vital part of our work and we had our field lab open to the public. Access to the site was restricted due to preservation threats and because it is located on private property, and we had our field lab on the lawn of the Wapping School House on the Street in Deerfield Village.

Archaeological and Architectural Research at the Alden House, Duxbury

contributed by Archaeological Services

UMASS Archaeological Services, in conjunction with the Alden Kindred of America, Inc., has completed a site examination/data recovery at the site of a nineteenth-century barn adjacent to the John Alden House Museum in Duxbury, Massachusetts.

With the participation of Elln Hagny, former Director of the John Alden House Museum, and Linda Ashely, current Curator of the John Alden House Museum, an archaeological site examination/data recovery was conducted at the barn site in May 1997. The Alden Kindred of America, Inc. were planning the construction of a new visitors center on the site of the nineteenth-century barn. The excavations at the barn site revealed several extensive kitchen trash deposits dating to the entire span of the nineteenth century. The integrity of these deposits was severely compromised, however, after the barn was removed in the early twentieth century as the house was renovated and opened to the public as a historic house museum. The barn yard and barn footprint were scraped and smoothed over during landscape beautification. The excavations were conducted during the Museum's "Duxbury Days" when it was open to the public free of charge. Visitor interest was high and Mitch Mulholland and Claire C. Carlson of Archaeological Services are working with the Kindred to develop public programs.

Archaeological Survey at Fruitlands Museum

contributed by Mike Volmar

Fruitlands Museum in Harvard, Massachusetts has been given a grant from the Massachusetts Preservation Projects Fund, a state funded program. The Museum will conduct an archaeological survey of the grounds, with targeted excavations at known archaeological sites on the over 200 acre property. The information generated from the project will be used to develop the landscape as the fifth collection, creating interpretive stations on a trail system to interpret the cultural landscape for visitors. Fieldwork will commence sometime in 1998. Contact the Museum for more information.

The Development of Jewish-American Identities in Boston's Charitable Institutions

contributed by Suzanne Spencer-Wood

Before the large Jewish immigration to the US, 1880-1294, the largely Ashkenazi Jewish community in Boston organized their synagogues to raise charitable funds for poor immigrant. During the major immigration of 1880-1924, mostly middle-class Yankee women reformers first created charitable institutions such as industrial school for girls, sewing circles, settlements, public kitchens, and day nurseries to assist working women with their double burden of work and housework. Jewish middle-class women from western Europe soon established their own charitable institutions, sometimes paralleling Yankee institutions from which they were excluded. Jewish charitable institutions were supported by the Jewish community ethos of caring for their own. The mostly poor Eastern European Jewish immigrants of 1880-1924 participated in programs offered in both Yankee and in Jewish institutions.

In mapping over 120 women's reform institutions in Boston, I found that Jewish institutions moved over the landscape with their communities, while Yankee institutions usually remained in the same neighborhood, serving different ethnic groups as they arrived. Further, my research has shown that contrary to the social control thesis, women reformers were not able to force their middle-class values on the working-class immigrants because participation in charitable programs was voluntary. Immigrants either did not attend programs they thought were denigrating, or they protested what was offered and asked for programs they felt would be useful. Because most reformers sought to reach across class boundaries to share middle-class privileges with the poor, they did respond to participants requests for changes in programs and sometimes even instituted new programs on request. The reformers recorded the responses of, and negotiations with, participants in their programs in many cases because they viewed their programs as social experiments contributing to a pragmatic approach to social reform.

The Significance of Women's Work at the Paine-Dodge Farm in the 1700s

contributed by Kathleen Wheeler

Kathleen Wheeler of Independent Archaeological Consulting (IAC, LLC) presented a paper at the 1998 Society for Historical Archaeology annual meeting entitled, The Significance of Women's Work at the Paine-Dodge Farm in the 1700s. The presentation focused on data recovery at the Paine-Dodge House at Greenwood Farm in Ipswich, Massachusetts which exposed the remains of an interior dairy which was dismantled ca. 1770. The property is owned by the Trustees of Reservations. The archaeological recovery of an in situ dairy is an infrequent occurrence, and perhaps rarer is the discovery of a dairy encompassed as part of the house plan rather than as a free-standing structure. Further, the discovery of the dairy offers insight into the livelihood of eighteenth-century women at the site. The dairy was an activity area where women processed milk, butter, and other dairy products. Dairying was a from of women's work that both supported her household and could involve participation in a regional cash economy.

In the fall of 1997, IAC, LLC completed a third round of archaeological investigations at the Paine-Dodge House, this time focusing on a nineteenth-century kitchen ell in the northeast corner of the house. Beneath the ell was the remains of an eighteenth-century kitchen midden that may have been contemporary with the dairy. More than 13,000 artifacts were recovered including Rhenish, Westerwald, Nottingham, and English white salt-glazed stonewares; polychrome delft ware; combed, dotted, and mottled English buff-bodied stonewares; and large amounts of lead-glazed and manganese-glazed redwares (milkpans, butterpots, mugs, and chamber pots). Mammal bones and teeth were also in abundance as were pipe stem and bowl fragments. Analysis continues, and the Trustees of Reservations is planning to use this archaeological analysis as an integral part of its site interpretation.

Prehistoric Archaeology on Thompson Island, Massachusetts

contributed by Barbara E. Luedkte, UMass Boston

The Archaeology Of Thompson Island (1996) summarizes the results of a 1993 survey by UMass Boston and previous archaeological work on Thompson Island, Boston, Massachusetts. The report includes background research, documentary research, walkover reconnaissance, and subsurface testing with shovel test pits and one-meter square excavation units. Despite the fact that many parts of the island have not yet been surveyed, twenty prehistoric sites are now known, an unusually high density for the Boston Harbor Islands. Components range in age from Late Archaic through Late Woodland, and eight radiocarbon dates confirm these ages. Middle Woodland components are especially well represented. Several large habitation sites with shell middens are known, in addition to numerous small special purpose camps of various types. The report includes recommendations for protecting the sites from further erosion and from damage by human activities.

Intensive Survey and Site Examination of Maple Commons Subdivision, Norton

contributed by Timelines, Inc.

Elena Decima and Barbara Putnam have completed an intensive archaeological survey and site examination at the site of the future Maple Commons Subdivision in Norton, Massachusetts, and located two Native American sites. Site A yielded a low-density of lithic material, and Site B consisted of a moderate-density of chipping waste, fire-affected rock, and two possible post molds. A site examination was conducted at Site B in April of 1997.

The Maple Commons Site B seems to be a small encampment (Late Archaic to Woodland periods) and a short, seasonal occupation of a small finger of land overlooking wetlands. The encampment could represent either a short stop within the movements of a small foraging group, or the brief occupation of a specialized work party (radiating from a larger camp). The material recovered has a very low percentage of formal tools, and a very high representation of felsite as a raw material. The horizontal distribution is concentrated around a very small five-meter circular area while the vertical distribution is rather shallow with most of the material recovered from the topsoil.

Intensive Survey and Site Examination for the Taunton Elementary and Middle School Project

contributed by Timelines, Inc.

Timelines Inc. has completed an intensive survey and site examination of the proposed Taunton elementary and middle school under the direction of Barbara Donohue-Putnam. As a result of the intensive survey, a historic site, as well as two historic dumps related to the former Taunton Almshouse, were recovered. A site examination was conducted in June 1997 to determine whether the historic site was related to a former structure or unrecorded feature of the former almshouse, whether the historic dumps were associated with the former almshouse and, if so, whether they were temporally and functionally related to each other.

The two historic dumps appear to be associated with the historic almshouse and preliminary analysis places both dumps within the early twentieth century. Both dumps were distinguished by a large number of medicine/prescription bottles that reflect responses to a series of health problems (from epidemic to old age) within the almshouse. While documentary sources maker inferences about the healthcare concerns at the Taunton Almshouse, the only direct evidence of the type of care received by the poor, the elderly, and the sick is in the archaeological materials recovered during the archaeological site examination. The dumping episodes in the larger of the two dumps may have been intitated to fill-in the wetland area, and also may represent a "house cleaning" of the almshouse prior to its conversion to the city infirmary in 1926.

Data Recovery at Den Rock Park

contributed by Timelines, Inc.

A data recovery program was conducted at Jefferson at Den Rock, an 18.5 acre lot near Den Rock Park in Lawrence, Massachusetts. The investigations were directed by Elena Decima and supervised by Leith Smith and Jeffrey Carovillano of Timelines, Inc. Earlier intensive archaeological surveys and sites examinations resulted in the identification of seven prehistoric sites which provided a significant body of data about the Den Rock area. Diagnostic projectile points and ceramics recovered at the sites, together with radiocarbon determinations, tie the occupations to the late Early Woodland, Middle Woodland, Late Woodland, and Contact periods.

Analysis of the recovered materials in this mainly Woodland assemblage has potential to yield important information on Native American ceramic technologies. Ceramic temper analysis was conducted by Dr. Barbara Calogero which ties the ceramic temper to the quartz veins within Den Rock. Additional special analysis will focus on horticulture. Growing evidence in southern New England points to increasing emphasis, beginning in the Late Archaic, on a wider range of plant foods, including species that were cultivated elsewhere in the eastern woodlands. Historic sources from Lawrence also mention the existence of "Indian cornfields" somewhere in the vicinity. This site could provide the opportunity to document pre-maize horticulture subsistence practices in the Shawsheen River drainage, and perhaps maize horticulture if later components are identified.

Den Rock Site -- Radiocarbon Age Determinations (from charcoal samples)

Sample 1:	(EU-151, Level 1-2)	Age: 480 +/- 145 C-14 years BP (C-13 corrected)
Sample 2:	(STP 118, Level 1-2)	Age: 610 +/- 60 C-14 years BP (C-13 corrected)
Sample 3:	(STP 116, Level 2-2)	Age: 1,240 +/- 180 C-14 years BP (C-13 corrected)
Sample 4:	Den Rock 2	Age: 1,820 +/- 80 C-14 years BP (C-13 corrected)

American Glass Manufactory (a.k.a. The Crown Glass Factory, ca. 1811-1860)

contributed by Timelines, Inc.

Contingency archaeological work for the Central Artery Project was conducted at the nineteenth-century American Glass Manufactory in South Boston by Timelines, Inc.. Work focused on the excavation of a large wood-lined privy filled in circa the late 1840s-1850s. The privy was filled with factory-related debris and artifacts. A wide range of glass products are represented by the fragments and wasters, including free-blown, pressed, and molded table glass, medicine and scent bottles, pharmaceutical and scientific glass, and manufactory debris. Other features were documented and investigated during the contracted removal of contaminated fill levels at the site. The contaminated fill included nearly all of the

original factory-associated landscape. Foundations of portions of two factory buildings included the bases of two glass furnaces. An earlier deposit of free-blown and molded table glass may be from the earlier production of the factory, circa 1812-1828, prior to the 1828 fire that destroyed the early factory.

The 1790 House

contributed by Timelines, Inc.

In June and July 1997, Timelines, Inc. conducted an archaeological and documentary research study of the "1790 House," a local landmark in Woburn, Massachusetts. The house sat on a parcel slated for development and the structure has now been moved closer to the Middlesex Canal. The house is individually listed on the State and National Register of Historic Places.

The unfinished house and surrounding property was purchased by Colonel Loammi Baldwin in 1790. Col. Baldwin completed construction of the house and built a Federalist manor with a ballroom with a domed ceiling on the second floor. He never lived in the house but kept it to entertain in and he used it for a social hall. Col. Loammi Baldwin (1745-1807) made major contributions to Woburn and the Commonwealth of Massachusetts. He was responsible for construction of the Middlesex Canal and was in command of Woburn's militia at the battle of Lexington and Concord. Among other civic duties, he has also been credited with developing the now-famous Baldwin apple.

Local legend suggests that the house was part of the "Underground Railroad" network and was used to assist runaway slaves. A tunnel in conjectured to have extended from the "1790 House" to the nearby Baldwin farmhouse. A hidden fireplace in the attic of the house was discovered during chimney renovations and may have served as a shelter. Also, a concealable room was discovered under the front porch during archaeological investigations.

Archaeological testing was conducted around the house, the ell extension, at the former barn and surrounding property, as well as the area where the house was relocated. These investigations have revealed landscape features, architectural features, a late eighteenth-early nineteenth-century midden, and evidence of early agricultural activity that may predate the house construction. Timelines' laboratory analysts are identifying and interpreting the data in order to identify and date the activities of the occupants, including construction, additions, and improvements to the house and its surrounding property.

MAINE

Archaeological Survey at the Victoria Mansion, Portland

contributed by Kathleen Wheeler

Kathleen Wheeler of Independent Archaeological Consulting, LLC has recently completed an archaeological survey at the Victoria Mansion in Portland, Maine. Built as a summer home between 1858-60 by New Orleans hotelier Ruggles Sylvester Morse, the brownstone mansion stands on the site of an eighteenth-century dwelling built by Thomas Robeson, an important cabinetmaker during the Federal Period (1780-1820). The project sought to determine the locations of an earlier house foundation (built c. 1785) and to reveal information concerning the construction of the Mansion itself.

Wheeler and her crew determined that the grounds were extensively graded before the Mansion was built. Much of the west side of the property was scraped or removed during the construction episode. Portions of the earlier Robeson house or barn foundation were discovered on the west side approximately 60 centimeters below grade. However, monitoring on the east side of the yard resulted in the discovery of redeposited soils containing artifacts from the Robeson occupation. These artifacts included painted and transfer-printed pearlwares, creamwares, and small amounts of kitchen refuse.

Although artifacts relating to the Morse occupation were few, the amount and working characteristics of brownstone rubble found on site suggests that the stones used for the ornamental trim of the Mansion were dressed on-site.

NEW HAMPSHIRE

Strawberry Banke Museum

contributed by Martha Pinello

The Archaeology Division of Strawberry Banke Museum is conducting archaeological investigations for a new Museum Center. The site is located on the southern side of Puddle Dock and is at the mouth of a former tidal inlet. The site has remarkable integrity or resources from the early eighteenth century to the modern period. Foundations from a nineteenth-century store and house, an eighteenth-century spar shed and a later nineteenth-century shed have been recorded. All are located on the surface of a "cobb" style wharf. The 50-foot wide wharf extends from the southern shore of Puddle Dock 125 feet into the shallow inlet channel. The wharf surface of planking and marine sand is extremely fragile due to decay. The wharf timbers below the tidal water level are well preserved. Timbers joined by notching have been documented. Bottle corks and wooden hoops have been recovered from within the timber and boulder wharf.

The stratigraphy above the wharf documents a long occupation from the early 1700s to 1962 and the abandonment of the Puddle Dock waterway circa 1898. Periods of use and abandonment are contained in a shallow stratigraphic profile of less than 40 centimeters. These layers are preserved below nearly a meter of fill brought in when Puddle Dock was filled in as part of the federal urban renewal project of 1962. Archaeological work continues while construction is on hold. The museum is awaiting a decision from the New Hampshire SHPO regarding the MOA (Memorandum of Agreement) between the museum and the SHPO.

Strawberry Banke Field School

contributed by Martha Pinello

The 1998 Strawberry Banke Field In Historic Archaeology will focus on the identification of century glass and ceramics. The program will include glass and ceramic objects from the eighteenth to twentieth centuries. The extensive archaeological and curatorial collections of Strawberry Banke Museum will be available for hands-on examination. Faculty include Carl L. Crossman, Vivian Hawes, Louise Richardson, and Strawberry Banke Associate Curator and Archaeologists. The program for the first week will be lectures, workshops and field trips. The second week has been reserved for those who would like to work intensively with the Strawberry Banke archaeological collections. This program will be held July 21-30, Monday through Friday at Strawberry Banke Museum. Please contact Strawberry Banke, Director of Field Schools at the museum: (207) 439-3032; P.O. Box 300 Portsmouth, NH, 03801.

The Sargent Museum

contributed by Wesley Stinson

The Sargent Museum purchased Howard Sargent's entire library from Mrs. Evelyn Sargent in November 1997. This library includes back issues of *Man in the Northeast* and *Occasional Publications in Northeastern Anthropology*. The library is an important acquisition for the Museum as it contains extensive runs of important research journals from throughout the northeast. The library also contains hundreds of volumes of *Bureau of American Ethnology Reports* and other difficult to find older publications on anthropological, archaeological, and ethnographic subjects. The acquisition of the Howard Sargent Library marked the completion a critical step of the Sargent Museum's effort to create an important new museum and research facility. All of the Sargent's materials have been transferred to the N.H. Division of Historical Resources Archaeology Facility in Concord for storage until the Museum has a facility to house them. This will make access to specific portions of the collection and library difficult but not impossible. If you would like access to the Sargent collection please contact museum President Wesley Stinson and allow for plenty of lead time.

Volunteers and students are welcome to participate in creating a detailed inventory and catalog of the collection, library and papers. Contact Wesley Stinson, President, Board of Trustees, The Sargent Museum, P.O. Box 4212, Concord, New Hampshire 03302, or call 603-229-4926.

CONNECTICUT

Reconnaissance Survey at the Stuart B. McKinney Wildlife Refuge

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory Inc. (PAL Inc.) performed a reconnaissance archaeological survey within the U. S. Fish and Wildlife Service's Stuart. B. McKinney Wildlife Refuge, Long Island Sound, Connecticut. The survey was conducted for the U.S. Army Corps of Engineers (ACOE) as a planning element of a shoreline protection study to halt bank erosion threatening a lighthouse situated on the island. The goal of the survey was to examine the physical condition of the island and test for the presence of Native American and/or historic period archaeological resources which would potentially be impacted by the construction of a stone revetment along the banks of the island.

The results of the preliminary field investigations indicate the presence of intact archaeological deposits within the area of proposed impact. The presence of diagnostic artifacts and intact features offers the opportunity to further investigate and understand early Native American occupation and use of the island and Long Island Sound. Furthermore, the presence of midden deposits associated with the EuroAmerican habitation of the island offers the opportunity to augment the written historic record of the island, filling in gaps related to day-to-day activities and social status of the early light keepers and their families. PAL Inc. plans to conduct additional, more intensive investigations in early 1998.

Gallup Rock Shelter Excavation in Pachaug State Forest

contributed by David Wagner and David Ostrowski

An excavation was conducted under the direction of Nick Bellantoni, Connecticut State Archaeologist, at a rock shelter in the Pachaug State Forest in Voluntown, Connecticut during the summer of 1997. The site consists of a small rock shelter and an adjacent large rock crevice. There are large, flat slab-like boulders approximately 25 to 30 feet north of the shelter which are separated by intersecting North/South and East/West crevices.

Artifacts recovered from the rock shelter range from the Late Archaic through Woodland periods and include ceramics, Brewerton side-notched and Levanna projectile points, and quartz scrapers. Pockets of charcoal were numerous and a large quantity of small stones that had been exposed to high temperatures were found. To the north, in an area of low profile rock formations, a small fire pit was discovered with a ceramic pipe bowl with a missing stem. The pipe bowl is encircled with incised triangles and lines. A grouping of small milky white quartz stones in a triangle formation was discovered during the excavation of the East/West crevice between the low profile rocks and nearby another milky white quartz stone (palm size) was covering a copper medallion. Copper sulfate had been deposited on the quartz stone and the surrounding area. Eight rolled copper sheet beads in conjunction with a stone pendant were also found.

The pendant has a small hole at its narrow end and is made of worked and polished soft black stone with a light-colored crystalline band inclusion.

Four copper beads of rolled copper sheeting were recovered in a tight circular arrangement at a depth of 29 centimeters at the beginning of the crevice which runs south from the intersection of stones. To avoid damaging the sensitive corroded beads, the entire area was removed with the beads in situ for study at the University of Connecticut. A unique quartz sand feature in the shape of a turtle was recovered in context with copper sulfate residue and a crescent-shaped copper object. The site has been sealed and analysis of this unique feature as well as the other materials from the site is on-going at the University of Connecticut.

Archaeological Research Specialists

contributed by Lucianne Lavin

Archaeological Research Specialists of Meridan, Connecticut, under the direction of Lucianne Lavin, have completed several cultural resource management projects. These include preliminary investigations of part of the L.D. Alexander Brickyard (ca. 1840-1897) during a phase I archaeological and endangered species survey of the proposed Tracy Road Distribution Center in Killingly, Connecticut, a phase II investigation of nineteenth-century farmsteads in the hill section of Asonia, Connecticut, and a phase I study of the Alden Tavern site (ca. 1750-1850) in Lebanon, Connecticut. The unpublished CRM reports of these investigations are presently on file in the Special Collections section of the Homer Babbitts Library at the University of Connecticut at Storrs. Lavin has also begun a long-term study of the Schaghticoke Tribal Nation, involving intensive documentary studies and archaeological investigations on the Tribe's reservation in Kent, Connecticut.

National Register Industrial Archaeological Nominations Listed on ArchNet Web Site

contributed by David Poirer, Connecticut Historical Commission

Fifteen National Register of Historic Places nominations relating to industrial archaeology have been included on the Connecticut Historical Commission's (State Historic Preservation Office) web site (http://spirit.lib.uconn.edu/ArchNet/Topical/CRM/Conn/CHC) on ArchNet, the widely-recognized World Wide Web archaeology resource created and maintained by the University of Connecticut.

The nominations represent a wide variety of historic and industrial archaeological sites, including two lighthouses, two glass factories, four bridges, a nineteenth-century ironworks, an 1890s grist mill, a canal lock, an early cotton mill, an early twentieth-century power plant, and a pioneering firearms manufacturing site. Each nomination includes pertinent description and significance summaries, date prepared, complete

bibliography, site plans and other graphics, and a selection of original photographs from the Historical Commission's files. The amount of detail varied from a complete account of excavation and artifact analysis in the case of the Simeon North Pistol Factory Site (Berlin, Connecticut) to general evaluations of site potential for historically known, but unexcavated properties, such as the Coventry Glass Factory Historic District, which is primarily architectural in character. In total, 23 Connecticut industrial archaeological sites mini-nomination forms are now accessible online. Scanning and editing were performed by Bruce Clouette and Hoang T. Tinh of Historic Resources Consultants, Inc. To access the web site use this address: (http://spirit.lib.uconn.edu/ArchNet/Topical/CRM/Conn/CHC).

The Naval Underwater Warfare Center, New London, Connecticut

contributed by Cece Saunders, Historical Perspectives

Field testing was conducted in the Fall of 1997 at the Naval Underwater Warfare Center in New London, Connecticut prior to converting the deaccessioned property into a state-operated public park and possible museum. The Naval Underwater Warfare Center (NUWC) operated on the Thames River about a mile south of downtown New London from 1941 until 1996. The site would be significant if only for the role that it played in Cold War history; however, the land area of Fort Neck was known as a historical sites long before the Navy occupied it. The site is significant because of its continuous occupation as a military installation since the Revolutionary War. A Revolutionary War-era fort and an 1812-era fort graced the point, which has been known as Mamcock, Fort Neck, and Fort Trumbull. The central fixture of the site is the ca. 1849 "Third System" fortress which stands on the southern end of the NUWC property.

More than 220 years of military occupation have created a vast array of archival resources. Although there are, potentially, many buried layers of archaeological resources at Fort Trumbull, the integrity of any one buried deposit or location is problematic. As a function of the on-going deaccessioning process, Historic Perspectives' recent research on the Fort has focused on the identification of discrete loci on the 25-acre Fort Neck land mass that experienced at least one period of use but was not subsequently severely disturbed by construction of infrastructure installation.

Field testing began in September, 1997, at three loci: the rear yards of extant officers' quarters (erected ca. 1830); the lawn immediately surrounding the late-eighteenth century extant blockhouse; and the "memorial garden" at the northern edge of the landform.

Mary Sheridan Archaeological Site

contributed by Jim Morasco

The Mary Sheridan Archaeological Site is a Late Archaic, multi-component Native American site. The site is located in the town of Bridgewater, Connecticut. The presumed campsite is situated on a terrace overlooking the Housatonic River near the location of the submerged Goodyear Island. The area was looted during the summer of 1996 and the State Archaeologist, Nick Bellantoni, was notified. After examining the site and obtaining the permission of the property owner, Mrs. Mary Sheridan, Dr. Bellantoni gave permission for The Anthropology Club at Western Connecticut State University to assess the site's disturbed debris under the supervision of Dr. Laurie Weinstein. Jim Morasco, an archaeologist attending classes at WCSU and the President of the Anthropology Club was given the opportunity to conduct the field survey, analysis, and tabulations of the artifacts from the site. During September of 1996, the responsibility of the site was transferred by Dr. Bellantoni to Dr. Lucianne Lavin of Archaeological Research Specialists in Meridan, Connecticut per the request of property owner Mary Sheridan. Dr. Lavin retained Jim Morasco as Field Director.

Although pot-hunting had taken place, hopes of rescuing the remainder of the site looked promising with the start of excavations. Seven one-meter units and fifteen shovel test pits have produced a large distribution of artifacts as well as a raised hearth and other features. The area surrounding the campsite has been pot hunted for decades, yet the site still yields valuable information for our understanding of the past and the archaeology of the Housatonic River valley. This threatened site is an important one, and, in spite of the pot hunting, appears to be a fairly undisturbed multi-component site. As archaeologists, we must work to educate the public about the value of cultural resources and work for their preservation.

Pequot Farmstead Excavation

submitted by Kristen Heitert

The Public Archaeology Survey Team, Inc. (P.A.S.T.), under the direction of Dr. Kevin McBride, has recently begun analyses of the excavation of a late eighteenth-century farmstead located on the Mashantucket Pequot Reservation in Ledyard, Connecticut. The site, first identified in 1986, underwent an intensive Phase III excavation spanning the fall of 1995 into the fall of 1996, resulting in the near 100% recovery of the site.

The excavation focused primarily on the delineation of the extant historic foundations and associated artifact distribution. Secondary consideration was given to a small prehistoric component lying to the east of the foundation, which yielded large amounts of rhyolite debitage but no diagnostic artifacts.

The foundation of the farmstead measures approximately five by five meters, and consists entirely of unworked fieldstone rubble. A hearth, measuring roughly 1.5 meters wide by .75 meter deep was located at the northeast corner of the foundation and exhibited heavy signs of oxidation.

Documentary evidence of the site does not exist, but land records confirm that the site location has always laid within the historic boundaries of the Mashantucket Pequot Reservation. As a consequence, it is believed that the inhabitants of the farmstead in the late eighteenth century were, in all probability, Pequot. Longer range research with this in mind will examine how the material culture assemblage and architectural style of the site compares to that of other known, roughly contemporaneous Pequot farmsteads on the Reservation and how such comparisons might provide a window into inter-community relations and economies. Additionally, elements of the assemblage that can be confidently linked, through store inventories and personal records, to local sources, will also be investigated for what those links may say about Pequot relations with the larger Anglo-American community.

Office of State Archaeology (OSA) Anthropological Collections and Library

contributed by Nick Bellantoni

The University of Connecticut's Anthropological Collections are the single largest repository of indigenous Connecticut Native American, colonial, and industrial artifacts in New England. The cultural materials house at the OSA represent truly one-of-a-kind, irreplaceable resources. Over the ten-year history of the Office, the collections have evolved into an invaluable resource for historical and archaeological research projects, graduate student thesis and dissertation research, and public educational exhibits.

The Anthropological Collections have grown 600% in the last ten years, as a result of state legislation and private donations. The collections consist of 24 major private collections, including P.T. Barnum's Indian artifacts, 175 archaeological sites from Connecticut, and contains over 100,000 archaeological and ethnographic items primarily from Native North America and South America. The Archaeology Library is included within the Collections and has over 6,000 newsletters, journals, site reports, federal and state publications and books. The Anthropological Collections and Archaeology Library are important resources housed at the OSA. They are maintained for the people of the state of Connecticut. As members of the archaeological community, we encourage you to visit us, to use these materials for your research and public education projects, and, of course, to consider us as a final repository for your collections and library.

VERMONT

Archaeological Survey on the South Shore of Lake Memphremagog

submitted by Kathleen Wheeler

Kathleen Wheeler of Independent Archaeological Consulting, LLC has recently completed an extensive archaeological survey in preparation for the construction of the Emory A. Hebard State Office Building in Newport, Vermont. Under the auspices of the Department of Buildings and General Services for the State of Vermont, the building is to be constructed in downtown Newport on the south shore of Lake Memphremagog. Sixteen standing structures were demolished to make way for the complex and parking. Archaeological testing addressed both historic and prehistoric potential.

Most significant was the discovery of a prehistoric component along the shoreline of Lake Memphremagog dating from the latter part of the Middle Woodland period. Pottery decoration included cord-marked, pseudo-scallop shell impressed, and dentate stamped. Lithics were of local and exotic materials, and included one complete Levanna point.

Deposits around the nineteenth- and twentieth-century foundation were highly disturbed. Yard disturbance from repeated development and problems with soil contamination (i.e. burned heating oil tanks, etc.) precluded the gathering of more meaningful data. Backhoe monitoring continued in November 1997 around the site of the former Memphremagog House, the first hotel in Newport and a critical component in the development of the tourist trade in the 1840s.

NEW YORK

Phase IB Archaeological Survey (Governors Island, New York)

contributed by the Public Archaeology Laboratory, Inc.

The Public Archaeology Laboratory, Inc. (PAL Inc.) has completed Phase IB archaeological survey within the Governors Island National Historic Landmark District (NHLD) for the U. S. Coast Guard, which is closing its Support Center New York base. Five individual properties (Fort Jay, Castle Williams, Commanding Officers House, Governors House, and Post Hospital) within the 93-acre NHLD are already listed individually on the National Register. Jim Garman and Holly Herbster completed Phase IA reconnaissance survey in 1996, and conducted Phase IB subsurface testing in the summer of 1997. The archaeological investigations are required under Sections 106 and 110(f) of the National Historic Preservation Act.

Governors Island (originally known as "Pagganck" and later "Nut" or "Nutten" Island) is located a half mile off of the southern tip of Manhattan in New York Harbor and was reportedly the site of the first Dutch/Native American trading post in New Amsterdam (1621/1624). The island's current name comes from its use in the mid-seventeenth century as the plantation of the New Netherlands governor. Throughout the late seventeenth and eighteenth centuries, the island was held by the Dutch and the British and used variously as a quarantine station, fortification, and governor's residence. In 1800, the island was deeded to the federal government and was subsequently occupied by the U.S. Army for more than 150 years. Governors Island became the largest Coast Guard base in the world after its acquisition in 1966.

The Phase IB survey included hand-excavated test pits and machine-assisted trenches as well as a geomorphological assessment conducted by Geoarchaeology Research Associates. The survey resulted in the identification of 12 intact archaeological features, including two possible Native American hearth/pit deposits; a buried earthen berm and natural land surface associated with earthworks pre-dating Fort Jay (pre-1806); and structural remains from at least three military buildings. In addition, as many as five human grave shafts were identified in an area where unmarked EuroAmerican graves had previously been excavated. Artifacts collected within the NHLD included chipping debris and Native American ceramics; eighteenth-century ceramic sherds; a 1787 copper Connecticut cent; and War of 1812 and Civil War-era military insignia and ammunition. In addition, several areas of sheet refuse deposits spanning the island's military occupations were identified.

Phase II evaluations will be conducted by PAL Inc. this spring at the Nolan Park Prehistoric, Fort Jay Prehistoric/Fort Jay Earthworks, Governors House, Post Hospital, and Fort Jay midden sites, as well as within a portion of an existing golf course which may contain evidence of early eighteenth-century British occupation. Additional hand-testing and machine-trenching through deeply buried deposits are expected to provide additional archaeological data on the complex and important role Governors Island has played in the history of New York.

GENERAL

Archaeology and Public School Outreach

contributed by Claire C. Carlson and Amy Gazin-Schwartz

We are the public archaeology coordinators for the Education/Outreach Program here at University of Massachusetts Archaeological Services. Working as part of the Five College Public School Partnership we match archaeologists with public schools in the Five College Area. The archaeologists come to the classroom (K-12) and give presentations, hands-on workshops, and lead discussions about archaeology. During October 1997 we served as statewide coordinators for school speakers during Massachusetts Archaeology Week. On April 8, 1998 we led a workshop for elementary school teachers on learning about Native American history through archaeology. For more information on these and other outreach/curriculum ideas call us at 413-545-1552.

The Archaeological Conservancy

contributed by Rob Crisell

The Archaeological Conservancy is a national, non-profit conservation organization dedicated to acquiring and preserving the best of our nation's remaining archaeological sites. It has an Eastern Regional Office located in Arlington, Virginia, and the Eastern Regional Director is Rob Crisell. Since its beginning in 1980, the Conservancy has acquired nearly 150 endangered sites across the United States. These preserves range in size from a few acres to more than a 1000, and feature everything from the earliest habitation sites in North America to nineteenth-century frontier army posts. Please contact Rob Crisell if you would like to nominate a site in New England for preservation or if you would like to join the Conservancy. Contact: Rob Crisell, Eastern Regional Director, Eastern Regional Office, The Archaeological Conservancy, 1808 N. Quinn Street, #119, Arlington, Virginia, 22209, (703) 522-2808.

Society for Industrial Archaeology Plans Tour of Hartford-Springfield Sites

contributed by Bob Stewart

Plans are proceeding for the Society for Industrial Archaeology (SIA) Fall Tour of northern Connecticut and western Massachusetts. The event is scheduled from September 30 to October 4, 1998. Tours will take registrants to industrial sites in the central Connecticut River valley. A walking expedition along the Windsor Locks canal will give water transportation buffs a look at locks, an aqueduct and a

historic railroad bridge. Visits are planned to the Hartford Clamp Company, the Westfield Whip Company, and Noble & Cooley, a company in the business of making toy drums since 1854. Other sites to explore included the high-tech operations of a fiber optics device manufacturer and Lego systems, maker of the ever-present toy blocks. Smith and Wesson, manufacturers of weapons and police equipment, has invited the tour to see its manufacturing operations and test fire the latest model guns at its new training facility.

A brochure describing the final itineraries, registration fees, and general information will be mailed to SIA members in June. Non-members may sign up by writing Bob Stewart, 1230 Copper Hill Road, West Suffield, CT, 06093 or via email at: 73071.3441@compuserve.com

NEW PUBLICATIONS

ARCHAEOLOGICAL SOCIETY OF CONNECTICUT

1997 The 1997 *Bulletin of the Archaeological Society of Connecticut* contains articles on a variety of archaeological subfields. They include lithic sourcing, lithic extractive technology at a quarry site, paleo-botany, archaeological investigations of an historic Native American site, ceramic analysis, and the identification of sacred landscapes. Requests concerning membership and bulletins should be sent to Don Malcarne, ASC Treasurer, 10 South Cove Lane, Essex, CT, 06426.

ELENA B. DECIMA AND DENA F. DINCAUZE

1998 The Boston Back Bay Fish Weirs. In *Hidden Dimensions, The Cultural Significance of Wetland Archaeology*, Kathryn Bernick, editor. UBC Press, Vancouver, British Columbia.
(from the publisher) Wet landscapes have figured significantly in the development of human societies and in the lives of many people through the ages. The significance of wetland archaeology lies in the intrinsic connection of wetlands with the history of humankind. The water-saturated, anaerobic conditions preserve wood and other plant remains for thousands of years--material evidence that otherwise would be absent from the archaeological record.

Hidden Dimensions comprises a selection of papers presented at an international conference on wetland archaeology held in Vancouver, British Columbia, in 1995. The contributing authors include scholars from four continents who share their practical experiences and provide glimpses of the tremendous promise of wet sites.

The authors explore such themes as human adaptation to wetlands environments and the contribution of wetland archaeology to reconstructions of culture history, as well as related practical issues of land management and object conservation. Many of the chapters present data not previously published and the accompanying extensive bibliographies are an invaluable resource.

HISTORICAL PERSPECTIVES

1997 *Scovill Brass: Buttons, Cameras, and Cartridge Cases.* Connecticut State Historic Preservation Office, Hartford. This a public-oriented report chronicling the technology, labor history, and social context of the Scovill Brass Works, an eighteenth-century industry located in Waterbury, Connecticut. For further information contact David Poirer at the Connecticut Historical Commission, 59 South Prospect Street, Hartford, Connecticut, 06106.

ELIZABETH A. LITTLE

1997 Radiocarbon Ages: How to Report. *Bulletin of the Massachusetts Archaeological Society* 58:64-65.

JOHN D.C. LITTLE AND ELIZABETH A. LITTLE

1997 Analyzing Prehistoric Diets by Linear Programming. *Journal of Archaeological Science*. 24: 741-747.

BARBARA LUEDTKE

1996 The Archaeology of Thompson Island. Submitted to Thompson Island/Outward Bound and to the Massachusetts Historical Commission, Boston, Massachusetts.

GAYNELL STONE, editor

1997 The History and Archaeology of the Montauk. *Readings in Long Island Archaeology & Ethnohistory*. Volume III, 2nd Edition. Suffolk County Archaeological Association and Nassau County Archaeological Committee, Stony Brook, New York
This volume includes the original Volume III contents, archaeology and artifact catalogs, sections on material culture, ethnohistory, ethnology, ethnobotany and genealogy. It also includes correspondence of the Brotherton founders, information on loss of the land lawsuit, and original diaries of Rev. Samson Occom and Rev. Azariah Horton. The volume discusses the history of the Montauk from their ancestral land in East Hampton, New York, to their exodus in 1783 to Brotherton, New York to escape genocide, and to their relocation to Brotherton, Wisconsin in the early 1800s. This 720 page volume contains 419 illustrations including 309 historic photographs, and an index. It is available in hardcover for $75.00 plus $7.38 sales tax and $6.62 shipping (no sales tax for non-profits) from the Suffolk County Archaeological Association and the Nassau Count Archaeological Committee, P.O. Box 1542, Stony Brook, New York, 11790.

LYNNE SUSSMAN

1997 Mocha, Banded, Cat's Eye, and Other Factory-Made Slipware. *Studies in Northeast Historical Archaeology, No. 1*. Council For Northeast Historical Archaeology, Department of Archaeology, Boston University, Boston, Massachusetts.

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* editors (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.

Thanks to all who contributed to this issue of the *CNEA Newsletter*. Congratulations to Eric Johnson, Elizabeth Chilton, and Elizabeth Little who tied for first place for the timeliness of their contributions. Special thanks are due to Mitchell Mulholland, director of UMass Archaeological Services, who graciously contributed space and use of equipment to produce this and several previous volumes of the *CNEA Newsletter*. Extra-special thanks are due to Rita Reinke and Eric Johnson for providing critical computer consultation during production of the *Newsletter*. I am pleased to announce that next year's volume of the *Newsletter* will be co-edited by David Schafer, who will assume editorship in the year 2000.

Claire

Claire C. Carlson
editor