



SOCIETY *for*  
HISTORICAL  
ARCHAEOLOGY

# The SHA Newsletter

Quarterly News on Historical Archaeology from Around the Globe

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## President's Corner

**Barbara Heath**

I arrived as a graduate student at Penn in Philadelphia in 1982, and I'll end my term as SHA president in the same city 40 years later. In this last column, I'd like to share with you some of my thoughts about what we've accomplished over the four years that I've served as president-elect and president and some challenges that I see ahead.

I've had the privilege of working with exceptionally talented, dedicated, creative, and caring boards, committee members, staff, and professional partners, and presiding over the first board comprised entirely of women in the history of SHA. Over the last four years, we have worked hard to build a more equitable and inclusive society. Benefitting from the previous leadership of Joe Joseph and Mark Warner, we've understood that to achieve these goals, we need to move forward on a number of fronts. Our goals have included building membership and alliances, creating educational and training opportunities in the field, making our research more accessible, providing a welcoming environment at our conferences and other events, and recognizing our individual and organizational biases and finding new ways of thinking and acting. In addition to supporting ongoing initiatives to support students and recognize excellence in collaborative, community based-research, in the last two years we've signed an MOU and begun working collaboratively with the Society of Black Archaeologists and met our goal of increasing the number of underrepresented individuals within our membership by at least 1% each year. We've introduced abstracts in Spanish and French to the newsletter, awarded field school scholarships to a diverse group of students, held two successful anti-racism workshops for members, and implemented our Code of Conduct policies to better safeguard conference attendees. I am grateful for the board's willingness to engage in difficult conversations and to challenge each other to do better and to do more. I'm hopeful that the diversity audit, currently underway, will provide the data we need for SHA to continue to make meaningful progress in the coming years. I am also hopeful that some of the lessons learned about inclusivity and access via digital communications will guide us in future planning of committee meetings and the annual conference.

More broadly, I have taken the opportunity to represent SHA in planning for a more inclusive approach to historic preservation. Working with Cultural Heritage Partners and the Government Affairs Committee chaired by Terry Klein, I recently joined colleagues across the United States to provide advice to the National Conference of State Historic Preservation Officers. We focused on ways to improve the National Register to respond to the needs of communities and tribal nations whose histories are often unrecognized and whose voices have often been disregarded in the nomination process. SHA has continued to advocate for the pas-

sage of the African Burial Grounds Bill as it moves to a new Congress and a new phase of development, and has supported regional efforts to recognize significant burial grounds and to share expertise and grow consensus about the importance of preserving these places of memory.

The last four years have challenged archaeologists and other professionals to respond to legislative efforts that targeted preservation policies and laws. Repeated, and sometimes successful, challenges from the Trump administration focused on dismantling protections for cultural resources and the agencies that manage them. While the Biden administration has sought to reverse some of these changes, the Infrastructure Investment and Jobs Act, signed into law on 15 November, provides its own set of challenges. On the one hand, the act is an unprecedented opportunity to expand the field to meet the compliance needs that a national focus on infrastructure will create. It will allow us to envision what careers in CRM might look like, with higher wages, stable working conditions, and more training opportunities and professional support for archaeologists. The influx of funding that infrastructure projects will bring should also provide the impetus for greater access to information generated by archaeologists for use within the profession and by the communities that we serve. On the other hand, gearing up to train and hire a significantly expanded workforce comes at a time when academic programs are facing budget cuts and hiring freezes due to the pandemic, and the gig economy, familiar to many field techs, is expanding. The opportunity to rethink how we train students, and what the workplace should look like in order to recruit and retain excellent archaeologists, is before us.

Climate change will also call on us to think in new ways about how to inventory, prioritize, and mitigate the thousands of sites that are currently disappearing or are at risk from rising waters, fires, and other outcomes of a warming world. Globally, policies meant to address climate change will likely provide opportunities and challenges for archaeological research, engagement, and outreach. For example, Biden's Executive Order to conserve and restore lands, waterways, and threatened wildlife and refocus the economy on clean energy sources does not consider impacts of climate change itself or mitigation efforts on cultural resources. I'll represent SHA in a session with the Advisory Council on Historic Preservation later this month to share our views on how archaeological resources can be incorporated into future conservation planning.

As I welcome a new cohort of board members and committee chairs at the upcoming conference and pass the gavel to the capable hands of Julie Schablitsky, I also look forward to seeing the changes that SHA makes over the coming years. Thank you for the privilege of serving the society, my professional home for 40 years.

## Editor's Column

Dolores Elkin, the regional editor for Latin America, has decided to step down from this role as soon as a new editor can be found. SHA appreciates her having served as an editor for the last four years. I am also still seeking new editors for Great Britain and Ireland and for USA-Central Plains (Iowa, Kansas, Missouri, Nebraska); if you are interested, please contact me at [patricia.samford@maryland.gov](mailto:patricia.samford@maryland.gov).

I would also like to thank copy editor, Dan McNaughton, for taking on the role of translating abstracts for newsletter research contributions into Spanish and French (and Portuguese in a few instances!). This new multilingual initiative enables a wider range of our colleagues to keep up with current research. In 2021, abstracts were submitted with 39 of the 55 research contributions; let's try for 100% next year!

### 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](mailto:hq@sha.org).



# SHA Co-Publications: Author Spotlights

by Mary L. Maniery, president, PAR Environmental Services, Inc., and SHA Co-Publications Associate Editor

In March 2018, SHA initiated a blog on the society's webpage to highlight collaboration with various presses, including volumes published in collaboration with the University of Florida Press. The co-publications program expands our membership's publication opportunities. University of Florida Press is offering SHA members this publication for USD 35.00 (normally USD 79.95), an offer valid through January of 2022. Be sure to use discount code EVREL when ordering!

If you are interested in contributing to a joint UPF-SHA published volume, please contact SHA's Co-Publications Editor, Benjamin Ford, at [ben.ford@iup.edu](mailto:ben.ford@iup.edu).

## About the book

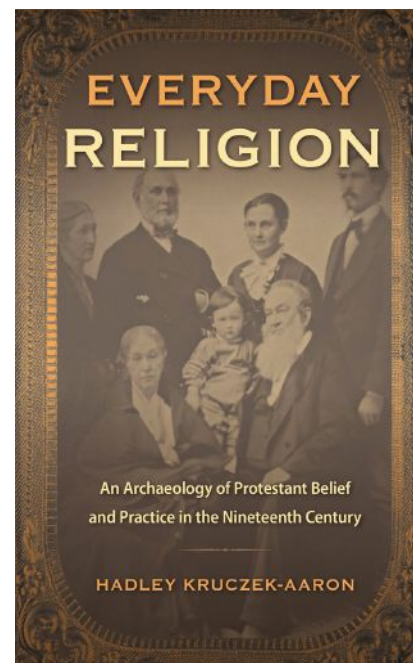
*Everyday Religion: An Archaeology of Protestant Belief and Practice in the Nineteenth Century* (2015)

Hadley Kruczek-Aaron

Number of pages: 256; figures

University of Florida Press Co-sponsored Publications

This book questions how religion was lived in 19th-century America through a study that weaves together a range of sources, both archaeological and textual. The focus is evangelical Protestantism, which witnessed a renewed popularity in the Second Great Awakening that brought hundreds of thousands to revivals in communities across America and contributed to the blossoming of numerous reform movements. Once converted, evangelicals aspired to live a life of Christian perfection, which included ideas about what believers should consume and surround themselves with inside the home. While written records are rich with descriptions of these new ideas, scholars know less about the ways believers actually lived them. The case study described in this volume contributes to the research domain by exploring how religion was lived at various sites excavated in Smithfield, New York, which earned a reputation as a reform utopia under the leadership of activist Gerrit Smith. An analysis of texts, artifacts, and landscapes suggests that living one's faith and encouraging others to do the same in antebellum America was a process defined by struggle, as believers and nonbelievers negotiated their beliefs and webs of social relationships at the household and community levels. This dialectical study raises questions about why the struggles have been forgotten by many in the present. Further, it contributes to a prolonged conversation that historical archaeologists have been having about how they do their work—including how they approach the written and material records as well as how they conceptualize religion, reform, consumption, and cultural identity.



## Author interview

**MM:** What are some of your motivations for writing/spearheading this book?

**HKA:** I wanted to offer religion, and particularly religion inside the home, as an entry point for exploring the lived experience of 19th-century Americans. Until recently, other dimensions of cultural identity have taken center stage in archaeology, and when religion has attracted attention, objects and spaces typically identified as sacred (such as places of worship, cemeteries, and objects bearing religious iconography) have tended to be the stars of the show. In contrast, *Everyday Religion* places the spotlight on the home and demonstrates how objects that are ubiquitous on historic-period domestic sites—ceramic tableware and teaware, glass bottles, smoking pipes, and food remains—can reveal details about the spiritual lives of past peoples and specifically the influence that evangelical Protestantism had on the material worlds of 19th-century Christians.



**MM:** Who would you like to read this book? Who is your audience?

**HKA:** My goal is to reach audiences both inside and outside of our discipline. Though the work is especially relevant to historical archaeologists in light of its 19th-century focus and because it amounts to an exploration of how best to approach material culture and texts, I hope *Everyday Religion* appeals to archaeologists, historians, material culture studies scholars, cultural anthropologists, and others with broad interests in religion, consumption, power, households, and cultural identity. And because I critically examine the public memory relating to antebellum religion and reform, *Everyday Religion* also would be of interest to museum curators, historic preservationists, and others focused on researching and presenting the history of these social movements to the public. This includes the growing number of researchers interested in the Underground Railroad, since the case study at the core of *Everyday Religion* is the central New York home of religious reformer Gerrit Smith, which was a well-known refuge for African American freedom seekers.

**MM:** Now that you have published this book, what kinds of things are you dreaming up next? What is in the works?

**HKA:** Since writing *Everyday Religion*, I have immersed myself in the history of New York's Adirondack Mountains, a region that has received scant attention from archaeologists despite the richness of its heritage. My goal is to use the archaeology of the Adirondacks to explore America's evolving relationship with wilderness through the stories of a range of Adirondackers, who have struggled to live and to thrive in an environment that can be both breathtakingly beautiful and cruelly unforgiving. My recent fieldwork has explored sites that are associated with abolitionists, farmers, loggers, hunters, and tourists, and that date to before and after 1894, when New York State declared that the millions of acres of Adirondack Park land must be kept "forever wild."

Date of blog publication: 7 September 2021

In March 2018, SHA began a blog for the society webpage to highlight collaboration with various presses, including volumes published in collaboration with the University of Nebraska Press, Omaha (UNP). The co-publications program expands our membership's publication opportunities. *New Life for Archaeological Collections* is being offered by University of Nebraska Press, Omaha, to SHA members for USD 48.00 (normally USD 80.00), an offer valid through December of 2021. Be sure to use discount code 6AF21 when ordering!

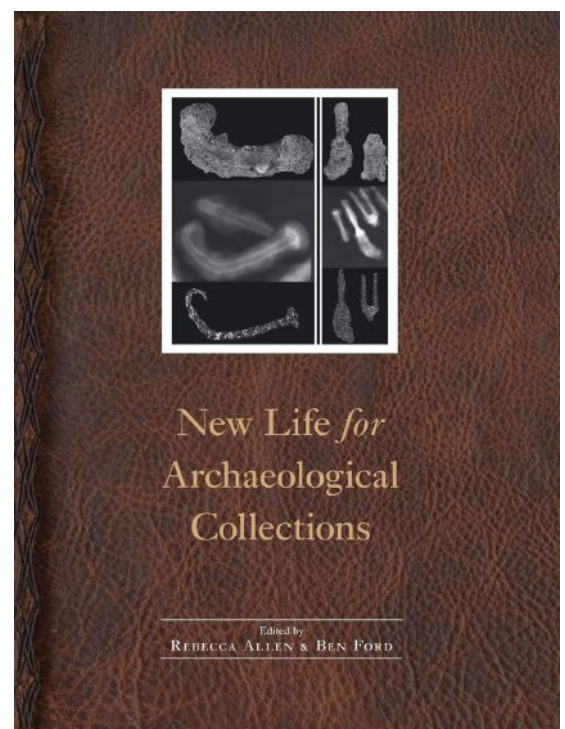
If you are interested in contributing to a joint UNP-SHA published volume, please contact SHA's Co-Publications Editor, Benjamin Ford, at [ben.ford@iup.edu](mailto:ben.ford@iup.edu).

### About the book

*New Life for Archaeological Collections* (2019)  
Rebecca Allen and Ben Ford, editors  
Number of pages: 450; 6 maps; 30 figures; 14 tables  
University of Nebraska Press, Omaha  
Society for Historical Archaeology Series in Material Culture Series

*New Life for Archaeological Collections* explores solutions to what archaeologists are calling the "curation crisis," that is, too much stuff with too little research, analysis, and public interpretation. This volume demonstrates how archaeologists are taking both large and small steps toward not only solving the dilemma of storage, but also recognizing the value of these collections through inventorying and cataloging, curation, rehousing, artifact conservation, volunteer and student efforts, and public exhibits.

Essays in this volume highlight new questions and innovative uses for existing archaeological collections. Rebecca Allen and Ben Ford advance ways to make the evaluation and documentation of these collections more accessible to those inside and outside of the scholarly discipline of archaeology. Contributors to *New Life for Archaeological Collections* introduce readers to their research while opening new perspectives for scientists and students alike to explore the world of archaeology. These essays illu-



minate new connections between cultural studies and the general availability of archaeological research and information. Drawing from the experience of university professors, government agency professionals, and cultural resource managers, this volume represents a unique commentary on education, research, and the archaeological community.

### Authors interview

**MM:** What are some of your motivations for writing/spearheading this book?

**RA/BF:** We organized *New Life for Archaeological Collections* in recognition of the increased amount of historical archaeological work being done with legacy collections and collections that lack accompanying reports. This is important work, because it fulfills our ethical obligations to preserve and steward the archaeological record. Studying or restudying a collection is preservation in that the study is not disturbing an archaeological site, leaving that site for future archaeologists with different questions and better methods. It is stewarding in the sense that we are wringing as much information as possible from archaeological resources and contributing to the knowledge of a site and respective descendant communities. As archaeologists curate collections for future research, engaging with these collections fulfills the promise of archaeological knowledge and teaches archaeologists to become better at how they research, excavate, engage with the community, and curate in the future.

**MM:** Who would you like to read this book? Who is your audience?

**RA/BF:** *New Life for Archaeological Collections* is for any archaeologist with an open mind about using collections. For students or those who have not thought of using an existing collection for their research, this book provides many good examples of research questions and approaches that have been fruitful, as well as warnings of the possible pitfalls and frustrations. For archaeologists already using existing collections in their research, there are several examples that will help inform their practice. There is plenty of room for growth in collections-based research. This book doesn't claim to be the final word on using existing and legacy collections, but we hope that it is a conversation starter.

**MM:** Now that you have published this book, what kinds of things are you dreaming up next? What is in the works?

**RA/BF:** Hopefully we will work together on a future project. We had a lot of fun doing this book and found that bringing our different perspectives, experiences, and networks to bear on this topic made for a stronger book. In the meantime, Rebecca is working with descendant Native American communities who may not want to curate artifact collections, but do want to leave cultural knowledge, data, images, and oral histories for future studies and future generations. Ben just published an underwater archaeology textbook with Jessi Halligan and Alexis Catsambis—*Our Blue Planet* (Oxford University Press). His next project is to pull together the Hanna's Town legacy collection and use the lessons learned from *New Life for Archaeological Collections* to really make it sing.

Date of blog publication: 8 September 2021

In March 2018, SHA began a blog for the society webpage to highlight publications and collaboration with various presses. While our co-publications program and partnerships with Springer, University of Nebraska Press, and University of Florida Press expand our membership's publication opportunities, SHA has also continued to publish works independently through Amazon as Special Publications. SHA members can order *The "Other" Dixwells* for USD 22.00 and *Artifacts that Enlighten* for USD 24.00.

If you are interested in contributing to a joint SHA published volume, please contact SHA's Co-Publications Editor, Benjamin Ford, at [ben.ford@iup.edu](mailto:ben.ford@iup.edu).

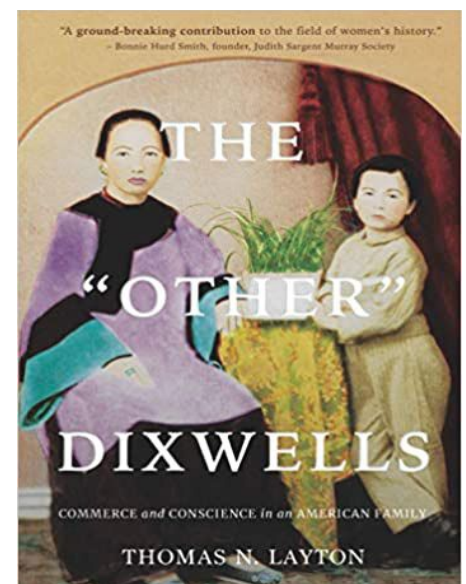
### About the book

*The "Other" Dixwells: Commerce and Conscience in an American Family* (2021)

Thomas N. Layton

Number of pages: 465; 70 figures

Society for Historical Archaeology Special Publications



Who could have imagined that the Chinese opium trade, American feminism, and the abolitionist crusade could be connected, or that an entire branch of a prominent Boston commercial family could have been erased from the historic record for a century and a half, or that a multidecade saga to restore them to history would begin when archaeology students excavated Chinese potsherds from a Native American archaeological site atop a remote ridge on the north coast of California? Archaeologist Tom Layton follows those potsherds to their origin on the 1850 shipwreck of the *Frolic*, a clipper brig owned by American merchants who hauled opium from India to China. Those potsherds lead to George Dixwell—opium expert, inventor, and part owner of the *Frolic*—and to clues about his marriage in China to Hu Ts'ai-shun, a Manchu woman. Further research leads to the women of Dixwell's family tree who turned out to be writers and activists—aunt Judith Sargent Murray, the grandmother of American feminism, and her niece Henrietta Sargent, a fierce abolitionist who reported the first public speech of an escaped slave—Frederick Douglass. Finally the sherds lead Layton to Ts'ai-shun's four American great-granddaughters, who had preserved a trove of letters, photos, and diaries that enabled this story to be told. Layton reveals his scientifically documented archaeological record, then dons the hat of a novelist, filling in the spaces among the facts, bringing these characters to life, and producing an unforgettable read—a true adventure revealing the successes, failures, passions, and secrets of a 19th-century American family.

### Author interview

**MM:** What are some of your motivations for writing/spearheading this book?

**TL:** I wrote *The "Other" Dixwells: Commerce and Conscience in an American Family*—the third volume of the *Frolic* Shipwreck Project—to press the envelope of archaeological reporting. In the first two volumes, I had written in a scholarly voice, telling the story of a worldwide system of commerce moderated by the sale of opium to China. In the first, I had told the story of Americans in the opium trade, and in the second I told the story of a wrecked cargo of Chinese manufactured goods bound for Gold Rush San Francisco. But those volumes were focused on the men who had owned and operated the *Frolic*.

Now I wanted to describe the remarkable women who stood uncomfortably behind those men—fierce abolitionists and women's rights advocates with careers of their own—and I wanted to present them in an accessible voice as fully formed people living complicated lives.

To accomplish this, I decided to adopt the techniques of a novelist—employing dialogue and character development—judiciously filling in the cracks between the known facts while trying not to extrapolate beyond them. To accomplish this, and to avoid outraging my archaeological colleagues, I wrote a parallel text in the endnotes, listing all my sources and specifying where I had gone beyond them.

In short, I wrote this volume as an experiment in archaeological writing, hoping it would encourage others to explore more-creative ways in which to present the results of their archaeological studies.

**MM:** Who would you like to read this book? Who is your audience?

**TL:** I have long felt that if the archaeological profession expects to receive continued support from our legislators, we need to write not just for an audience of other archaeologists and university tenure committees, but also for the general reading public. In this book, I attempted to reach both constituencies. Academic publishers have not been kind to those who have attempted to press the envelope of academic convention. This book was rejected by a multitude of academic publishers, because it contained a creative nonfiction component. Those rejections even included the Society for Historical Archaeology's academic press partners for co-published books. I hope that those academic press editors, too, will read this book and create space in the future for new approaches to writing archaeology and history.

**MM:** Now that you have published this book, what kinds of things are you dreaming up next? What is in the works?

**LT:** Way back in 1984, when my students excavated Chinese ceramics from an early historic Pomo village site, my first task was to find the shipwreck from which the Pomo had collected them. My next task was to find the wreck divers who had more recently pillaged the wreck and convince them to return their collections for scientific study. I developed rapport with the wreck divers by conducting multiple taped oral history interviews of each of them, and I promised to credit their contributions in my books.

This I did, but the full oral history transcripts were to lie in a cardboard box for decades until, during the forced social isolation of COVID-19, I finally reread the wreck divers' narratives together with the related oral histories I had conducted of my archaeological colleagues. I then realized that the awkward story of California wreck divers and their decades of pillage



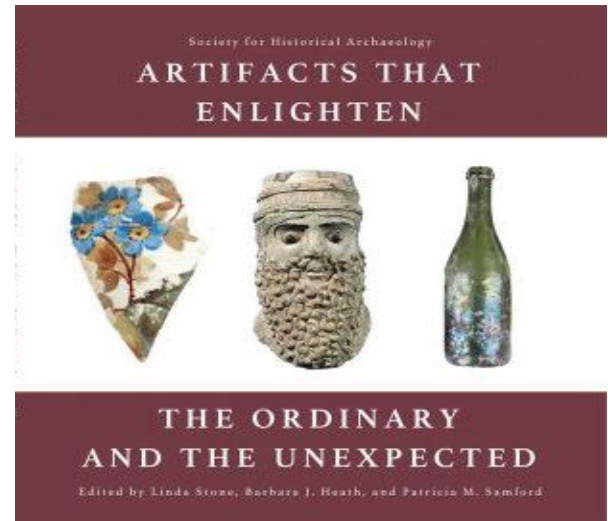
was just as integral to the story of underwater archaeology in California as were the narratives of me and my archaeological colleagues. When I asked Jim Delgado to update his 1992 oral history narrative, he revealed that he had written an unpublished manuscript telling the story of underwater archaeology in California. Jim and I, together with Ben Ford of the Society for Historical Archaeology, all agreed that both manuscripts should be published as parts of the same volume, presenting the first-person narrations of California's underwater pillagers together with the history of scientific research by maritime archaeologists. This book is now in the works as another SHA Special Publication.

Date of blog publication: 4 November 2021

### About the book

*Artifacts that Enlighten: The Ordinary and the Unexpected* (2020)  
Linda Stone, Barbara J. Heath, and Patricia M. Samford, editors  
Number of pages: 85  
Society for Historical Archaeology Special Publications

Most of the artifacts archaeologists uncover are utilitarian and mundane. However, artifacts are sometimes recovered that provide a surprising narrative or present an interpretive conundrum. The articles in this volume share 11 stories of artifacts that enlighten, presenting artifacts of varying types, locales, and periods with engaging stories that illuminate the ways in which historical archaeologists encounter and interpret the past through material things.



### Authors interview

**MM:** What are some of your motivations for writing/spearheading this book?

**LS:** The volume was based on a popular 3-minute format conference session. Both attendees and presenters were enthusiastic about continuing the conversation. That enthusiasm snowballed into this book.

**MM:** Who would you like to read this book? Who is your audience?

**LS:** The book was written for both professional and lay audiences. Each chapter is short and contains many images, as were the 3-minute conference papers.

**BH:** I agree with Linda's answers. I'd add that the book is also a useful reader for undergraduate archaeology students, and maybe students in museum studies or other object-oriented disciplines.

**MM:** Now that you have published this book, what kinds of things are you dreaming up next? What is in the works?

**LS:** I've got no plans to publish anything, but am always feverishly working on gray literature/CRM reports. I am continuing to do fieldwork on Governors Island and on the lookout for any kiln waste, the subject of my chapter. Should I have updates to the chapter, I would expect to share that information, either in a presentation, posting, or article.

**BH:** I've got two books in the works, one an edited volume on the archaeology of the Potomac River Valley ca. 1550–1720, and the other a coauthored book on the same region and general time period. I'm also hoping to write a book about the use of cowrie shells in North America, but still need to finish up some research on that one.

**PS:** I am currently in the final editing stages of a coauthored book on the archaeology of Baltimore and in the beginning stages of a coauthored volume on the archaeology of the Chesapeake.

Date of blog publication: 4 November 2021

# REGISTER OF PROFESSIONAL ARCHAEOLOGISTS

## ABOUT US

The Register of Professional Archaeologists is a community of professional archaeologists. Our mission is to establish and adhere to standards and ethics that represent and adapt to the dynamic field of archaeology and to provide a resource for entities who rely on professional archaeology services.



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## OUR SPONSORING ORGANIZATIONS



## BENEFITS OF REGISTRATION

### JSTOR ACCESS



JSTOR is a digital library of academic journals, books and primary resources. Our Registrants can access a specially curated collection of JSTOR resources.

### INCOME

Registrants generally earn higher salaries and have greater job responsibilities than archaeologists who are not registered.

### EDUCATION

We screen and certify continuing professional education programs and notify Registrants of these opportunities to improve their professional practice in diverse and dynamic discipline.

### EMPLOYMENT

Registration is required to do archaeological work in many jurisdictions - and the list is growing. Networking opportunities also provide connections for professionals at all points in their career.

# Images of the Past

Benjamin Pykles



## Early Historical Archaeology in Philadelphia

In recognition of the fabulous meeting of the Society for Historical Archaeology, held in Philadelphia, Pennsylvania from 5 January to 8 January, 2022, this installment of “Images of the Past” features a true pioneer of historical archaeology in Philadelphia and beyond—John Cotter.

Cotter began his career in the 1930s working on prehistoric sites of the American Southwest and Southeast. He is best known for his excavations for the U.S. National Park Service at Jamestown, Virginia, and Independence Park, Philadelphia. He taught at the University of Pennsylvania from 1960 to 1978, offering the first courses in historical archaeology in the United States. Cotter and his students conducted a number of salvage excavations around the city, from privies to basements to taverns. He synthesized over 30 years of archaeological research at more than 150 sites in Philadelphia and surrounding regions into *The Buried Past: An Archaeological History of Philadelphia* (with Daniel G. Roberts and Michael Par-rington; 1992, Philadelphia, University of Pennsylvania Press).

In this photo, Cotter is examining colonial pottery recovered from one of his many excavations in Philadelphia. (Text and photo courtesy of Alex Pezzati, the Penn Museum—the University of Pennsylvania Museum of Archaeology and Anthro-pology.)



# In Memoriam

## Gordon Grosscup (1927–2021)

The Gordon L. Grosscup Museum of Anthropology is sad to report that our namesake and Emeritus Curator of Archaeology, Dr. Gordon L. Grosscup, passed away at the age of 94. Dr. Grosscup was still a regular in the museum and his absence will be strongly felt by our staff and the Department of Anthropology at Wayne State University.

As many of you know, Dr. Grosscup came to Wayne State in 1964 as faculty in what was then the Department of Sociology and Anthropology. He led archaeological field schools at numerous sites in Wayne and Macomb Counties, training students in field and laboratory methods and excavating materials that make up a large portion of our museum's archaeological collections. Dr. Grosscup also worked to acquire contemporary material culture and comparative ceramics from around the globe in an effort to educate our students about the diversity of ideas and material creations across humanity and to aid our students in their research of historical sites.

Dr. Grosscup retired in 1991, but maintained an active presence in the museum. I had the great pleasure of sharing an office suite with him, and looked forward to Thursday afternoons, when he came in to work. Dr. Grosscup's dedication to our museum was unmatched, and is represented through the knowledge he shared, his mentorship, curation, exhibition, and material and financial contributions, including the endowment of several awards to support outstanding museum volunteers and archaeological student scholars. Dr. Grosscup always sought to focus on student success—working with our students to make sure they thrived in our anthropology programs.

Per his wishes, Dr. Grosscup did not have a memorial service, but the Department of Anthropology recognized and celebrated the life of our colleague, friend, and mentor.

Megan M. McCullen, Ph.D.

Director, Gordon L. Grosscup Museum of Anthropology, Wayne State University



## Charles B. Poe (1946–2021)

Charles B. “Bucky” Poe was a larger-than-life figure in the annals of Florida State University (FSU) field schools under Kathy Deagan. A career move from draftsman to archaeologist meant that Charlie made enviable maps and took marvelous photographs. He arrived at FSU in 1975, completing his B.A., and then going on to graduate school.

Charlie Poe served as site supervisor at the Palm Row site in St. Augustine in 1978 and kept his field crews in line with an arched eyebrow and the Death Stare. But he also served as mentor, providing those crews with sage advice and perspective on the world. He remained in St. Augustine on a variety of projects, a member of the “Crack Team” of former field school students.

Charlie went on to work with Kathy Deagan in Haiti and Honduras. Charlie was a founding (1984) member of the team who envisioned the archaeology and the interpretation of Mission San Luis de Talamali in Tallahassee, Florida. As site supervi-



sor, he oversaw reconstruction of the Chief's House, the Council House, and the Chapel, based on archaeological evidence for the park.

A heart attack in 2000 led to an early medical retirement from the State of Florida. But health issues never dampened his enthusiasm for the archaeology of the Spanish colonial period, and he remained a volunteer, friend, and consultant for the next 20 years.

Charlie was a friend to all, a loving husband to Kathryn, and loving father to Lora. In the past few years, Charlie and Kathryn added two daughters, great-nieces Alyssa and Maddie, to their life, giving them a warm, loving, and supportive home. The Society for Historical Archaeology and all his Florida archaeology friends mourn Charlie's passing and recognize his contributions to Florida archaeology.

Martha Zierden, The Charleston Museum  
Julia King, St. Mary's College of Maryland



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ARCHAEOLOGY**

# Current Research

Please send summaries of your recent research as a Word file to the appropriate geographical coordinator listed below. Contributions are generally between 500 and 2000 words in length. An abstract of no more than 100 words is requested. Submit illustrations as separate files (.jpeg preferred, 300 dpi or greater resolution; minimum 200 dpi). The slideshow feature also allows contributions to feature more photographs than in a print publication. Video should be supplied in FLV format; recommended bitrate is between 300 and 700 kb/s. Maximum file size for a video is 100 MB. Audio should be in MP3 audio format.

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CURRENT RESEARCH BEGINS ON NEXT PAGE



# Canada - Prairie and Arctic

## Saskatchewan

**The 2021 Archaeological Field Investigations at Fort Carlton (FfNp-1)** (submitted by Karin Steuber, public outreach coordinator, Saskatchewan Archaeological Society, with contributions by Alexis Bodnar)

*Abstract:* In 2021 the Saskatchewan Archaeological Society along with Saskatchewan Provincial Parks and the Department of Archaeology and Anthropology at the University of Saskatchewan commenced excavations at Fort Carlton Provincial Park in the field adjacent to the reconstructed wooden fort. Both a university-level and a public field school were offered from May to August. Fort Carlton, located along the bank of the North Saskatchewan River, north of Saskatoon, Saskatchewan, was a Hudson Bay Company post that operated from 1810 to 1885. Over 20,000 historic-period artifacts were recovered in the course of the 2021 excavations.

*Resumen:* En 2021, la Sociedad Arqueológica de Saskatchewan junto con los Parques Provinciales de Saskatchewan y el Departamento de Arqueología y Antropología de la Universidad de Saskatchewan comenzaron las excavaciones en el Parque Provincial de Fort Carlton en el campo adyacente al fuerte de madera reconstruido. Se ofreció una escuela de campo tanto de nivel universitario como público de mayo a agosto. Fort Carlton, ubicado a lo largo de la orilla del río North Saskatchewan, al norte de Saskatoon, Saskatchewan, fue un puesto de la Compañía de la Bahía de Hudson que operó desde 1810 hasta 1885. En el transcurso de las excavaciones de 2021 se recuperaron más de 20.000 artefactos del período histórico.

*Résumé :* En 2021, la Saskatchewan Archaeological Society, les parcs provinciaux de la Saskatchewan et le département d'archéologie et d'anthropologie de l'Université de la Saskatchewan ont commencé des fouilles au parc provincial Fort Carlton sur le terrain adjacent au fort en bois reconstruit. Une école de terrain de niveau universitaire et une école de terrain publique ont été offertes de mai à août. Fort Carlton, situé le long de la rive de la rivière Saskatchewan Nord, au nord de Saskatoon, en Saskatchewan, était un poste de la Compagnie de la Baie d'Hudson qui a fonctionné de 1810 à 1885. Plus de 20 000 artefacts de la période historique ont été récupérés au cours des fouilles de 2021.

In 2021, the Saskatchewan Archaeological Society began excavations as part of a proposed 3-year partnership with Saskatchewan Provincial Parks and the University of Saskatchewan's Department of Archaeology and Anthropology to provide archaeological field experience to the general public and postsecondary students at Fort Carlton Provincial Park and National Historic Site.

In 1810, the Hudson's Bay Company (HBC) built Carlton House, which later became known as Fort Carlton, on the North Saskatchewan River terrace that is currently the site of a reconstructed fort and provincial park area. The history of Fort Carlton, not including Carlton House I and II, can be segmented into five major building phases, all of which are located on the river terrace. Construction, rebuilding, and repair were almost constant, because the wood was untreated and thus prone to damage and rot. The first phase spans from 1810 to 1821, when the HBC post Carlton and the North West Company (NWC) post La Montée shared a common stockade, square in shape and just large enough to enclose the trading store and a few other buildings. Around 1818, the NWC moved La Montée across the river and upstream. In 1821, the HBC and NWC merged under the Hudson's Bay Company name. The workers tore down the old NWC post and reused some of the materials in enlarging the stockade to accommodate the structures associated with the larger newly formed company. The third phase, from 1835 to 1855, resembles an oddly shaped hexagonal post. In 1855, the post was entirely rebuilt again. The last phase dates from 1868 to 1885 and includes two big changes. One season was spent working on extending the northern wall and another season was spent extending the southern wall to make room for structures associated with the North West Mounted Police and Indian Agency workers after the 1876 Treaty 6 signing.

Official archaeological investigations to relocate the fort for future reconstruction began in 1964 under the supervision of Anthony Ranere. During these investigations, which ran through 1967, archaeologists were able to locate what is considered the last fort phase, dating from 1868 to 1885. They identified all internal buildings and the extent of the fort's palisade walls. Subsequent excavations took place throughout the 1970s to 1990s in order to locate the Chief Factor's residence as well as to mitigate infrastructure upgrades such as a parking lot expansion. They identified all internal buildings and the extent of the fort's palisade walls. More recently, the Saskatchewan Archaeological Society (SAS) was approached by Saskatchewan Provincial Parks in 2019 with a proposal to offer experiential learning for members of the public and school

groups visiting the provincial park. The original plans to begin excavations in 2020 were put on hold due to the global pandemic. Then, late in the year the SAS was approached by the Department of Archaeology and Anthropology at the University of Saskatchewan to partner to host a university field school for archaeology undergraduate students in 2021 at the site.

In May and June, under the direction of Dr. Glenn Stuart and Dr. Karin Steuber, an archaeological field methods course was held in an open field west of the reconstructed fort for 13 undergraduate students (Figure 1). The SAS held a limited public field school in July and August to continue work in the excavation units opened during the university's field school (Figures 2 and 3). To date, 23 1 x 1 m units have been excavated. Both university students and SAS summer staff have cleaned, identified, and cataloged the 2021 materials, with the artifact count exceeding 22,000. As of this writing, a final report is being completed; however, which phase of Fort Carlton the 2021 field excavations uncovered has not



FIGURE 1. Looking toward the reconstructed fort during the University of Saskatchewan field school in June. (Image courtesy of Karin Steuber.)



FIGURE 2. University field school students Bree C. and Rayna M. posing with their excavation unit. (Image courtesy of Karin Steuber.)



FIGURE 3. SAS Project Assistant Sarah P. bundled up during a cold spell on-site. (Image courtesy of Karin Steuber.)

yet been determined. Recovered artifacts include large quantities of metal, including nails; seed beads; wood; Spode/Copeland and Portneuf ceramics; faunal remains (predominantly bison); birch bark; and leather. Results of the 2021 Fort Carlton excavations will be announced in future publications. Plans are being made for the 2022 field season at the site.



# Caribbean and Bermuda

See also Latin America

## Anguilla, British West Indies

**Hughes Estate Archaeological Research Project** (submitted by Elysia Petras, doctoral candidate, Temple University, Philadelphia, Pennsylvania, [Tug39754@temple.edu](mailto:Tug39754@temple.edu))

**Abstract:** Focusing on Hughes Estate, an 18th–19th-century sugar plantation on the northwest coast of Anguilla, the Hughes Estate Archaeological Research Project investigates the evidence for interisland networks of trade and self-liberation that enslaved Anguillians forged outside of colonial control as well as for everyday agency at the scale of the plantation. This research report summarizes the results of surveying and the first season of excavation at the Hughes Estate site.

**Resumen:** Concentrándose en Hughes Estate, una plantación de azúcar de los siglos XVIII y XIX en la costa noroeste de Anguila, el Proyecto de investigación arqueológica de Hughes Estate investiga la evidencia de las redes de comercio y autoliberación entre islas que los anguilanos esclavizados forjaron fuera del control colonial, así como para agencia cotidiana a la escala de la plantación. Este informe de investigación resume los resultados de la topografía y la primera temporada de excavación en el sitio de Hughes Estate.

**Résumé :** En se concentrant sur Hughes Estate, une plantation de canne à sucre des XVIII<sup>e</sup> et XIX<sup>e</sup> siècles sur la côte nord-ouest d'Anguilla, le Hughes Estate Archaeological Research Project étudie les preuves des réseaux interinsulaires de commerce et d'auto-libération que les Anguillians asservies ont forgés en dehors du contrôle colonial ainsi que pour agence au quotidien à l'échelle de la plantation. Ce rapport de recherche résume les résultats de l'arpentage et de la première saison de fouilles sur le site de Hughes Estate.

This report summarizes the preliminary findings of archaeological research at the Hughes Estate site. The work was carried out under the direction of Elysia Petras from Temple University as part of her doctoral thesis research. The Hughes Estate site was an 18th- to early 19th-century sugar plantation located on the northwest coast of Anguilla, British West Indies. Permission for research was granted by Anguilla's Department of the Environment and by the four private owners of the property. Preliminary analysis of architectural features and artifacts as well as of oral histories indicates that the site has not been occupied since at least the early 20th century. During the summer of 2019, a crew comprised of Temple University undergrads, volunteers from the Anguilla Archaeological and Historical Society, and an intern from Anguilla's Department of Youth and Culture surveyed the property to locate and map historic structures (Figures 1 and 2). Many of the plantation-



FIGURES 1 and 2. Volunteers from the Anguilla Archaeological and Historical Society and an intern from the Anguilla Department of Youth and Culture working at plantation-era Structure E during the summer of 2021. (Photo by Elysia Petras.)





FIGURE 3. Drone footage of the structure tentatively identified as the smokehouse. (Photo by Khorii Hodge.)

era structures have been reduced to foundations and were not visible in satellite imagery due to dense vegetation overgrowth. Additionally, there are no extant historic maps of the Hughes Estate to aid with understanding the site. The team located and mapped nine structures and two field walls, establishing Hughes as the most extensive 18th- to 19th-century plantation site remaining on Anguilla today.

The 2021 field season was the first season of excavation at the site. Shovel testing was carried out adjacent to the plantation-era structures as well as at regular 20 m intervals to sample artifact density across the site and four 1 x 1 m units were excavated.

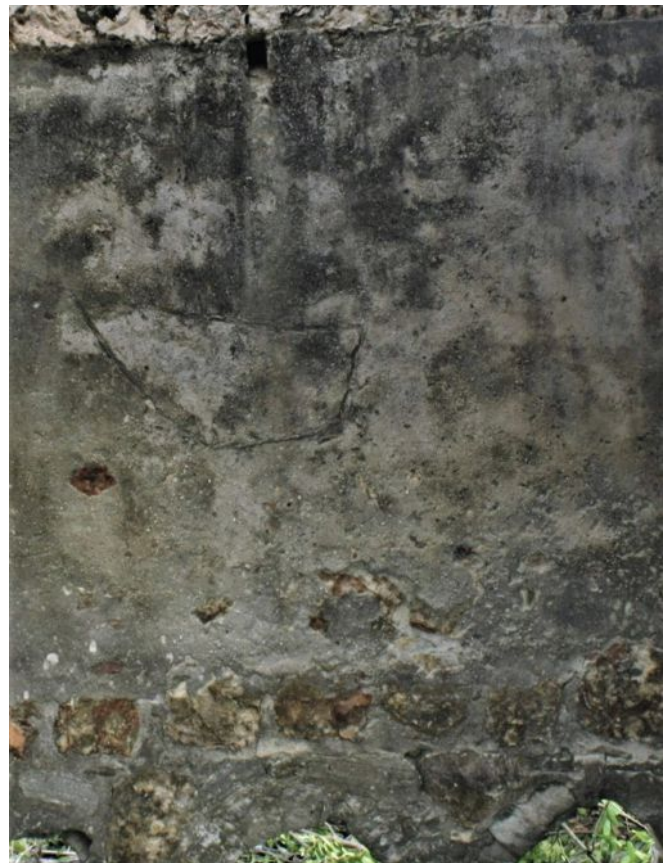
Shovel tests and 3-D documentation began at the structure tentatively identified as the plantation smokehouse. The smokehouse is the most intact structure on the site (Figure 3). It is stone built, with a 3.08 x 3.09 m footprint, a pyramidal roof, and three arched vents in the southern wall. We documented six beam holes, the remnants of an interior bench, and at least six carvings of ships on the interior walls of the structure (Figures 4 and 5). While the smokehouse was part of the plantation infrastructure, ultimately designed for the benefit of the plantation owners, it was enslaved individuals who labored in the space.

Project research into early 19th-century Anguillan Council records has produced evidence for maritime maroonage. Documents reveal that slaveholders from the Road Division, the division in which Hughes Estate is located, were concerned with



FIGURES 4 and 5. Ship imagery on the interior walls of the smokehouse. (Photos by Elysia Petras.)

“the frequent immigrations of slaves from this island to the island of Saint Martin” and called for inspections of foreign boats and the creation of licenses that could only be granted to boats “navigated with one white man at least” (Anguilla Council 1828:119). The ships carved into the smokehouse walls by enslaved laborers at Hughes Estate might commemorate the self-liberation of themselves, their family members, their friends, and community members via maritime routes to nearby islands outside of British control. Boat imagery might thus have represented connections to a larger world and the possibilities therein.





Artifacts recovered from shovel tests near the smokehouse building include metal hand-wrought nails, shell (including a large conch), bottle-glass fragments, ceramics, and light amounts of charcoal. We did not recover any bone or locate a large midden of ash and charcoal, as would be expected in a smokehouse context, in these early excavations. It is possible that refuse was swept further away from the structure or that other activities took place at this location. Future excavation will sample further out from the structure and include 1 x 1 m units. It was the case that exports of salt from Anguilla's salt ponds were crucial to the colony's 18th- and 19th-century economy. Accordingly, preserving meats through salting rather than smoking would have been more feasible in the dry environment of Anguilla in which large trees were scarce. The English plantation owners may have designed the smokehouse based on conditions in Europe and later repurposed it based on local realities.



FIGURE 6. Operating the drone to assist with photogrammetry. (Photo by Elysia Petras.)

A recent graduate of Anguilla's High School, who was preparing for his first year of study in geomatics at Carleton University, assisted the project by operating his drone and taking aerial photographs of the site and smokehouse structure (Figure 6). These photographs, combined with photographs taken with a traditional DSLR camera, were used to create a 3-D model of the building in photogrammetry software. The model will help make this heritage site accessible to a wider public as well as digitally preserve the building, which is currently in poor structural condition and vulnerable to hurricane damage. The model is being hosted on the Anguilla Archaeological and Historical Society's Sketchfab account: <https://sketchfab.com/3d-models/hughes-estate-historic-smokehouse-2b4307b36c274735bb3c63bf689d01e7>.

Excavations at Structures A, C, and E uncovered material related to the household. Structure A is tentatively identified as the main estate house. We recovered fine ceramics, including porcelain teacups, downhill from this structure. We also recovered household goods near the foundation of a small room attached to Structure C, the plantation cistern. The presence of household goods associated with the room attached to the plantation cistern suggests that this structure could have been the home of enslaved laborers who worked in the enclosed field that adjoins the plantation cistern.

Structure E is an L-shaped building of three large rooms and one small room. It is the most centrally located building at Hughes Estate. From this building all structures of the plantation are in view. This building could have been the residence of the plantation manager or housing barracks for enslaved laborers, because it is strategically located for surveillance.

Comparison of artifacts recovered from these three structures will focus on determining dates of occupation as well as the status of the occupants. Future excavations will focus on areas identified, through artifact analysis, as likely households of the enslaved laborers at Hughes Estates. Please contact Elysia Petras at [tug39754@temple.edu](mailto:tug39754@temple.edu) or visit the project website: <https://lcdssgeo.com/omeka-s/s/Hughes/page/about> for more information.

## References

Anguilla Council

1819–1841 Minutes, M. Burrow and H. Nielsen (transcribers), 2006, St. Kitts Archives, Basseterre, St. Kitts.

**San Jose State University Archaeological Field School/Escuela de campo arqueológico de la Universidad Estatal de San José/École d'archéologie de l'Université d'État de San José** (submitted by Marco Meniketti, San Jose State University): San Jose State University (SJSU) in California is offering an archaeological field school during the summer of 2022 in the West Indies on the island of Nevis under the direction of Dr. Marco Meniketti. The field school is a continuation of the Historic Landscapes Legacy Project, a joint undertaking with the Nevis Historical and Conservation Society. This year the focus is directed toward documenting habitation sites for enslaved plantation laborers and sampling for faunal and botanical specimens at several previously investigated colonial sites. On-site faunal analysis training will be part of the curriculum. There are currently five open slots for non-SJSU students. COVID-19 travel restrictions and protocols will impact the project. Visit [www.caribbeanarchaeology.org](http://www.caribbeanarchaeology.org) for details and information about previous field schools on Nevis or contact Dr. Meniketti at [marco.meniketti@sjsu.edu](mailto:marco.meniketti@sjsu.edu). To apply, visit San Jose State Faculty Led Programs at <https://goabroad.sjsu.edu/index.cfm?FuseAction=Programs.ProgramDiscovery>.



FIGURES 1 and 2. Students from previous field schools on Nevis practicing newly acquired skills.



FIGURE 3. The island is dominated by Mt. Nevis. Colonial sites are shrouded by forest.



# Continental Europe

## Germany

**The F1 at the National Socialist Army Research Centre in Peenemünde, a Contaminated Heritage Site** (submitted by Constanze Röhl, [Constanze.Roehl@b-tu.de](mailto:Constanze.Roehl@b-tu.de), and Peter I. Schneider, Brandenburg Technical University Cottbus-Senftenberg)

*Abstract:* In 2019, a 3-year interdisciplinary research project combining building history and archaeology that will investigate Manufacturing Hall 1 (Fertigungshalle 1, F1), located on the premises of the former National Socialist Army Research Centre Peenemünde (HVP), on the island of Usedom, was initiated at the Brandenburg Technical University Cottbus-Senftenberg (BTU). The project, [Researching the architectural remains of F1 in Peenemünde as a contribution to the archaeological development of material remains at contaminated cultural heritage sites](#), is being funded by the German Research Foundation (DFG) and conducted in cooperation with the Historical-Technical Museum Peenemünde (HTM). Another project partner is the chair for Medieval and Post-Medieval Archaeology (AMANZ) at the University of Bamberg. Reflecting its thematic priority, the project is situated at the Faculty for Architecture, Civil Engineering and Urban Planning. The project leads at BTU are the architect Dr. Ing. Peter I. Schneider and the archaeologist Dr. phil. Constanze Röhl.

*Resumen:* En 2019, un proyecto de investigación interdisciplinario de 3 años que combina la historia de la construcción y la arqueología que investigará el Pabellón de Fabricación 1 (Fertigungshalle 1, F1), ubicado en las instalaciones del antiguo Centro de Investigación del Ejército Nacional-socialista Peenemünde (HVP), en la isla de Usedom, se inició en la Universidad Tecnológica de Brandenburgo Cottbus-Senftenberg (BTU). El proyecto, [Investigación de los restos arquitectónicos de F1 en Peenemünde como contribución al desarrollo arqueológico de restos materiales en sitios del patrimonio cultural contaminados](#), está siendo financiado por la Fundación de Investigación Alemana (DFG) y se lleva a cabo en cooperación con el Museo Histórico-Técnico de Peenemünde (HTM). Otro socio del proyecto es la cátedra de Arqueología Medieval y Post-Medieval (AMANZ) de la Universidad de Bamberg. Reflejando su prioridad temática, el proyecto se ubica en la Facultad de Arquitectura, Ingeniería Civil y Urbanismo. Los líderes del proyecto en BTU son el arquitecto Dr. Ing. Peter I. Schneider y el arqueólogo Dr. phil. Constanze Röhl.

*Résumé :* En 2019, un projet de recherche interdisciplinaire de 3 ans combinant histoire du bâtiment et archéologie qui étudiera le hall de fabrication 1 (Fertigungshalle 1, F1), situé dans les locaux de l'ancien Centre de recherche de l'armée nationale-socialiste Peenemünde (HVP), sur l'île d'Usedom, a été initié à l'Université de technologie de Brandebourg Cottbus-Senftenberg (BTU). Le projet, [Recherche des vestiges architecturaux de F1 à Peenemünde en tant que contribution au développement archéologique de vestiges matériels sur des sites du patrimoine culturel contaminés](#), est financé par la Fondation allemande pour la recherche (DFG) et mené en coopération avec le Musée historique et technique de Peenemünde (HTM). Un autre partenaire du projet est la chaire d'archéologie médiévale et post-médiévale (AMANZ) de l'Université de Bamberg. Reflet de sa priorité thématique, le projet est situé à la Faculté d'architecture, de génie civil et d'urbanisme. Les chefs de projet chez BTU sont l'architecte Dr. Ing. Peter I. Schneider et l'archéologue Dr. phil. Constance Röhl.

A significant characteristic of the National Socialist regime in Germany was the combination of rapid technological development with a societal degeneration manifest in the disregard of humanist values. This characteristic has had long-lasting effects on German historiography and still cannot be regarded as a 'closed' or completely processed chapter. Addressing these issues has increasingly become a task for building researchers, archaeologists, and monument conservators alike. One topic of interest in this comparatively young field of archaeology is the material remains bearing testimony to the events that took place under the National Socialist regime. In particular, with archival records from this time period often being insufficient and eyewitnesses passing away, the need to turn to other methods of investigation, e.g., archaeology and building research, is urgent. This also applies to the architectural remains of F1.

F1 is a factory hall built between 1939 and 1943 as part of the former Army Research Centre Peenemünde (HVP), ground for which was broken in 1936 on a 2.5 ha site at the northern tip of the Baltic Sea island of Usedom. The HVP was designed as a large-scale research center, with numerous buildings and facilities designated for the development and serial production of weapons of mass destruction for the German rearmament program (Figure 1). Forced labor was used on a large scale in the construction of the HVP and two concentration camps were established at Peenemünde. F1 was specifically intended for the serial production of the infamous Aggregat 4, also called the Vergeltungswaffe 2 (V2) (retaliation weapon 2) in National Socialist propaganda, a long-range ballistic missile fueled by a liquid-propellant engine. In accordance with the terms of the Potsdam Agreement, F1 was demolished during the late 1940s, and is nowadays a ruin undergoing renaturation.

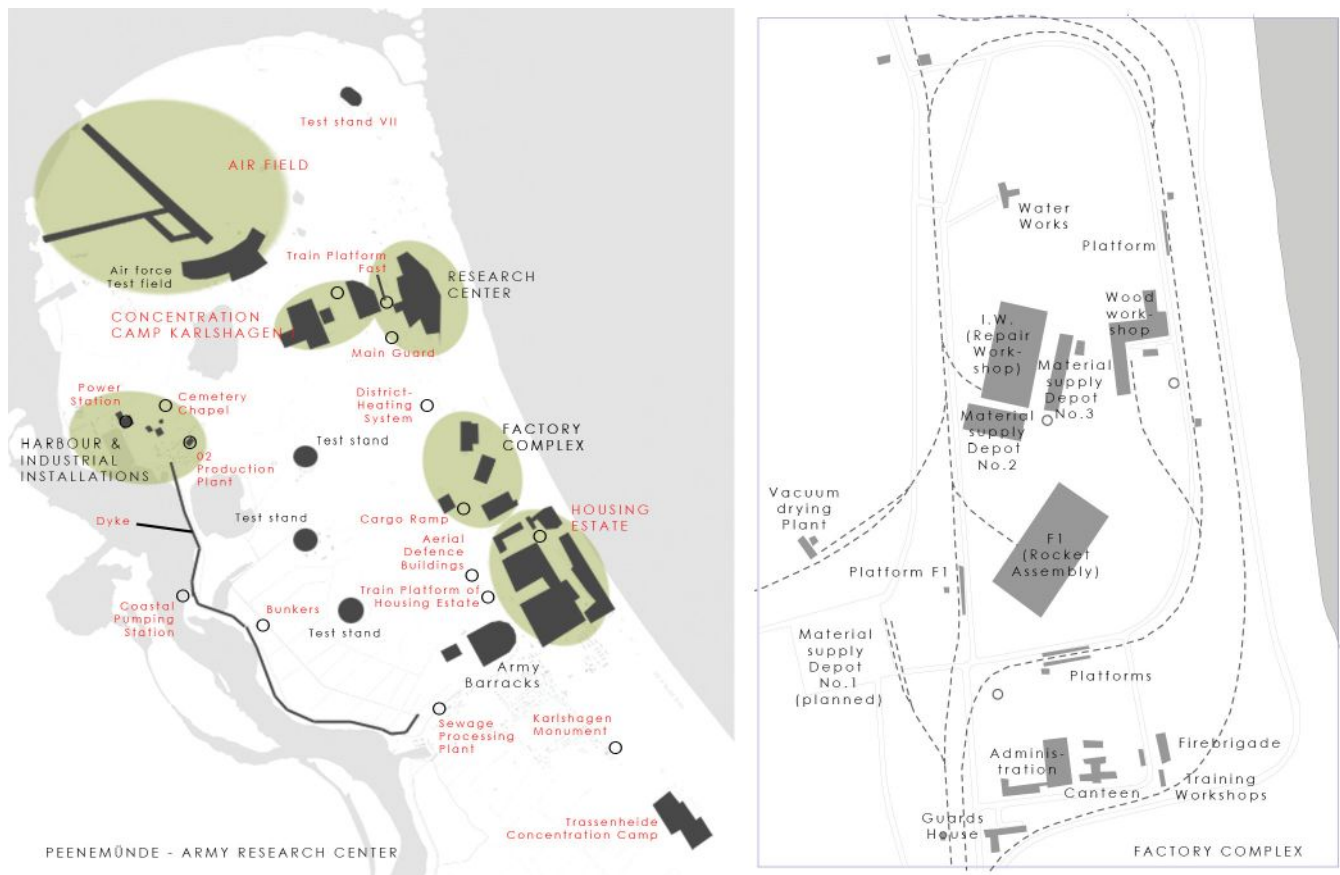


FIGURE 1. Area of the former HVP with location of F1. (Maps by P. Schneider.)

Today the former HVP Peenemünde is still well-known, in particular due to the later repurposing of technological developments from the realm of warfare into the Apollo program at NASA under Peenemünde's former Technical Director Wernher von Braun. The site's controversial history is being presented at the HTM Peenemünde with a critical narrative. As an industrial building in this context, F1 showcases the research and technological achievement under the National Socialist regime. F1 itself is an example of state-of-the-art German industrial architectural design during the 1930s in the form of a building made from reinforced concrete with a width that set a new world record for prefabricated concrete shells. At the same time, the integration of a concentration camp, Karlshagen II, into the factory building shows in a shocking manner the absolute ruthlessness in the regime's choice of means in order to achieve its goals. The remains of F1 therefore offer a chance to pose the paramount ethical questions regarding modernity and the National Socialist time period to visitors in an authentic setting. Currently, though, the site is not open to the public, due to its location in the prohibited area of Peenemünde, in which there are numerous relics of warfare. F1 can therefore only be made accessible if detailed research into its site-specific history and verification of data obtained on-site, complemented by the general investigation of architectural and other material remains, take place.

However, with unexploded ordnance potentially still on-site, as well as the hazard of contamination from a variety of other sources and the working conditions associated with a concrete ruin, F1 poses very specific challenges to researchers (Figure 2). Invasive archaeological methods can only be used after all possibly haz-



FIGURE 2. Collapsed structural remains, presumably from the upper story, western part of F1. (Photo by C. Röhl/P. Schneider.)





ardous situations have been identified and properly addressed (Figures 3 and 4).

The project is therefore being conducted in two phases. In phase 1, the essential preconditions for fieldwork will be established by investigating, mapping, documenting, and analyzing the situation on-site, and will include the creation of a digital terrain model of the whole area of F1. Practical questions, including i.a. Explosive Ordnance Recovery, the dismantling of concrete structures, and the handling of environmental liabilities, are being addressed in consultation with a network of experts from various fields. This also serves to guarantee that health and safety standards can be adjusted to the particular circumstances on-site. The possible consequences for the environment as well as for the architectural and archaeological heritage of F1 as a result of working in a contaminated area are being taken into consideration. Furthermore, a detailed narrative of the site's history that includes the consolidation and analysis of archival materials and eyewitness accounts pertaining to the phases of its intended use and reuse is being constructed. Another important

FIGURE 3. View inside the hall with remains of supporting pillars and original concrete flooring on the ground-floor level, eastern part of F1. (Photo by C. Röhl/P. Schneider.)

task of phase 1 is the localization of Karlshagen II, all the more so because a concentration camp inside a factory in general represents a special case. To date the camp at Peenemünde has not been investigated and there are no maps of layout and infrastructure. Maps in particular will be vital to the critical presentation of the history of the site.

In the second phase, detailed investigation informed by specific questions, in particular regarding Karlshagen II, that can only be answered via a combination of invasive archaeological methods and building research will be undertaken.

The project therefore has two main objectives: (a) the reappraisal of the site and the dissemination of a critical view on its related societal aspects and (b) the development of a suite of methods for the practical handling of contaminated heritage sites. Such a suite could enable the application of invasive archaeological methods where it is not currently possible to do so.



FIGURE 4. View inside the hall, eastern part of F1. The structural remains in the background indicate the floor level of the upper story. (Photo by C. Röhl/P. Schneider.)



**Traces of an Army Camp from the Swedish-Danish War in 1644 Discovered at the Iron Age Site of Uppåkra/Huellas de un campamento militar de la guerra sueco-danesa en 1644 descubierto en el sitio de la Edad de Hierro de Uppåkra/Des traces d'un camp militaire de la guerre suédo-danoise de 1644 découvertes sur le site de l'âge du fer d'Uppåkra** (submitted by Immo Trinks, Vienna Institute for Archaeological Science, University of Vienna, [immo.trinks@univie.ac.at](mailto:immo.trinks@univie.ac.at), and Roland Filzwieser, Ludwig Boltzmann Institute for Archaeological Prospection and Virtual Archaeology, [roland.filzwieser@gmail.com](mailto:roland.filzwieser@gmail.com)): The site of Uppåkra near the Swedish university town of Lund in Scania, southern Sweden, was an important protourban central place in the Iron Age (100–900 CE). The wide-open agricultural landscape around Uppåkra church, which is located on an elevated ridge, presents an opportunity for a case study aimed at testing and developing modern geophysical archaeological prospection methods. In 2010, a team from the Ludwig Boltzmann Institute for Archaeological Prospection and Virtual Archaeology in Vienna, Austria, began by taking extensive, high-resolution motorized magnetometer and ground-penetrating radar measurements in the fields surrounding Uppåkra (Figure 1), as had been done in similar projects at Stonehenge, the Roman town of Carnuntum in present-day Austria, and in Norway. Over the course of three fieldwork campaigns, an unprecedented large area (for Scandinavia) covering 197 ha (just under 2 km<sup>2</sup>) of interconnected fields was mapped using dense magnetometer measurements with 25 cm crossline and 10 cm inline sample spacing. Additionally, some 22.5 ha were covered with high-resolution georadar survey. The prospection data revealed a very large number of pits, postholes, and fireplaces belonging to the prehistoric settlement.



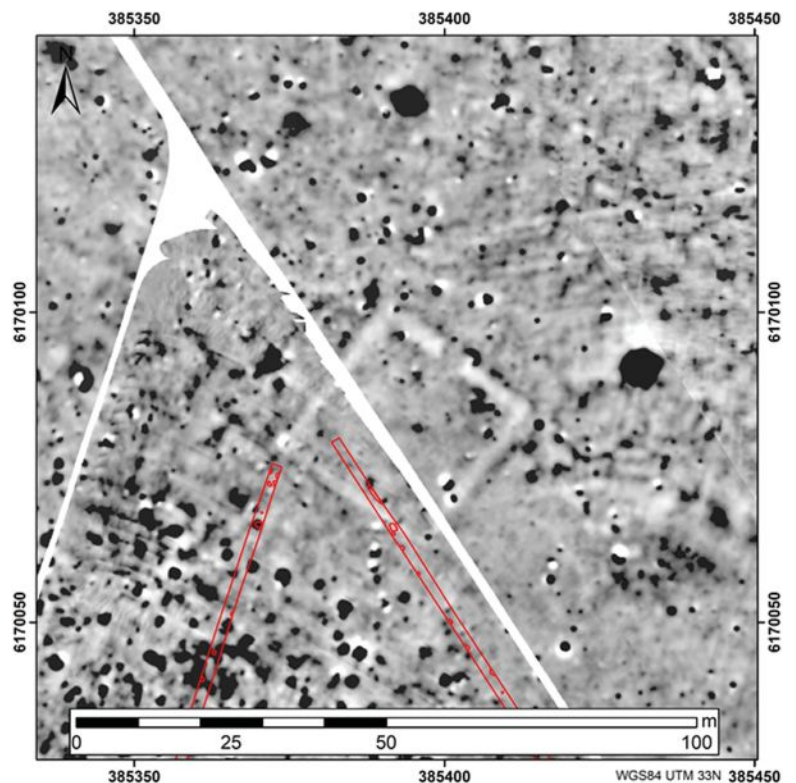
FIGURE 1. Motorized magnetometer survey with an array of 10 sensors spaced at 25 cm intervals. This system was towed at approximately 15–20 km/hr over the fields. In the background the crest of the ridge, on which the square structures were detected, can be seen. (Photo by Immo Trinks.)

Surprisingly, the data also revealed two unusual, large square structures of ca. 30 m side length located on the crest of the elevated ridge east of Uppåkra church (Figure 2). These structures appear to consist of trenches and show a central opening in their northeastern side, like an entrance into the enclosed area. Such structures are unknown from the Iron Age and remind in size and shape of military redoubts known from other places in Scania that date to the Danish-Swedish war. Systematic metal detector surveys conducted at Uppåkra in the late 1990s recov-

ered, aside from numerous finds dated to the Iron Age, a considerable number of lead musket balls and military buttons. Several musket balls still had their lead casting channel attached, suggesting that they had been cast just prior to use.

Therefore, the hypothesis was developed that the large square structures discovered by magnetic prospection were most likely associated with an army camp from the Swedish-Danish war that was known to have existed in the Uppåkra area in the autumn of 1644, when Field Marshal Gustav Horn had retreated with the Swedish

FIGURE 2. Magnetic data image showing areas of increased magnetization, caused by the filling of pits and postholes, as dark blobs. The black-and-white blobs are caused by ferromagnetic objects, i.e., iron objects. One of the two discovered square structures can be seen in the center of the map, with a side length of ca. 30 m and an opening toward the northeast. In addition to the square structure, the very large black blobs are of interest. The red polygons represent excavation trenches dug in 2000 in search of Iron Age graves. Interestingly, the southwestern side of the square structure had been cut by one of the trenches and an archaeological feature was marked, but the extent or meaning of the overall structure was not determined. This illustrates the benefit of the noninvasive prospection approach: an overview of the belowground structures was generated efficiently.



army after the unsuccessful siege of the city of Malmö. The Swedish army consisted of approximately 8,000 soldiers on foot, a cavalry of 3,000 men, and 30 light artillery pieces, not counting non-ordnance items.

The question arises of what a temporary army camp for 11,000 men, erected while awaiting possible attacks from the pursuing Danish army, would have looked like at the time and what still would remain of it today in the ground. It was said to have been a wet October and a number of soldiers were suffering from bad health, probably due to the bubonic plague. How many tents, fireplaces, latrines, and posts for tying up horses would have been needed? Where would the gunpowder and cannon have been stored? Where would the commanding officers have found quarter? The depiction of the field camp of Duke Charles V of Lorraine at Todtmoos from the year 1678, expressed as a votive silver relief today exhibited at the Kunsthistorisches Museum in Vienna, provides a glimpse into military camp life and its layout at that time.

No major battle occurred between the Danish and Swedish forces while the latter were encamped at Uppåkra, so no other maps of the camp are available. Of the numerous pits and posthole anomalies visible in the magnetic prospection data from Uppåkra, at least a portion must be associated with the camp of Gustav Horn's army. Whether three pit alignments in the same vicinity were also among the works from October 1644 remains to be seen. Uppåkra seems to have been an important place throughout the ages, with buried remains from the Bronze and Iron Ages as well as more-recent events. The fields surrounding Uppåkra church still offer many archaeological as well as historical treasures for those who care to look.

For more information, see the following open-access article:

Trinks, I., M. Gabler, M. Wallner, E. Nau, A. Hinterleitner, R. Filzwieser, L. Larsson, and W. Neubauer  
2021 Traces of a Swedish Army Camp from 1644 Revealed at Uppåkra by Extensive Magnetometer Survey. *Archaeological Prospection*, 1–14. <https://doi.org/10.1002/arp.1842>

## Great Britain and Ireland

### England

**Built on Pottery: The Architectural Reuse of Discarded Ceramics in Stoke-on-Trent, Staffordshire** (submitted by Alex Chong, Re-Form Heritage, Emma Treleaven, Amersham Museum, and Alasdair Brooks, Re-Form Heritage)

*Abstract:* The British heritage charity Re-Form Heritage is currently undertaking renovation works at Harper Street, Stoke-on-Trent, to turn a row of derelict terraced houses into a multiuse heritage space. The site is located directly across the road from Middleport Pottery, a still-operating Victorian pottery owned by the charity. During the course of the Harper Street renovations, it was discovered that early 20th-century discarded ceramics had been used in the building foundations and in repaired windowsills. A utilities trench was also partially backfilled with ceramics. This architectural reuse of ceramics helps to emphasize the centrality of the ceramics industry to the city of Stoke-on-Trent.

*Resumen:* La organización benéfica británica del patrimonio Re-Form Heritage está llevando a cabo obras de renovación en Harper Street, Stoke-on-Trent, para convertir una hilera de casas adosadas abandonadas en un espacio patrimonial de usos múltiples. El sitio está ubicado directamente al otro lado de la carretera de Middleport Pottery, una cerámica victoriana que aún funciona y es propiedad de la organización benéfica. Durante el transcurso de las renovaciones de Harper Street, se descubrió que se habían utilizado cerámicas desechadas de principios del siglo XX en los cimientos de los edificios y en los alféizares reparados. También se rellenó parcialmente una zanja de servicios públicos con cerámica. Esta reutilización arquitectónica de la cerámica ayuda a enfatizar la centralidad de la industria de la cerámica en la ciudad de Stoke-on-Trent.

*Résumé :* L'organisation caritative britannique du patrimoine Re-Form Heritage entreprend actuellement des travaux de rénovation sur la rue Harper, à Stoke-on-Trent, pour transformer une rangée de maisons mitoyennes abandonnées en un espace patrimonial polyvalent. Le site est situé juste en face de Middleport Pottery, une poterie victorienne toujours en activité appartenant à l'association caritative. Au cours des travaux de rénovation de la rue Harper, on a découvert que de la céramique mise au rebut du début du XXe siècle avait été utilisée dans les fondations du bâtiment et dans les rebords de fenêtres réparés. Une tranchée des services publics a également été partiellement remblayée avec de la céramique. Cette réutilisation architecturale de la céramique contribue à souligner la centralité de l'industrie de la céramique pour la ville de Stoke-on-Trent.



Situated along the Trent and Mersey Canal in Burslem, Stoke-on-Trent, Staffordshire, is Middleport Pottery, a still-operational Victorian pottery where the Burleigh (Burgess & Leigh) company produces traditional transfer-printed pottery (Figure 1). The business began when Frederick Rathbone Burgess and William Leigh moved to Middleport Pottery in 1889, having previously taken over Central Pottery in 1862 and Hill Pottery in 1868. The two built Middleport on a site formerly owned by the Davenport pottery firm and merged their names to become the famous “Burleigh” brand. When it was first built, Middleport Pottery was described as the model factory of the Staffordshire pottery industry, because its site layout and architectural design were intended to maximize production efficiency. This was achieved by minimizing the distance traveled between each stage of the production process, with clay journeying around the site in a roughly circular motion until it became a finished

product. Finished wares were then packed onto boats in the canal to be shipped and sold.

In 1912, the business transferred to the Leigh family following the death of Frederick Burgess’s son, Richard Burgess. Over time, Burleigh expanded to export wares all over the globe, setting up agency offices in the United States, Australia, New Zealand, and Canada. Middleport Pottery survived

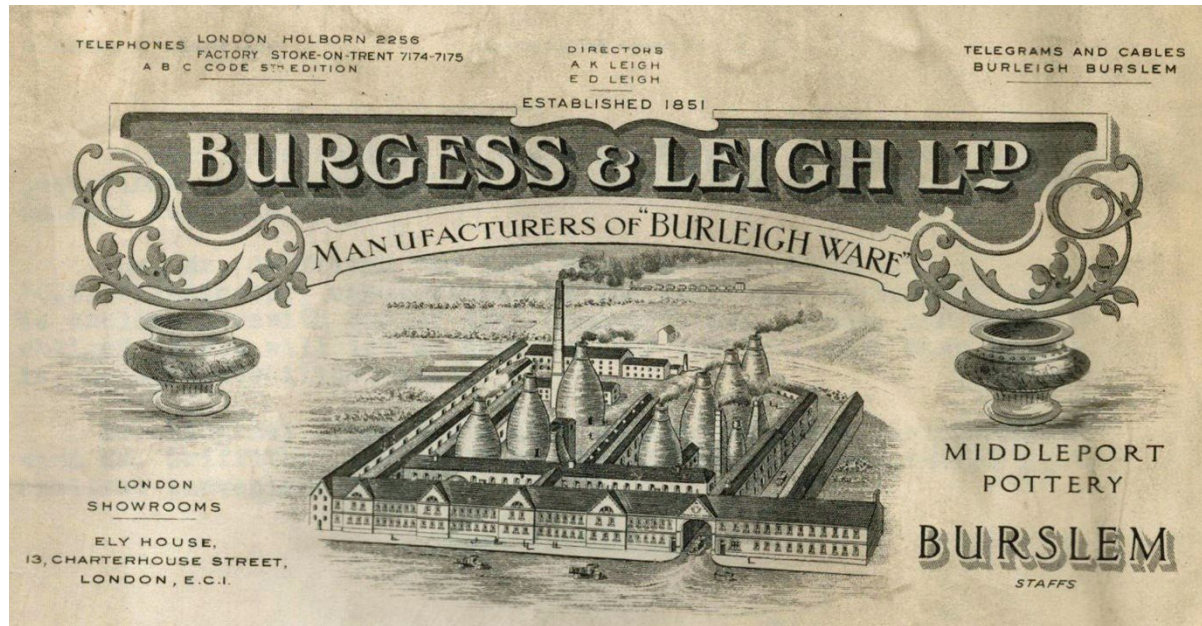


FIGURE 1. An image of Middleport Pottery taken from a Burgess & Leigh Ltd. letterhead; letter (T3929.9) dated 1946. (Photo courtesy of Middleport Pottery Collection and Archive, Re-Form Heritage.)

both World Wars and has employed a number of eminent designers, including [Charlotte Rhead](#). Today, following a brief ownership in the late 1990s to early 2000s by William and Rosemary Dorling, the company is owned by Denby Holdings Ltd. The UK Historic Building Preservation Trust (now Re-Form Heritage) bought the site of the pottery in 2011 and with the help of the Prince’s Regeneration Trust redeveloped the site visitors see today. Approximately half the site is leased back to Burleigh, which continues to produce pottery using Victorian methods, and the rest of the site remains a visitable heritage attraction. Middleport is the last continuously operating Victorian pottery factory in Stoke and Burleigh is the last company to still use traditional transfer printing to decorate ceramics.

Adjacent to Middleport Pottery is a row of 11 terraced houses (Figures 2 and 3). These are currently undergoing redevelopment as part of Re-Form Heritage’s Harper Street Project. This will turn the previously derelict buildings into a space hosting a new heritage interpretation offer, offices for the charity, a new archive store and research space for the Burleigh archive, a new community meeting room, and new retail spaces for local maker-manufacturers.

Formerly known as Albion Street, the road was renamed Harper Street in the 1950s. An 1870s map shows that Albion Street itself predates Middleport Pottery, but the 11 remaining houses on Harper Street are visible on a later Ordnance Survey map from the 1890s, suggesting that these structures were built at around the same time as Middleport Pottery. The later 19th-century proliferation of housing was typical of Stoke-on-Trent and was directly linked to the expansion of the pottery industry. The 11 “two up two down” terraced



FIGURE 2. Front view of the terraced houses on Harper Street prior to the heritage regeneration project. (Photo by Jenny Harper for Re-Form Heritage.)





FIGURE 3. Rear view of the terraced houses on Harper Street prior to the heritage regeneration project. (Photo by Jenny Harper for Re-Form Heritage.)

July 1914.			May 1916.		
Name.	En- list- ed.	Left.	Name.	M or S.	Age.
<u>Glost warehouse, Cont:</u>					
A. Larton.	6		A. Cooper.	S.	24. Rejected.
G. W. Platts.	6		H. Pemberton.	M.	26
S. Smallwood.	6		R. Alcock.	S.	20. <i>Rejection abroad</i>
T. Appleby.			T. Appleby. (Foreman)	M.	28.
A. Cooper.					
T. Smith.					
H. Pemberton.					
W. H. Howell.					
(transferred)					
<u>Biscuit Warehouse.</u>					
B. Leese.			B. Leese.	M.	29. <i>Rejection abroad</i>
<u>Polishers.</u>					
A. Morgan.			A. Morgan.	M.	37. X
J. Bowers.			H. Edges.	S.	21. Rejected.
H. Edges.					
<u>Packing House.</u>					
J. Brett.			J. Brett.	M.	52.
A. Shuffelbottom.			A. Shuffelbottom.	M.	33. X
E. Alderson.			T. Edges.	S.	19. <i>Rejection</i>
T. Edges.					
<u>Office Staff.</u>					
E. D. Leigh.			E. D. Leigh. Cashier & Head of Office.	M.	27. X
J. T. Williamson.			J. T. Williamson.	M.	42.
Geo. A. Lloyd.			" "		
Frank Newbury.			" "		
Wm. Rowley.			" "		
Thos. Barlow.			" "		
Jno Downes. (Munition Worker)					
1 Lady Typist.			5 Lady Clerks.		
			1 Boy.		
<u>Managers' Staff.</u>					
A. K. Leigh.			A. K. Leigh.	M.	32. Rejected.
D. Heath.			G. Brett.	M.	54.
G. Brett.			J. Cartwright.	M.	49.
M. J. Downes.			M. J. Downes.	M.	45.
W. H. Howell.			W. H. Howell.	M.	42.
J. Cartwright.					
<u>Travellers.</u>					
A. H. Holderport.			A. H. Holderport.	M.	39.
R. J. Heath.			R. J. Heath	M.	32. X
<i>W. Jones at Lewis. Carters</i>			<i>W. Jones at Lewis Carters</i>	M.	32.
R. Sutton				M.	58.
J. A. Stevens.				M.	38. X
<i>W. Jones at Lewis</i>			(6) <i>W. Jones at Lewis</i>	M.	32. Rejected
				M.	27. <i>Rejection</i>

FIGURE 4. A document (T7051.2.4) listing male employees at Middleport Pottery between July 1914 and May 1916, with a “T Edge. Lodge man” as “Office Staff.” (Photo courtesy of Middleport Pottery Collection and Archive, Re-Form Heritage.)

houses on Harper Street would have housed pottery workers and their families. For example, Thomas Edge, the “Lodgeman” for Middleport Pottery, lived in house number 113 at the end of the terrace. Records suggest that Thomas Edge and the Edge family lived in the “Lodge Keeper’s House” from the 1910s to 1930s (Figure 4). The redevelopment project is restoring this house (along with the rest of the site), thus enabling visitors to see how the Lodgeman lived.

The redevelopment of Harper Street involves extensive (and ongoing) building restoration work. The houses were inexpensively built 19th-century dwellings and were derelict for many years prior to the heritage regeneration project, which has led to structural issues. One former resident, when interviewed about her time living in one of the houses, expressed doubt that Re-Form would be able to restore the buildings. She joked that the wallpaper was the only thing holding the walls up. This, alarmingly, turned out almost to be true. Years of subsidence led the building contractors to dig under the buildings to reinforce their foundations. During this process, the contractors discovered that the houses had been built on piles of broken pots and pottery sherds (Figure 5). There was a wide range of biscuit and glazed refined whitebodied earthenware, along with some decorated pieces, some pieces showing firing defects, and the odd piece of kiln furniture (Figure 6). Most pieces were quite simple in form, but there were also an elaborate slip-cast teacup and jug handles.

Three of the glazed pieces that were recovered from the foundations contain partial or complete makers' marks. It was initially assumed that the broken bits of industrial pottery came from Middleport Pottery, because it was across the street, but this has been proven not to be the case. From the backstamps we know some of the sherds came from John Maddock & Sons, a firm whose earthenware factory was located on Newcastle Street in central Burslem, about half a mile (ca. 800 m) from Middleport Pottery and Harper Street. John Maddock started the pottery on Newcastle Street in the 1830s and it was a flourishing, independent business by the 1850s. The Maddock



FIGURE 5. Broken pieces of pottery being uncovered from the foundations of a house on Harper Street. (Photo courtesy of Re-Form Heritage.)





FIGURE 6. Broken ceramics recovered from the foundations of houses on Harper Street. (Photo courtesy of Re-Form Heritage.)



FIGURE 7. A broken saucer with maker's mark, "John Maddock & Sons", recovered from the foundations of a house on Harper Street. (Photo courtesy of Middleport Pottery Collection and Archive, Re-Form Heritage.)

family, like the founders of Middleport Pottery, was known to have a keen social conscience. John Maddock, Sr. was a member of the Burslem Board of Health between 1850 and 1868 and at one time offered to build public baths for local residents at his own expense. The impact of the Maddock family and their business can be seen in the fact that there is still a road named after them almost directly adjacent to Harper Street.

John Maddock & Sons operated into the 1960s and used a variety of backstamps in its long history. The marked pieces found under the Harper Street houses date no earlier than 1906, which calls into question what we know about the terrace—which, based on map data, was built no later than the 1890s (Figure 7).

As the pottery fragments were found at the back of the houses, it is possible they were part of some later attempt to fix the inexpensive and poorly built foundations. It is also possible the current Harper Street houses are not the ones that appear on the 1890s Ordnance Survey map, but were built in the early 20th century to replace the earlier homes.

Another architectural surprise was uncovered when one of the buildings was being stripped back for structural repairs and broken pieces of pottery were revealed that had been cemented into a windowsill at one end of the terrace (Figures 8 and 9). While it is by no means unheard-of for buildings to be built on top of old refuse tips (dumps), finding pieces of broken pottery embedded as part of the structure of a building was unexpected. As the cement holding the pieces in place was a different color from the surrounding mortar, the ceramics appear to have been added after construction. Knowing the low quality of workmanship of the terrace and the unstable nature of its foundations, it is reasonable to suggest that some cracks in the bricks and mortar must have appeared over time. These sherds were likely added as a quick fix, using readily available materials, whether by a professional or an amateur. None of the pieces recovered from the windowsill have makers' marks, so it remains unknown whether they originated from the same pile of ceramics that underpin the buildings or if they came from Middleport.

As the terrace was not structurally sound when the discoveries were made, health and safety concerns meant that Re-Form Heritage staff had only very limited access to the ceramics underpinning the building and identified in the repaired



FIGURE 8. Pieces of ceramic cemented into a windowsill of a Harper Street property. (Photo by Steve Bould, Stoke Sentinel.)



FIGURE 9. A broken and burnt plate fragment (T8946) found cemented into a windowsill of a Harper Street property. (Photo courtesy of Middleport Pottery Collection and Archive, Re-Form Heritage.)



windowsill. Staff took action to select representative pieces to become part of the Middleport Pottery collections before the areas were once again covered, also taking photographs of the items in situ.

Other ceramics were recovered during the excavation of a Harper Street-related utilities trench across the street, directly outside Middleport Pottery itself (Figure 10). None of these were dateable, but the evidence suggests they were used to partially fill a late 19th- or early 20th-century utilities trench following the same line as the new 21st-century trench. The original trench had been partially refilled with soil, which had then been overlaid with layers of ceramics (primarily biscuit ware and kiln furniture) and ash, which in turn had been sealed by a layer of bricks. While the archaeologist undertaking the watching brief for the new trench decided that the ceramics were not archaeologically significant and none of the ceramics were marked, Re-Form staff were again able to save a sample for the Middleport collections.



FIGURE 10. Cross-section of modern utilities trench showing layer of ceramics used to partially backfill an earlier utilities trench. (Photo by Alasdair Brooks for Re-Form Heritage.)

Discarded ceramics seem to have been so common in late 19th- and early 20th-century Stoke that they were readily used both as structural supports and as backfill. Perhaps in the future another opportunity will arise to examine the ceramics underpinning Harper Street, but for now we can conclusively say that Stoke-on-Trent is built on pottery, both figuratively and literally!

For more information on Middleport Pottery and Harper Street, visit the Re-Form Heritage website: <https://re-form.org/>

## Underwater - Worldwide

### See also Latin America

**Emeritus Nomination for Marc-André Bernier/Nominación emérita de Marc-André Bernier/Nomination émérite pour Marc-André Bernier** (submitted by Ashley Lemke, Jean-Sébastien Guibert, and Toni Carrell, nominators): Current ACUA Directors, Ashley Lemke and Jean-Sébastien Guibert, and emeritus member Toni Carrell have nominated Marc-André Bernier as emeritus member of the ACUA. Since joining SHA in the 1990s, Marc-André has demonstrated exceptional leadership with regard to the ACUA and the underwater archaeology community in general.

In 2005, Marc-André began his service as an institutional member representing the Parcs Canada Underwater Archaeology Unit (UAU) (2005–2006). He was elected as an ACUA director in 2007 and during his two terms of service (2007–2014) served in the vice-chair (2008–2010), chair (2011–2013), and ex-officio (2015–2017) positions. During his tenure as ACUA chair, Marc-André also served on the SHA Board of Directors (2011–2013). In 2020, he was reappointed to his earliest role and is serving once again as an institutional member representing the Parcs Canada Underwater Archaeology Service (2020–2021).

Marc-André's contributions to the profession and ultimately the ACUA began well before his direct involvement with the organization. In 2001, he attended the UNESCO meetings for the Convention on the Protection of Underwater Cul-

tural Heritage as a member of the Canadian delegation. While serving as chair of the ACUA, he represented that organization at the State Parties Advisory Board (STAB) Meetings at UNESCO in 2011 and 2013, and attended again in 2019 as part of the Canadian delegation.

During Marc-André's tenure as chair of the ACUA, he not only demonstrated his considerable leadership skills on behalf of the organization, he also brought his knowledge and experience of intergovernmental processes and organization, science policy, and cultural heritage management to bear. This skill set meant that the ACUA was well represented during STAB meetings, which were intended to contribute to the advancement of the UNESCO Convention and its international implementation.

Under Marc-André's term as chair, the issue of the presentation of treasure hunting papers during the SHA annual conference continued to be problematic. As a result, a formal process for vetting all papers submitted for the conference was established, a significant improvement for the conference and a policy that continues today—an example of Marc-André's lasting impact.

In 2000, Marc-André was directly involved with SHA's annual conference in Québec City, working closely with Robert Grenier, who was underwater program chair. In 2009, while also holding the position of manager/chief of the Underwater Archaeology Unit (UAU), he was involved in and supported the UAU's involvement in the SHA conference in Toronto. Both the Québec City and Toronto conferences were among the most successful ever held.

Since joining the ACUA in 2005, Marc-André has served on numerous committees, including the George Fischer Student Travel Award Committee, Underwater Abstract Jury, the SHA UNESCO Committee, and the Website Committee, and has taught in the ACUA Submerged Cultural Resources Awareness Workshop, among others.

Marc-André has by far exceeded the requisite 20 years of SHA membership for consideration of appointment as ACUA emeritus and well surpassed the requisite 12-year cumulative membership to ACUA. His service to the ACUA and SHA is commendable, extensive, and shows no sign of abating. Therefore, ACUA Directors Ashley Lemke and Jean-Sébastien Guibert and emeritus member Toni Carrell submit the following:

Having provided exemplary leadership and service to the ACUA for 15 years, and to the SHA for more than 25 years, ACUA Directors Lemke and Guibert, and Emeritus Member Carrell move to appoint Marc-André Bernier as an Emeritus member of the ACUA.

Adopted by the ACUA Board, 7 December 2021



## USA - Mid-Atlantic

### Delaware

**Evidence of the Contact Period in Central Delaware** (submitted by Bill Liebeknecht, RPA, M.A., Dovetail Cultural Resource Group)

*Abstract:* A copper-alloy tanged projectile point dating to the contact period was recently recovered by Dovetail Cultural Resource Group during an archaeological survey near Dover, Delaware. Unlike other states along the Atlantic Seaboard, Delaware does not count many contact-period sites in its archaeological record. The most likely source of contact period-artifacts found in Delaware are the Susquehannock Indians, who were heavily invested in the fur trade in Pennsylvania and



migrated south into Delaware during the 17th century.

*Resumen:* Dovetail Cultural Resource Group recuperó recientemente una punta de proyectil con espigas de aleación de cobre que data del período de contacto durante un estudio arqueológico cerca de Dover, Delaware. A diferencia de otros estados a lo largo de la costa atlántica, Delaware no cuenta muchos sitios de períodos de contacto en su registro arqueológico. La fuente más probable de los artefactos del período de contacto encontrados en Delaware son de los indios Susquehannock que estaban fuertemente invertidos con el comercio de pieles en Pensilvania y habían emigrado al sur de Delaware durante el siglo XVII.

*Résumé :* Une pointe de projectile en alliage de cuivre datant de la période de contact a été récemment récupérée par Dovetail Cultural Resource Group lors d'une étude archéologique près de Dover, Delaware. Contrairement à d'autres États le long de la côte atlantique, le Delaware ne compte pas beaucoup de sites de la période de contact dans ses archives archéologiques. La source la plus probable des artefacts de la période contact trouvés dans le Delaware sont des Indiens Susquehannock qui étaient fortement investis dans le commerce des fourrures en Pennsylvanie et avaient migré vers le sud dans le Delaware au cours du XVII<sup>e</sup> siècle.

A copper-alloy tanged projectile point dating to the contact period was recently recovered by Dovetail Cultural Resource Group during an archaeological survey at the John Dickinson Plantation near Dover in Kent County, Delaware. Work was conducted on behalf of the Delaware Division of Historical and Cultural Affairs and in consultation with South River Heritage Consulting in preparation for a new system of trails for use by visitors. Survey of the new trails entailed a controlled surface collection of the entire area where ground-disturbing activities will occur. The portion of the plantation where the projectile point was recovered was recorded as site 7K-D-045 in the 1970s.



FIGURE 1. Contact-period brass arrowhead recovered from the John Dickinson Plantation, Kent County, Delaware. (Photo courtesy of Dovetail.)

The projectile point weighs 6 g and has an overall length of 6.6 mm with a maximum width of 2.3 mm and a thickness of 0.1 mm (Figure 1). The straight tang or shaft has a rounded base and measures 2.8 mm long by 0.5 mm wide. The margins of the blade appear to be slightly beveled.

Unlike other states along the Atlantic Seaboard, Delaware does not count many contact-period sites in its archaeological record. Generally noted by the presence of trade goods, these sites can easily be overlooked or treated as sites with early historic assemblages. The lack of contact-period assemblages is also due to the scarce interactions between Anglo settlers and Indigenous populations in Delaware, because the fur trade between Native Americans and Europeans was not as extensive as in surrounding states. The early struggle for control of the Delaware River between the Dutch and the Swedes did, however, revolve around access to the fur trade through the major waterways leading into the interior. The earliest-known contact between Europeans and Native Americans in Delaware was documented in 1608 during the voyages of Captain

John Smith and in 1609 when Henry Hudson entered Delaware Bay (Custer 1989:336). A number of “Indian towns” are noted on earlier maps of the Nanticoke River and its tributaries. At Fort Casimir (in what is now New Castle, Delaware) it has been documented that Native Americans traded beaver, bear, elk, deer, fox, catamount (mountain lion), and raccoon skins for strings of wampum in 1657 (Fernow 1877:157). Other more-durable trade goods are not mentioned in the vast number of translations of period Dutch and Swedish documents concerning Delaware.

During an examination of the Dickinson projectile point, Dr. Jay F. Custer reports that this is likely the first copper-alloy projectile point dating to the contact period to be recovered in the state of Delaware (Jay F. Custer 2021, pers. comm). Other researchers note that other copper projectile points recovered from the region exhibit a central hole for attaching the projectile point to the shaft of the arrow. Dr. Greg Lattanzi, curator and New Jersey state archaeologist, provides similar examples from New York and Canada (Anselmi 2004). Katherine Ridgway, state archaeological conservator with the Virginia Department of Historic Resources, conducted a pXRF scan of the surface of the arrowhead. The results demonstrated that the projectile point was made of brass. The main elements detected were copper and zinc with trace amounts of iron, lead, and tin. The iron is likely from the light coating of soil that was still on the surface—very common with archaeological specimens. The lead and tin are likely trace elements from the original ore and were not introduced on purpose.

This is not the first unique contact-period artifact to be found at Dickinson. During a survey conducted 43 years ago, a piece of dark green vessel glass exhibiting a possible worked edge was found near the location of the copper-point recovery. It was initially thought to have also dated to the contact period, but without corroborating evidence at the time, it was designated an isolated find dating to the colonial period. Although worked glass is uncommon in the northeast and mid-Atlantic regions of the United States, it has been noted elsewhere in Kent County, Delaware (Heite and Blume 2008:247–274). The preplantation occupation of this area has also been inferred through the collection of Rhenish brown salt-glazed stoneware sherds found during the 1970s work and the current survey. These ceramics have a date range starting in the 17th century (Skerry and Hood 2009:7–29, 64–79). Viewed together, the brass projectile point, the piece of worked glass, and the Rhenish brown salt-glazed stoneware make for a compelling case for an ephemeral short-term contact-period occupation on the John Dickinson Plantation.

The most likely source of the contact-period artifacts found here may be the Susquehannock Indians, who were heavily invested in the fur trade in Pennsylvania and had migrated south into Delaware during the 17th century. European goods, including brass, glass bottles, and brown salt-glazed vessels, were of high trade value to the Native American groups in the region. Examples of brass projectile points, dark green vessel glass, and brown salt-glazed stoneware are well documented from contact-period sites in the Susquehanna Valley (Kent 1989:190, 224, 226, 260, 262).

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## Maryland

### Archaeological Investigations at the Thomas Gerard Site (1638–1672), Bushwood (submitted by Julia A. King, St. Mary's College of Maryland, [jking@smcm.edu](mailto:jking@smcm.edu))

**Abstract:** During the spring of 2021, St. Mary's College of Maryland (SMCM) field school students undertook archaeological investigations at Thomas Gerard's St. Clement's Manor (1638–1672). Gerard had received St. Clement's Manor from Cecil Calvert, Lord Baltimore, who had envisioned Maryland as composed of a system of manors with their own courts. The plan generally failed to materialize with two exceptions, one of which was St. Clement's Manor. Gerard served as the manor lord and supervised meetings of the manor court at his house. It was also here, at St. Clement's Manor, that Thomas Gerard plotted with his neighbors to overthrow Baltimore's government in the late 1650s.

**Resumen:** Durante la primavera de 2021, los estudiantes de la escuela de campo de St. Mary's College of Maryland (SMCM) llevaron a cabo investigaciones arqueológicas en St. Clement's Manor de Thomas Gerard (1638–1672). Gerard había recibido St. Clement's Manor de manos de Cecil Calvert, Lord Baltimore, quien había imaginado Maryland como compuesto por un sistema de mansiones con sus propios tribunales. El plan generalmente no se materializó con dos excepciones, una de las cuales fue St. Clement's Manor. Gerard se desempeñó como señor de la mansión y supervisó las reuniones de la corte de la mansión en su casa. También fue aquí, en St. Clement's Manor, donde Thomas Gerard conspiró con sus vecinos para derrocar al gobierno de Baltimore a fines de la década de 1650.

**Résumé :** Au printemps 2021, les étudiants de l'école de terrain du St. Mary's College of Maryland (SMCM) ont entrepris des recherches archéologiques au Manoir de St. Clement de Thomas Gerard (1638–1672). Gerard avait reçu le Manoir de St. Clement de Cecil Calvert, Lord Baltimore, qui avait envisagé le Maryland comme composé d'un système de manoirs avec leurs propres tribunaux. Le plan ne s'est généralement pas concrétisé à deux exceptions près, dont le Manoir de St. Clement. Gérard était le seigneur du manoir et supervisait les réunions de la cour du manoir dans sa maison. C'est également ici, au Manoir de St. Clement, que Thomas Gerard a comploté avec ses voisins pour renverser le gouvernement de Baltimore à la fin des années 1650.



FIGURE 1. SMCM students excavating units in the St. Clement's Manor midden.

In addition to Thomas Gerard, St. Clement's residents included his family, servants, and enslaved workers. The manor house was also a known location to the region's Indigenous communities, members of which would visit to trade, feast, and interact with Gerard and the members of his plantation.

The location of the St. Clement's Manor house, long a mystery, was finally identified in 2005 by Ed Chaney of the Maryland Archaeological Conservation Laboratory with the help of property owners. With a change in property ownership, various organizations, including Preservation Maryland, the Society for Colonial Wars in the State of Maryland, and the Board of St. Mary's County Commissioners, committed funds to undertake additional testing at the site.

Field methods included the excavation of shovel test pits at intervals of 12.5 and 25 ft., 22.5 x 5 ft. and 5.25 x 5 ft. test units, and the sampling of features, including a borrow pit, a daub repair pit, and a midden rich in European and Indigenous artifacts (Figure 1). This testing generated a rich assemblage of artifacts, architectural features, and spatial data.

The manor house appears to have been an earthfast house with glass windows and a considerable amount of brick incorporated into its construction, probably for chimneys and fireplaces. The house was fortified, being surrounded by a palisade of logs closely set in a trench measuring a

foot wide. Because the palisade was discovered on the last day of the field school, it has not been sampled; it extends at least 100 ft. on a side. Sampling of the palisade trench will reveal whether the palisade was erected when the site was first occupied or fortified in 1645 as a result of Ingle's Rebellion.

Immediately outside of the palisade is a thick, rich midden, composed of animal bone, oyster shell, and artifacts. The artifacts include many items suggestive of Anglo-Native trade and interaction, including cloth seals (Figure 2), Native-made red clay tobacco pipes (Figure 3), unusually early examples of colonoware, and animal bone. Especially unusual artifacts include triangles (points) of copper and of glass (Figures 4 and 5).

An especially intriguing find is a brick exhibiting a clear pot scar (Figure 6). Morgan Jones, a potter who came to the Maryland colony in 1661, served his indenture-ship on Robert Slye's plantation, located next door to St. Clement's Manor (Slye was Gerard's son-in-law). Jones had a number of kilns in the Chesapeake, the best known of which was excavated by William Kelso and Edward Chappell in 1973. His kiln at St. Clement's Manor has not yet been located, but it is likely that the brick with the pot scar was not carried far from the kiln site.



FIGURE 2. Cloth seal recovered from St. Clement's Manor. (Photo courtesy of Julia A. King and Travis Hanson/SMCM.)



FIGURE 3. Indigenous-made red clay tobacco pipe fragments recovered from St. Clement's Manor. (Photo courtesy of Julia A. King and Travis Hanson/SMCM.)

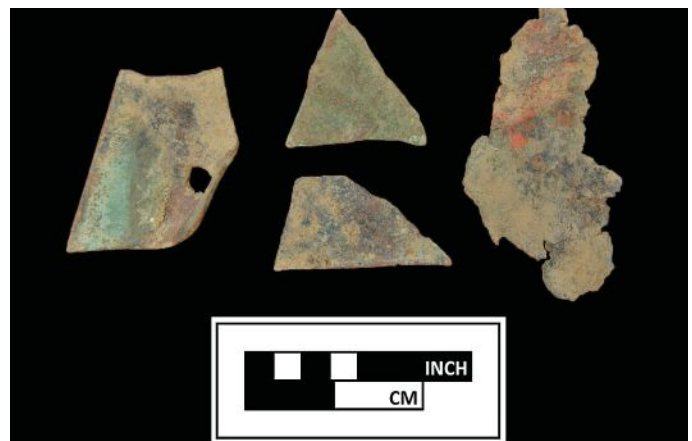


FIGURE 4. Copper triangles and brass scrap recovered from St. Clement's Manor. (Photo courtesy of Julia A. King and Travis Hanson/SMCM.)



FIGURE 5 (left). Flaked glass point/triangle recovered from St. Clement's Manor. (Photo courtesy of Julia A. King and Travis Hanson/SMCM.)

FIGURE 6 (right). Pot scar found on a brick at St. Clement's Manor, probably associated with the potter, Morgan Jones. (Photo courtesy of Julia A. King and Travis Hanson/SMCM.)





## Virginia

### **Discovery of an Enslaved Family's Subfloor Storage Pit and Religious/Magical Shrine at the South Dependency Slave Quarters of Arlington House, the Robert E. Lee Memorial (44AR0017)** (submitted by Matthew R. Virta, cultural resources program manager/archeologist, George Washington Memorial Parkway, National Park Service, U.S. Department of Interior, Region 1, National Capital Area)

**Abstract:** An interesting unanticipated find was recently made during rehabilitation of Arlington House, the Robert E. Lee Memorial, a U.S. National Park Service site in Arlington, Virginia, that preserves portions of the 19th-century plantation of George Washington Parke Custis and later home of son-in-law Robert E. Lee. Archaeologists at the George Washington Memorial Parkway discovered a subfloor storage pit in the South Dependency Slave Quarters that has been posited as containing a religious/magical artifact cache. Located northeast of the fireplace hearth, the pit held four complete early to mid-19th-century bottles, all arranged pointing northward, among other unusual artifacts. Interpreted as a spirit bundle incorporating conjure bottles and associated magical artifacts, the find is suspected to be linked to the enslaved Selina and Thornton Gray family and seemingly exhibits West African religious connections and creolized Hoodoo Rootwork religious/folk magic customs that demonstrate resistance to their state of bondage and perseverance for freedom.

**Resumen:** Recientemente se realizó un hallazgo inesperado interesante durante la rehabilitación de Arlington House, el Robert E. Lee Memorial, un sitio del Servicio de Parques Nacionales de EE. UU. en Arlington, Virginia, que conserva partes de la plantación de George Washington Parke Custis del siglo XIX y luego hogar de su yerno Robert E. Lee. Los arqueólogos en George Washington Memorial Parkway descubrieron un pozo de almacenamiento en el subsuelo en South Dependency Slave Quarters que se ha postulado que contiene un alijo de artefactos religiosos / mágicos. Ubicado al noreste del hogar de la chimenea, el pozo contenía cuatro botellas completas de principios a mediados del siglo XIX, todas dispuestas apuntando hacia el norte, entre otros artefactos inusuales. Interpretado como un paquete espiritual que incorpora botellas de conjuro y artefactos mágicos asociados, se sospecha que el hallazgo está vinculado a la esclavizada familia Selina y Thornton Gray y aparentemente exhibe conexiones religiosas de África Occidental y costumbres mágicas religiosas / folklóricas criolladas de Hoodoo Rootwork que demuestran resistencia a su estado de servidumbre y perseverancia por la libertad.

**Résumé :** Une découverte imprévue intéressante a récemment été faite lors de la réhabilitation d'Arlington House, le mémorial Robert E. Lee, un site du Service du parcs nationaux des États-Unis à Arlington, en Virginie, qui préserve des parties de la plantation du XIXe siècle de George Washington Parke Custis et plus tard la maison de son gendre Robert E. Lee. Les archéologues de la George Washington Memorial Parkway ont découvert une fosse de stockage sous-plancher dans la dépendance sud quartiers des esclaves qui a été présentée comme contenant une cache d'artefacts religieux/magique. Située au nord-est du foyer de la cheminée, la fosse contenait quatre bouteilles complètes du début au milieu du XIXe siècle, toutes

disposées vers le nord, parmi d'autres artefacts inhabituels. Interprétée comme un paquet d'esprit incorporant des bouteilles de conjuration et des artefacts magiques associés, la découverte est soupçonnée d'être liée à la famille esclave de Selina et Thornton Gray et présente apparemment des liens religieux ouest-africains et des coutumes religieuses / folkloriques créolisées de Hoodoo Rootwork qui démontrent une résistance à leur état de servitude et de persévérance pour la liberté.

A major rehabilitation project was undertaken from 2017 to 2020 at Arlington House, the Robert E. Lee Memorial, a site under the administration of the George Washington Memorial Parkway (GWMP) of the U.S. National Park Service (NPS) located in Arlington County, Virginia (Figure 1). Funded through a generous grant by philanthropist David Rubenstein and the NPS line item construction project budget, the project carried out improvements for visitor access,



FIGURE 1. Arlington House, the Robert E. Lee Memorial: Mansion (center) and flanking South Dependency/Slave Quarters (left). (Copy of historic aerial photograph, ca. 1930, from Museum Collections, U.S. National Park Service.)

## South Dependency West Room Slave Quarters - Selina Gray's Room

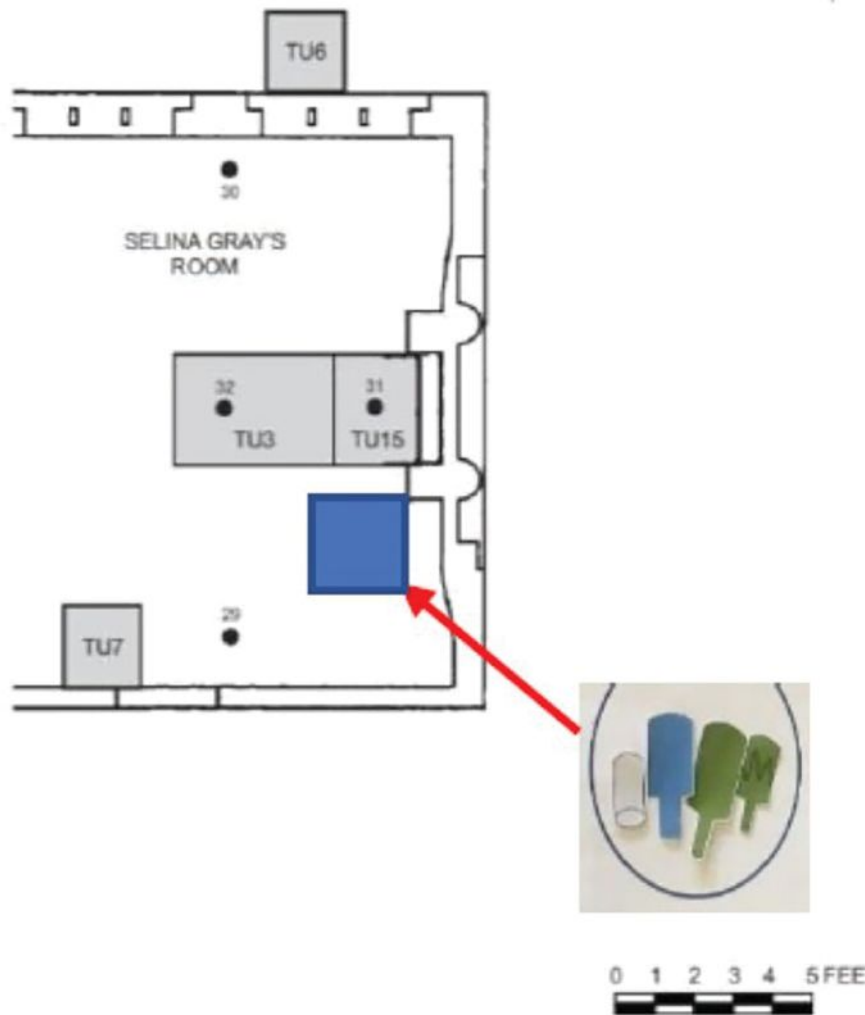


FIGURE 2. South Dependency West Room Slave Quarters. Plan showing previous archaeological excavation units of the Louis Berger Group (2005) (gray) and recent excavation unit of the National Park Service (blue). (National Park Service drawing after Louis Berger Group [2005].)

notified the rehabilitation construction program manager of the need for a temporary work stoppage. Resultant archaeological investigations have identified a subfloor storage pit near the fireplace hearth that is most likely associated with the enslaved Selina and Thornton Gray family occupying the West Room Quarters in the mid-19th century (Figure 3). Analysis of the findings has determined that the pit had apparently functioned as a type of shrine and contained what may be an enslaved person's "spirit bundle" with four north-facing "conjuring bottles," illustrating West African religious

enhancement of interpretation, and restoration efforts at the early 19th-century mansion, dependencies, and immediate grounds. Originally part of George Washington Parke Custis's plantation estate and constructed between 1802 and 1818, the site later became home to his son-in-law Robert E. Lee.

During the rehabilitation project, workmen performing a floor-leveling task in the South Dependency West Room Slave Quarters (where previously archaeological investigations had taken place; Louis Berger Group [2005]) uncovered an interesting find (Figure 2). A 20th-century reconstructed brick flooring set in sand had been removed, and minor excavation of the underlying modern fill soils was underway to establish a base for an accessible paved surface in the room. The workmen, shovel skimming the modern fill away, apparently dug a bit too deeply in a spot and uncovered four glass bottles clustered in historic-period soils below. The NPS GWMP archaeological monitor was alerted to the find and took possession of the bottles and noted their discovery, as had been the protocol for finds during construction. As no deeper excavation was to occur, the work was allowed to continue outside the area in the modern fill soils and under close observation.

When notified later of the nature of the find, GWMP Cultural Resources Program Manager and Senior Archeologist Matthew Virta immediately sought to investigate further the intriguing discovery and



connections (Samford 2007; Haq 2016) and creolized Hoodoo Rootwork religious/folk magic customs (Leone and Fry 1999; Chireau 2003; Unger 2009; Kraus et al. 2010) that demonstrate resistance to their state of bondage and their continued perseverance for freedom. The placement of a spirit bundle and/or conjure bottles as part of a ritualistic religious/magical shrine served variously to ward off evil, promote self-preservation, cast spells to harm others, and host protective *nkisi* spirits or entrap malevolent entities (Lane 2008; Manning 2012; Haq 2016; Hoggard 2019), functioning as a talisman and act of defiance to combat the harsh and dehumanizing realities of slavery and to safeguard the future.



FIGURE 3. Portrait images of Selina and Thornton Gray. (Museum Collections, U.S. National Park Service, courtesy of Henry Gray Gillem.)

The archaeological investigations revealed that a pit had been dug into the dirt floor of the South Dependency West Room Slave Quarters, which was found to contain artifacts dating to the mid-19th century and earlier as well as re-deposited soils that had filled the pit. The pit is a type of archaeologically recognized feature often found in dwellings of enslaved people and known as a subfloor storage pit. These features have been explained in the past as serving various purposes from the utilitarian to the sacred. Food storage pits, personal possession caches, purloined goods' hiding places, and religious or magical shrine-like chambers have all been put forth as possibilities (Samford 2007; Hatch 2009; Unger 2009).

Most notable among the artifacts in this subfloor storage pit were four complete glass bottles (though one was broken by the work crew), all aligned side by side and pointing northward (Figure 4). The four different types of bottles recovered (three intact, one broken) were mouth-blown and hand-formed or partially mold-formed varieties typical of the early to mid-19th century and consisted of what may be generically described as a squat spirits bottle (broken), a tall champagne



FIGURE 4. Four early to mid-19th-century bottles recovered from a subfloor storage pit and believed to be part of a shrine. (Photo courtesy of National Park Service Collections.)

bottle, a pour-spout liquids bottle, and a wide-mouth foodstuff bottle. Other than dirt residue, only one bottle contained an observable item. The specimen with the narrowest mouth, the pour-spout bottle, held a small, long and thin, flat-profile animal bone fragment that was carefully extracted. This bone fragment was about 4-1/4 in. long by 3/8 to 1/2 in. in diameter/width and is possibly a sheep or goat rib.

Other items found in the pit feature in association with the bottles included a white clay pipe stem of large bore (5/64–6/64 in. in diameter), a 7/16 in. diameter bone button blank/backing with a center piercing, and two pebbles, one black and one white. The location of the pit, the associated artifacts, and the positioning of the bottles within the pit were highly suggestive of a scenario of the ritualized practice of enslaved African peoples in the United States, who would establish a

shrine with magical or religious powers by placing a “spirit bundle” with “conjuring bottles” within their dwellings to ward off evil and promote self-preservation. All four bottles were lain side by side with their openings pointing northward, possibly toward freedom, within a pit located to the north and east of the fireplace and hearth (east toward a new day’s sunrise or toward home). These cardinal directions are certainly suggestive of important spiritual imagery in enslaved people’s lives and could possibly have ties to the northeastern quadrant (corresponding to birth and life) of the West African Bakongo cosmogram, which depicts the relationship between the spiritual and physical worlds and life cycle (Thompson 1983; Boroughs 2004; Samford 2007).

Events of the mid-19th century, when the Selina and Thornton Gray family lived in the South Dependency, may have exacerbated the conditions of the already-inhumane state of their bondage and increased the uncertainty as to their future. These events included the passing of Custis and the interpretation of Lee, as executor of the former’s will, to delay acting upon provisions that addressed when to free Arlington’s enslaved individuals; the resultant self-manumission escape attempts; the possibilities of the hiring out of some individuals to other plantations; the outbreak of the American Civil War with its uncertain outcome; and the occupation of Arlington House by Union troops who may or may not have been sympathetic to their plight. Questions as to their enslavement and whether they and others would truly be free may have motivated the Grays to engage the supernatural as a means of resisting bondage and safeguarding their future (Figure 5).



FIGURE 5. Selina Gray and two of her children depicted in a rare American Civil War-era stereo-gram. (Image courtesy of National Park Service Collections.)

A technical report documenting the archaeological findings and historical events and offering potential explanations for the creation of the subfloor storage pit religious/magical shrine is available as a 508 compliant pdf document via a link in an NPS website article, <https://www.nps.gov/arho/learn/management/archeological-discovery-in-the-slave-quarters.htm>

A newspaper article describing the Rehabilitation project and archaeological investigation is available at <https://www.washingtonpost.com/history/2021/06/08/arlington-house-enslaved-keepsakes-found/>

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## USA - Midwest

### Michigan

**Midwest Historical Archaeology Conference** (submitted by Stacey Camp, Michigan State University, Lynn Evans, Mackinac State Historic Parks, and Erika Hartley, Western Michigan University)

*Abstract:* The 15th meeting of the Midwest Historical Archaeology Conference (MHAC) was held concurrently with the Midwest Archaeology Conference at Michigan State University (MSU) 7–9 October 2021. Historical archaeology topics were included in the organized symposia, general sessions, and poster sessions. The MHAC facilitated a roundtable discussion on current issues in practicing historical archaeology in the Midwest. The concluding event was an archaeological campus tour led by Dr. Stacey Camp, director of the MSU Campus Archaeology Program.



FIGURE 1. (left to right) Terry Martin, Lynn Evans, Stacey Camp, and Lisa-Marie Malischke in the MSU Campus Archaeology Program lab. (Photo by Erika Hartley.)

*Resumen:* La 15ª reunión de la Conferencia de Arqueología Histórica del Medio Oeste (MHAC) se celebró al mismo tiempo que la Conferencia de Arqueología del Medio Oeste en la Universidad Estatal de Michigan (MSU) del 7 al 9 de octubre de 2021. Los temas de arqueología histórica se incluyeron en los simposios organizados, sesiones generales y sesiones de carteles. El MHAC facilitó una mesa redonda sobre temas actuales en la práctica de la arqueología histórica en el Medio Oeste. El evento final fue un recorrido por el campus arqueológico dirigido por el Dr. Stacey Camp, director del Programa de Arqueología del Campus de la MSU.

*Résumé :* La 15e réunion de la Midwest Historical Archaeology Conference (MHAC) s'est tenue en même temps que la Midwest Archaeology Conference à la Michigan State University (MSU) du 7 au 9 octobre 2021. Des sujets d'archéologie historique ont été inclus



dans les colloques organisés, les sessions générales et les sessions d'affiches. Le MHAC a animé une table ronde sur les enjeux actuels de la pratique de l'archéologie historique dans le Midwest. L'événement de clôture était une visite du campus archéologique dirigée par le Dr Stacey Camp, directeur du programme d'archéologie du campus de la MSU.

The 15th meeting of the Midwest Historical Archaeology Conference (MHAC) was held concurrently with the 64th meeting of the Midwest Archaeology Conference (MAC) at Michigan State University (MSU) in East Lansing, Michigan, on 7–9 October 2021. Stacey Camp (Michigan State University) and Erika Hartley (Western Michigan University) organized the MHAC portion of the conference (Figure 1).

Historical archaeology was integrated throughout the conference with historical papers included in the MAC-sponsored symposium on mid-continental cuisine, a Northwoods archaeology symposium, a methods session, and a session on public archaeology in the time of COVID-19 (Figure 2). Both a general and a poster session were devoted to Midwest historical archaeology and there was a poster session on the Bethel Cemetery Relocation Project.



FIGURE 2. (left to right) LisaMarie Malischke, Stacey Camp, and Erika Hartley at the site of Saint's Rest, the first dormitory at MSU and the site of the first MSU Campus Archaeology Program excavation. (Photo by Lynn Evans.)



FIGURE 3. Stacey Camp at the Beaumont Tower on the MSU Campus. (Photo by Erika Hartley.)

The MHAC facilitated a roundtable discussion on practicing historical archaeology in the Midwest. Stacey Camp, director of the MSU Campus Archaeology Program, led an archaeological campus tour for MHAC participants to conclude the conference (Figure 3).

In 2022, the MHAC will again meet jointly with the MAC, this time in La Crosse, Wisconsin, 13–15 October, with the Mississippi Valley Archaeology Center and the University of Wisconsin–La Crosse as the host institutions.

**The Art of Archaeology in Detroit: Excavations at the Museum of Contemporary Art Detroit (MOCAD)**  
(submitted by Rebecca S. Graff, Lake Forest College, Brianna Leblanc, Wayne State University, and Krysta Ryzewski, Wayne State University)

**Abstract:** Recent community-based archaeological excavations at the Museum of Contemporary Art Detroit (MOCAD) revealed the intact remains of a 19th-century greenhouse, a dormitory for homeless women and children, and a privy associated with a women's prison. The work, which was a partnership between artists and archaeologists, suggests future possibilities for collaboration in the service of unearthing understandings of place.

**Resumen:** Las excavaciones arqueológicas recientes de base comunitaria en el Museo de Arte Contemporáneo de Detroit (MOCAD) revelaron los restos intactos de un invernadero del siglo XIX, un dormitorio para mujeres y niños sin hogar y un retrete asociado con una prisión de mujeres. El trabajo, que fue una asociación



entre artistes y arqueólogos, sugiere futuras posibilidades de colaboración al servicio de desenterrar la comprensión del lugar.

*Résumé :* De récentes fouilles archéologiques communautaires au Museum of Contemporary Art Detroit (MOCAD) ont révélé les restes intacts d'une serre du XIXe siècle, un dortoir pour les femmes et les enfants sans-abri et des toilettes associées à une prison pour femmes. Le projet, qui était un partenariat entre artistes et archéologues, suggère de futures possibilités de collaboration au service de la découverte des compréhensions du lieu.



FIGURE 1. Casey Carter and a member of the Teen Council excavate the foundation wall of a 19th-century building in the area behind the former Parke Mansion and the women's prison. (Photo by Krysta Ryzewski.)

Even the cold weather could not hinder a unique opportunity for community-based archaeology as instigated by artists! From 12 to 13 November, [Dr. Krysta Ryzewski](#) (Wayne State University) and [Dr. Rebecca S. Graff](#) (Lake Forest College) directed excavations on the property of the [Museum of Contemporary Art Detroit](#) (MOCAD). The project was initiated by [Jan Tichy](#), a contemporary artist and associate professor at the [School of the Art Institute of Chicago](#). While preparing his installation at MOCAD, Tichy attended a lecture by Graff about her [recent book on the archaeology of Chicago during the 1893 World's Fair](#). Tichy reached out to Ryzewski about the feasibility of using urban archaeology in a similar manner at the MOCAD site to further interpret and expand upon his installation, *All Monsters*. The installation, which intervenes within a permanent artwork at MOCAD, the late artist Mike Kelley's *Mobile Homestead*, addresses underlying feelings of trauma from the original Kelley sculpture with light, mirrors, sound, and artifacts. Mike Kelley's *Mobile Homestead* is located in the backlot behind the main building of the MOCAD. Below the sculpture is approximately 40 feet of intricately dug subterranean rooms. The homestead basement represents the trauma experienced by Kelley; access is strictly restricted to a hand-selected group and the basement is off limits to the public. The archaeological excavations were therefore intended to fill in the associated history and possible trauma experienced in the area of a widow's greenhouse from 1889 and a woman's prison from 1913, which also contained a dormitory to house homeless women and children.

Ryzewski, who has a [new book on Detroit archaeology](#) out, organized the project with MOCAD's Youth Program Coordinator, Crystal Palmer, and the MOCAD [Teen Council](#). The Teen Council was created in

2014 as a competitive program for artists ranging from 13 to 18 years old. Involvement with the council includes opportunities to participate in weekly event planning in association with the MOCAD. The support from the program also enables the creative abilities of the members to flourish while encouraging inclusivity and challenging conventional artistic norms. They joined Ryzewski, Graff, and Wayne State University graduate students Julia DiLaura, John Cardinal, Casey Carter, Amanda Ford, and Kimberly Shay and Wayne State undergraduate Brianna Leblanc on the public day (Figures 1 and 2). We hosted over 30 visitors during the public day of excavations, which was also covered by the [Detroit Free Press](#).

While the project was both short in duration and partly staffed by less-experienced student artists, we did locate all three of our targets in the excavation. Shovel test pits were proposed, based on the multiple buildings shown on Sanborn Fire Maps and information from early editions of the *Detroit Free Press* located by Ryzewski. Based on the site's time line, which runs from 1877 to the present, the positive shovel test units were expanded over the two days of excavation. This enabled the excavation team to reveal 19th-century building foundations, the privy associated with the women's prison, and a privy associated with the occupants of the Parke Mansion during the 1880s and 1890s (owner Hervey C. Parke was



a cofounder the Parke-Davis Pharmaceutical Company in Detroit in 1868). Materials recovered from the units behind where the Parke Mansion once stood include a foundation wall for a 19th-century outbuilding, nails, bone, 19th-century ceramics, a wooden fencepost fragment, and a dump of late 19th-century Parke-Davis medicinal bottles (Figure 3). The Detroit company historically has been acknowledged as the industrial leader in pharmaceutical research and manufacturing in the United States. Relating to current history, Parke-Davis is now known as a subsidiary of [Pfizer](#), a deal concluded in 1970. Artifacts found in the privy unit of the women's prison included a fragment of mosaic floor, several glass-bottle sherds, and a burned piece of ceramic.

Ryzewski and her students will invite the MOCAD Teen Council to the Wayne State University archaeology lab to collectively undertake further analysis of the artifacts. Ultimately, all the artifacts will go back with the Teen Council to MOCAD for use in their artistic visions of Detroit's urban past and future.



FIGURE 2. Brianna Leblanc and Kimberly Shay excavate at the MOCAD. (Photo by Rebecca S. Graff.)



FIGURE 3. Artifacts from the excavations at the MOCAD. The aqua bottles are from the Parke-Davis pharmaceutical company. (Photo by Rebecca S. Graff.)

**Fort St. Joseph Archaeology during the Global Pandemic** (submitted by Erika K. Hartley, Timothy Bober, and Michael S. Nassaney [Institute of Intercultural and Anthropological Studies, Western Michigan University, [nassaney@wmich.edu](mailto:nassaney@wmich.edu)])

**Abstract:** Archaeological investigations and public outreach at Fort St. Joseph since 1998 have generated considerable public interest in the history and archaeology of this 18th-century mission, garrison, and trading post complex in Niles, Michigan. The Western Michigan University archaeological field school had completed 15 field seasons at the site through 2019 when the field

program had to be suspended due to the global pandemic. Despite this setback, staff and community partners associated with the Fort St. Joseph Archaeological Project have worked to develop creative ways to deliver public programming, including an online lecture series in the spring and summer, a walking tour of local historical sites, and the resumption of the field school and associated activities such as the archaeology summer camp program and open house. In this article we discuss the challenges and prospects of conducting Fort St. Joseph archaeology during these unprecedented times.

**Resumen:** Las investigaciones arqueológicas y la divulgación pública en Fort St. Joseph desde 1998 han generado un interés público considerable en la historia y arqueología de este complejo de misiones, guarniciones y puestos comerciales del siglo XVIII en Niles, Michigan. La escuela de campo arqueológica de la Universidad de Western Michigan había completado 15 temporadas de campo en el sitio hasta 2019, cuando el programa de campo tuvo que suspenderse debido a la pandemia global. A pesar de este revés, el personal y los socios comunitarios asociados con el Proyecto Arqueológico de Fort St. Joseph han trabajado para desarrollar formas creativas de ofrecer programación pública, incluida una serie de conferencias en línea en la primavera y el verano, un recorrido a pie por los sitios históricos locales y la reanudación de la escuela de campo y actividades asociadas como el programa de campamento de verano de arqueología y la jornada de puertas abiertas. En este artículo discutimos los desafíos y las perspectivas de realizar arqueología en Fort St. Joseph durante estos tiempos sin precedentes.



*Résumé* : Les enquêtes archéologiques et la sensibilisation du public à Fort St. Joseph depuis 1998 ont suscité un intérêt public considérable pour l'histoire et l'archéologie de cette mission, garnison et complexe de poste de traite du XVIII<sup>e</sup> siècle à Niles, Michigan. L'école de terrain archéologique de la Western Michigan University avait terminé 15 saisons de terrain sur le site jusqu'en 2019, lorsque le programme de terrain a dû être suspendu en raison de la pandémie mondiale. Malgré ce revers, le personnel et les partenaires communautaires associés au projet archéologique de Fort St. Joseph ont travaillé à développer des moyens créatifs d'offrir une programmation publique, y compris une série de conférences en ligne au printemps et en été, une visite à pied des sites historiques locaux et la reprise de l'école sur le terrain et des activités connexes telles que le programme de camp d'été d'archéologie et la journée portes ouvertes. Dans cet article, nous discutons des défis et des perspectives de la conduite de l'archéologie du fort Saint-Joseph en ces temps sans précédent.

## *Introduction*

Western Michigan University (WMU's) archaeological field school has been an essential element of pedagogy and practice in the Department of Anthropology (now the Institute for Intercultural and Anthropological Studies) since the program was first offered annually in 1976. Field school students, faculty, and staff have investigated sites throughout Michigan, as well as in Arkansas and the Caribbean. Since 2002, the main focus has been on excavation and interpretation of Fort St. Joseph, one of the most important French-colonial sites in the western Great Lakes region (Nassaney 2019). In addition to teaching students survey and excavation skills, the Fort St. Joseph Archaeological Project is an award-winning, multidisciplinary, collaborative community service-learning research project. It is more than just digging (D'Elia et al. 2019; Nassaney 2020). Many of our activities involve close personal interactions among students, faculty, volunteers, and members of the community—and thus were difficult, if not impossible, to conduct during the global pandemic that persists to the present. Nevertheless, protocols and procedures were developed and modified in accordance with the severity, spread, and infection rates of the virus and its variants. Even with high rates of sickness, hospitalization, and death since March 2020, archaeological practice continued as we quarantined, maintained social distance, wore face coverings, and took other precautions to avoid contagion. In this paper, we discuss some of the creative strategies we developed to continue research and deliver public programming, including an online lecture series in the spring and summer, a self-guided scavenger hunt featuring local historical sites, and the continuation of the field school and associated activities such as the archaeology summer camp program and open house. Each of these components of the Fort St. Joseph Archaeological Project presented challenges that had to be overcome during these extraordinary times.

## *Working through the pandemic*

On 13 March 2020, in-person interactions in Michigan were halted, as organizations and institutions moved to online formats and events deemed nonessential were cancelled. While many public activities like the project were already taking place via some type of online presence, the need for virtual programming and the staff to develop it was realized like never before. Fortunately for us, the project already had a social media presence with loyal followers of our blog, Facebook, Instagram, and monthly newsletter. Our biggest challenge was that much of the content posted on these platforms came out of our in-person programming. We were faced with the following questions: How can we maintain our public presence? What types of online programs can we offer? With whom can we collaborate to develop our ideas? And which of our current endeavors can we continue from home?

The last question was the easiest for project members to answer. Erika Hartley, the Fort St. Joseph Curatorial Fellow, was able to continue working remotely on collections management. During this time, some of her tasks included updating the text for the Fort St. Joseph exhibits on display at the Niles History Center (Figure 1), identifying new artifacts that could be incorporated into the exhibits, standardizing the artifact inventories for each field season, and writing about the curatorial challenges that have been and are currently being addressed at Fort St. Joseph (Hartley et al. 2022). The information discussed in Hartley et al. (2022) is an expanded version of a presentation prepared for the Michigan Historical Preservation Network, originally planned for May 2020 and rescheduled to October 2020 in a virtual format due to COVID-19.



FIGURE 1. Erika K. Hartley and the newly designed display cases in the Fort St. Joseph Museum. (Photo by Christina H. Arseneau.)

Michael Nassaney, along with his collaborator and project ethnohistorian José Antônio Brandão, recognized that the pandemic need not hinder research and continuing publication in predominantly scholarly venues (Brandão and Nassaney 2021; Nassaney 2020, 2021a, 2021b). In addition, Hartley and Nassaney resumed work on a fourth installment for the project's booklet series titled *People of the Post* (2022). The booklets in this series are intended for a public audience and examine topics related to the archaeology and history of Fort St. Joseph. *People of the Post*, which will be co-published with the Center for French Colonial Studies, focuses on the information that we have gleaned about the inhabitants of the fort from the material remains unearthed archaeologically over the last 20 years. Interested readers can access the previously published booklets free of charge online at [WMU's Fort St. Joseph webpage](#) and purchase hard copies from the Niles History Center for a small fee to support the project.

While publications are important means for sharing findings with one's peers and the public, they are not the most accessible and interactive means for engaging with the community. To address the questions of how to maintain a public presence and what types of online programs the project could offer to the public, Hartley, Nassaney, and Cameron Youngs, the 2019–2020 WMU archaeology student intern, began brainstorming. The first online program we developed was a Facebook Live event, "Chatting with Dr. Nassaney," in May 2020. Over the years, members of the public have expressed interest in learning more about archaeology, the work occurring at Fort St. Joseph, and Nassaney's career in an informal setting. This program was fairly easy to advertise and host, as it allowed the viewers to submit questions before the event for Nassaney to answer. One drawback of using Facebook Live was that Nassaney could not verbally communicate with his listeners while airing live as one can with Zoom and other online video communication programs. At that time, we did not have access to a Zoom account or the means to acquire one, because almost all spending was suspended at the university. Nevertheless, around 50 people tuned in that day and the video currently has over 300 views. The overall success of the event provided us with the motivation to expand virtual programming as it became clear that our annual summer programs—the archaeology field school, summer camps, lecture series, and open house—would not occur in 2020.

To continue offering content on our blog, Hartley and Youngs created a special series called "FSJAP Alums: Where Are They Now?" in the summer of 2020. Each week, a blog written by a different project alum was posted, providing information about their role during their involvement with the project, where they currently work, and updates on their careers and personal lives. Twelve alumni participated in the series and we promoted their posts as well as their work and research through our social media networks. Overall, this series was as successful as our blog posts from the previous year, receiving an average of 104 views per post compared to an average of 109 views per post in 2019.

As COVID-19 numbers rose again in the fall of 2020, Hartley and Nassaney agreed that the development of additional online programs was necessary for the months ahead. In September, Hartley partnered with the Niles History Center to develop the first Fort St. Joseph Scavenger Hunt. A total of 10 clues were posted on Facebook and Instagram throughout the month. Participants would identify the historical site to which the clues referred, visit the site (in person or virtually), snap a photo of themselves at the location (or a screenshot), and then upload the photo to our Facebook or Instagram post. At the end of the month, those who submitted a photo at the correct location were entered into a drawing to win Fort St. Joseph reading materials and swag. Around 30 people participated in the program. The clues posted have since been developed into a self-guided scavenger hunt that can be accessed online, though participation has been minimal.

In January and February of 2021, the project teamed up with the Niles History Center and Niles District Library to host a winter lecture series, "Fort Talk Thursdays," on Zoom. Not only was this the project's first online lecture series, it was also the first lecture series to take place outside of the summer archaeology field school. In the past, Nassaney invited nationally recognized speakers to discuss their work in relationship to our excavations at Fort St. Joseph in our annual summer archaeology lecture series (initiated in 2009) in conjunction with the field school. The lectures help to broaden our understanding of themes selected each year by our advisory committee as the focus of study during our excavations. For the new online series, Hartley invited recent WMU graduate students whose research, conducted under the direction of Nassaney, had not been presented to the general public. The lectures were advertised each week and attracted some 250 viewers across the United States, Canada, and Europe. The benefits of hosting the lectures online were immediately recognized. For instance, we were able to record all of the lectures for later viewings, interact with all those who attended, and attract viewers from various locations, and in turn viewers could learn from the comfort and safety of their homes. This online program, however, could not replace the in-person interaction that many attendees had enjoyed in the past and several began to inquire about our return to excavating at Fort St. Joseph as well as the outreach events we host in conjunction with the archaeology.

#### *Planning for fieldwork*

In January 2021, we began exploring whether we could safely resume the archaeological field school at Fort St. Joseph in the summer. At that time, WMU required a COVID-19 Safety Plan for courses offered face-to-face. Not only did we have



to demonstrate why it was essential for the field school to be held in person, we also had to develop specific protocols to comply with the safety measures set forth by WMU and the City of Niles. To begin, Hartley reached out to Lynn Evans and James Dunnigan, who had performed fieldwork during 2020, taking note of which procedures had worked and which ones were now deemed unnecessary (see Evans 2021). Their insight along with the safety plans of other WMU experiential courses provided useful guidelines.

After several meetings and revisions, our safety plan for the field school was approved in March 2021. Some of the requirements included masks worn indoors, sanitizing equipment, individual tool kits for students, and social distancing when possible. By this point, wearing masks and using sanitizer regularly were not new practices and were easy to implement (Figure 2).

To acquire the equipment needed for each student to have their own tool kit, a local group of supporters donated the funds they raised by cutting and selling wood during the winter months. Social distancing was made possible by splitting the group into teams of 2 and excavating in units spaced at least 6 feet apart. We also made sure that each team would have access to their own wet screens; these were spaced out across the site (Figure 3).

The biggest modification we made to our annual routine was commuting daily to the site from WMU instead of residing together in Niles during the week (a 130 mi. round trip). This lengthy commute was not ideal, because it took time away from the excavations during the day and eliminated the possibility of intensive community engagement and a number of learning and outreach activities in the evenings. The decision was made based on past experiences, when we would witness almost our entire team become sick after members were exposed to a cold that one person had brought into the fieldhouse. If a minor virus had been able to impact our teams in the past, we could only imagine what would occur if our crew was exposed to COVID-19, and this was not a risk anyone was willing to take.



FIGURE 3. Students were provided with individual, socially distanced wet screen stations to comply with COVID-19 protocols during the field school at Fort St. Joseph. (Photo by Erika K. Hartley.)



FIGURE 2. Members of the 2021 WMU archaeological field school were required to wear masks while indoors in the classroom and the lab. (Photo courtesy of the Fort St. Joseph Archaeological Project.)

Commuting to the site also meant that we would need to perform our lab activities on campus. Initially, this modification seemed advantageous, because we would not have to transport the materials required for our field lab at the beginning and end of the season, all of our resource materials would be in one location, and we would now be working in a recently renovated archaeology lab with excellent lighting. The disadvantage to using the campus lab space was that WMU, like many other institutions, had placed capacity limits on rooms across campus and we could not have more than 15 people in our crew. This limitation resulted in only having four staff members on-site for the season in comparison to the eight hired in 2019. Nassaney continued in his role as principal investigator and Hartley agreed to add the responsibilities of site photographer to

her roles as the instructor and field director. Lucy Clark and Gary Thompson agreed to serve in the positions of lab coordinator and site supervisor, respectively.

### *Developing a virtual summer camp*

Once we were granted approval for the archaeological field school, it became much easier to identify what other types of public programming would be possible. Developing a plan to host the Fort St. Joseph Archaeology camp program, a unique experience that offers beginners the chance to learn archaeological techniques, was our next focus. The summer camp program is taught by Timothy Bober, the project's public education instructor, and typically consists of three weekly sessions where a fun and educational environment is provided for curious individuals in which to explore their interests in history and science. Participants spend the mornings in the classroom learning about archaeology and the excavations occurring at Fort St. Joseph. In the afternoons, campers work on-site alongside the university field school students. The wide array of archaeological tasks that campers observe enables them to come away from the week with a clear sense of the many dimensions of archaeology, including the importance of context and conservation. Previous attendees have often reported that the camp offered eye-opening experiences and lifelong memories of discovery and friendship.

Our archaeology camp program helps to foster a strong relationship between the project, the local community, and working professionals. Senior citizens, children as young as fifth graders, and anyone in between can participate, allowing people of diverse backgrounds and interests to share experiences. The City of Niles provides scholarships to local residents to ensure that financial hardship will not impede anyone's participation, especially for K–12 students. Several former middle school and high school students from the camp have gone on to attend WMU and other institutions to study archaeology, including two who have pursued graduate degrees in the field. Grade school teachers can gain additional benefits by earning credits toward renewing their teaching licenses through the State of Michigan. To say the least, this outreach experiment has developed into a valuable hands-on example of public archaeology that can serve as a model for integrating and educating communities with scientific research.

Due to the popularity of and benefits offered by the camp program, it was no surprise that many members of the public inquired about whether we would host them this year. We were faced with determining what the camps would look like with the current safety protocols of the field school. For instance, when discussing the possibility of the summer campers excavating on-site, WMU made it clear that campers would not be allowed to closely interact or work with university students. The decision was made for the safety of both crews, but it was unfortunate because close interaction is needed for the type of service-learning environment we aim to foster. After much discussion, we decided to continue planning an in-person camp program until we had exhausted all possibilities in terms of a location in Niles for hosting the morning lessons. While several proposals were made, we could not find an in-person solution that would meet all of our needs. Thankfully, Bober eagerly agreed to develop an online summer camp program.

The online camp attempted to replicate our typical multifaceted archaeology camps, but without the physical act of excavating, of course. Some typical lessons like the history of New France, the chronology of archaeology in Niles, and archaeological excavation strategies easily translated to the online environment. To bring campers to Fort St. Joseph virtually, we used WMU's online video communication program, Webex. Throughout the week, university field school students would video call into our camp's online meetings to show campers the excavation site and units, discuss their findings, and answer questions. This opportunity also gave the field school students an opportunity to participate in the public archaeology aspects of the camp, despite the pandemic.

To replicate some of the learning outcomes achieved in-person at the site, Bober created virtual excavations using field notes, maps, site drawings, and pictures. The first exercise simulated the procedures employed on a previously excavated unit at Fort St. Joseph. This exercise provided an opportunity to discuss the logistics of unit excavation and the important elements of note taking and drawing. In addition, it allowed campers to get a feel for how a unit progresses from the ground surface to a depth of about 50 cm. The second exercise Bober included used archival images to produce a visual tour through Alberto Ruiz's excavation of the Temple of the Inscriptions at Palenque in 1952, which revealed a secret stairway down to the burial of a famous Classic Mayan king. This virtual excavation, a bit more adventurous, helped to put Fort St. Joseph into a broader context of archaeological inquiry.

As expected, the virtual camp had both drawbacks and advantages compared to the in-person summer camps at the site. For instance, the online camp was underenrolled (only 9 students); we normally attract 20–30 students. Some of the people who inquired and did not sign up stated that they wanted in-person interaction at the site and were burnt out on online learning. On the other hand, this year's participants were grateful for the online camp, because they live in various locations across the Midwest and would not have been able to spend a week in Niles; we thus extended our reach beyond our typical



audience. Overall, the virtual camp produced different learning experiences, but Bober still felt that the campers were both engaged and left with a practical understanding and heightened interest in archaeology.

#### *Delivering a lecture series and archaeology open house*

In March and April 2021, it was still not possible for crowds to gather inside and many of our partners were hesitant to host large outdoor events. Due to the success of the virtual winter lecture series, we decided that we would host the annual summer lecture series on the “People of the Post” in the same format. The summer series originally proposed for 2020 was to highlight various fort occupants and their activities as revealed by archaeological remains and historical documents. All of the speakers agreed to the virtual format and the presentations occurred on four consecutive Wednesdays in July in conjunction with the field school. The Niles District Library and Niles History Center agreed to cosponsor the series and all of the lectures can be found on the library’s [YouTube page](#). The lectures were well received, accessible to a wide audience, and attracted more attendees (about 250) than we usually have in person.

For many years the culmination of the field school has been the archaeology open house, which provides an opportunity for members of the public of all ages to visit the excavations, meet with student and professional archaeologists, engage with living history reenactors, view artifact displays of recent finds and exhibits related to the season’s theme, and learn more about the history and archaeology of Fort St. Joseph (D’Elia et al. 2019; Nassaney 2022). As the 2021 field season approached, we were uncertain whether it would be safe to hold the open house. With contagion rates beginning to decline and the lifting of some statewide restrictions, WMU and the City of Niles in June 2021 approved a modified open house.

The open house has always been an outdoor event where people can easily maintain social distancing. Therefore, we were able to conduct many of the activities that had attracted large crowds in the past. Students prepared artifact cases

showing recent finds and objects associated with the various groups of people who had occupied the post, such as women, soldiers, fur traders, and priests. We displayed several banners and panels from our archives that inform about various aspects of fort history and archaeology. Twelve living history reenactors demonstrated the daily activities conducted by members of the Fort St. Joseph community. The public was also able to view a section of a French-style habitation structure in an area where an 18th-century vertical post (*poteaux-en-terre*) building once stood (Figure 4). They could also meet with a local naturalist, who had on hand several animals that could have been found in the fort environs, and a zooarchaeologist, who discussed the identification of animal bones that were recovered from the site. Finally, visitors could view the excavations,



FIGURE 4. Volunteers assembling the wall of a vertical post structure in preparation for the archaeology open house at Fort St. Joseph. (Photo by Erika K. Hartley.)



FIGURE 5. Members of the public captivated by a recent find from the wet screen during the archaeology open house at Fort St. Joseph. (Photo courtesy of Western Michigan University.)





FIGURE 6. The 2021 WMU archaeological field school students getting ready to paddle a replica of a 36 ft. Montreal canoe on the St. Joseph River in Niles, Michigan. (Photo courtesy of the Fort St. Joseph Archaeological Project.)

Father Allouez's cross, the commemorative Fort St. Joseph boulder (Figure 7), and the ongoing excavations. These guided tours enabled visitors to learn about the purpose of the fort, the efforts to relocate it, the results of over 20 years of investigations, and how we arrive at our interpretations of the site.

Of course, some activities could not be conducted or had to be modified. Two children's activities we typically feature are the bead barter, in which children ask reenactors and student archaeologists questions and receive a bead in exchange that they string to make a necklace, and the junior archaeologist station, which involves a miniature screen in which children can "recover" artifacts; they are then prompted with questions that involve making inferences about activities and social identities from the objects. Because these involved handling and sharing objects, they were deemed too risky. Children were given a workbook/coloring book and encouraged to do the activities on their own. Similarly, we had to cancel our media day, which typically occurs on the Thursday before the open house. Instead, we held a brief opening ceremony on Saturday morning that involved welcoming remarks by the principal partners (representatives of the City of Niles and WMU) and the office of the state archaeologist, along with a ribbon cutting that signaled the official start of the event. We also collected



FIGURE 7. The 65-ton boulder dedicated in 1913 to commemorate the site of Fort St. Joseph in Niles, Michigan. (Photo courtesy of the Fort St. Joseph Archaeological Project.)

learn about archaeological field procedures, talk with student archaeologists, and observe the process of wet-screening sediments to recover tiny artifacts like glass seed beads and lead shot (Figure 5).

We were also able to maintain the tradition of other popular activities at the open house. Support the Fort, Inc. (STF) and the Daughters of the American Revolution had tables with information about their mission; a local history book dealer did particularly brisk sales. Visitors were able to ride in a 36 ft. replica birchbark canoe for free, thanks to the Sarett Nature Center and the sponsorship of STF (Figure 6). Our sales table for t-shirts, books, and booklets attracted considerable interest and we sold out of most t-shirt sizes on the first day. We arranged to have a table staffed with several archaeologists, who were available to identify potential artifacts and address all manner of questions related to archaeology and the history of the fort. We enlisted the Boy Scouts to provide simple fare for visitors, which they made available with added precautions such as individually sealed condiment packages. Finally, we led several walking tours each day that included stops at

survey data by encouraging visitors to submit their information online rather than exclusively in paper format. Overall, the 2-day event attracted about 800 visitors, comparable to the size of the crowd we had in 2019.

#### *Concluding remarks*

Over the past year and half, the Fort St. Joseph Archaeological Project has faced several challenges as we strived to sustain our research, continue our public outreach efforts, and get safely back into the field. We were able to conduct research and writing in the isolated comfort of our home offices. While some outreach programs such as the lectures series were successful online, others such as the scavenger hunt summer camps seemed to attract less interest, though this is difficult to



gauge. It is likely that our online outreach endeavors played a significant role in sustaining the public's interest in our work at the site, as demonstrated by the large attendance at our archaeology open house this past August. The ability to host our archaeological field school when many other universities could not speaks to the significance of our research and service-learning programs as well as the institutional support for our project. Without a detailed protocol for pandemic practices and demonstrated public support, the City of Niles and WMU may not have been so willing to assist us in ensuring that this course was held and our archaeological excavations continued. Each obstacle that we overcame during these unprecedented times offered an opportunity to continue investigations in the public interest at one of the most important colonial sites in the western Great Lakes region.

### *Acknowledgments*

This is an expanded version of a paper presented at the joint meeting of the Midwest Archaeology Conference and the Midwest Historical Archaeology Conference, in East Lansing, Michigan, in October 2021. We would like to extend our thanks to the Fort St. Joseph Archaeology Advisory Committee, field school students, staff, interns, partners, and volunteers who worked to sustain our program during a period that tested our patience and ingenuity.

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# USA - Northeast

## Massachusetts

**University of Massachusetts Boston Summer Field School 2021, Plymouth** (submitted by David N. Spidaliere and Alexander Patterson, graduate students, University of Massachusetts Boston)

*Abstract:* The field school of summer 2021 in Plymouth, Massachusetts, was the University of Massachusetts Boston's first excavation since the start of the COVID-19 pandemic. The year 2020 marked the 400th anniversary of the arrival of the English settlers in Plymouth, and since the 2020 field season was cancelled, this year's excavations held even more significance. This field season, led by Dr. Christa Beranek and Dr. David Landon, took place on two sites in Plymouth: Burial Hill and a vacant lot on Cole's Hill owned by the Pilgrim Society. Excavations at each site offered fascinating insights about the makeup of Plymouth over the last four centuries and beyond, including an original building from the first English settlement, a late 19th-century memorial cache, an early 19th-century kitchen midden, and several intact Indigenous features.

*Resumen:* La escuela de campo del verano de 2021 en Plymouth, Massachusetts, fue la primera excavación de la Universidad de Massachusetts en Boston desde el inicio de la pandemia de COVID-19. El año 2020 marcó el 400 aniversario de la llegada de los colonos ingleses a Plymouth y, dado que se canceló la temporada de campo 2020, las excavaciones de este año cobraron aún más importancia. Esta temporada de campo, dirigida por la Dra. Christa Beranek y el Dr. David Landon, se llevó a cabo en dos sitios en Plymouth: Burial Hill y un lote baldío en Cole's Hill, la propiedad de Pilgrim Society. Las excavaciones en cada sitio ofrecieron información fascinante sobre la composición de Plymouth durante los últimos cuatro siglos y más allá, incluido un edificio original del primer asentamiento inglés, un depósito conmemorativo de finales del siglo XIX, un basurero de cocina de principios del siglo XIX y varios indígenas intactos rasgos.

*Résumé :* L'école de terrain de l'été 2021 à Plymouth, dans le Massachusetts, a été la première fouille de l'Université du Massachusetts à Boston depuis le début de la pandémie de COVID-19. L'année 2020 a marqué le 400e anniversaire de l'arrivée des colons anglais à Plymouth, et depuis que la saison de terrain 2020 a été annulée, les fouilles de cette année ont pris encore plus d'importance. Cette saison sur le terrain, dirigée par le Dr Christa Beranek et le Dr David Landon, s'est déroulée sur deux sites à Plymouth : Burial Hill et un terrain vague sur Cole's Hill, l'appartenant à la Pilgrim Society. Les fouilles sur chaque site ont offert des informations fascinantes sur la composition de Plymouth au cours des quatre derniers siècles et au-delà, y compris un bâtiment original de la première colonie anglaise, une cache commémorative de la fin du XIXe siècle, un tas de cuisine du début du XIXe siècle et plusieurs indigènes intacts caractéristiques.

### Burial Hill

In the summer of 2021, the University of Massachusetts (UMass) Boston continued their long-term project on the original 17th-century English palisaded settlement on Burial Hill. The goals at this site were to expand excavations of a previously uncovered early 17th-century earthfast structure, to confirm the trajectory of the palisade wall that surrounded the settlement, and to gain a better understanding of the use of the space outside the palisade. Since this field project took place adjacent to an historic cemetery, ground-penetrating radar was employed to ensure that no burials were disturbed during excavation.

Prior field schools (2017–2019) had located structural features of an earthfast building that was partially cut into the hillside. The 2019 excavation of this structure ended when a melted daub layer was reached. This layer is believed to be the result of the structure's daub walls' slumping in and onto the floor of the building when it collapsed. A major goal of the 2021 season was to dig through this daub layer to understand its extent and to uncover the structure's floor surface. The melted daub layer was thick (up to 15 cm in certain parts of the building) and did, in fact, cover the 17th-century occupation floor of the building. Having the daub layer over the floor surface was excellent for the preservation of artifacts found underneath, which included pieces of diamond-paned window glass with lead came, uncharred wood, several iron nails, refit sherds of a glazed redware milk pan, shell beads, and a coin weight (Figures 1 and 2). These well-



FIGURE 1. Coin weight recovered from the 17th-century floor surface with open hand design.





FIGURE 2. Reverse side of the coin weight with a stylized cross.

preserved artifacts will assist in the interpretation of the function of this building. With several trade-related items alongside utilitarian, domestic objects, this may have been a hybrid commercial-residential building. More research is being done on this subject in the form of a master's thesis. On the last day of excavation, a small, very dark soil stain, rich with charcoal and small burned cobbles in a circular fashion, was uncovered, which could possibly indicate a hearth feature. The northern and western sides of the building have been identified, but more-recent features, including an 1830s burial vault, mean that the other corners of the building have either been disturbed or are inaccessible.

In addition to excavating the interior of the 17th-century earthfast structure, one of the goals of the field school was to better understand the building's relation to the palisade. Parts of the palisade wall that surrounded the original English settlement were uncovered and excavated during the 2019 field season and excavation units were strategically placed this season to confirm the trajectory of the palisade. A dark linear stain was exposed that connected with the previously excavated palisade line (Figure 3). This stain runs parallel to the north wall of the 17th-century earthfast structure, suggesting that the footprint of the building was laid parallel and directly next to the palisade.

The yard space outside of the palisade wall was another focus of the 2021 summer field season. A deep pit feature was identified outside of the palisade during the 2019 field school that contained Indigenous pottery and lithic materials. A new excavation unit was placed adjacent to the pit feature found in 2019 to determine the expanse and function of the feature. More Indigenous ceramics, as well as 17th-century European artifacts, were excavated in this new unit and several soil stains were observed and recorded. The deep pit feature appears to be too small to have been a habitation structure, but flotation, pollen, phytolith, and phosphate samples were collected in the hopes of gaining a better understanding of the feature's function.

#### *Cole's Hill*

Work on the Pilgrim Society's lot on Cole's Hill took place in anticipation of development of the property and built on previous excavations in 2016 by UMass Boston and testing by UMass Amherst in the 1990s.

Excavations by UMass Boston in 2016 uncovered multiple 19th-century deposits, notably a "memorial cache," a collection of artifacts of close personal significance such as jewelry and daguerreotypes that had been collected and intentionally placed in a pit on one corner of the lot. One focus of this year's excavation was to recover the rest of this memorial cache, which proved successful, as more artifacts of interpretative personal value were recovered adjacent to where the 2016 artifacts had been found. Some of the artifacts, such as textile items, were taken out in samples for careful excavation within a laboratory setting.

The excavation also uncovered the presence of a kitchen midden deposit (ca. 1780 to 1820) as well as intact Indigenous features (Figure 4). The kitchen midden deposit contained a large number of faunal remains, ceramics, glass, and other artifacts closely associated with household ac-



FIGURE 3. Soil stain from the 17th-century palisade surrounding the original English settlement.



tivities (Figure 5). The depositional integrity of the midden deposit will enable further study of the diet and material culture at the turn of the 19th century, likely associated with the Jackson family's occupation of this part of the lot. The intact Indigenous features, first encountered by UMass Amherst's work in the 1990s, proved most surprising this field season because of the setting in urbanized downtown Plymouth. These artifacts provide avenues of research potential and highlight the Wampanoag peoples who lived in the region. Preliminary analysis of the artifacts place many of the deposits in the Woodland Period, but a longer period may be represented. Two samples analyzed by the National Ocean Sciences AMS Facility have produced radiocarbon dates in the Early and Late Woodland periods, with more samples anticipated for radiocarbon analysis in the coming months. A paper on the preliminary analysis of the materials recovered that were associated with the Indigenous features was presented in November 2021 through the Eastern States Archaeological Federation.

This summer's excavations on Cole's Hill and Burial Hill provide valuable insight into the lifeways and material culture of several time periods from Plymouth's long history. Our work this summer benefitted from the assistance of the Town of Plymouth, Plimoth Patuxet Museums, and the Pilgrim Society of The Pilgrim Hall Museum.



FIGURE 4. Late 18th- to early 19th-century kitchen midden deposit.

## New York

**New York Anchor Study, Fort William Henry Museum, Lake George** (submitted by Joseph W. Zarzynski, maritime archaeologist, The French & Indian War Society at Lake George, Inc.)

*Abstract:* In 2021, volunteers working under the direction of a maritime archaeologist completed a week-long study of anchors, grapnels, and grappling irons (aka grappling hooks) in the collection of Fort William Henry Museum in Lake George, New York. The investigation was done under the auspices of The French & Indian War Society at Lake George, Inc., a not-for-profit entity that assists the museum in interpreting the French and Indian War (1755–1763).

*Resumen:* En 2021, los voluntarios que trabajaban bajo la dirección de un arqueólogo marítimo completaron un estudio de una semana de anclas y garfios en la colección del Museo Fort William Henry en Lake George, Nueva York. La investigación se llevó a cabo bajo los auspicios de The French & Indian War Society en Lake George, Inc., una entidad sin fines de lucro que ayuda al museo a interpretar la guerra entre Francia e India (1755–1763).

*Résumé :* En 2021, des volontaires travaillant sous la direction d'un archéologue maritime ont réalisé une étude d'une semaine sur les ancres et les grappins dans la collection du Fort William Henry Museum à Lake George, New York. L'enquête a été menée sous les auspices de la French & Indian War Society à Lake George, Inc., une entité à but non lucratif qui aide le musée à interpréter la guerre française et indienne (1755–1763).



FIGURE 5. Rhenish stoneware rim sherd excavated from the kitchen midden.



Fort William Henry Museum is a replica of a 1755–1757 British fortification on the 32-mile-long Lake George. The original wood-and-earthen garrison was featured in James Fenimore Cooper's novel, *The Last of the Mohicans* (1826). The tourist attraction first opened in 1954. The mid-1950s marked the introduction of scuba diving to Lake George and it was then not unusual for enthusiasts to drop off their discoveries at the museum. In 1958, a state law prohibited the recovery of historic artifacts from the lake without a permit from the state education department.

Several years later in September of 1967, an arsonist's blaze damaged part of the replica fort, destroying historical records and some material culture. The burnt section of the structure was rebuilt in 1968, but the institutional memory of its collection had been significantly compromised.

The 2021 study is retrieving some of the missing information about these artifacts. The archaeology team was directed by maritime archaeologist Joseph W. Zarzynski. Over half of the researchers had done previous archaeological fieldwork. Assisting the project were Anna Arkins, the museum's collections manager, and Lindsay Doyle, the museum's director.

The investigation revealed that the facility has at least eight anchors, four grapnels, four grappling irons, and a hybrid anchor/grappling iron. The 17 artifacts were dispersed throughout the museum, some exhibited, some in collections, and others out of sight in storage. Among the artifacts were two British old admiralty anchors, each minus its wooden stock, that

appear to date to the French and Indian War (Figure 1). Another anchor, with a moveable iron stock, is tentatively dated to the latter part of the 19th century. The largest anchor, also with a moveable iron stock, weighs 300 lbs. (136.08 kg). It is likely from a sizable excursion vessel that once plied the waterway. The lightest anchor, a diminutive iron artifact with a moveable iron stock, only weighs 3.50 lbs. (1.59 kg). It may be from a small recreational watercraft.

The four iron grapnels were some of the most intriguing objects studied (Figure 2). Two were raised during the 1954 recovery of a sunken 10 ft. long (3.05 m) French siege cannon. The iron ordnance was likely employed in the August 1757 French assault upon Fort William Henry, but it sank in transport. The five-prong salvage grapnels are in remarkable condition, though they have not been professionally conserved.

Finally, the four grappling irons include not only possible colonial artifacts, but 20th-century hardware, too. Some of these may have been lost in the lake during the 1960–1965 Operation Bateaux project directed by Dr. Robert Bruce Inverarity of the Adirondack Museum (Blue Mountain Lake, New York). That seminal study of several British bateaux (flat-bottomed wooden boats with pointed bow and stern) that had sunk in 1758 resulted in the recovery of three bateaux ranging in length from 30 to 35 ft. (9.14 to 10.67 m). The colonial boats were conserved with polyethylene glycol and are in the New York State Museum's repository. Operation Bateaux was executed under a state permit and was one of the earliest underwater archaeological projects in the Mid-Atlantic States.

Matching the artifacts with newspaper and other archival records will fill in some of the lost documentation from the 1967 fire at the Fort William Henry Museum.



FIGURE 1. Two archaeological technicians record the dimensions of an old British admiralty anchor during 2021 fieldwork at Fort William Henry Museum in Lake George, New York. (Photo by Joseph W. Zarzynski.)



FIGURE 2. Grappling iron (left) and colonial grapnel (right) exhibited in Fort William Henry Museum. These and other naval-related artifacts were photographed, measured, and weighed in a 2021 inventory and study of the replica fort's anchors, grapnels, and grappling irons. (Photo by Egan Johnson.)

# USA - Pacific West

## California

**Maritime Cultural Landscape of Sonoma's Doghole Ports, *Publications in Cultural Heritage* 37** (submitted by Denise Jaffke, Far Western Anthropological Research Group, Inc. and Deborah Marx, maritime archaeologist)

**Abstract:** California State Parks (Parks) recently released *Publications in Cultural Heritage* Number 37, Maritime Cultural Landscape of Sonoma's Doghole Ports, which summarizes the results of two field seasons of work along California's rugged Sonoma County coast. Archaeologists and historians from Parks, the National Oceanic and Atmospheric Administration (NOAA), Sonoma State University, and the San Francisco Maritime National Historic Park worked together to document the physical remains of 14 historically documented doghole port sites, both above and below the tide line. The report aggregates these tenuous ports as a holistic maritime cultural landscape and brings to life their significance as an essential network by which small coastal communities engaged in the broader marketplace. This article provides a brief overview of project objectives, methods, and outcomes.

**Resumen:** Los Parques del Estado de California (Parques) publicaron recientemente *Publicaciones en Patrimonio Cultural* Número 37, Paisaje cultural marítimo de los puertos de entrada de Sonoma, que resume los resultados de dos temporadas de trabajo de campo a lo largo de la escarpada costa del condado de Sonoma en California. Arqueólogos e historiadores de Parques, la Administración Nacional Oceánica y Atmosférica (NOAA), la Universidad Estatal de Sonoma y el Parque Histórico Nacional Marítimo de San Francisco trabajaron juntos para documentar los restos físicos de 14 sitios portuarios históricamente documentados, tanto por encima como por debajo de la línea de la marea. El informe agrega estos puertos débiles como un paisaje cultural marítimo holístico y da vida a su importancia como una red esencial por la cual las pequeñas comunidades costeras se involucran en el mercado más amplio. Este artículo proporciona una breve descripción de los objetivos, métodos y resultados del proyecto.

**Résumé :** California State Parks (Parks) a récemment publié des *Publications dans Cultural Heritage* Number 37, Maritime Cultural Landscape of Sonoma's Doghole Ports, qui résume les résultats de deux saisons de travail sur le terrain le long de la côte accidentée du comté de Sonoma en Californie. Des archéologues et des historiens de Parks, de la National Oceanic and Atmospheric Administration (NOAA), de la Sonoma State University et du San Francisco Maritime National Historic Park ont travaillé ensemble pour documenter les vestiges physiques de 14 sites de ports de doghole historiquement documentés, à la fois au-dessus et en dessous de la ligne de marée. Le rapport regroupe ces ports fragiles en tant que paysage culturel maritime holistique et donne vie à leur importance en tant que réseau essentiel par lequel les petites communautés côtières se sont engagées dans le marché plus large. Cet article fournit un bref aperçu des objectifs, des méthodes et des résultats du projet.



FIGURE 1. U.S. Coast Survey "T" sheet map, 1878. (Image courtesy of the Historic Map and Chart Collection, NOAA.)

California's State Historical Resources Commission recently approved a National Register of Historic Places (NRHP) Multiple Property Submission for "Northern California Doghole Ports Maritime Cultural Landscape" and the first of many nominations under the multiple property listing "Salt Point Landing Historical and Archaeological District" (Figure 1). Once approved by the Keeper of the National Register, this will be the first listed property in California that comprehensively applies Westerdahl's concept of a maritime cultural landscape that "comprises the whole network of sailing routes . . . with ports and harbors along the coast, and its related constrictions and remains of human activity, underwater as well as terrestrial" (Westerdahl 1992:6). The effort began in 2016 when a group of archaeologists and historians from the National Oceanic and Atmospheric Administration (NOAA), California State Parks (Parks), So-





FIGURE 2. Fort Ross Landing with trough chute and schooner, date unknown. (Photo courtesy of Fort Ross Conservancy.)

doghole port sites are located. Many of these locations overlapped areas managed by California State Parks, including Salt Point State Park, Fort Ross Historic Park, and Sonoma Coast State Park.

Life, industry, and society along this coast had been shaped by interaction with the sea for thousands of years, with the era of the doghole ports and the timber industry representing just one phase of this interaction. The project focused on the ports along the Sonoma County coastline, an area that stretches roughly 40 miles between Bodega Head to the south and the Gualala River to the north. The strip of land from the coastal ridge to the shoreline and its neighboring waters is known as the Redwood Coast due to its signature and iconic forest. Within the project study area, 14 doghole ports were investigated, which included (north to south) Joe Tongue's Landing, Del Mar Landing, Stewart's Point Landing, Fisk's Mill Landing, Salt Point Landing, Walsh Landing, Stockhoff Cove Landing, Stillwater Cove Landing, Timber Cove Landing, Fort Ross Landing (Figure 2), Russian Gulch Landing, Rule's Landing, and Duncan's Landing.

These landings, known regionally and colloquially as "doghole ports," essentially defined the Northern California coastal maritime landscape of the mid- to late 19th and the early 20th centuries. Doghole ports were considered by mariners to be "landings," although in most cases vessels did not tie up to pier or dock structures extending from the shore, but rather moored up some distance out. The doghole ports as a network were essential components for successful lumbering ventures and community development. Engineering and technological development made partially hospitable coves into centers of commerce. These ports were key to the lumber industry for over 70 years until roads and railroads replaced water as the main shipping avenues.

The project focused on answering fundamental questions related to location, condition, and age of terrestrial and submerged resources, identifying environmental threats to and anthropogenic impacts on those resources, and evaluating how historic narratives, photographs, and maps compare with the archaeological remains associated with each site. Since many vessels were lost while engaged in the doghole port trade, a critical aspect of the fieldwork involved documenting the current condition of well-known shipwrecks such as the steamship *Pomona*, located in Fort Ross Cove, and the freighter *Norlina*, located in Gerstle Cove, Salt Point State Park, as well as previously undocumented wrecks such as the schooner *J. Eppinger*, steam schooner *Klamath*, bark *Windermere*, steam schooner *Acme*, steam schooner *Maggie Ross*, steam schooner *Whitelaw*, and ship *Joseph S. Spinney*.

sonoma State University, and the San Francisco Maritime National Historic Park worked collaboratively to survey and document the remaining elements of ports along the Sonoma County coast. Results of the first two field seasons are summarized in the new issue of *Publications in Cultural Heritage*, Maritime Cultural Landscape of Sonoma's Doghole Ports (Delgado et al. 2021).

The expansion of the Gulf of the Farallones National Marine Sanctuary into the Greater Farallones National Marine Sanctuary in 2015 meant that the boundary now extended along the California coast from Bodega Bay to Manchester Beach, just north of Point Arena. This action triggered a cultural resources inventory in the new areas of the sanctuary, which covered a significant portion of California's north coast shoreline where several historic



FIGURE 3. Archaeologists preparing to dive (left, background) while others document features offshore. (Photo courtesy of NOAA ONMS and DPR.)

Terrestrial reconnaissance consisted of surveying the cliffs, shoreline, and intertidal zone to locate and record archaeological features (Figure 3). Encountered features included loading-chute support features, iron pins, eyebolts, ring bolts, chain, and other fastening hardware embedded in the cliffs along with foundations, braided wire rope, machinery parts, and railroad beds, ties, and rails. Land teams also utilized handheld metal detectors to locate buried remains and features associated with two shipwrecks that went aground and pushed ashore before breaking up (Figure 4).

To locate resources underwater, archaeologists conducted magnetometer surveys and visual surveys using snorkel and SCUBA. In 2016, the Office of National Marine Sanctuaries (ONMS) West Coast Region's research vessel (R/V) *Fulmar* supported diving operations (Figure 5). In 2017, a Park's Sonoma District 12 ft. inflatable (IRB) served as support. Magnetometer data were combined with probable target locations based on

19th-century maps of the doghole ports noting location of chutes, hardware, and mooring anchors to identify targeted survey locations for underwater surveys. The dive team was successful in documenting several wreck sites; mooring system elements including anchors, log buoys, wire rope, and chain; and numerous submerged features and artifacts associated with the port that were the result of items being purposely discarded or lost from waiting vessels or the bluff above. Findings from both the terrestrial and underwater surveys were combined into a single California DPR 523 Site Record for each doghole port and submitted to the Northwest Information Center at Sonoma State University for posting in their statewide cultural resources database.

Regarding the built environment, historians from Parks conducted a Historic American Landscape Survey (HALS), documenting existing buildings and landscape features typical of doghole ports with focused work at Fort Ross and Stewarts Point. The collection of photos ranges in composition from wide-angle landscapes to close-up details of housing, vernacular outbuildings, agricultural machinery, maritime equipment, and linear transportation networks. A total of 35 black-and-white large-format photographs were submitted for inclusion to the U.S. Library of Congress's HABS/HAER/HALS collection.



FIGURE 5. Dives in Fort Ross Cove conducted from the R/V *Fulmar*. (Photo courtesy of NOAA ONMS and DPR.)

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FIGURE 4. Documentation of the potential Maggie Ross bow fragment. (Photo courtesy of NOAA ONMS and DPR.)

With the completion of the National Register Multiple Property Submission and submittal of the first doghole port nomination, the stated goals of the Sonoma Doghole Ports project have been accomplished. Yet the work continues. As a result of the collaboration, a few members of the team established the Sonoma Coast Historic and Undersea Nautical Research Society (SCHUNRS), a nonprofit organization that is dedicated to continuing the work of documenting maritime heritage along California's coast and fostering public awareness and appreciation of these fragile resources. A copy of *Publications in Cultural Heritage* Number 37, Maritime Cultural Landscape of Sonoma's Doghole Ports, can be obtained by contacting Cultural Resources Division Chief





View of Lisbon. (Photo courtesy of Alasdair Brooks.)

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