African American Archaeology

Newsletter of the African American Archaeology Network

Number 3	Theresa A. Singleton, Editor Mark Bograd, Assistant Editor	Winter 1991

Editor's Notes

Defining an African American archaeology

In January, I served as a discussant for a session entitled "Is Archaeology White? Prospects for Minority Contributions" at the Society for Historical Archaeology Annual Meeting in Richmond, Virginia. The papers consisted of case studies that utilized archaeology to understand particular ethnic communities. From various perspectives, the papers addressed two related questions. Is it possible to obtain an "emic" perspective (insider viewpoint) of the community being studied when the practitioners are overwhelmingly European Americans? How can present-day descendents of the community being studied inform this research? These questions are important to the study of African American archaeology and I am eager to hear responses from you on them in future issues of the newsletter.

Perhaps a more important question that the session did not address was: What constitutes an ethnic archaeology? It is apparent to me that there are diverse opinions on how to define this research, its goals, and the questions to be researched. That there is no unified approach to what an ethnic archaeology is should be readily apparent from reading the news and notes in this newsletter. Given the diversity, there is no one working definition of what African American archaeology is or what it could be. In an attempt to grapple with this question as it pertains to my own research, I propose the following tentative definition:

> African American archaeology, a specialized interest of historical archaeology, examines through tangible material remains the cultural, historical, social, and political processes that affected African Americans. This research attempts to understand the distinctive experiences of African Americans with a larger context through the investigation of questions concerning ethnicity, class, gender, race, cultural exchange and interaction, racism, social inequality, or power relations.

Although the editors have their own views, this newsletter is a forum for all opinions. The health of this publication depends on people seeing it as a place to express their views and to contest others.

Why call it "African" instead of "Black" American archaeology?

I recently received a query asking about the use of the term African American since it has been rejected by some and the use of the term has not been resolved. *African American* is used here as and analytical term to refer to peoples of African descent in the Americas. The geographic coverage of African American archaeology includes North, South, and Central America, the Caribbean, and appropriate places in Africa that are related to the study of the African diaspora. *Black American* may be an appropriate label for research conducted in the United States, but strikes me as inappropriate outside of the U.S. where the term *black* is often considered unacceptable.

Announcements

Search for a Logo

This newsletter has taken on a new look with each issue. Why make the next issue an exception? We are looking for a logo to be placed on the masthead. This is not really a competition since there are no prizes offered, but the designer will have the satisfaction of making this newsletter attractive as well as informative. The designer and the winning logo will be featured in an upcoming issue of *African American Archaeology*.

Fort Mose Exhibit and Video

On February 23rd, the Florida Museum of Natural History opened a traveling exhibit entitled "Fort Mose: Colonial America's Black Fortress of Freedom." The exhibit details the history of Gracia Real de Santa Teresa de Mose, a Spanish fort established in 1738 for African slaves escaping from South Carolina. Mose is placed within the broader context of the early Spanish colonies and considers the African origins of the Mose's inhabitants and the experience of slavery on the Iberian peninsula. The exhibit contributes to a growing body of research on the black presence in Spanish Florida and features ongoing historical and archaeological research on Fort Mose conducted by the Florida Museum of Natural History. The exhibit will travel to other cities beginning in June.

The museum has also produced an educational pamphlet for school groups and a 25 minute video about Mose that is appropriate for a broad audience. Contact Darcie MacMahon at the Department of Anthropology, Florida Museum of Natural History, Gainesville, FL 32611; (904) 392-1721, for distribution and cost information.

"Before Freedom Came" at the Museum of the Confederacy

In July, the Museum of the Confederacy in Richmond, Virginia will open the exhibit," Before Freedom Came: African American Life in the Antebellum South." Curated by Kym Rice, the show marks a striking new direction for the Museum of the Confederacy. The exhibit explores the life and labor of slaves and free blacks in the antebellum period, drawing on archaeological, architectural, and historical information. The show will be at the Museum of the Confederacy from July 10th until December when it will travel first to the McKissick Museum in Columbia, South Carolina, and then to the National Museum of Afro-American History and Culture in Wilberforce, Ohio.

The University of Virginia Press is publishing a book of scholarly essays on antebellum African American life, that will serves as the exhibit's catalog. The book was edited by Edward Campbell III and Kym Rice and features essays by Drew Faust, Charles Joyner, David Goldfield, Theresa Singleton, John Vlach, and Deborah Gray White. It contains 150 black and white, and 22 color photographs. The book, which shares the same title as the exhibit, will be available in June at a cost of $20.00 for the softcover edition.

"Links in a Chain: The Significance of African-American Labor"- an exhibit at the Charleston Museum

African slaves were imported to America to serve as an agricultural labor force. Though they brought no possessions, Africans arrived with the knowledge and skills that would sustain the economy of the American South. In agriculture, African knowledge of rice cultivation was essential to the successful production of this crop. Free and enslaved African Americans worked in mechanical, industrial, and mercantile enterprises. Skillled slaves worked with white artisans to produce silver and fine furniture. Black carpenters and masons built the fine mansions and townhouses of the wealthy slaveowners. African Americans working as domestics invented many of the labor-saving devices still in use.

"Links in a Chain: The Significance of African American Labor" explores the pervasive and multifaceted nature of African American labor in the South Carolina Lowcountry. The exhibit surveys agricultural labor, but highlights lesser known areas - industry, artisanry, professions, and maritime labor. Contributions to formal, Euro-American material culture are emphasized, but traditional crafts produced in African styles, such as basketry, pottery, textiles, and woodworking are also covered. African American architecture, use of space, and the built environment are featured.

Beginning with the need for labor and the reasons for choosing enslaved Africans, the exhibit probes sources of African and European styles of material culture, and efforts of resistance. The exhibit will focus on the South Carolina Lowcountry, but will also explore connections and parallel traditions in Africa and the Caribbean. The exhibit will open July 3, 1991 and run through February 28, 1992.

Research Notes

Charles Cox's Mill Chest:
A Documentary Example of Slave Material Culture

John H. Sprinkle, Louis Berger, Inc.

Archaeological features, called "storage cellars," are often found at slave-occupied domestic sites. Characteristic artifact assemblages from these cellars include food remains, ceramics, coins, buttons, and sewing utensils. This combination of archaeological features and artifact assemblages has been interpreted as a slave cultural pattern. Recent historical research conducted by the Maryland Geological Survey for the Maryland State Highway Administration has yielded an interesting analogy with regard to the interpretation of archaeologically defined slave-associated "storage cellars" and their typical artifact assemblages.

On the night of February 3, 1783, the grist mill at the Whitehall plantation, located near Annapolis, Maryland, mysteriously burned to the ground. Records of a contemporary investigation into the cause of the mill's destruction have been preserved at the Maryland Hall of Records in Annapolis (Maryland State Archives, MdHR-D-358-110). The Whitehall miller, an African American slave named Charles Cox, had kept a chest inside the mill. The chest, which was secured with an iron lock, contained some of Cox's personal belongings, including several items of clothing, a few sewing utensils, razors, eyeglasses, and a number of coins. the documents reveal that Cox was deeply concerned for the loss of his property, some of which had sentimental value.

When viewed from an archaeological perspective, this inventory appears similar to storage cellar assemblages. The Whitehall mill was not a domestic site, which might explain the lack of ceramics and food refuse. Charles Cox's Whitehall mill house chest may provide a documentary analogy for archaeologically described storage cellars. A fuller description of this documentary research has been submitted for publication to *Historical Archaeology*.

Archaeological Investigations at James City, North Carolina

Tom Wheaton, New South Associates

James City, North Carolina, was founded by freed slaves under the auspices of the Freedman's Bureau during the Civil War. It was located across the Trent River from New Bern, North Carolina on land that was appropriated by the government, but not formally acquired. The Freedman's Bureau remained in charge of the settlement until shortly after the war, and until the early 1880's, the inhabitants of James City were left alone on property they treated as their own. At that time, a new owner of the property began to assert his rights to the land, resulting in a series of legal actions, and eventually the intervention of the North Carolina militia to force the blacks off the land. Eventually, a compromise was reached between the occupants of the land, who were to pay rent, and the legal owner of the property, who would reoccupy any land vacated by a tenant.

By the third and fourth decades of the twentieth century, many of the town's inhabitants had moved to other locations, especially to a new James City, about a half mile south of the original town. By the mid-twentieth century, most of the original settlement of James City had been abandoned.

The study discussed here concerned itself with the town as a whole, through examination of historic documents, and the archaeology of representative city block. This block was selected on the basis of historical map research. As a result, the project was able to examine the relationships within and among the lots in the block. Three of the lots were examined in detail. A fourth lot, located just outside the studied block also received close attention. Hypotheses were developed concerning economic status among the inhabitants of the town and culture change within the community from the initial Civil War settlement to the twentieth century occupation. These guided the fieldwork and laboratory analysis.

The conclusions drawn from the project concerned how the inhabitants of James City organized their lives and their town, and how they interacted with each other and with the outside world. According to historical accounts and extant architectural remains, houses were built very near streets to allow as much room as possible in the backyard for such things as gardens, animal pens, and other functions. Such households had to be more self sufficient than urban households today. Trash pits and root cellars were usually located near lot lines, and more often, rear lot lines.

The sizes of lots changed over time, as lots were abandoned by one occupant and encroached upon by neighbors, apparently to obtain the use of land that would have otherwise reverted to the owner. As a result, the lots appear to have become larger rather than smaller over time. While the archaeological feature evidence (over 2,000 features were recorded) is obscured by repeated use of the lots, and by placement of posts for structures, fences, and other purposes, the lack of virtually any stable or horse care items seems to indicate that there were no barns or stables on the lots. The faunal evidence also suggest that if the occupants kept cows and pigs, they probably had them butchered by a central butcher and did not keep the entire animal, perhaps selling the remainder. It is also possible that most of the occupants did not keep cows or pigs at all, although they may have kept chickens.

The lack of gardening features in most lots, coupled with the lack of many commonly used fruits and plants from the floral analysis and in the historical pictures of the town, indicate that such things as fruit trees and berries may not have been commonly grown on the lots, despite historical accounts of planting fruit trees. It is possible that leafy and root vegetables, which leave little seed evidence, may have been cultivated in the backyards. Historical and archaeological evidence, however, seem to indicate that major cultivation in James City was probably done in the increasing number of vacant lots or on the peripheries of the town by farm laborers and tenant farmers. The lots, even when expanded, were never very large.

Few of the nine lots examined had privies, and those found appear to date to the early twentieth century. They were located near the rear of lots. There was also a lack of wells on the lots. Only two definite wells were discovered, both located in the center of the block, suggesting wells were used communally.

Throughout the examination of James City, in the historical sources and in the archaeological data, one theme recurs. The citizens of James City partook of a communal, egalitarian lifestyle. The history shows that although there was variation in socio-economic status within a block, this variation was essentially the same from block to block. Archaeologically, the similarities in features present from one lot to the next and the close similarities in artifacts and artifact patterns lend archaeological support to this egalitarian interpretation of the old James City. In addition, the historical record shows James City as a church-centered society. When confronted by outside forces, the community relied to a great degree on church leaders. When the town was eventually moved, not only did the members of the church move *en masse*, but they brought their church with them.

The townspeople had a lot in common from their life in slavery and the new promise of freedom. Their awareness of themselves as a group apart, reinforced by 200 years of slavery, must have been further heightened by being forced together in a new town physically separated from New Bern. Early on, James City's isolation was not so great since bridges were maintained and many of the citizens worked in New Bern. As time went on and the bridges deteriorated, citizens relied on jobs in and around James City. The range of jobs available also decreased as more people began to work on farms or the lumberyards in the vicinity. As the bridges fell down, legal racial barriers went up. Jim Crow laws legally separated the black community, increasing their isolation.

In many ways the artifact patterns and ratios of the occupants of James City are indistinguishable from the patterns associated with poor whites. However, there is a thread of cultural continuity reflected archaeologically in African American sites, beginning with mid-eighteenth century slave sites, sites from the institutionalized slavery of the antebellum period, and in freed slave and post-emancipation settlements. This thread is a sense of oneness with the community, forged by mutual origins and subsequent hardships.

The report on the archaeological investigations, entitled *James City: A Nineteenth Century African American Urban Village* will be available soon. The report was written by Tom Wheaton, Mary Beth Reed, Rita Elliott, Leslie Raymer, and Marc Frank.

Regional News

DELMARVA

Virginia

Mount Vernon - Analysis of the domestic artifacts excavated from a root cellar associated with a slave quarter at George Washington's Mount Vernon Plantation is nearing completion. The cellar, located beneath the "House for Families," a quarter housing from 50 to 60 house slaves and craftspeople, was filled in between ca. 1760 and 1793. A minimum of 137 ceramic vessels, 13 wine bottles, decorated stemware, cutlery, buttons, buckles, lead shot, straight pins, and more than 25,000 animal bones were recovered from the six-foot-sqare brick lined cellar.

Twenty-seven percent of the ceramic sherds, comprising a minimum of 32 vessels, are white saltglazed stoneware. Thirteen of these are plates with a molded dot, diaper, and basket, or barley pattern rim. The large quantity of white saltglaze suggests that the Washington family may have handed down these ceramics to the slaves, perhaps in 1770 when creamware replaced white saltglaze as the tableware in the nearby mansion house. Staffordshire slipwares, Chinese porcelain, and colonoware is present in limited numbers. Thirteen colonoware vessels have been identified, with bowls being the most common form.

Faunal analysis identified 46 total species, both wild and domestic. Fish account for 80% of the assemblage. Washington operated a fishery on the nearby Potomac River, and fish made up a significant portion of the slaves' rations, along with pork and cornmeal. Based on both documentary and archaeological data, slave living in the House for Families supplemented their rations by raising, chickens, growing vegetables, and hunting game.

This evidence suggests that slave life at Mount Vernon may have been less controlled than that indicated by the stereotypical view of slavery. The diet of slaves living at the House for Families was more diverse, and therefore more healthy, than previously believed. The high quality of domestic materials provides additional documentation that slaves living near the planter's household may have benefitted from that proximity by receiving second-hand items.

The analysis of the House for Families artifacts will be completed in the spring, and a report is in progress. For more information contact Esther White, Mount Vernon Ladies' Association, Mount Vernon, VA 22121.

MIDWEST

Illinois

Bloomington-Normal - Charles E. Orser, Jr. of Illinois State University is beginning a study of 19th century African American Settlement in Bloomington-Normal, Illinois. This work is being done in conjunction with the Bloomington-Normal Black History Project, a body composed of scholars and local people in these two communities. This research focussing on historical archaeological sites, is also linked to on-going research at Wessyngton Plantation, near Nashville, Tennessee, and other sites associated with the ancestors of African-Americans in Bloomington and Normal. For further information contact Dr. Mildred Pratt of the Social Work Program or Dr. Orser at the Midwestern Archaeological Research Center at Illinois State University, Normal Illinois 61761.

NORTHEAST

Massachusetts

W.E.B. DuBois - At the most recent meeting of the American Anthropological Association, Bob Paynter and Nancy Ladd Muller, both from the University of Massachusetts at Amherst, presented papers at a symposium sponsored by the Association of Black Anthropologists on "W.E.B. DuBois and Anthropology: The Problem of the Twentieth Century." The session was organized in response to the call of the 1989 AAA Plenary Session on "Racism in America." Symposium papers explored the work and life of DuBois, and the implications of his scientific, historical, and literary achievements for an anthropological critique of twentieth century America.

Paynter's paper, "W.E.B. DuBois and the Material World of African Americans in Great Barrington, Massachusetts," considered "how the

understanding of the relation between material culture and the rest of social life can inform historical archaeology." Muller's paper, "W.E.B. DuBois: American Philosopher" examined the ways in which DuBois applied what Muller terms "DuBoisian Pragmatism", a philosophy which he developed and applied to the problem of race and racism in all of his works.

Pennsylvania

Pittsburgh - The Cultural Resource Management Program at the University of Pittsburgh has been involved in two projects related to African American archaeology. They are conducting archaeological and historical investigations of the Hill District in Pittsburgh. One portion of the hill, originally known as Prospect Hill and later as Arthursville, was a center for antebellum African American settlement. Initial black settlement in the area, once included within the larger "Hayti" district, may have begun by 1803. Archaeological work to date has identified the stone foundation of what is believed to be Arthursville's "African Church" dating to 1837.

The CRM Program is also conducting research at Woodville, the plantation home of Presley Neville. The Nevilles were the principal slave owners in Allegheny County, Pennsylvania, which was formerly part of northwest Virginia. Ron Carlisle is publishing an article on that research that will appear in the *Annals of the Carnegie Museum of Natural History* sometime this year. Contact him at the Department of Anthropology and Cultural Resource Management Program, 3H23 Forbes Quadrangle, University of Pittsburgh, Pittsburgh, PA 15260 for more information.

Rhode Island

Newport Common Burying Ground - Throughout the course of the 18th and even the early 19th century, white inhabitants of Newport, Rhode Island were actively engaged in bringing Africans as slaves into North America. By 1750, almost 20% of Newport's residents were African or African American –a statistic long unrecognized in the city's history. In an effort to redress this imbalance James Garman of the University of Massachusetts at Amherst, has been studying the section of Newport's Common Burying Ground reserved for those deemed "outside the community" by the white elite. The cemetery contains over 200 graves of African Americans from 1720-1870. His project focuses on the ways ethnicity is marked and masked in the material culture of death. He is considering gravestones and the cemetery landscape as artifacts of conversations between races, classes, and genders about pre- and post-Revolutionary War social relations.

This research is the subject both of Garman's Master's thesis and some meeting papers he has presented. For more information or copies of the papers, write to James Garman, Department of Anthropology, Machmer Hall, University of Massachusetts, Amherst, MA 01003.

SOUTHEAST

Georgia

Augusta - New South Associates conducted data recovery studies at the Riverfront Augusta for the city of Augusta during the fall of 1989. Excavations exposed approximately 5,000 square meters in the riverfront area and uncovered several occupations associated with Augusta's 19th century free black population. The earliest consisted of the location of a 12 by 20 foot post-in-ground structure and associated yard trash pits yielding material from circa 1820 to 1850. This structure appears to represent a free black household associated with the Springfield Community.

Springfield was the center of Augusta's free black population from the 1780's onward, and the community was home to several hundred free blacks during the first half of the nineteenth century. Historical documents suggest that free blacks provided labor for Augusta's river merchants in exchange for wages and possibly squatter or renter house sites. This arrangement lasted until the 1850's when Irish immigrant competition for labor in the commercial shipping businesses and growing secessionist tensions brought about a decline in Springfield's population. Artifacts recovered from this particular site are being compared with coastal slave assemblages and other African American sites to more fully develop our image of free blacks in the antebellum South.

Two late nineteenth-century black occupations were also examined in the study: an 1880's to 1890's worker's tenement and an 1870's to 1890's servant's quarters situated in the rear yard of a white merchant's household. Limited materials were recovered in the tenement, and the absence of rear yard features associated with the structure may suggest the communal use and location of common rear yard features such as wells and privies. Materials associated with the servant's quarter were indicative of a greater socio-economic status and may possibly also provide evidence of the continuation of paternalistic relationships in the postbellum era.

Perhaps the most interesting aspect of the project area lies in its settlement and landuse history. Well-to-do white merchants, industrialists, and politicians; black working class families; and, mercantile and industrial facilities co-occupied the area throughout the nineteenth century, in a pattern in which the white's occupied the high ground and the blacks the area's slope, presumably a landuse pattern which took into account the frequent flooding of the Savannah River. Despite this topographic social stratification, there was little spatial segregation between blacks and whites, the working class and the managerial class, or residential and industrial/mercantile facilities until the advent of the Jim Crow era. Such settlement integration is frequently glossed over in histories of the plantation South, but apparently was a common attribute of many southern cities with free black populations.

Analysis of the project's collections is complete and a report is in progress. Draft technical and popular reports should be completed by early spring and final copies for distribution should be available by the late summer or fall of 1991. The report is being prepared by the project's research team including Joe Joseph - Archaeologist, Mary Beth Reed - Historian, Leslie Raymer - Ethnobotanist, Marc Frank - Faunal Analyst, Linda Scott Cummings - Pollen and Phytolith Analyst, and David Marsh - Special Artifact Analyst.

South Carolina

Hilton Head - Brockington and Associates, Inc. report research on four different projects on Hilton Head Island in 1988 and 1989. These projects were undertaken as part of the compliance for the Palmetto Hall and Spanish Pointe development projects.

Archaeological research was undertaken at Camp Baird, the autumn 1864 encampment of the 32nd US Colored Infantry. The research included extensive archival research, machine assisted stripping of the camp area, mapping and excavation of over 470 features. Archival research demonstrated that the camp was that of the 32nd USCI, which served as the major labor force for the construction of the Fort Howell earthwork. The research demonstrated that a strict regimental camp was not established, that the regiment had limited economic interaction not only with the Post of Hilton Head, but also with local freedmen, and that the regiment was unarmed while at Camp Baird. The analysis is complete and a report (Legg, Espenshade, and Snyder 1991) should be available soon.

Research at the Mitchelville freedmen village provided an interesting contrast to earlier research on this community done by Michael Trinkley a few years ago. Four houses were examined on the western fringe of the community. Material evidence suggests a highly functional lifestyle. It appears that the western fringe was settled later and served more as a short term housing solution than as settled housesites. A draft report (Espenshade and Grunden 1990) is under review.

Linda Allen of Brockington and Associates examined two late 19th/early 20th century home sites located approximately a kilometer west of Mitchelville. Archival research suggests that the first house (38BU967) was occupied by cash renters, while the occupants of the second house (38BU966) were eventually able to buy a small farm. Both sites yielded architectural features, but the midden at 38BU967 was notably less dense than that at 38BU966. Although analysis is still ongoing, it appears that the owners had a more diverse and possibly higher status material culture than the renters. A draft report (Allan and Espenshade 1991) is due soon.

David Jones and Chris Espenshade conducted archival research and data recovery excavations at the slave row of Spanish Wells plantation. The slave row is depicted on eighteenth century maps and was occupied at least through the Civil War. Excavation consisted of 35 2x2 meter units in the slave row, two units in the marsh edge refuse midden, and two units in the area of a shell heap associated with a Federal picket post. Structural features from both the 18th and 19th centuries were documented, but no clear house patterns were visible. Based on preliminary analyses, the assemblage had the following characteristics: virtual absence of Colonoware; high ceramic diversity in forms and ware types; general lack of ceramic sets; and an apparent emphasis on shellfish resources. The analysis is ongoing and a draft report (Jones, Roberts, and Espenshade 1991) will be issued in early 1991.

SOUTHWEST

Texas

Sycamore Grove - During the spring, members of the Houston Archaeological Society (HAS) will spend approximately a month working at Sycamore Grove (41WH88), former plantation home of A.C. Horton. The property is currently owned by a descendent of

Horton's. A.C. Horton was born in 1798 and moved to Texas from Alabama in 1835. In 1843 he built the Sycamore Grove plantation house which served as a headquarters for his business concerns and the center of his 2,200 acre plantation. Horton was a civic and political leader in Texas, serving first as Lieutenant Governor and later briefly as Governor in 1845.

Although information exists about Horton's investments and political associations, little has been written about the operation of the Horton plantation. The HAS will document the extent of the houseyard, land use within the yard and outside, and determine the overall lay of the plantation. Contact Pam Wheat at San Jacinto College for more information.

WEST

California

Allensworth - California's only planned black community was Allensworth, an agricultural settlement in the south San Joaquin Valley. The core of the town, which flourished between 1910-1920, was acquired in the 1970's by the California Department of Parks and Recreation, as Col. Allensworth State Historic Park. Interviews conducted at that time with early residents and their descendents have proven an invaluable resource for the study of Allensworth.

In preparation for reconstruction projects, archaeological testing was carried out on two lots, the Smith House yard and the site of the Allensworth Hotel. The Smith lot had included a small barn, separator house, chicken coop, and smokehouse. The yard represented a subsistence base for Laura Smith, an Army widow with a pension of $12.00 a month. In contrast, the hotel, though modest, belonged to an Oakland businesswoman, described as "possibly the wealthiest colored woman in the State."

Ongoing documentary research addresses the economic and occupational diversity of Allensworth's population, the historic significance of the town as a late-founded separatist colony, and the community in its resemblance to and difference from other agricultural settlements of the time.

A report is in preparation. For further information, contact: Betty Rivers, Cultural Heritage Section, California Department of Parks and Recreation, P.O. Box 942896, Sacramento, CA 94296-0001.

SOUTH AMERICA

Brazil

São Paulo - Charles E. Orser Jr. of Illinois State University is developing a multidisciplinary, multi-year effort to study African-Brazilian history and culture in association principally with Dr. Pedro Paulo Abreu Funari of the State University of Campinas. The research is planned to start with the study of quilombos, or escaped slave villages, in the State of São Paulo sometime in 1991. Orser recently wrote a small booklet on historical archaeology, with a focus on plantations, to be published in Brazil, in Portuguese, in 1991.

Other News

Job Opening

Clemson University-

African American Interpretation Associate: The Department of Historic Houses, Clemson University, invites applications for a position within the department with "visiting assistant professor" teaching responsibilities with the College of Architecture. The person selected will be charged with merging the interests of historic preservation, cultural preservation, and minority community preservation with an emphasis upon African American interpretation.

Applications are encouraged from those with a specialization in African American 18th and 19th century material culture, humanities, and architecture within the South and experience in the interpretation of public history and its implementation within the plantation setting. Applications are welcome from persons with advanced degrees and experience in historic preservation, material culture education, archaeology, and other related disciplines. Minority candidates are encouraged to apply. The application deadline is May 1, 1991 and the position is effective July 1, 1991. Salary range: $26,000 - $34,000. Send letter of application, resume, and a list of three references to : Personnel Management and Development, 106 University Square, Clemson University, Clemson, South Carolina, 29634. Clemson University is an Equal Opportunity Employer.

Internships

Colonial Williamsburg

Colonial Williamsburg offers an array of summer museum internships for junior and senior undergraduates and graduate students of color. Interns can become involved in historical research on free blacks in Williamsburg, a library project on African American resources within Colonial Williamsburg, and a number of artifact conservation projects. Internships run for 12 weeks, from May 18 to August 28 and pay between $7.08 and $8.15 per hour. Housing is provided. Write Mr. Peter Robins, Recruiting Specialist, The Colonial Williamsburg Foundation, Summer Museum Internship, P.O. Box C, Williamsburg, VA 23187 for more information or call him at (804) 220-7001.

The Hermitage

The Hermitage, plantation home of Andrew Jackson, is offering a paid internship in historical archaeology for the summer of 1991. The program is intended for advanced undergraduates and beginning graduate students who have had some field experience. Interns will receive room and board and a stipend of $850.00 for one of two four week sessions (Session I: June 10 - July 5; Session II: July 18 - August 14).

Interested students should apply by letter that summarizes education and field experience, details the applicant's reasons for wanting to work at the Hermitage, and indicates a session preference. A letter of recommendation should be sent under separate cover. The application deadline is April 15th. Send applications and inquiries to: Larry McKee, Staff Archaeologist, The Hermitage, 4580 Rachel's Lane, Hermitage, TN 37076

Field Schools

Louisiana State University

The Department of Geography and Anthropology at the LSU will hold a field school at Oakley Plantation in West Feliciana, Louisiana from June 6 - July 30. Students will conduct archaeological testing of outbuildings, middens, antebellum slave cabins, and post-emancipation quarters. For more information contact Dr. Paul Farnsworth, Department of Geography and Anthropology, Louisiana State University, Baton Rouge, LA, 70803; (504) 388-6102.

Monticello

The Archaeology Department at Monticello, Thomas Jefferson's plantation home, is offering a field school June 16 - July 12 and July 14 - August 9. Excavations will be at Monticello and at Shadwell, Jefferson's birthplace, in anticipation of the 250th anniversary of Jefferson's birth in 1993. The application deadline is April 1. Contact Barbara J. Heath, Monticello, PO Box 316, Charlottesville, VA 22902; (804) 295-8181.

Papers from the Society for Historical Archaeology Annual Meeting

A number of papers presented at the January meeting of the Society for Historical Archaeology related to the archaeology of the African diaspora. Sessions of particular interest are listed in full. We have also included relevant papers from other sessions. Affiliations were not given in the conference program and are not printed here. All paper presenters must be members of the Society and a full membership list will be published in the March, 1991 issue of *The Society for Historical Archaeology Newsletter*.

Comparative Colonial Archaeology: Recent Examples from the Old and New World. Chaired by Marley R. Brown III and Martin Hall

Ywone D. Edwards. Material Culture as a Reflector of Social Relationships: A Comparative Study of Two Nineteenth-Century Slave Sites in Jamaica and Virginia

Karen Microys. The Meaning of Diversity in the Material Life of English Colonial Elites: Households from St. George's, Bermuda, and Williamsburg, Virginia, Compared

Margaret Brunett. A Comparative Approach to Slave Life on Bermuda, 1780 to 1835

Mary Ellin D'Agostino. Goods and Chattels: Comparing Probate Inventories from Seventeenth-Century Plymouth Colony, Maryland, and Bermuda
Paul Farnsworth. Bahamian Plantations: The Missing Link Between the Southeast and the Caribbean
Louise M. Jackson. Ceramics and Cross Cultural Research: A Multicausal Approach
Margot Winer. The Landscape of Power: The Eastern Cape Frontier, South Africa, 1820-1860
Antonia Malan. Inside Rural Households of Late 18th and Early 19th Century Cape Colony
Ann B. Markell. Walls of Isolation: The Garden Fortress of Governor Adriaan Von der Stel
Patrice Jeppson. Colonial Systems and Indigenous Responses: Black Material Expressions at a British Mission in South Africa
Discussant: Merrick Posnansky

Is Historical Archaeology White? Prospects for Minority Contributions. Chaired by Carrel Cowan-Ricks
Carrel Cowan-Ricks. Introduction
Russell G. Handsman and Neil Asher Silberman. John DeForest and Us: Critical Perspectives on the Archaeological Alienation of Palestinian and Algonkian Indian Histories
L. Daniel Mouer. Rebecca's Children: A Critical Look at Old and New Myths Concerning Indians in Virginia's History and Archaeology
Edward Staski. The Role of Historical Archaeology in Conserving the Hispanic Southwest
Roberta S. Greenwood. The Two-Way Street in Urban Archaeology
Joan H. Geismar. Skunk Hollow Revisited
Conrad M. Goodwin. Me meet it so when me know meself.
Patricia M. Samford. Presenting the Other Half: Archaeology and African American Interpretation at Colonial Williamsburg
David W. Babson. Ethnicity on the Plantation: Post-Bellum Labor on Ashland-Belle Helene, a Louisiana Sugar Plantation
William Askins. Historical Archaeology as Heritage Advocacy
Discussants: Matthew C. Emerson and Theresa A. Singleton

Mount Vernon: Transformation of an 18th-Century Plantation System. Chaired by Dennis J. Pogue
Dennis J. Pogue. Systems Theory and Plantation Archaeology: A Mount Vernon Case Study
Jean B. Lee. The "Troublesome Species of Property": Slavery at Mount Vernon Plantation
Esther C. White. Material Culture of Slave Life at Mount Vernon Plantation
Stephen C. Atkins. A Closer Look: Reconstructing Slave Diet from the House for Families Cellar
S. Fiona Bessey. Blacksmithing at Mount Vernon
Mark D. Bograd. Is The Necessary, Necessary?: History and Authenticity at Washington's Mount Vernon
David A. Moran. The Laundry Yard at Mount Vernon: Using Historic Photographs to Interpret Archaeological Features

Plantation Archaeology of the Virginia and Maryland Tidewater Region and the Lowcountry of Georgia and South Carolina: A Synthesis and Comparison. Chaired by J. W. Joseph, and Julia A. King
Julia A. King and Patricia J. McGuire. Plantation Archaeology in the Upper South: A Brief Overview
Eric C. Poplin. An Overview of Plantation Archaeology in the Low Country of South Carolina and Georgia
Douglas W. Sanford. The Archaeology of Plantations and Slavery in the Chesapeake: Archaeology of a Place and of a Time?
Thomas R. Wheaton, Jr. Slavery, Ethnicity, Foodways, Status, and Social Action: The Archaeological Correlates of a Slave Culture
E. Chappell and V. Patrick. The Archaeology of Architecture and Plantation Settlement Systems in the Tidewater (Slave Housing, Architecture, Site Settlement, Settlement Patterns, Community)
Richard M. Affleck and Natalie P. Adams. The Archaeology of Lowcountry African-American Architecture and Plantation Settlement Systems
Terrence W. Epperson. Constructed Places/Contested Spaces: Contexts of Tidewater Plantation Archaeology
Sue Mullins Moore. Social Status - Social Power? Contexts of Plantation Archaeology in the Lowcountry.

Julie H. Ernstein. Symbols, Meaning and Mind: The Archaeology of Ideology from the Plantations of the Tidewater
J. W. Joseph. White Columns and Black Hands: The Archaeology of Lowcountry Plantation Ideology as a System of Symbols and Classification
T. Singleton. Comparisons of Slave Archaeology from the Tidewater and Lowcountry
Leland Ferguson. Before Us in Black and White: Archaeology on Lowcountry and Tidewater Plantations
Discussants: George McDaniels, Lynn Lewis, and Bill Kelso

Advances in Caribbean Historical Archaeology. (Contributed Papers) Chaired by Norman F. Barka
Norman F. Barka. The Settlement System of St. Eustatius
D. L. Hamilton. A Decade of Excavations at Port Royal, Jamaica: The Results
Diana Thornton. Room Use and Activities in Seventeenth-Century Port Royal, Jamaica, Derived From the Probate Inventories
Glenn Paul Darrington. A Study of Brickwork in 17th Century Port Royal: Architectural Investigations of Building 5
Sheila A. Clifford. Analysis of a Keel and Associated Hull Elements Excavated at Port Royal, Jamaica
Daniel Finamore. Woodcutting and Slavery on the 18th Century Belizean Frontier
Jerome Lynn Hall. A Seventeenth-Century Merchant Shipwreck off Monte Cristi, Dominican Republic

Plantation Archaeology. (Contributed papers). Chaired by Theodore R. Reinhart
Theodore R. Reinhart. Archaeology and Popular History: The Case of Hewick
Kathleen A. Parker and Jacqueline L. Hernigle. Portici: Portrait of a Middling Plantation in Piedmont Virginia
Lucy B. Wayne and Martin F. Dickinson. Lexington Plantation: Diversity Within the Lowcountry of South Carolina
Michael A. Strutt. Jefferson's Poplar Forest, the Ideal Villa: An Ideal Model for Landscape Archaeology
Carolyn Rock. Picking Up the Pieces: Archaeology of a Late Nineteenth-Century, Post-Bellum Rural Region on the Georgia Coast
Christopher T. Hughes. The Stagville Plantation Store and Its Implications Regarding Plantation Archaeology
Tim Kardatzke. A Distributional Study of the Jewelry from Excavations in the Slave/Tenant Community of the Levi Jordan Plantation

Miscellaneous Papers from Other Sessions
Joseph Balicki and Charles D. Cheek. Ceramic Indices as a Tool for Evaluating Consumer Behavior in a Working-Class Neighborhood, Washington, D.C.
Ann S. Cordell and Richard Vernon. A Technological and Distributional Study of 17th Century Appalachee Colono-Ware from the San Luis Mission Site
Cristopher R. DeCorse. Culture Contact, Change and Continuity on the Gold Coast, 1400 - 1900 A.D.
James B. Gibb. "To bud forth, to spread further, to gather wealth": 17th century tobacco plantations in the Chesapeake region
Nicholas Honerkamp. Reconstructing Landscapes and Ideologies at Clifton Place Plantation
Joe B. Jones. Archaeological Data Recovery at Site 44CC297, a Late 17th/Early 18th-Century Interior Domestic Site in Charles City County, Virginia
Ann Smart Martin. Buying Your Way to the Top: Acquisition Patterns of Consumer Goods in Eighteenth Century Virginia
W. Stephen McBride and Kurt Fiegel. Union Camp Life in Central Kentucky: Archaeological Investigations at Camp Nelson
Harding Polk II. Archaeological Investigations at the Dairy at Sully Plantation, Fairfax County, Virginia
M. B. Reid and J. W. Joseph. Black Labor and White Land on the Urban Frontier: An Archaeological and Historical Study of Landuse and Social Relations in Nineteenth-Century Augusta, Georgia
Elizabeth J. Reitz and Martha A. Zierden. Cattle Bones and Site Functions From Charleston, South Carolina
Benjamin Resnick and Donald K. Creveling. The Slave Quarters at Northampton: An Archaeological and Historical Community Park, Prince Georges County, Maryland.

Julie Riesenweber. Post-Bellum Segregated Property Types in Kentucky's Bluegrass Region: A Preservation Dilemma

Robin L. Ryder. "...an equal portion...": Archaeology of Susan Gilliam, a Free Mullato in Virginia, 1838-1917

John H. Sprinkle, Jr. Of Soils and Sites: Two Hundred Years of Farmstead Location on a Virginia Plantation

Jeanne A. Ward, John P. McCarthy and Thomas A. J. Crist. The Cemetery Under Vine Street: the 1810 First African Baptist Church Site, Philadelphia

Mark S. Warner. African-American Annapolitans: Social Dominance and Material Negotiation

Cynthia A. Whitley. Common Cents: Coins at Monticello

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