



SOCIETY *for*
HISTORICAL
ARCHAEOLOGY

The SHA Newsletter

Quarterly News on Historical Archaeology from Around the Globe

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scriptions, change of address, subscription fulfillment matters)

President's Corner

Barbara Heath

Despite the pandemic, SHA members have been hard at work for the society over the summer. Lewis Jones, who served as chair of the Gender and Minority Affairs Committee, stepped down in June, and Mia Carey took over leadership of the committee. In June I appointed Varna Boyd as the SHA's representative to the Register of Professional Archaeologists, replacing Willie Hoffman. Many thanks to Lewis and Willie for their service, and to Mia and Varna for their willingness to take on these important roles.

The board of directors met virtually for two days in late June for our mid-year meeting and made progress on a number of fronts. Our attention remains focused on building a more inclusive society, and toward that end we have prioritized a number of initiatives. These include a pledge to increase our Black membership by 1% each year, doubling that pledge in successful years; providing free or discounted conference registration fees to students at HBCUs, Native American, and other minority institutions near our conference locales; creating web content that highlights Black lives, with a story map of historic and archaeological sites associated with them; and holding an anti-racism workshop this fall, prior to the annual conference. Sara Rivers-Cofield will be organizing the web content and story map and will reach out to members for suggestions for people and sites to include. Through the hard work of Mia Carey, board member Florie Bugarin, Development Committee chair Chris Fennell, and members of the Development Committee, we are close to finalizing arrangements for the anti-racism workshop, so keep an eye out for an announcement of the date and registration information in the coming weeks. We are also working on developing antiharassment policies relating to participation in society publications, an initiative led by editors Annalies Corbin, Mark Freeman, Patricia Samford, and Katie Sampeck. Harold Mytum and members of the Membership Committee are hard at work on a membership survey, which we hope to send out later this year or early in 2021.

The Governmental Affairs Committee has also had a busy summer, and I thank Terry Klein and all the members of that committee for their time, energy, creative thinking, and vigilance. In June we called on the membership to contact their congressional representatives and ask them to support bringing the African Burial Grounds bill forward for a vote. Unfortunately, that has not yet happened, but we continue to call the bill to the attention of lawmakers and urge them to act. In July, we issued a statement, in conjunction with the Coalition for American Heritage and its partners, opposing the president's executive order on protecting monuments, memorials, and statues, which contained wording characterizing protesters as threats to national security and calling for government surveillance of peaceful protests at monument sites. July also saw a call to action after the release of the Council on Environmental Quality's revisions to the National Environmental Policy Act (NEPA). These changes reduce the reach of the law by redefining the types of activities that warrant regulation and limiting the types of effects that agencies can consider; restricting public comment; placing limitations on the number of alternative plans that can be proposed to mitigate effects; and introducing ambiguous language that has already led to litigation. Amidst all of these challenges, preservationists won a major victory on 4 August with the passage of the Great Ameri-

can Outdoors Act, a bill that provides significant and long-overdue funding for repairs and maintenance at America's national parks and that generously funds the Land and Water Conservation Fund in perpetuity.

Society publications this summer include the release of a new book, *Artifacts that Enlighten, The Ordinary and the Unexpected*, now available through Lulu, our print-on-demand service. The book grew out of a three-minute artifact session organized by Linda Stone at the 2019 annual conference. With short, well-illustrated chapters, it is a great introduction to what artifacts can tell us about the past and is designed for a nonspecialist audience.

Looking forward, we hope to see you at the virtual anti-racism workshop this fall, and at our first virtual conference in January. Della Scott-Ireton, Amanda Evans, and Chris Horrell report that, by the close of the call for papers on 10 August, abstracts had been received for 20 symposia, 113 individual papers, 18 posters, and 16 fora, with 35 of these focused on underwater and 132 on terrestrial themes. The conference will also include a number of workshops, a brown bag "lunch" with President-Elect Julie Schablitsky and me, awards, and our annual business meeting. Please plan to register early to make sure that you have access to all these great sessions, and please help spread the word and encourage folks to join us.

While the cost of the conference will be significantly lower this year, we recognize that some of our members are facing financial challenges with layoffs, salary reductions, and other COVID-related impacts to income. If you are undergoing financial difficulty due to the COVID-19 pandemic and would like to attend the SHA conference, please contact SHA Headquarters at hq@sha.org to discuss how we may be able to facilitate your conference participation. We are also asking members who are in a position to help to consider donating on the conference registration form so that your colleagues, students, and friends have the opportunity to participate.

I hope you and your families stay healthy and safe in the coming months. As always, please keep in touch.

Council for Northeast Historical Archaeology 2020 Meeting Going Virtual

The Council for Northeast Historical Archaeology, acting out of an abundance of caution and with our membership's health in mind, has decided to postpone the Plymouth, Massachusetts conference until 2022. This fall we will be hosting an online conference titled Archaeology In A Time Of Unprecedented Crisis on 6 and 7 November 2020. Check the CNEHA web page for more information: <https://cneha.org/conference.html>. Our hope and expectation is that we will be back on track with a physical conference in 2021 in St. Mary's City, Maryland.

SHA Public Archaeology Day

This year's SHA Public Archaeology Day will be virtual, so we are calling on all members to act as our local partners and submit a 2–5-minute video. These will be made available on SHA's YouTube channel and promoted by the Public Education and Interpretation Committee (PEIC) during the conference in January. Please note the Public Archaeology Day is geared toward members of the public, who may be interested in archaeology but are not necessarily archaeology professionals. You can submit a short report about your research or try on one of the following questions:

- What does historical archaeology mean to you?
- How has your work shaped our understanding of the past?
- What are some common misconceptions about archaeology you'd like to address?

If you are interested in participating in the Public Archaeology Day, please email Sara and Kevin at peic.sha@gmail.com.

Enhance Your Legacy with Estate Planning

Looking for a meaningful way to protect our history, heritage, and the material legacies of the past? A simple step to protect these vital cultural assets for future generations is to make a lasting gift to SHA through your will, retirement plan, or life insurance policy. Interested in ways of giving that provide tax benefits? Please let us know! Contact us at hq@sha.org.

SOCIETY FOR HISTORICAL ARCHAEOLOGY

2021 Conference on Historical and Underwater Archaeology



SOCIETY FOR HISTORICAL ARCHAEOLOGY
2021 VIRTUAL CONFERENCE:
AN ARCHAEOLOGICAL DECAMERON

PRELIMINARY PROGRAM

54TH ANNUAL CONFERENCE ON HISTORICAL AND UNDERWATER ARCHAEOLOGY

An Archaeological Decameron: Research, Interpretation, and Engagement in the Time of Pandemic

6–9 JANUARY 2021

The Society for Historical Archaeology (SHA) Conference has established itself as a premier conference for the celebration and presentation of investigative work, theoretical topics, historic research, methodological approaches, and emerging technologies in modern history (post A.D. 1400). With its focus on historical archaeology and education for both terrestrial and underwater contexts, SHA is the largest organization with this focus in the world.

In the middle of the 14th century, as Europe was in the grip of the bubonic plague, the Italian author [Giovanni Boccaccio](#) (1313–1375) wrote his masterpiece, *The Decameron*. The book is framed as a collection of stories told by a group of 10 young people who had fled Florence, Italy, to escape the Black Death. Socially distanced in a villa outside the city, they told each other tales to pass the time and to provide a distraction from the pandemic. In 2020, as a different pandemic circled the globe, the board of the Society for Historical Archaeology, with the health and safety of its members, staff, and the archaeological community in mind, made the difficult decision to alter the form of the 2021 annual conference. Rather than cancel altogether, an untenable and agonizing thought, the board decided to take the SHA conference virtual.

This is, of course, a new direction for SHA. The program has been organized to best accommodate a variety of papers, posters, and fora to discuss research, theory, methods, and interpretation, as usual, but also to provide opportunities for discussing our archaeological response to these strange times. We archaeologists are known for our ability to improvise, adapt, and overcome, whether we are dealing with broken field equipment, suddenly lost funding, or a global pandemic. We will socially distance together in January and create our own “Archaeological Decameron” to disseminate, discuss, and distract. The bar may not be quite as fun, but we have much to share.

CONFERENCE COMMITTEE

Conference Chair: Della Scott-Ireton (Florida Public Archaeology Network; University of West Florida)

Program Co-Chairs: Amanda Evans (Gray & Pape, Inc.) and Christopher Horrell (Submerged Archaeological Conservancy International)

Terrestrial Program Chair: Mary Furlong Minkoff (James Madison’s Montpelier)

Underwater Program Chair: Melanie Damour (Submerged Archaeological Conservancy International)

Popular Program Coordinators: Sara Ayers-Rigsby (Florida Public Archaeology Network; Florida Atlantic University) and Kevin Gidusko (PaleoWest)

Social Media Liaisons: Sarah Miller (Florida Public Archaeology Network; Flagler College), Emily Jane Murray (Florida Public Archaeology Network; Flagler College), and Emma Dietrich (Florida Public Archaeology Network; Flagler College)

Accessibility and Inclusion Coordinator: Liz Quinlan (University of York)

ConfTool Liaison: Christopher Horrell (Submerged Archaeological Conservancy International)

Workshop Coordinators: Jade Luiz (Plimoth Plantation) and Terry Brock (The Montpelier Foundation)

Awards: Paul Mullins (Indiana University-Purdue University)

THE CONFERENCE AGENDA

WORKSHOPS

Workshops will be held Wednesday, 6 January 2021

WKS-1 Building a Community of Professional Archaeologists: The Importance of Ethics, of Improving Your Social Skills, and of Continued Professional Development

Organizers: Linda France Stine, president, the Register of Professional Archaeologists, and UNC Greensboro; and Deb Rotman, executive director, Register of Professional Archaeologists

Two-hour workshop: 8:00 a.m. to 10:00 a.m. CST

Maximum enrollment: 30

Cost: \$5 for students; \$25 for all other registration categories

An employable, professional archaeologist must learn diverse skills, including how to recognize and manage ethical dilemmas and how to acquire and hone communication, social, and technical skills. The workshop's Registered Professional Archaeologists will offer short presentations on acquiring necessary skills in college and in professional life, on resume building, and on the importance of developing a network and community of colleagues. Participants will take up ethical case studies and seek solutions. Questions are encouraged.

WKS-2 Open Source Archaeology with QGIS

Organizer: Edward Gonzalez-Tennant, University of Central Florida

Two-hour workshop: 10:00 a.m. to 12:00 p.m. CST

Maximum enrollment: N/A

Cost: \$25

This workshop examines the use of open source GIS for archaeology and cultural resources management (CRM). Topics covered will include an introduction to QGIS, working with various geospatial data, georeferencing and digitizing maps, and downloading and processing satellite data. This work is sometimes referred to as a desktop survey. No previous GIS experience is required.

WKS-3 An Introduction to Collections-Based Research

Organizer: Elizabeth Bollwerk, Thomas Jefferson Foundation, Inc/Digital Archaeological Archive of Comparative Slavery

Two-hour workshop: 1:00 p.m. to 3:00 p.m. CST

Maximum enrollment: 15

Cost: \$25

This digital workshop is geared toward graduate students considering or in the initial stages of conducting a collections-based study for their senior or master's thesis or dissertation. The goals of the workshop are to (1) introduce students to the opportunities afforded by and challenges inherent in collections-based research (here defined as the practice of using existing collections to pose and evaluate scholarly questions [King 2014]) and (2) demonstrate how collections-based research can enable a comparative approach to ask new questions of archaeological data. The first hour of the workshop will provide a brief overview of the benefits and challenges of collections-based research. We will go through the process of collections-based research and discuss the various stages, including crafting a research question, identifying relevant collections, and collecting, storing, and managing data. The second hour of the workshop will consist of two case study exercises (presented by Lindsay Bloch and Paola Schiappacasse) that focus on the management and analysis of collections data. Both case studies will highlight how collections-based research enables innovative comparative analysis and outline the methods that are part of this process. These studies will highlight the researchers' decision-making processes and how they addressed the challenges of working with collections data.

WKS-4 Underwater Cultural Heritage, an ACUA Seminar

Organizers: Amanda Evans, Gray and Pape; Amy Mitchell-Cook, University of West Florida; Ashley Lemke, University of Texas at Arlington; and Dave Ball, BOEM

Two-hour workshop: 3:00 p.m. to 5:00 p.m. CST

Maximum enrollment: 50

Cost: \$25

Cultural resource managers, land managers, and archaeologists are often tasked with managing, interpreting, and reviewing archaeological assessments for submerged cultural resources. This seminar is designed to introduce nonspecialists to issues specific to underwater archaeology. Participants will learn about different types of underwater cultural heritage (UCH) and some of the methods employed to help protect those sites. This seminar is not intended to teach participants how to do underwater archaeology, but instead will briefly introduce different investigative techniques and international best practices. The purpose of this seminar is to assist nonspecialists in recognizing the potential for UCH resources in their areas of impact. This is an abbreviated version of a half-day workshop typically offered at the Society for Historical Archaeology's annual conference on historical and underwater archaeology.

CONFERENCE WELCOME AND PLENARY SESSION

Welcome and Awards Ceremony

Wednesday, 6 January 2021

Time: 6:00 p.m. – 6:30 p.m. CST

Join us Wednesday evening for the opening session of the SHA 2021 Conference for presentation of the Kathleen Kirk Gilmore Dissertation Award, the James Deetz Book Award, and the plenary session.

Plenary Session

Wednesday, 6 January 2021

Time: 6:30 p.m. – 8:00 p.m. CST

PUBLIC ARCHAEOLOGY DAY

This year's SHA Public Archaeology Day will be virtual, so we are calling on all members to act as our local partners and submit a 2–5-minute video. These will be made available on SHA's YouTube channel, and promoted by the Public Education and Interpretation Committee during the conference in January. Please note the Public Archaeology Day is geared toward members of the public, who may be interested in archaeology but are not necessarily archaeology professionals. You can submit a short piece about your research or try on one of the following questions: What does historical archaeology mean to you? How has your work shaped our understanding of the past? What are some common misconceptions about archaeology you'd like to address?

If you are interested in participating in the Public Archaeology Day, please email Sara Ayers-Rigsby and Kevin Gidusko at peic.sha@gmail.com.

SHA BUSINESS MEETING

Friday, 8 January 2021

Time: 5:00 p.m. to 6:00 p.m. CST

SHA will hold its annual business meeting on Friday, 8 January 2021 from 5:00 p.m. to 6:00 p.m. CST.

SPECIAL EVENTS

Past Presidents' Student Reception

This event is open to all students registered for the SHA 2021 Conference and provides a venue to engage SHA's leaders in conversation and make contacts that will help foster future careers in archaeology. This event will be spread over several days of the conference, with one-hour gatherings focused on different career paths: government agencies, academia, CRM, museums and collections, and underwater archaeology. The schedule is as follows:

Wednesday, 6 January 2021, 12:00 p.m. to 1:00 p.m. CST – Government Agencies

Friday, 8 January 2021, 8:00 a.m. to 9:00 a.m. CST – Academia

Friday, 8 January 2021, 12:00 p.m. to 1:00 p.m. CST – CRM

Saturday, 9 January 2021, 8:00 a.m. to 9:00 a.m. CST – Museums and Collections

Saturday, 9 January 2021, 12:00 p.m. to 1:00 p.m. CST – Underwater Archaeology

TECHNOLOGY ROOM

Given the unique nature of this year's annual meetings, the SHA Technologies Committee is planning to host the Technology Room as a mix of prerecorded, web-based, and interactive content. This may include prerecorded presentations, real-time presentations delivered by participants according to a schedule, and so forth. Interested persons should contact Ed González-Tennant at Edward.Gonzalez-Tennant@ucf.edu.

SHA BOOK ROOM

The SHA Book Room is a marketplace for exhibitors of products, services, and publications from a variety of companies and other organizations in the archaeological community. Exhibit space is available. Contact SHA Headquarters at 301.972.9684 or hq@sha.org for further information. Exhibitor contracts will be accepted until 16 Monday November 2020.

The SHA Book Room will be available throughout the conference.

SCHEDULE OF EVENTS

The following schedule is preliminary and subject to change. The newsletter only carries the outline of conference-event scheduling.

****All times are U.S. Central Standard Time (UTC/GMT-6)****

Monday, 5 January 2021

9:00 a.m. – 1:00 p.m. CST

SHA Board of Directors Meeting

Tuesday, 6 January 2021

9:00 a.m. – 1:00 p.m. CST

SHA Board of Directors Meeting

Wednesday, 6 January 2021

8:00 a.m. – 10:00 a.m. CST

WKS-1 Building a Community of Professional Archaeologists: The Importance of Ethics, of Improving Your Social Skills, and of Continued Professional Development

10:00 a.m. – 12:00 p.m. CST

WKS-2 Open Source Archaeology with QGIS

12:00 p.m. – 1:00 p.m. CST

Past Presidents' Student Reception – Government Agencies

1:00 p.m. – 3:00 p.m. CST

WKS-3 An Introduction to Collections-Based Research

1:00 p.m. – 4:00 p.m. CST

Government Maritime Managers Forum: Adjust the Sails!

3:00 p.m. – 5:00 p.m. CST

WKS-4 Underwater Cultural Heritage, an ACUA Seminar

6:00 p.m. – 8:00 p.m. CST

Conference Welcome, Awards Ceremony, and Plenary Session

Thursday, 7 January 2021

9:00 a.m. – 12:00 p.m. CST

Morning Sessions

12:00 p.m. – 1:00 p.m. CST

Brown Bag Lunch with the SHA President and President-Elect

1:00 p.m. – 5:00 p.m. CST

Afternoon Sessions

Friday, 8 January 2021

8:00 a.m. – 9:00 a.m. CST

Past Presidents' Student Reception – Academia

9:00 a.m. – 12:00 p.m. CST

Morning Sessions

12:00 p.m. – 1:00 p.m. CST

Past Presidents' Student Reception – CRM

1:00 p.m. – 5:00 p.m. CST

Afternoon Sessions

3:00 p.m. – 5:00 p.m. CST

ACUA Board of Directors Meeting

5:00 p.m. – 6:00 p.m. CST

SHA Business Meeting

6:00 p.m. – 8:00 p.m. CST

Society of Black Archaeologists Annual Meeting

Saturday, 9 January 2021

8:00 a.m. – 9:00 a.m. CST

Past Presidents' Student Reception – Museums and Collections

9:00 a.m. – 12:00 p.m. CST

Morning Sessions

12:00 p.m. – 1:00 p.m. CST

Past Presidents' Student Reception – Underwater Archaeology

1:00 p.m. – 5:00 p.m. CST

Afternoon Sessions

CONFERENCE CODE OF CONDUCT

The Society for Historical Archaeology is committed to providing a safe, respectful environment at its conferences. To that end, SHA will promote a harassment-free experience for everyone, regardless of gender, gender identity and expression, age, sexual orientation, disability, physical appearance, body size, race, ethnicity, religion (or lack thereof), or technology choices. SHA will not tolerate harassment in any form at any SHA-sponsored events.

Harassment includes offensive comments or behavior related to gender, gender identity and expression, age, sexual orientation, disability, physical appearance, body size, race, ethnicity, religion, technology choices, sexual images in public space, deliberate intimidation, stalking, following, harassing photography or recording, sustained disruption of talks or other events, inappropriate physical contact, and unwelcome sexual attention. Outside of research presentations that include specific considerations of sexuality or sexual representations in the past, sexual language and imagery is not appropriate for any conference venue, including talks, workshops, parties, and social and other online media.

Persons asked to stop any harassing behavior are expected to comply immediately.

If a participant engages in harassing behavior, the Society for Historical Archaeology may take any action it deems appropriate up to and including loss of SHA membership and expulsion from the conference with no refund.

REPORTING AT THE CONFERENCE

Conference attendees, who experience or witness harassment as defined by this policy, or who are aware that a conference participant is currently or has been sanctioned for assault or harassment by an adjudicating body and can provide documentation of the outcome, are encouraged to contact one of the following:

SHA Executive Director directly at 240.753.4397;
a member of the SHA Board of Directors; or
a member of the SHA Code of Conduct Committee, whose name and contact information will be provided.

These individuals will provide appropriate support to those who have witnessed or who have experienced harassment or feel unsafe for any reason at the conference. The executive director or a member of the SHA Code of Conduct Committee will advise on the formal complaints process and, if requested, forward complaints to the full SHA Code of Conduct Committee for resolution.

Formal complaints should be as specific as possible about how the alleged behavior constitutes harassment, as defined in this SHA policy. Any report received will remain confidential to the maximum extent possible while the SHA Code of Conduct Committee considers and investigates the complaint.

REGISTRATION

All presenters, discussants, panelists, and exhibitors participating in the SHA 2021 Conference must agree with the SHA Ethics Principles (<https://sha.org/about-us/ethics-statement/>), the SHA Sexual Harassment and Discrimination Policy (<https://sha.org/about-us/sha-sexual-harassment-discrimination-policy/>), and the Conference Code of Conduct (<https://sha.org/conferences/>), and signify their agreement by submission of their registration.

Submission of your conference registration also signifies your permission for SHA to capture and store photographs or recorded media of you during meeting events for use in SHA's publications, other media, and on its website.

Registration will open on Thursday, 1 October 2020. Advance registration rates will be available until Tuesday, 15 December 2020. After that date, registration rates will increase.

Registration will be open throughout the SHA 2021 Conference.

IMPORTANT: All presenters and session organizers at the SHA 2021 Conference are required to register for the conference by 1 November 2020. Those who fail to register by 1 November 2020 will not be allowed to present their paper/poster or have their paper/poster presented for them. This policy will be strictly enforced. For papers or posters with multiple authors, only one of the paper's/poster's authors must register for the conference. All panelists and discussants must also register by 1 November 2020 in order to participate in a session.

Rates*:

Until 15/12/2020 After 15/12/2020

SHA Member.....	\$50	\$55
Nonmember.....	\$100	\$105
SHA Student Member..	\$30**	\$35**
Student Nonmember...	\$40**	\$45**

*If you are undergoing financial difficulty due to the COVID-19 pandemic and would like to attend the SHA conference, please contact SHA Headquarters at hq@sha.org to discuss how we may be able to facilitate your conference participation.

**Students must provide proof of current student status (copy of valid student ID) with their registration to receive the student registration rate. Thanks to a generous donation from the PAST Foundation, we are able to offer a \$10 discount on registration to the first 250 students (members and nonmembers) who register. The discount will be given on a first-come, first-served basis.

THREE WAYS TO REGISTER

ONLINE www.conftool.com/sha2021

The link to the online registration system for the SHA 2021 Conference will be posted on the SHA website home page on 1 October 2020. Rates increase after 15 December 2020. Registration will remain open throughout the conference.

FAX 866.285.3512

Fax your completed registration form with your credit card payment information to SHA.

MAIL

Mail your completed registration form and payment information (check or credit card).

Society for Historical Archaeology
13017 Wisteria Drive #395
Germantown, MD 20874 USA

CANCELLATION POLICY

Given the virtual nature of the SHA 2021 Conference, no refunds will be given for conference registrations.

Images of the Past

Benjamin Pykles



Thriller Novels, Sunken Ships, and Sonar – Oh My!

In 1978, the famed American adventure novelist Clive Cussler (1931–2020) teamed up with underwater archaeologist Sydney Wignall (1922–2012) to search for the *Bonhomme Richard*, a French-built merchant ship converted into a warship during the American Revolutionary War. The ship was named in honor of Benjamin Franklin, the American Commissioner at Paris and publisher of *Poor Richard's Almanack*, which had been published in France under the title *Les Maximes du Bonhomme Richard*. Following a victorious, but ultimately devastating, battle under the command of John Paul Jones, the *Bonhomme Richard* sunk off the east coast of England on 25 September 1779. Cussler later described the 1978 search for the sunken warship as “an unqualified disaster.” But the failed search did not stop him from formally establishing the National Underwater and Marine Agency (NUMA) the following year and continuing the search for the *Bonhomme Richard* in partnership with other underwater archaeologists. Entertainingly, NUMA—the private nonprofit organization that Cussler founded and began to fund in 1979—took its name from a fictitious U.S. government organization featured in some of Cussler’s novels. In spite of NUMA’s efforts, and the efforts of other organizations and archaeologists since, the *Bonhomme Richard* has yet to be located. You can read Cussler’s account of the 1978 and 1979 search attempts [here](#) or watch a short video of Cussler describing his searches for the *Bonhomme Richard* [here](#).

In the photo featured here (courtesy of Martin Klein, Emeritus Associate of the Advisory Council of Underwater Archaeology), Clive Cussler (left) and Sydney Wignall (right) hold a Klein Side Scan Sonar towfish, which they used during the 1978 search for the *Bonhomme Richard*.

CONFERENCE REGISTRATION FORM

Registration for the SHA 2021 Conference will open on Thursday, October 1, 2020. Please register online at www.conftool.com/sha2021 or by completing this registration form and returning it to hq@sha.org. Advance registration will run through Tuesday, December 15, 2020. After December 15, registration rates will increase. Contact the SHA office at hq@sha.org if you have any questions or need assistance with your registration.

PLEASE NOTE:

All presenters at the SHA 2021 Conference MUST register by Sunday, November 1, 2020. Any presenter (including discussants), who does not register by November 1, 2020, will be removed from the conference program and will not be allowed to present. All presenters, discussants, panelists, and exhibitors participating in the SHA 2021 Conference must agree with the SHA Ethics Principles (<https://sha.org/about-us/ethics-statement/>), the SHA Sexual Harassment and Discrimination Policy (<https://sha.org/about-us/sha-sexual-harassment-discrimination-policy/>) and the Conference Code of Conduct (<https://sha.org/conferences/>), and signify their agreement with submission of their registration.

Submission of your conference registration also signifies your permission for the SHA to capture and store photographs or recorded media of you during meeting events for use in the SHA's publications, website and other media.

REGISTRATION CATEGORIES AND FEES

Full Conference Registration

Includes admission to all symposia, fora, general sessions, poster sessions, the Plenary Session, Public Archaeology Event, the SHA Book Room, and the SHA Business Meeting. Registrants will be able to access all recorded sessions until March 12, 2021 through the OpenWater platform.

Workshops are priced separately and are not included in the full conference registration rate.

To qualify for the Member registration rate, you must be a 2020 or 2021 SHA member.

THREE WAYS TO REGISTER

ONLINE www.conftool.com/sha2021

FAX (866) 285-3512

Your completed registration form with your credit card payment information to SHA.

MAIL

Your completed registration form with your credit card payment information to:

Society for Historical Archaeology
13017 Wisteria Drive #395
Germantown, MD 20874 USA

QUESTIONS

Phone (301) 972-9684

E-mail hq@sha.org

FULL REGISTRATION

☐ Please check if RPA.

Full Name (to appear on badge)

Suffix

First Name/Nickname for badge

Firm / Affiliation (to appear on badge)

Address

City

State/Zip Code

Country (if other than US)

Phone

Email

☐ Please check if special assistance is needed.

REGISTRATION RATES*

Before 12/15/20 After 12/15/20

SHA Member.....	<input type="checkbox"/> \$50	<input type="checkbox"/> \$55.....	\$ 0.00
Non-Member.....	<input type="checkbox"/> \$100	<input type="checkbox"/> \$105.....	\$ 0.00
SHA Student Member	<input type="checkbox"/> \$30**	<input type="checkbox"/> \$35**	\$ 0.00
Student Non-Member	<input type="checkbox"/> \$40**	<input type="checkbox"/> \$45**	\$ 0.00

REGISTRATION TOTAL \$ 0.00

* If you are experiencing financial difficulty as a result of the Covid-19 pandemic and would like to attend the SHA conference, please contact SHA Headquarters at hq@sha.org to discuss how we may be able to facilitate your conference participation.

**Students must provide current student status (copy of valid student ID) with their registration to receive the Student registration rate. Thanks to a generous donation from the PAST Foundation, we are able to offer a \$10 discount on registration to the first 250 students (members and non-members) who register. The discount will be given on a first come/first served basis until gone.

CANCELLATION POLICY

Given the virtual nature of the SHA 2021 Conference, refunds will not be given for conference registration.

CONFERENCE WORKSHOPS

Wednesday, January 6, 2021		Workshop Cost	
WKS-1	Building a Community of Professional Archaeologists: The Importance of Ethics, of Improving Your Social Skills, and of Continued Professional Development Instructors: Linda Stine (President, Register of Professional Archaeologists; UNC Greensboro) and Deb Rotman (Executive Director, Register of Professional Archaeologists) Two-hour Workshop Maximum enrollment: 30	Student <input type="checkbox"/> \$5 All other conference registrants <input type="checkbox"/> \$25	\$ <u>0.00</u>
WKS-2	Open Source Archaeology with QGIS Organizer: Edward Gonzalez-Tennant (University of Central Florida) Two-hour workshop Maximum enrollment: N/A	<input type="checkbox"/> \$25	\$ <u>0.00</u>
WKS-3	An Introduction to Collections-Based Research Organizer: Elizabeth Bollwerk (Thomas Jefferson Foundation, Inc./Digital Archaeological Archive of Comparative Slavery) Two-hour workshop Maximum enrollment: 15	<input type="checkbox"/> \$25	\$ <u>0.00</u>
WKS-4	Underwater Cultural Heritage, An ACUA Seminar Organizers: Amanda Evans (Gray and Pape), Amy Mitchell-Cook (University of West Florida), Ashley Lemke (University of Texas at Arlington), and Dave Ball (BOEM) Two-hour workshop Maximum enrollment: 50	<input type="checkbox"/> \$25	\$ <u>0.00</u>

WORKSHOP TOTAL \$ 0.00

ACUA PROCEEDINGS

The ACUA 2020 Proceedings will be available for purchase at a discounted SHA Conference rate for a limited time through the Lulu Bookstore at <http://www.lulu.com/spotlight/shabookstore>.

ACUA Underwater Archaeology Proceedings 2020 \$20.00

Edited by Victor Mastone and Calvin Mires

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Registration	\$ <u>0.00</u>
Workshops.....	\$ <u>0.00</u>
Contributions and Sponsorship	\$ <u>0.00</u>
TOTAL CONFERENCE FEES DUE	\$ <u>0.00</u>

METHOD OF PAYMENT

**Registration will not be processed without full payment.
Payment must be made in U.S. dollars.**

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- ☐ Check enclosed, made payable to Society for Historical Archaeology
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Tech Memo

Edward González-Tennant (Edward.Gonzalez-Tennant@ucf.edu)
Chair, Technologies Committee

Open source software refers to programs that can be used, studied, and redistributed without cost. They provide low/no-cost alternatives for many common archaeological tasks. The Technologies Committee's web page (<https://sha.org/committees/technologies-committee/>) includes information about various software of interest to historical archaeologists. In this Tech Memo I talk about educational resources related to the leading open source GIS software, QGIS (<http://qgis.org/>). While the remainder of this article discusses my efforts, I want to direct your attention to Benjamin Carter's website, which includes a warehoused version of the excellent QGIS workshop he led at the 2019 SHA meetings. It is available online at <http://benjaminpcarter.com/>.

I spent the early months of 2020 preparing for my summer field school. This included putting together recruitment materials, affirming site access, and chatting with students about the project. Like many others, my field school was canceled due to COVID-19. Initially disappointed, I decided that open source GIS software provided an alternative experience for my students. Of course, this faced several challenges, including the inability to meet on campus or the ability to install licensed software on personal computers. I turned to QGIS in response to these challenges. The resulting six-week course assumed no prior GIS experience and allowed students to use their personal computers and not have to use on-campus resources. The course had the following description:

This course examines the use of open source GIS for archaeology and cultural resources management (CRM). Topics covered will include an introduction to QGIS, working with various geospatial data, georeferencing and digitizing maps, processing remotely sensed data, and completing a predictive model. This work is sometimes referred to as a desktop survey. No previous GIS experience is required.

This course and the field school it replaced are part of a partnership with the U.S. Forest Service that I manage on behalf of the University of Central Florida. Students were assigned portions of the Ocala National Forest to concentrate on for their weekly assignments. Weekly readings were paired with one or more video tutorials and various assignments across six weeks.

Week 1 included two videos on installing QGIS software and the basics of geospatial data. The assignment focused on a short paper exploring which aspect of archaeological GIS students found most interesting (based on the week's readings). Week 2 introduced the basics of working with vector and raster data. The assignment required students to clip vector and raster data to their individual areas of interest (AOI) and write a paper describing the importance of properly preparing geospatial data for analysis.

Week 3 centered on working with thematic data and producing maps with QGIS. Associated readings provided a cultural context for the Ocala National Forest and the weekly assignment required students to map thematic data (USDA soils data), create a map, and then write a short paper discussing their decisions for symbolizing the data. Week 4 covered georeferencing historical aerials and maps.

Students downloaded aerials from the mid-20th century, compared features to those recorded on 19th-century GLO maps from the Bureau of Land Management of the U.S. Department of the Interior, and digitized cultural features from both periods.

Week 5 focused on processing LiDAR and Sentinel-2 satellite imagery. The LiDAR analysis used free tools to convert publicly available data into a digital elevation model (DEM) of their AOI's ground surface. Students also learned how to create various band combinations and a normalized difference vegetation index (NDVI) from satellite imagery to help classify cultural features. The weekly assignment involved creating the above outputs for each student's AOI. The course culminated in Week 6, as students combined lessons from the previous weeks to complete a simple predictive model. The weekly assignment involved sharing the results of the model for their AOI and writing a larger paper reflecting on the course.



FIGURE 1. Sample SLOSH Model Results for Cedar Key, Florida.

Students responded well to the course and I was impressed with how quickly they mastered complex geospatial operations. I've continued to add to the course, including tutorials on visualizing inundated features (Figure 1) based on the Sea, Lake and Overland Surges from Hurricanes (SLOSH) storm surge model developed by the National Oceanic and Atmospheric Administration (NOAA). Numerous shorter tutorials added depth by exploring the use of free basemaps and Shuttle Radar Technology Mission (SRTM) data, the pansharp-ening of Landsat 8 imagery, the importing of soil data, and the fixing of common errors.

Future tutorials include distance, visibility, and density analysis, as well as cost surface analysis and network analysis. The tutorials remain a free resource that is accessible at https://www.youtube.com/playlist?list=PLqiB3IUNAnU8vPcuea6A9pB7Y_qQBH1u. If you decide to use these videos in your work or as an educational resource, please let me know by sending an email to Edward.Gonzalez-Tennant@ucf.edu.

Central Pacific Railroad Passenger Car from 1869 Saved from Oblivion

by Mike Polk, Aspen Ridge Consultants

Thanks to the quick action of the Southern Pacific Historical and Technical Society (SPHTS), the Southern Pacific Railroad History Center (SPRHC) and the California State Railroad Museum (CSRRM), Central Pacific Coach #12, an icon of railroad and American history, was saved. This railroad coach was present at the Golden Spike ceremony at Promontory, Utah, in 1869. The car was built by the Wason Manufacturing Company in Springfield, Massachusetts. The CSRRM has a copy of an 1869 classic builder photo of the car parked in front of the Wason company building.



FIGURE 1. Central Pacific Coach #12 still inside 1868 Calistoga Depot being readied for loading onto a flatbed for transport to Sacramento. (Photo by Scott Inman.)

After a lifetime of service, the car was recently resting inside the former Southern Pacific depot in Calistoga, California, in the Napa Wine Country. There were plans to convert the 1868 depot into a restaurant and so the car had to go. The car would be donated to a worthy organization, but removal had to be at the organization's expense. A plea went out from the SPHTS to move the car, which the SPRHC in Rocklin, California, wanted for display in its future museum. An anonymous donor of the center paid for the removal and the CSRRM agreed to store the car for a time.

Historian Kyle Wyatt, formerly of the CSRRM and who knew the car well, said in an email to the group attempting to save the car on 20 July 2020:

But even more significant, #12 was part of the very first group of Wason cars shipped for delivery to Central Pacific across the country by rail. More specifically, CP coaches #12 and #16 . . . were made available by Union Pacific to the officers of the US Army contingent that attended the ceremonies at Promontory on May 10, 1869. After the ceremonies these two cars were attached to Gov. Stanford's special train for the return to Sacramento.

Thus, aside from the Governor Stanford's car, which is now preserved at the Nevada State Railroad Museum, the Central Pacific coach #12 remains the only surviving piece of railroad equipment that was present at the Promontory ceremonies on 10 May 1869. In addition, both CP coaches #12 and #16 were the first items of railroad equipment that traveled by rail from the Atlantic (Massachusetts) to the Pacific (California). Previously, equipment was sent to California by sea.

Scott Inman, a long-time docent at the CSRRM, provided further insight in an article in the most recent *Trains Industry Newsletter* of 1 September 2020:

So how was this car the first vehicle across America? It was built close enough to the completion of the trans-continental railroad that Central Pacific requested the car be forwarded from Springfield to the Union Pacific in Omaha, Neb. The car traveled south to New York City,



FIGURE 2. Central Pacific Coach #12 arrives at the California State Railroad Museum (CSRRM) warehouse, Sacramento, for temporary storage until its new home at museum in Rocklin, California, is constructed. (Photo by CSRRM Chief Mechanical Officer Al Di Paolo.)

and was sent westward. It was barged across the Missouri River between Iowa and Nebraska because there was not a completed bridge at the time. Once on the western bank of the river, Union Pacific loaded Nos. 12 and 16 with Union soldiers, including an army band, and the cars headed toward Promontory.

Inman adds additional significant information about the car:

Not only is the car a witness to the driving of the Golden Spike, it is the oldest surviving passenger car in California. It is also the second-oldest surviving Central Pacific car, a year younger than the than the Commissioner's Car at the Nevada State Railroad Museum in Carson City. That car was heavily rebuilt by the Virginia and Truckee Railroad, and has only a few pieces of the original framing and looks nothing like it did at the Golden Spike ceremony. CP. No. 12 is much more original.

The preservation of this Central Pacific railroad car gives us tangible evidence of a significant era in our country's history. I am looking forward to seeing the car when it makes its new home in Rocklin in a few years.



FIGURE 3. Central Pacific Coach #12 arrives safely inside CSRRM warehouse in Sacramento, California. (Photo by CSRRM Chief Mechanical Officer Al Di Paolo.)

Archaeology in the Time of Coronavirus

Here we publish our second installment of contributions from our colleagues about how the coronavirus and pandemic are affecting our work. This section was the brainchild of Kimberly Wooten, archaeologist for the California Department of Transportation and the Pacific West Current Research Coordinator for the newsletter. Kimberly's idea was to acknowledge this historical moment in which we find ourselves by asking us to write about our experiences as archaeologists to, in her words, "document history in real time and by reaching back to our work on past pandemics, bring an immediate relevancy to archaeology today." Regional editors put out the call for submissions and we received the five submissions that follow. If anyone is inspired to write their own piece, we can certainly continue this section of the newsletter as long as there is interest. The piece can be sent to your regional editor (see page 20) or to the newsletter editor directly at patricia.samford@maryland.gov. Deadlines for the winter and spring editions are listed on the last page of the newsletter.

In These Challenging Times: A Collaborative Solution for Archaeological Research and Education during the 2020 Summer Field Season at Summit Metro Parks (submitted by Charlotte Gintert, Summit Metro Parks): As for many organizations, the COVID-19 pandemic created significant challenges for continuing archaeological research at Summit Metro Parks (SMP). The 2020 field season was scheduled to include an archaeological field school conducted by the University of Akron's Department of Anthropology. The field school is a requirement for undergraduate students to complete a Certificate in Field Archaeology. The research conducted during the field school also complements the research goals of the park district's cultural resources division. Postponing the fieldwork until 2021 had the potential for delaying student graduation as well as internal park district projects. However, SMP and University of Akron (UA) staff were able to develop COVID-19 safety procedures and practices in order for the field season to continue on schedule. These procedures can serve as a template for conducting archaeological fieldwork during the ongoing pandemic.

The research area chosen for the field school was the previously documented multicomponent precontact and historic Mingo Shelter II site within Sand Run Metro Park. It was identified in 2008 by archaeologists from the University of Akron and further survey was conducted by SMP cultural resource staff in the fall of 2019. It is located on a ridge overlooking the Cuyahoga River valley and Sand Run Creek near the park's Mingo Shelter.

The shelter was constructed in 1936 by the Civilian Conservation Corps (CCC) and is fronted by an open lawn playing field created by clearing and grading a portion of the ridge at the time of the shelter's construction. The 2008 UA survey identified multiple historic artifacts from the construction period. The precontact component of the site dates from the Middle Woodland to Late Woodland Period.



FIGURE 1. Masks or face coverings were required on-site and options were provided by UA and SMP. (Photo courtesy of Summit Metro Parks.)

The park district had several research goals for the Mingo Shelter II site. The first was to delineate the boundaries. The second goal was to identify artifact densities and/or features that could provide more information concerning the precontact occupation and use of the site. Lastly, SMP hoped to identify artifacts or features relating to the construction of the shelter and locate the extent of the grading that took place to create the playing field. SMP cultural resources staff are currently conducting research for nominating the park district's CCC structures to the National Register of Historic Places. The historic archaeological component of the site is an important supplement to that research.

It was necessary for SMP to conduct the archaeological survey during the 2020 field season so that natural reforestation could continue in the southeastern third of the playing field. This reforestation meets the district's environmental goals of reducing unnecessary mowing activities.

The park district and UA have a long-standing research relationship and SMP has hosted several field schools on its properties. Both organizations were looking forward to continuing the program at this new location. However, by the spring there were concerns that the

plans would not be realized due to the pandemic. The health of students and staff is of the utmost importance.

Both park and university staff turned to the guidance of the Summit County Board of Health, as well as advisors within their respective organizations, to see what restrictions and procedures could be put in place to allow the field school to continue. The assistance of the Operations, Human Resources, and Park Ranger departments of SMP was crucial in the development of these procedures. The pandemic safety procedure included the following: students were assigned their own sets of field equipment prior to the start of fieldwork. Personal equipment was not to be shared. Hand screens were used instead of larger tripod or standing screens. Equipment such as surveying equipment (i.e., the total station) was disinfected after each individual use with disinfecting wipes and/or isopropyl alcohol (at a 70% or higher solution), which were always kept in supply and provided by UA.

Prior to each day of work, all field personnel were required to answer a set of questions regarding their eligibility to work on the site that day. All field personnel signed in each day, thus confirming their eligibility. These sign-in sheets were given to SMP at the end of the field school.

Students worked in 3-hour shifts (9:00 a.m. to 12:00 p.m. and/or 12:30 p.m. to 3:30 p.m.), thus allowing flexibility in scheduling and a reduction of overall site personnel. Personnel limits were imposed for the duration of the field school. No more than 6 students could be on-site at any time and no more than 10 people overall could be on-site at any time. Students were assigned work areas at safe distances (5+ m) from one another at all times on the site. All site personnel were required to wear masks or face coverings at all times, except while digging at an appropriate social distance (i.e., while digging units 5+ m apart). A selection of face coverings was provided by both UA and SMP.



FIGURE 2. UA students conducting a shovel test survey at the Mingo Shelter II. A shovel test survey naturally maintained social distancing guidelines on-site. (Photo courtesy of Summit Metro Parks.)

Although the park district has seen a dramatic increase in park attendance during the pandemic, contact with the public was not a great concern, because the site is located in a low-traffic area of Sand Run and access to the site can be restricted relatively easily. All personnel used their own vehicles to get to and from the site each day. The parking lot used for the field school was closed to other park visitors. Restrooms were also present on-site, which were cleaned and sanitized daily.

With these procedures in place, 11 students were able to participate in the field school under the supervision of Dr. Timothy Matney, UA professor of archaeology, and site manager Tasha Hunter, a UA anthropology graduate. SMP cultural resources staff Dr. Megan



FIGURE 3. Students were provided with equipment for their personal use that was not to be shared with others. Disinfectant wipes and hand sanitizer provided by UA were always on-site. (Photo courtesy of Summit Metro Parks.)

Shaeffer and Charlotte Gintert were also on-site regularly to assist. Various additional experts from the University of Akron and Cuyahoga Community College were scheduled within specific time slots to instruct students on topics such as Ohio geology, photogrammetry, and stone tool identification.

The class took place Monday through Friday from 13 July to 14 August. The survey included 55 shovel test units and two 1 x 1 m test units. Several artifacts from the precontact period were located during the survey, including a banded slate celt fragment, four scrapers, lithic debitage, and several kg of fire-cracked rock. Historic artifacts included glass marbles, a silver bracelet, and a toy gun fragment. Detailed analysis of the artifact assemblage will be conducted in UA's archaeological laboratory later this year. The survey confirmed that grading activities were restricted to the northwestern portion of the playing field area. This portion of the field will be the research location of UA's archaeological geophysical survey class this fall. This survey will seek to locate any precontact

features that may have survived the grading process. This class will be using the same safety procedures used during the field school.

By creating these detailed safety procedures, the UA archaeological field school could continue as planned and SMP's research goals for the field season were met. The success of the field school proved that archaeological fieldwork and instruction can continue during the pandemic when carefully planned and consistently enforced mask wearing, hygiene, and social distancing procedures are put in place.

The Ethnoarchaeology of COVID-19: A Viral Snapshot (submitted by Michael S. Nassaney, Institute for Intercultural and Anthropological Studies, Western Michigan University, nassaney@wmich.edu): In lieu of Western Michigan University's 45th annual archaeological field school due to the need to maintain social distance, I recently completed teaching an experiential distance-learning course titled The Ethnoarchaeology of COVID-19. The course was based on the premise that ethnoarchaeological methods of data collection and analysis can provide insights into the ways in which people are adapting and responding to the shifting rules, requirements, and regulations established for public safety during the COVID-19 era (March–August 2020). I directed my students in the use of participant observation, structured interviews, surveys, online sources, and publicly accessible data sets to provide a viral snapshot of lived experiences in southwest Michigan and beyond. Our aim was to document (1) human responses to the virus, (2) forms of compliance with and resistance to regulations, and (3) consequences for vulnerable populations. Each student summarized their results in a research poster, a few of which will be presented at SHA's virtual conference in 2021.

Behavioral Responses to COVID-19

Measures to prevent the spread of the virus, particularly regulations against congregating in large groups, forced people to work at home, use technology in innovative ways, and forego rites of passage like graduations, weddings, and funerals. In his survey of white suburban households, Payton Gagliardi found that respondents increasingly used technology for entertainment. However, white-collar jobs were more adaptable to working at home, whereas blue-collar jobs were often significantly downsized and even eliminated.

Prevention measures did little to stop sickness in 1918 from the Spanish Flu, leading to tens of millions of deaths worldwide. Courtney Bedrosian's research showed that mortuary treatment was altered in 1918 due to the sheer number of dead awaiting processing in hospital morgues and funeral homes. Many bereaved were unable to perform traditional funerary rituals associated with grieving during the current pandemic, due to the need for social distancing and prohibitions against large crowds.

Compliance with and Resistance to Government Mandates

The use of face masks to slow the spread of the virus became extremely politicized (Figure 1). Nikolajs Pone examined why masks and their avoidance were seen as potent and highly visible symbols of compliance with and resistance to governmental authority. Vocal opponents of face coverings and other precautions saw these regulations as an infringement on individual freedom, even if one's choices compromised public safety. Opposition was highly publicized when unmasked groups of protesters marched at the Michigan statehouse in Lansing and other U.S. state capitols, demonstrating that face masks, as material objects, communicate clear political messages

during the COVID-19 era. Sarah Linkous argued that adherence to cultural values of American individualism and freedom hinder some people from complying with preventative measures and practices. These values became coupled with antiscience sentiments and were amplified through social media in a virtual echo chamber that challenged Americans to distinguish between fact and fiction regarding the severity of the disease, preventative measures, and possible cures. Politicians and media sources often took sides in debates that produced more heat than light, with both sides claiming to be patriotic.

Risk and Harm

Vulnerable segments of the population historically have been at greater risk during pandemics, exposing the social, cultural, and economic divisions within society. Zachary Fagerlin observed that the Spanish Influenza of 1918 disproportionately targeted infants, young male adults in the military, and older Americans. In her study of the homeless, disabled, and elderly, Ariel Butler found that it was difficult for these populations to take the necessary precautions to prevent the spread of the disease. Hence, marginalized groups become infected and die at much higher rates because of the lack of resources, dependency on others, and an incomplete understanding of the severity and ease of transmission of the disease. Limited access to healthcare, the lack of suitable shelters for isolation, discrimination, and crowded conditions in nursing homes have increased the risk and mortality within vulnerable populations, demonstrating the ways in which stress and illness are unevenly experienced in the COVID-19 era (Figure 2).



FIGURE 1. Michigan Governor Whitmer's executive order in June 2020 made face covering mandatory in enclosed settings and in public spaces where social distancing could not be maintained. Homemade signs make it clear that this greenhouse is enforcing the governor's rules. (Photo courtesy of Michael Nasaney.)



FIGURE 2. Testing for the virus slowly became more readily available, particularly to essential workers and those with good health care. Here a member of the Western Michigan University community is being tested by appointment at the university health center. (Photo courtesy of Western Michigan University.)

COVID-19 has worsened preexisting xenophobic attitudes toward Asian international students and Asian Americans and subjected them to increased prejudice in southwest Michigan and elsewhere in the United States, according to Joanne Jeya's study. Individuals of Asian descent who were viewed through the stereotype of universal success were increasingly perceived as an existential threat. As Asians are burdened with the irrational blame for the pandemic, there is an urgent need to listen to their voices and to increase education and awareness to challenge and eliminate this form of oppression.

Community Pandemic Account Collection Project

In addition to supervising student research projects, I examined data from the "Community Pandemic Account Collection Project" conducted by researchers at the WMU University Libraries. The project was designed to document how the regional community has been coping with and adapting to the changes in everyday life brought about by the pandemic. Some 54 respondents who accessed the library's webpage provided demographic information (e.g., age, gender) as well

as unstructured responses regarding thoughts and feelings toward the executive orders issued to ensure public safety.

I conducted a textual analysis of the responses and grouped them into two broad categories (Figures 3 and 4) that summarize the challenges and benefits presented by the virus. I coded and quantified the responses to identify patterns and prepared word clouds to visually represent the dominant experiences for my nonrandom sample. As the images show, feelings of separation, isolation, and disappointment over various closures and cancellations are common, as are concerns over employment, working at home, added stress, and overall hardships that people have been forced to endure. Conversely, many people are coping with these unanticipated conditions by renewing old social connections with family and friends, employing technology to lessen isolation, and trying to relax and engage in soothing activities like cooking, gardening, and enjoying nature, as ways to regain and maintain their mental and physical health. What some experience as solitude is loneliness for others. Similarly, technology is both a lifeline for making connections and an aggravation marked by low bandwidth and steep learning curves.



FIGURE 3. Word cloud portraying the challenges that many participants in the “Community Pandemic Account Collection Project” faced during the early stages of the COVID-19 pandemic in the spring and early summer of 2020.

Student research using rapid ethnographic and anthropological methods provides a viral snapshot of a global pandemic. New behaviors have emerged to adapt to and cope with public safety measures implemented to slow the spread of the virus. Our studies show that the responses to the virus are embedded within larger social, political, economic, and cultural relations of power. Solving the broader problems of inequality will hasten the end of the virus and restore a sense of normalcy, at least for those segments of the population who have survived and have the resources to overcome the debilitating toll of COVID-19.

Acknowledgements: Sharon Carlson, Jason Glatz, Daria Orłowska, and Michael Worline provided assistance in conducting this research and preparing a poster summarizing the results that will be presented at the 2021 SHA virtual conference. I was fortunate to work with a motivated group of students who collected a surprising amount of information in a relatively short period of time. Thank you to my collaborators and poster co-creators: Courtney Bedrosian, Ariel Butler, Zachary Fagerlin, Payton Gagliardi, Joanne Jeya, Sarah Linkous, and Nikolajs Pone.

FIGURE 4. Even under the trying conditions of the pandemic lockdown, many participants in the “Community Pandemic Account Collection Project” were thankful, suggesting a range of experiences within the regional community. For example, working and being at home and employing technology were pleasurable for some and distracting and unproductive for others.



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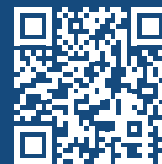
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Continental Europe

Sweden

Clay Tobacco Pipe Factory Excavated in Karlskrona (submitted by Robert Bergman Carter, robert.bergman_carter@hist.lu.se): During the summer of 2020, the first major excavation of a clay tobacco pipe factory in Sweden took place across the full extent of a plot known as Kvarteret Gulin in the city of Karlskrona. A joint contract archaeology venture between archaeologists at the National Historical Museums and Blekinge Museum, the excavation of the plot (located within the UNESCO World Heritage site of the War Town Karlskrona) was also the first archaeological excavation in the city. Karlskrona was laid out in the 1680s as a fortified naval base town, with the Royal Navy base dominating the southern portion of the island of Trossö, while the merchants and industries were located on the northern side of the island.



FIGURE 1. A small part of what has been interpreted as a courtyard where wasters and saggar fragments had been used to pave the ground.

The excavation took place on what was once a beachfront plot that was part of what was known as the Kofferdihamnen—the civilian merchants' port on the north side of the island. On the plot one wooden warehouse building still stands that has sill plates and other structural elements dating to the 18th century (another warehouse was demolished in 2016). Archival research showed that the plot was rented and subsequently purchased by a Nils Matteus Nordsten, who was granted royal privileges to manufacture clay tobacco pipes on the site in 1755. The archival sources were confirmed by the retrieval of a large amount of clay tobacco pipe wasters and other objects related to clay pipe manufacturing during a preliminary archaeological investigation carried out in 2017 (Anglert 2018).

Mixed in with the countless stem fragments and fired bands of white pipe clay that were recovered during the preliminary in-

vestigation were clay pipe bowls that corresponded typologically to other Swedish 18th-century examples, some having been stamped on the front of the bowl with three crowns, the initials "N:M:N", and "CARLSCRONA", an archaic spelling of the town's name. Some of the fragmented rib-like ribbons and rolls of fired pipe clay were identified as parts that held the pipes in place within the saggars, the clay capsules in which the pipes were put during firing to retain the white color, while the thinner pieces were identified as pieces of clay that had covered the saggars during firing. These finds confirmed that this was very likely the site of the clay tobacco pipe factory that had been owned and operated by Nils Matteus Nordsten from 1755 to 1763 or 1764.

The final excavation project began in early July of 2020 and lasted until 21 August, and postexcavation analyses and report writing are currently underway. Quite rapidly it became apparent that there could be no question as to the location of the kiln, identified as a massive stone structure located in the northwestern corner of the plot. The excavation applied a single context-recording praxis and made extensive use of two excavators. One major challenge during the excavation were the seemingly countless clay pipestem fragments that littered the ground and in some cases made up entire layers. After consulting clay pipe experts Don Duco and Jan van Oostveen in the Netherlands as well as the Facebook page of the Society for Clay Pipe Research, a collection strategy was formulated that stated that as many pieces as possible should be collected for analyses and future research. It being a contract excavation, time was of the essence, which resulted in some of the layers consisting of pipe wasters having to be lifted by excavator and sent to be sieved and cleaned at the county museum. Other finds related to the clay pipe manufacturing process were fragments of saggars, wires, a few objects that may have been used to burnish the pipes, coal, and thin fragments of what had been the lids for the saggars.



FIGURE 2. The "pipe hand" shows the front (using Dutch pipe nomenclature) or back (using British nomenclature) of one of the pipe types bearing the initials of Nils Matteus Nordsten, "N:M:N Carlskrona", the archaic spelling of Karlskrona, and three crowns, a national emblem of Sweden. Three other pipe types with three crowns without any writing were recovered; many other Swedish makers used the three crowns design.

Perhaps the most striking architectural remains were those of the kiln. The kiln, the base of which measured about 6 x 6 m (20 x 20 ft.), was found to have been constructed with a combination of bricks and sandstone imported from the island of Öland, and would likely have held thousands of pipes in saggars during each firing. Both the historical record as well as the archaeological evidence showed that the kiln had undergone a number of reconstructions and alterations. Among the other architectural remains were several building foundations and more than 30 wooden piles, the latter extending northward into what was seabed in the 18th century and which were interpreted as part of a wharf construction. As indicated by the dendrochronological analysis of these piles and a number of pipe bowls from the Dutch city of Gouda that predated the pipe factory, the plot had been settled at least 20 years prior to the construction of the kiln. Another discovery was the secondary use of the aforementioned saggars as a type of paving. At some point in time, broken saggars had been used to pave parts of what was interpreted as the courtyard of the plot. It seems likely that this was done during the factory's period of operation, because this surface was also covered with up to 10 cm of wasters and other kiln furniture.

From what was previously known, the Swedish pipe-making industry of the 18th century differed somewhat from the majority of pipe-making workshops on the European continent and in Britain. With few exceptions, pipe making in Sweden during the 18th century was not a cottage industry; rather, it took place in industrial settings owned by mayors, court secretaries, high-ranking officials, and merchants, and employed specialized workers. Although there were masters, journeymen, and apprentices within the Swedish pipe-manufacturing industry, it was not regulated by a pipe-makers' guild. Swedish pipe makers, or rather pipe-factory owners, were only rarely involved in the actual production of the pipes. For the most part Swedish pipe manufacturers were investors, comparable to the venture capitalists of today, and it was their names or initials that were put on the pipes rather than the names of the actual pipe makers.

This was also the case at the Karlskrona factory, as evidenced by the bowl stamps mentioned above, as well as by at least two bowl types with the initials "NMN" in relief on the side of the heels. Among the observations in regard to the pipes themselves is that they were manufactured using the English method with a gin press rather than with a handheld stopper. This is evidenced by the angle of the bowl rims, which are parallel to the stems of the pipes. A preliminary observation is that only a few of the recovered bowls have milling around the rim and relatively few stem fragments were decorated, the most common decoration being the incuse print "Nordsten" and "Carlskrona" with a dotted design across a part the stem. Another pipe design that was manufactured here was the typically Swedish crowned-heart décor on the side of the bowl facing the smoker. The postexcavation analyses of the recovered bowls and stems will surely reveal more about the different types of pipes produced at the factory.



FIGURE 3. The kiln was situated inside foundation walls of a building that would have been built around the kiln. The two openings in the kiln have been interpreted as either the bottoms of ash pits or stoking pits that would have led to flues below the kiln chamber.

In order to maximize efficiency in the field, it was decided that finds registration and analyses would be carried out during the postexcavation segment of the project. It is hoped that a fuller understanding of the various types of pipes once made at the site will be gained once the postexcavation work begins during the fall of 2020. Indeed, the recovered material holds great potential for researchers interested in the Swedish clay pipe-making industry and the material remains of the country's mercantilist policies during the period, as well as urban industries in 18th-century Sweden. Once analyzed and registered, the recovered pipes will provide one of the most complete product collections of a Swedish clay pipe factory, comparable only to the 1984 discovery of a warehouse in Stockholm containing a large amount of intact clay pipes from the factory owned by Olof Forsberg (Kritpipor 1985). This in turn will allow for comparisons to existing databases of clay pipes in order to identify where pipes from the Nordsten factory were sold. It is not yet known where Nordsten's products ended up, because there are currently no known pipes from other archaeological sites in Sweden that can be linked to the Karlskrona factory. A better understanding of any clay pipe factory's output and product range has the potential to contribute not only to obtaining more precise dating of archaeological sites, but may also provide interesting results in terms of trade patterns and socioeconomic aspects of consumer choice and smoking during the period.

Much remains to be done with the material from Kvarteret Gulin, and our hopes are that a combination of the recovered artifacts, the buildings that were excavated, and further archival research will generate further insights into the operations at the factory as well as into Swedish society and trade and the effects of mercantilist policies of the mid-18th century.

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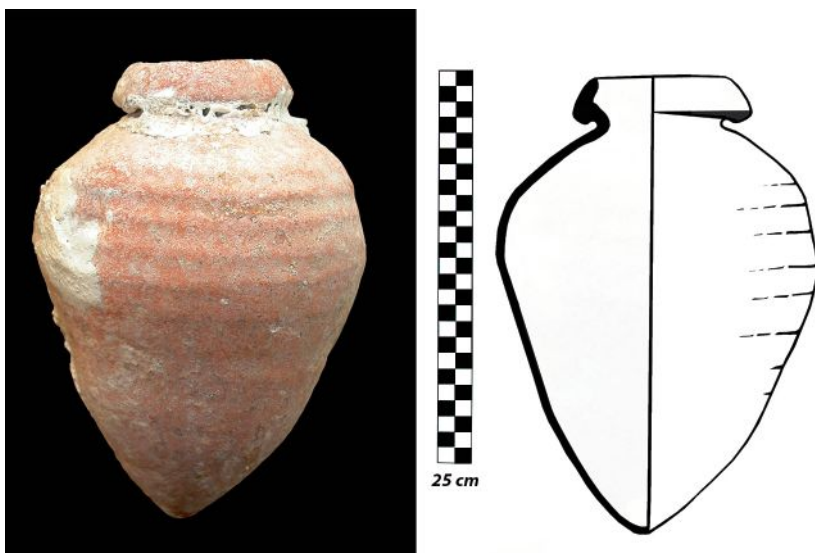
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Latin America

Venezuela

The Olive Jar Assemblage from Las Aves de Sotavento (submitted by José Miguel Pérez-Gómez, Unidad de Estudios Arqueológicos, Universidad Simón Bolívar, Caracas, Venezuela and Fundación Museo del Mar, Boca de Río, Edo. Nueva Esparta, Venezuela): Several quantities of sherds, rims, and even a complete small olive jar were located on the seafloor by a reef in the Las Aves de Sotavento archipelago in Venezuela, within the archaeological context of the 17th-century wrecked group of the French Squadron of the American Islands (Pérez-Gómez 2016). These ships struck the reef on 11 May 1678, and according to historical sources, out of the 30 ships of the squadron, 12 were lost in that event (Haring 1966; The Huntington Library 1678; Pritchard 2004).



The olive jar assemblage recorded and collected in the field is represented by 1 complete olive jar (Figure 1), the upper half of another specimen, 14 rims, and 10 shards (Figure 2). Regarding this collection, we asked ourselves two questions: Can the assemblage be preliminarily dated by analyzing and comparing their typological features with other similar olive jars known in the Americas? Can these sherds be associated with any of the ships wrecked on the Las Aves reef in 1678? Sherd morphology was documented and wall thickness and rim styles were measured. Objects were also measured in terms of height, maximum diameter, empty weight, and volume. Profiles of some of the artifacts were drawn to record their shape and

FIGURE 1. Complete olive jar #A06-1. (Image and profile drawing © José Miguel Pérez-Gómez.)

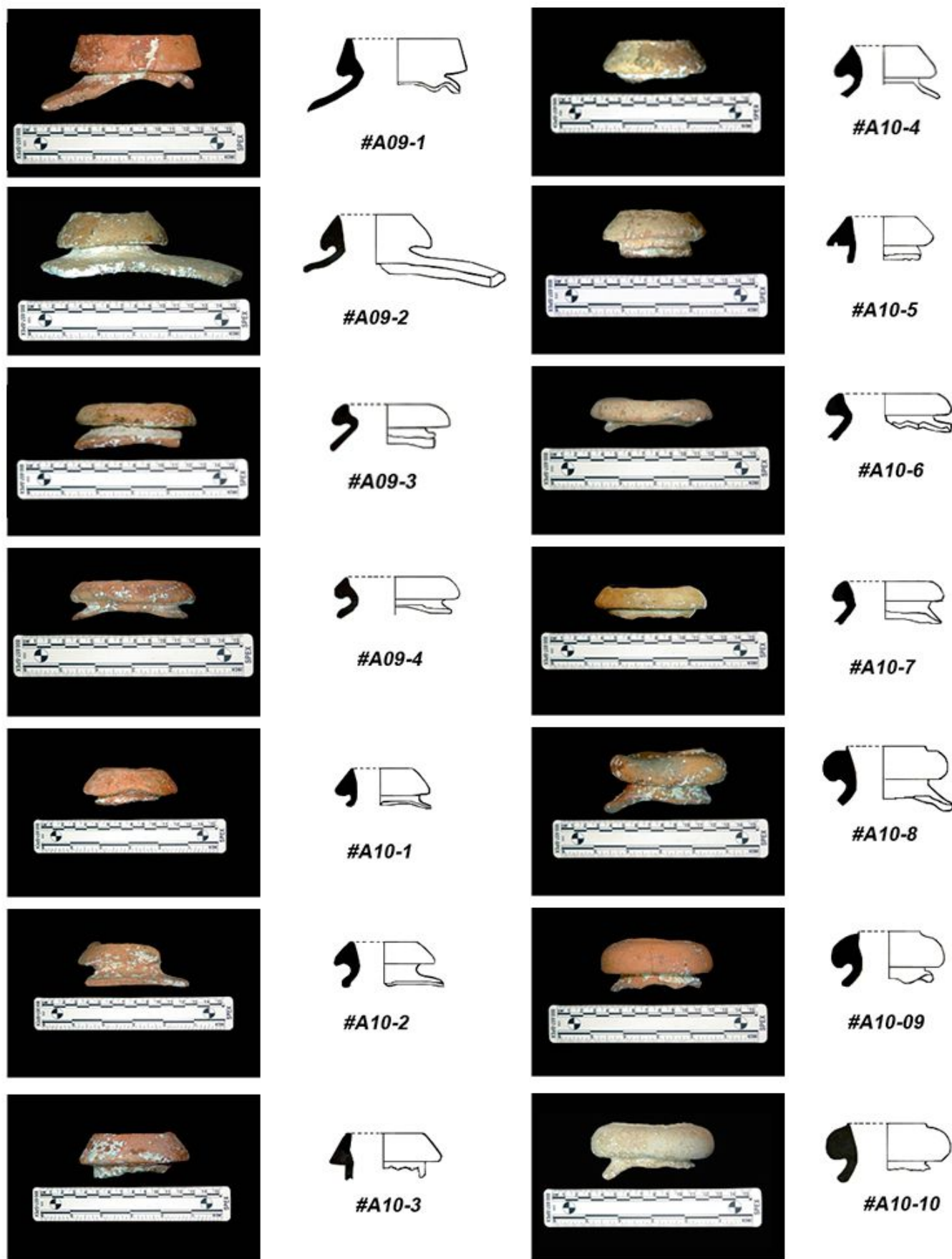


FIGURE 2. Group of olive jar rims recovered from the sea floor at the Las Aves shipwreck site. (Image and profile drawings © Jose Miguel Pérez-Gómez.)

compare rim style. Rims were also evaluated in terms of their paste color and measured for external and internal diameter, height, and thickness. The remaining sherds were only analyzed for paste color and measured for wall thickness. A distinctive sherd piece, #A07-3 (Figure 3), was considered for more extensive analysis due to its particular shape, possibly evidencing a distinctive type of olive jar within the assemblage.

Preliminary analysis of the assemblage indicates that all the pieces correspond to the category of unglazed coarse earthenware. The paste exhibits fine-to-medium sand temper ranging in color from brick red to light and dark terracotta. The inner cores of most sherds reveal a dark gray paste. There is no evidence of handles or glaze or visible trace of the original contents.

The complete olive jar, the rim styles, and the shards' wall thicknesses are consistent with Goggin's and Avery's classification of Middle Style Olive Jars (Goggin 1960; Avery 1997). In terms of comparison with other olive jar databases in the Americas, the Las Aves assemblage evidences similarities with olive jars recovered from other 17th-century sites in the Americas, both terrestrial and underwater. Examples of the latter are the Tortugas (1622), the *Santa Ana Maria* (1627), and the *Concepción* (1641) shipwrecks. This conclusion would answer the proposed research question about the preliminary dating of the assemblage: the artifacts from Las Aves might represent a more circumscribed period, perhaps from 1622 to 1641. This time frame is considerably earlier than the date of the wreck of the fleet and might therefore imply either that the olive jars were not associated with any of those vessels or that they represent styles that were still in use at that time.

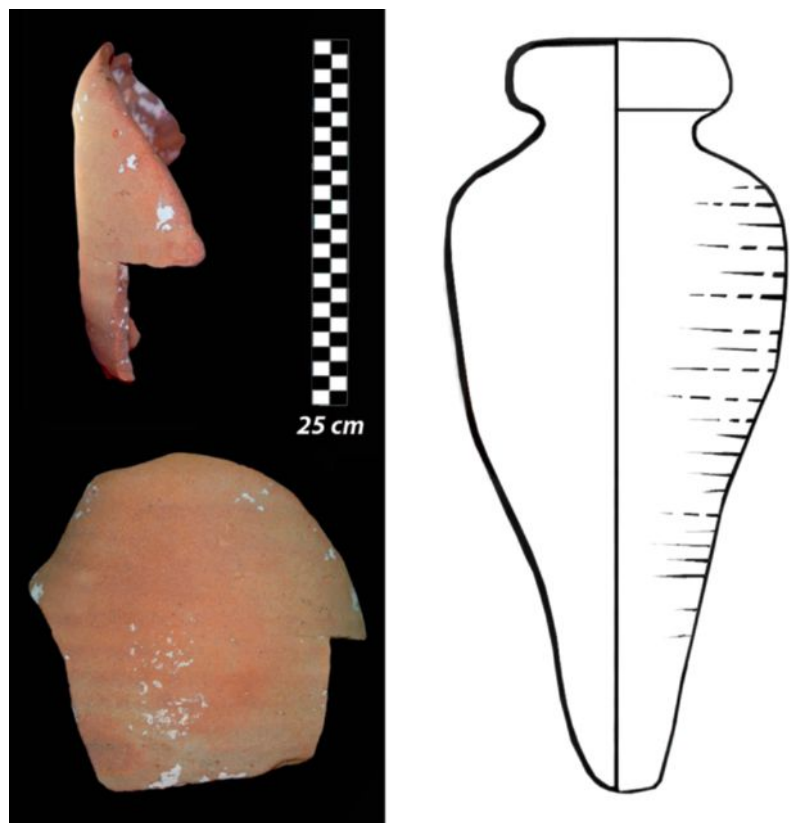


FIGURE 3. Shard #A07-3 and possible shape. (Image and drawing © Jose Miguel Pérez-Gómez.)

Back to the initial question, current evidence is not sufficient to connect the assemblage to any particular wrecked ship in the archipelago. Moreover, the artifacts' relationship with the wreck of the French Squadron of the American Islands of 1678 needs to be further reviewed.

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USA - Midwest

Michigan

Learning to Dig It—WMU Archaeological Field School: The Fort St. Joseph Archaeological Project (*submitted by the Fort St. Joseph Archaeological Project*): For over two decades, the Fort St. Joseph Archaeological Project has provided students with the opportunity to learn how to conduct proper archaeological investigations at one of the most important French colonial sites in the western Great Lakes region. Under the direction of Dr. Michael Nassaney, hundreds of students from all over the country have participated in this long-term, multidisciplinary, community-service-learning project that brings the past to life while teaching students to think critically about their role in the discovery of history in collaboration with local community partners. In [this video](#), you can hear from participants about their experiences with the field school and how this opportunity has impacted them personally and professionally. The project's faculty and staff look forward to welcoming students once again to participate in the archaeological field school next year!

Wisconsin

The Archaeology of Survivance (*submitted by John H. Broihahn, State Historic Preservation Office, Wisconsin Historical Society*): Gerald Vizenor (1999:vii), Ojibwe author, defined survivance as “an active sense of presence, the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy and victimry.” Viewed in this manner, Native communities strategically refused, infused, and adapted material culture through a process derived from deeply shared cultural values and a worldview built in part from their experiences and accrued knowledge gained from their negotiation with a series of both European and American colonial enterprises (Lightfoot and Gonzales 2018:439). It is sometimes a deliberate and calculated cultural creativity, sometimes a reaction to overwhelming events. In all instances, it is a process of cultural continuity through change.

Background

Since 1998 archaeologists from the State Archaeology and Maritime Preservation Program in the State Historic Preservation Office at the Wisconsin Historical Society have opportunistically documented a series of late 19th- and early to mid-20th-century American Indian community sites, homesteads, sugar maple camps, and ricing camps. These documentation efforts were prompted by requests from descendant community members, other members of the public, landowners, and state and local government officials. These sites represent the physical manifestation of survivance: the evidence of the gritty day-to-day struggle not just to survive, but to remain Indian and recast what it means to be Indian in modern America. These sites form part of an elaborate network of community sites, homesteads, wage labor camps, gathering camps, seasonal rendezvous sites, urban centers, and reservations that were, and continue to be, “Indian Country.” They represent not an abandonment of space/place, but rather the physical evidence of the continued presence in the space.

The society's investigations have focused on Ojibwe and Potawatomi community sites located in Wisconsin's great northern forest, an area frequently referred to historically as the “Cutover” (Figure 1). Until recently, the exception was work done at the Potawatomi community of Skunk Hill or Powers Bluff site (47 WO-2) located in central Wisconsin (Birmingham 2002, 2015) (Figure 1). In 2015, we took a more proactive approach and secured a Cultural Resource Fund (CRF) grant titled “Points on a Circle: Identifying Negotiated Ho-Chunk Landscapes in Wisconsin.” The grant funded the documentation and archival research at the White Bear homestead and burial site (47 JA-551), as well as setting the stage for additional survey of Ho-Chunk homesteads in the vicinity (Bindley et al. 2018; Broihahn 2020) (Figure 1). These types of investigations parallel the work being completed by the Lac du Flambeau Band of Lake Superior Chippewa, the Menominee Indian Tribe of Wisconsin, and the St. Croix Band of the Lake Superior Chippewa (e.g., Thomas et al. 1999; Grignon et al. 2013; Zedano et al. 2001a, 2001b; Zedano and Stoffle 2003).

Investigations

Wisconsin Point Site (47 DG-24)

At the Wisconsin Point site (47 DG-24) a total of 60 features in 5 clusters are interpreted as representing the 1840–1930 Ojibwe occupation (Broihahn 2016). The feature clusters represent family compounds that can be directly associated with known or extended (in two cases) families. A variety of feature types, including numerous bermed foundations, cellar holes, storage pits and dugouts, privies, probable ricing pits, and a midden, is present within these clusters. Spatial patterns indicative of activity areas and compound and community layout are preserved. An examination of a fairly detailed set of newspaper accounts of the Native community on the point and the proceedings from a series of court cases provided context and details on the 1840–1930 Ojibwe occupation. Cultural vegetation related to this occupation includes lilies, irises, willow trees, and pine trees that exhibited pine-pitch collection slashes (culturally modified trees).



FIGURE 1. The location of the sites and projects discussed in this article.

The Indian Lake site (47 VI-30) is a dispersed village and cultural landscape consisting of 14 bermed structures, a dance circle, a small stone circle, 3 dump middens, a mound of earth, a road segment, cultural vegetation (apple tree, lilac bushes), a cemetery, and 17 pits that may have been used for different purposes (e.g., as privies or for food storage or preparation). The site was occupied between 1894 and 1914, predominantly by Potawatomi with a contingent of Ojibwe and a smaller number of Menominee (Broihahn and Thomas 2009) (Figure 1). The Nineweb site (47 VI-370) is an early 20th-century American Indian open-fire maple-sap boiling site associated with the Indian Lake site.

The Partridge Lake Settlement (47 VI-378) is a homestead that has been occupied continuously since ca. 1900 by a single family who moved to the site from Indian Lake. Six earthen-and-rock maple-sugaring open-air boiling arches and two maple-sugaring can scatters were documented on adjacent state-owned land (Broihahn 2019).

The Rice Creek Ricing Sites

The society is working with the Lac du Flambeau community and a private landowner on the documentation of a series of wild ricing sites (Figure 1). The Ah-Key-Wins site (47 VI-450) consists of several bermed structures, large pit features, and a ricing area featuring pits and a large metal container and shallow metal wash basins (Figure 1). The former contrasts with the other sites where no bermed features were identified and no deep pits were documented. By contrast, these sites—Wild Rice Ridge Camp (47 VI-454), Swale Ridge Rice Camp (47 VI-456), Walk Up Rice Camp (47 VI-457), The Hemlock Ridge Site (47 VI-460), The Birch Bench Site (47 VI-459), and the Landing Site (47 VI-461)—consist of hearths, numerous small pits, and sheet and dump middens. Ubiquitous elements at all the sites are galvanized wash tubs and numerous shallow metal wash basins, as well as food and beverage containers. Two of the sites (47 VI-454 and 47 VI-457) were repeatedly occupied for extended periods of time, while three other sites (47 VI-456, 47 VI-460, and 47 VI-459) consist of a washtub, hearth, and one to three food containers, with one of the sites dating to the mid-20th century.

The McCord Indian Settlement and McCord Indian Village

The McCord Indian Village site (47 ON-221) was settled primarily by Kansas and Wisconsin Potawatomi in the mid-1890s; Ojibwe as well as members of the Menominee and Ho-Chunk Nations also lived in this community. Society archaeologists documented domestic, work, and communal structures and features at 45 locations (Broihahn 2018; Broihahn and Holliday 2010). The structures and features include numerous earthen-bermed structures, collapsed log buildings, a fieldstone basement, 2 almost-square earthen-bermed three-door structures, 1 log octagonal building, 2 dance circles, 2 cemeteries, 1 open-air maple-sap boiling area, 15 maple-sugaring boiling arches, numerous pit and midden features, and a series of paths and woods roads sprawling across over 400 acres. An examination of the deed and tax records revealed that 3 community residents owned 120 acres of the site. The community was well-known for hosting large powwows and other ceremonial activities.

Powers Bluff/Skunk Hill (Tah-qua-kik) (47 WO-2)

The Indigenous community site on Powers Bluff or Skunk Hill is unusual, because it is in central Wisconsin south of the Cutover and was surrounded by an extensive area of non-Indian farms (Birmingham 2002, 2015). The Powers Bluff community formed in the 1890s when Wisconsin Potawatomi and Prairie Band members living at Rozellville (47 MR-1, 47 MR-74) moved to the quartzite monadnock. They were joined by more members of the Prairie Band of Potawatomi, who came by train from Kansas in 1905. By 1910, 100 individuals living in 21 households were recorded for the bluff top and the surrounding area; this included Ojibwe and Ho-Chunk. Five community members owned 60 acres of land. Over time, the community became a center for ceremonial life with reports of hundreds of visitors attending ceremonies held on the bluff.

The archaeological investigations at Powers Bluff were unusual, because they included an extensive program of shovel testing and a remote sensing survey of the main village area. The survey documented two dance circles, two cemeteries, a maple-sap boiling arch, and the remains of several structures.

Ho-Chunk Homesteads

The survey of approximately 35 acres (14 hectares) in Wisconsin Central Sands geographic provenance resulted in the documentation of seven Ho-Chunk sites, including one cemetery (Bindley et al. 2018; Broihahn 2020) (Figure 1).

At the Carimon Veterans Cemetery (47 JA-565), two gravestones are present. Considering the cluster of homestead sites around the cemetery, it seems likely that additional burials are present, but are not currently marked or visible. Interestingly, both burials represent U.S. Civil War veterans who were seemingly Ho-Chunk. The Green Grass Family Burial site (47 JA-566), the Tiny House site (47 JA-706), the Subtle House site (47 JA-707), and the Broken Kettle site (47 JA-705) represent small residences that are interpreted as Ho-Chunk family compounds. They consist of bermed structures, pit features that served a variety of functions, and sparse sheet and dump middens. Based on the artifacts associated with the sites, they seem to have been occupied in the early years of the 20th century. Ho-Chunk did own two parcels of land, but it remains unclear whether the owners were the site occupants. Funded with a CRF grant, a total of 26 features consisting of roads, paths, lilacs, fence lines, two middens, pits and berms—representing buildings, food storage and/or processing facilities—one car body, and a possible burial feature were recorded at the White Bear Burial Site (47 JA-551). According to information in the deeds, plat maps, and census records, Mr. Young Thunder (Wah-Ka-Cha-Nee-Ge-Nee-Kah), his wife Mary (He-Nook-Mo-Ro-Koot-

Ch-Kah), and at least two children, Charley (Mah-Ah-Qua-Kah) and Jennie (Kok-Cha-Ka-Win-Kah), are linked to the parcel containing the White Bear Burial Site (47 JA-551).

Summary and Observations

As Lightfoot and Gonzales (2018) observe, much mid- to late 19th- and early to mid-20th-century archaeology has focused on non-Indian sites. In Wisconsin, we have identified and documented a series of late 19th- to early to mid-20th-century off/nonreservation American Indian sites. These efforts remain a critical first step in increasing our understanding of these places and in their long-term preservation (Speth 1986).

While not universal, Indian land ownership of the site, or a portion of the site, was common. Unfortunately, Native ownership lasted for only a short period of time in most cases. In addition to the clearly identified and marked cemeteries, isolated single burials and small family plots also occur on a regular basis within these communities. In fact, this type of dual burial pattern characterizes late 19th- and early 20th-century Native community sites in Wisconsin and includes both reservation and nonreservation locations. All the communities, except Wisconsin Point (47 DG-24), were in rural areas. All the sites were in areas that others saw as marginal environments, especially in terms of row-crop agriculture. While all the homesite and community locations were secluded, they were not isolated. The surrounding non-Indian communities were sources of jobs, food, supplies, and places to exchange “country foods and products” for cash and useful items. These Indigenous communities were secluded by choice; they were marginalized by social and racialized attitudes (e.g., Franzen et al. 2018). While the urban setting of Wisconsin Point (47 DG-24) adjacent to Duluth-Superior is unusual, Allouez Bay acted as a formidable physical barrier because no road reached the peninsula until the 1930s. A comprehensive analysis of the sheet and dump middens will provide insights into American Indian economic models and strategies and clarify participation in the larger/border market system. While these communities have been abandoned for habitation, they continue to play a variety of roles in descendant communities.

This brings us back to Gerald Vizenor’s concept of survivance. Both Cleland and Hosmer note that American Indian communities adapted to market capitalism and retained their community values (Cleland 1993; Hosmer 1999:140). Drake (2012) has argued that considering the concept of Bimaadiziwin may provide insights on this process. Bimaadiziwin has been translated as living the good life, or the “way of the good life” (Gross 2002). A similar “living philosophy” can be found in the worldviews of many American Indian groups (Erdman 1966:39; Hosmer 1999). In addition, Jorgenson (1967, 1978) argues convincingly that an understanding of American Indian lifeways must consider the political economy as well.

Based on the investigations chronicled in this essay, it is our assessment that American Indian communities and community members participated in the local, regional, and national economy to the extent that they could and in a manner to which they were accustomed.

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USA - Northeast

New York

2020 Research on Rogers Island in Fort Edward (*submitted by David Starbuck, Plymouth State University*): In spite of the many shutdowns caused by the coronavirus infection, excavations continued this summer at French and Indian War sites on Rogers Island in the Hudson River in Fort Edward. While the pandemic made it impossible to sponsor a face-to-face field school with college students (previously operated through the auspices of SUNY Adirondack), experienced volunteers nevertheless worked for seven weeks with David Starbuck (Plymouth State University) on the remains of a British barracks (Figure 1) and at a British officers' hut (Figures 2 and 3), both dating to the 1750s. Fieldwork is expected to continue throughout the fall of 2020.

The primary goal at present is to locate the ends and corners of enough buildings that it will be possible to overlay the surviving British engineers' maps of the 1750s atop identified features on the island today. This should permit a much more exact placement of walking trails and interpretive signage. Excavations today tend to be much more modest and preservation oriented than in the past, always necessitating that key aspects of features be located with a bare minimum of test pits!



FIGURE 1. A few of the test pits placed atop the remains of a British barracks that is oriented north-south.



FIGURE 2. Ongoing fieldwork inside the officers' hut on Rogers Island. The remains of a brick fireplace appear underneath the white canopy on the right.

FIGURE 3. Blue cuff links found inside the officers' hut in 2020.



USA - Southeast

West Virginia

Arbuckle's Fort, Greenbrier County: (Alderson, West Virginia – June 22, 2020) - The Archaeological Conservancy, the West Virginia Land Trust, and the Greenbrier Historical Society are excited to announce the launch of a crowdfunding campaign for the acquisition of the Arbuckle's Fort archaeological site located in Greenbrier County, West Virginia. This project is an opportunity to preserve a site dating to the Revolutionary War and early settlement period in the state, as well as protect the important natural resources located on the property. These resources will be available for educational and tourism activities.



FIGURE 1. Arbuckle's Fort during excavation.

Arbuckle's Fort was part of a chain of forts established to defend settlers moving into the Colonial United States' western frontier. It was constructed in 1774 in reaction to raids from Native Americans in the western part of Virginia, now West Virginia, brought about by increasing European settlement. The fort was built above the confluence of Muddy and Mill Creeks and was first occupied by Captain Matthew Arbuckle's militia company, who remained until the fall of 1774 when they left to guide Colonel Andrew Lewis to Point Pleasant as part of a campaign during Dunmore's War. The fort was reoccupied at least by the fall of 1776 during the American Revolution. As groups of Native Americans increasingly sided with the British, the fort was strengthened as a defense along the Allegheny Frontier. The fort was attacked twice but held.

No description of the fort has ever been found, but excavations conducted by archaeologists Kim and Stephen McBride have helped reveal the history of this important site. Buried features include a stone chimney base and foundation from a blockhouse, with a nearby large storage pit that may have served as a powder magazine, ash and

fuse filled pits, and a slag concentration from blacksmithing. A trench filled with post molds delineates a stockade with north and south bastions, and two gates. The archaeological integrity of the site; its connection to Native American, African American, and settler communities; and its rich historical documentation give the Arbuckle's Fort site tremendous potential for research and public interpretation.

This 25-acre preserve will serve as a permanently protected monument to the struggles our Greenbrier Valley ancestors endured in the mid-1700s as they put their roots down in the region. The fort site now rests on a lush grassy knoll bordered by two slow meandering streams; inviting visitors to interpret history while peacefully enjoying the natural setting. Local school students and tourists have used the site to learn about archaeology and history; the permanent preservation of this property will ensure they can continue to do so. It is anticipated that conserving such historic sites throughout the Greenbrier Valley will increase the draw for tourists, and will ultimately boost the local economy as the Valley becomes a destination for more visitors. The greatest obstacle to saving Arbuckle's Fort is raising the necessary funds to acquire the property containing the site. The West Virginia Land Trust and The Archaeological Conservancy are seeking to raise \$125,000 to purchase the site which currently has no protections against development or destruction. The West Virginia Outdoor Heritage Conservation Fund has already committed \$25,000 to management of the property, and our hope is that \$60,000 of the total amount can be crowdfunded through outreach to the local community in partnership with the Greenbrier Historical Society. Once acquired, the partners plan to work together to develop the site into a passive use park with signage about the cultural and natural resources protected within the property. Future plans include developing a Friend's Group to help maintain the site and share the importance of this resource on the local and state levels.



FIGURE 2. Recording a stone chimney at Arbuckle's Fort.

About The Archaeological Conservancy

Please consider donating to this conservation effort at <https://give.archaeologicalconservancy.org/holdthefort>, to support the protection of this extraordinary site. Each \$30 donation will give you a 1-year membership to The Archaeological Conservancy.

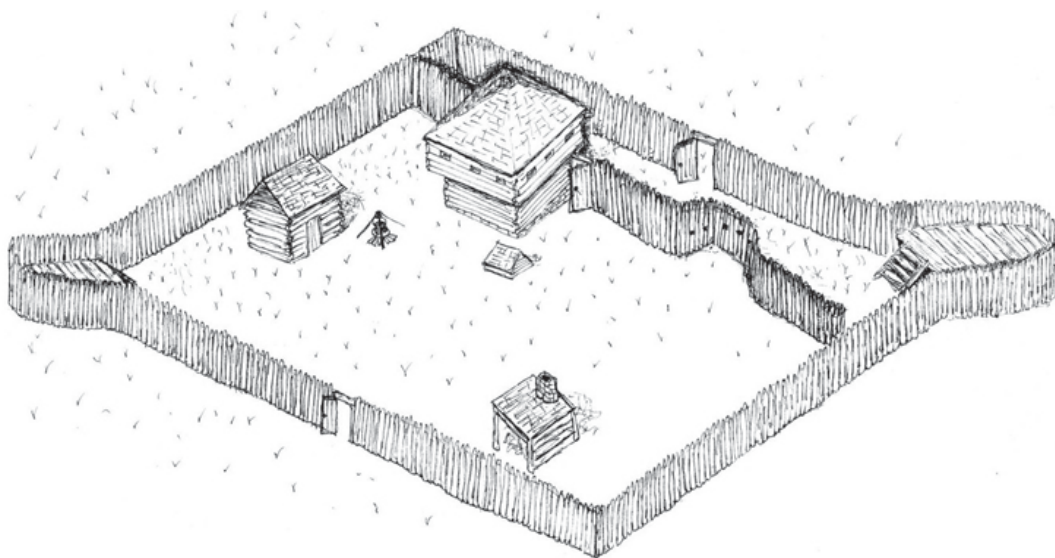


FIGURE 3. Artist's reconstruction of Arbuckle's Fort.

The Archaeological Conservancy, established in 1980, is the only national non-profit organization dedicated to acquiring and preserving the best of our nation's remaining archaeological sites. Based in Albuquerque, New Mexico, the Conservancy also operates regional offices in Mississippi, Maryland, Wisconsin, and Nevada. The Conservancy has preserved over 550 sites across the nation. More information can be found at www.archaeologicalconservancy.org.

About the West Virginia Land Trust

The West Virginia Land Trust is a statewide nonprofit dedicated to protecting special places, focusing on projects that protect scenic areas, historic sites, outdoor recreation access and drinking water supplies by protecting land that borders rivers and streams. Since 1994, the organization has protected more than 10,000 acres of land statewide. More information can be found at www.wvlandtrust.org.

About the Greenbrier Historical Society

Founded in 1963, the Greenbrier Historical Society is dedicated to community enrichment through education and preservation of the history and culture of the Greenbrier Valley. A regional organization, we serve the West Virginia counties of Greenbrier, Monroe, Summers, and Pocahontas. We own and manage three properties, the North House (our offices and headquarters), the Barracks, and the Blue Sulphur Springs Pavilion. The mission of the Greenbrier Historical Society is to share the diverse history and culture of the Greenbrier Valley. More information can be found at <https://www.greenbrierhistorical.org>.

The Millstone and Mills and Milling in West Virginia (submitted by Donald B. Ball): The spring 2020 issue of *The Millstone: Journal of the Kentucky Old Mill Association* may be of interest to SHA members. Devoted entirely to mills and milling in West Virginia, this number of the journal presents papers covering the history and operation of a number of long-forgotten early flour, grist, textile, and paper mills. Several of these articles specifically address the once-ubiquitous but now-little-known horizontal-wheel tub mills that long served the more remote mountain valleys of the state. Although it has been estimated that as many as 1,000 mills of various types operated within West Virginia from initial European American settlement until shortly after World War I, with few exceptions only a limited number have attracted any serious level of academic attention. It is in this light that the spring 2020 issue should serve as a useful introductory primer to a much neglected aspect of early industry in the state.

To keep the newsletter's readership "in the know," it may be mentioned that during the past several years *The Millstone* has greatly expanded its geographical and topical coverage. This scholarly journal is published twice yearly and contains 52 pages per issue. The forthcoming fall 2020 number addresses a sampling of 19th-century paper mills in Tennessee and Kentucky. Among numerous other subjects, previous issues have been devoted to late 19th-century water turbine technology, mills and milling in the southeastern United States, and mills in western Kentucky. Future issues will be devoted entirely or predominately to 19th-century windmill technology, the mechanical manufacture of flour barrels, and flour and grist mills in Tennessee, Ohio, Indiana, Illinois, and Missouri. For further information regarding the contents of past issues, see the "Publications" list portion of the Kentucky Old Mill Association website, <http://www.kentuckyoldmills.org/>.

Copies of the spring 2020 issue are priced at \$10.00 (including postage). Association dues are as follows: Individual Membership \$20 per year, Family Membership \$25 per year (only one set of journals), Student Membership (with current school identification) \$15 per year, and Institutional Membership \$20 per year. Dues or orders for past issues (payable in U.S. funds to the "Kentucky Old Mill Association") should be sent to:

Vincent A. DiNoto, Jr. (KOMA Treasurer)
2910 Slone Dr.
Jeffersonville, IN 47130

USA - Southwest

New Mexico

El Camino Real de Tierra Adentro: Archaeological Survey and Mapping of Trail Traces in the Jornada del Muerto, New Mexico (submitted by Karen K. Swope and David T. Unruh, Statistical Research, Inc., Albuquerque, New Mexico, kswope@sricrm.com): In April 2020 Statistical Research, Inc. (SRI) completed archaeological survey, site recordation, and mapping of trail traces and resources associated with the El Camino Real de Tierra Adentro (ELCA) (The Royal Road of the Interior Land) in the Jornada del Muerto, southern New Mexico (Swope et al. 2020). The work was completed for the New Mexico Spaceport Authority, under contract with Ecosphere Environmental Services, Inc. This project focused on a 6.92-mile portion of ELCA south of the Spaceport entrance on private parcels and land administered by the U.S. Department of the Interior Bureau of Land Management, Las Cruces District Office, and by the New Mexico State Land Office (Figure 1).

This Spanish colonial “Royal Road” extended approximately 1,200 miles between the northern Spanish frontier at Santa Fe, New Mexico, and the Viceroyalty of New Spain in Mexico City, Mexico. At times following earlier precolonial trails, the full length of the road was defined during the 16th century by groups of conquistadors, missionaries, and colonizing parties, including Juan de Oñate’s expedition in 1598. This road was the earliest European American trade route in what was to become the United States, quickly becoming a major artery of commerce and travel. It was New Mexico’s primary connection to European society through Spanish-controlled Mexico. A conduit for commerce and for cultural exchange, appropriation, assimilation, displacement, and clashes, the road was a catalyst for settlement, trade, and religious colonization among Native Americans, Spaniards, Mexicans, New Mexicans, and U.S. Americans. The route carried U.S. and Confederate military troops and was one of the corridors used in the great cattle drives. After the arrival of the railroad in the late 19th century, the route came to be used for local traffic. Today, an active transportation corridor approximates the route through the Rio Grande Valley, roughly paralleling Interstate 25.



FIGURE 1. Visitor Orientation waypoint.



FIGURE 2. Characteristic trail trace in areas with little topographic relief.

In 2000, a 404-mile segment of ELCA from El Paso, Texas, to Ohkay Owingeh Pueblo, New Mexico, was added to the National Trails System as a National Historic Trail to commemorate its importance and encourage public access. The National Park Service (NPS) stated that “recognition of this route as an international historic trail commemorates a shared cultural heritage and contributes in a meaningful way to eliminating cultural barriers and enriching the lives of people along El Camino Real de Tierra Adentro” (NPS 2020). In 2012, 11 ELCA segments were listed on the National Register of Historic Places (NRHP) under a Multiple Property Documentation Form (MPDF) for the route (Merlan et al. 2010), and more segments have been listed since that time.

SRI documented and evaluated a total of 19 archaeological sites, including 3 sites containing trail traces. Trail traces observed throughout the project area exhibited considerable variation morphologically. In flat areas traces most commonly manifested as 2.5–4.0-meter-wide devegetated areas between growths of creosote bush and mesquite (Figure 2). In areas with more topographic relief, trail traces often appeared as highly eroded swales, especially along steep slopes (Figure 3).



FIGURE 3. Characteristic trail trace in areas with more topographic relief.



FIGURE 4. Muzzle-loaded-projectile mold tool.

Of the 19 archaeological sites recorded, 17 were determined eligible for listing in the NRHP. The sites were evaluated according to NRHP significance criteria, as well as the guidance provided in the MPDF with regard to property types and registration criteria. Each site containing trail traces was

recommended eligible under criteria a and d. Each site with trail traces was recommended to meet the MPDF registration criteria for listing as either Trail/Wagon Road Section or Encampment/Activity Area. The ELCA segment examined during this investigation is open to public access. A separate, ongoing project will provide new interpretive exhibits for the trail in this area.

Material culture identified along the road includes food and beverage storage containers, personal items (such as buttons and smoking pipes), a .32 cal. muzzle-loaded-projectile mold tool (Figure 4), and artifacts associated with an adjacent telegraph/telephone line installed in 1875. Of particular interest among the project findings are several objects of Mexican manufacture, demonstrating the movement of people and goods along ELCA. These include fragments of majolica vessels (Figures 5 and 6) and a glass bottle base possibly manufactured in Mexico. Among the oldest historical-period artifacts discovered during this project are portable food and beverage containers and include a sardine can made during the 1860s or 1870s and a finish of a bottle of black glass manufactured prior to about 1870.

We would like to thank the following people for their contributions to this project: Kathy Roxlau (NMSA Environmental Coordinator), Jerusha Rawlings (Ecosphere Environmental Services), Elizabeth Oster and Michael Elliott (Jemez Mountains Research Center), Dave Reynolds, and Adam Okun (Okun Consulting Services).

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Utah

Judge Michael Wei Kwan 1963–2020 (submitted by Chris Merritt, Utah State Historic Preservation Officer): It is with sad hearts that the Utah archaeology and history community notes the passing of Judge Michael Wei Kwan. In addition to his long career serving the people of Utah as the first District Judge of Chinese descent in state history, he was an ardent supporter of preserving, interpreting, and sharing the stories and heritage of Chinese railroad workers. Judge Kwan was a founding member and long-serving president of the Chinese Railroad Workers Descendants Association (CRWDA), a group that coalesced in Salt Lake City, Utah, to raise awareness of Chinese railroad workers' contributions in our nation's first transcontinental railroad. Several years of successful tours to the May 10 celebrations at Golden Spike National Historical Park led to two public-oriented conferences in two years concerning Chinese railroad history and archaeology hosted in Utah. In 2019, in honor of the 150th anniversary, the CRWDA, through Judge Kwan's leadership, had a full track at their conference on the intersection of heritage and archaeology, and facilitated a tour of 160 Chinese and Chinese American visitors to the archaeological railroad landscapes in remote areas of Utah. Judge Kwan was a tireless leader, a supporter of preserving archaeology and history, and the entire state mourns his passing at the early age of 58.



Here is a link to more information about Judge Kwan's contributions: <https://ksltv.com/441796/taylorsville-judge-michael-kwan-dies-at-age-58/>.

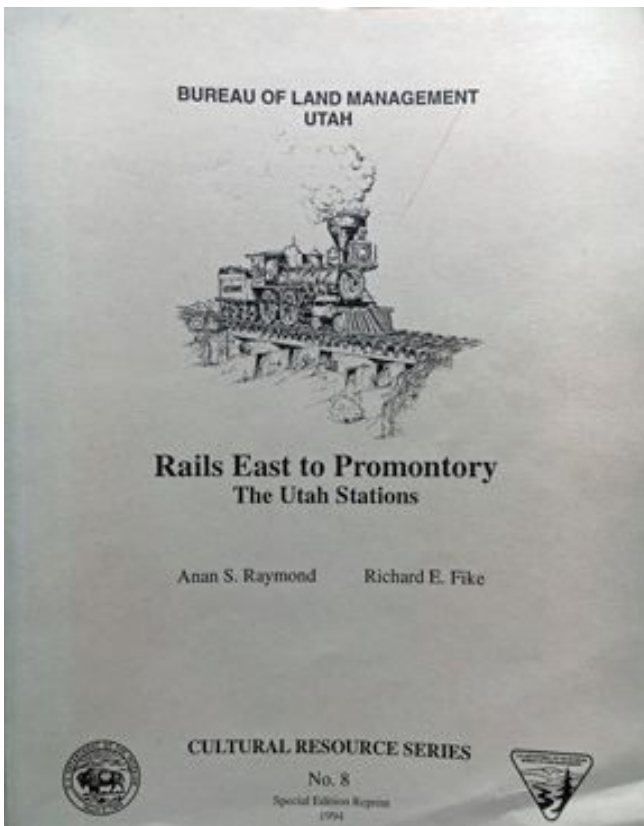


FIGURE 1. Original 1981 edition of *Rails East to Promontory*.

Revision and Expansion of *Rails East to Promontory* (submitted by Michael R. Polk, Aspen Ridge Consultants, San Rafael, California): While it was just one of many cultural resources Series Reports written for and published by the Utah Bureau of Land Management during the 1980s and 90s, the tome *Rails East to Promontory* by Anan S. Raymond and Richard E. Fike, published in 1981, has become a classic volume, reprinted several times and still regularly downloaded from the BLM's online site. The story of Utah railroad stations along the Transcontinental Railroad from Lucin in the west to Promontory, where the Golden Spike was driven on 10 May 1869, seems to be a never-ending attraction to people.

Two years ago, in anticipation of the 150th anniversary of the driving of the spike, Chris Merritt, currently Utah State Historic Preservation Officer, Mike Sheehan, Bureau of Land Management Salt Lake District Archaeologist, Ken Cannon, owner of Cannon Heritage Consultants, and I began a project to revise and update the Raymond and Fike work. By using more railroad documents, newspaper stories, ethnic minority information, censuses, recent histories, government documents, oral histories, including sections on infrastructure and geophysics, and by expanding the reach of the original study from Ogden, Utah to the Nevada border, we are enlarging the understanding of the historical feat to span the continent and subsequently provide vital transportation service to the entire United States and, at the same time, economically develop a portion of the western United States.

The book incorporates information about the most recent archaeological studies at several section stations to better understand Chinese worker involvement in operations on the Central Pacific Railroad and Southern Pacific, includes geophysical studies at several stations to expand our understanding of both domestic and industrial activities, and incorporates recent wood studies from historic crossties, trestles, and building foundations. Preparation of the study has been underway for many months and we expect to publish the study by early 2021.

Here is a link to the cover of the current book we are updating: https://www.nps.gov/parkhistory/online_books/blm/ut/8/index.htm.



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