December 2008 Newsletter

Society for Historical Archaeology
2009 Conference on Historical and Underwater Archaeology.
***Ties that Divide: Trade, Conflict and Borders*.**
Fairmont Royal York Hotel
Toronto, Canada, January 6-11, 2009

From the conference organizers: The 2009 conference theme speaks to Toronto's place in the Great Lakes and its role as an early centre of interaction, exchange and trade between Aboriginal and European nations at the beginnings of the "New World Experience" for this part of the continent. It further speaks to the persistent frontier defined by the Great Lakes and the St. Lawrence River, and to the conflict between Aboriginal, French, British, American, and Canadian peoples over territory now divided by the Canada-United States border. The conference theme also invites topics beyond a regional focus, since Conflict and Trade, in the broadest application of the concepts, are universal dimensions of past and present life. Likewise Borders, to constrain, separate, and transcend, is a concept that plays out across the entire human experience, such as between urban and rural life, between genders, age and ethnicities enhancing identity, between the disciplines of archaeology, anthropology and history, between underwater and land based archaeology, and between the archaeologist and others who also claim an interest in and ownership of the past.

The African Diaspora Archaeology Network (ADAN) will host its annual forum meeting at this SHA conference, with a theme of "African Heritage in Canada." Discussants include Karolyn Smardz Frost, Catherine Cottreau-Robins, Paul Lovejoy, and Heather MacLeod-Leslie, with Chris Fennell as organizer and moderator. African diaspora sites in Canada include a spectrum of earliest occupations, through Black Loyalist communities established in the late 1700s following the American Revolutionary War, emancipation havens of the early 1800s, and African Canadian settlements of the late 19th and early 20th centuries. In addition to research projects focusing on the historical dynamics of such communities within Canada, many sites of African American heritage in the United States had significant connections with the movement of individuals and families to such havens in Canada in the early 19th century. This two-hour forum will provide a discussion of current trends and primary issues in research projects concerning African heritage in Canada. Related research

questions include: social and economic dynamics impacting such communities; networks traversing the American and Canadian border; responses to slavery and racialization; agencies of resistance and abolition; continuing developments of particular African cultural beliefs and practices; and changing contours of social group networks. Additional time within our two hours will be reserved for open discussions of any organizational or other subjects of interest to the ADAN.

The 2009 SHA Conference will include a number of other symposia and forum discussions that address subjects of interest to researchers in African diaspora archaeology. The following is a non-exhaustive list of such events, papers, posters, and related abstracts, presented in chronological order as set out in the Preliminary Program for the Conference. The information that follows was sent to the ADAN Newsletter editor by symposia and forum organizers and presenters.

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Thursday, January 8, 2009, Morning & Afternoon Proceedings

Symposium: *Crossing Borders in Latin American Historical Archaeology: Between Fragmentation and Diversity*
Organized and chaired by María Ximena Senatore, Juan Guillermo Martin, and María Victoria Nuviala Antelo.

It has been said that Historical Archaeology in Latin America has matured considerably during the last decades. This can be seen in the increasing number of local and non-local teams that have been created or have shown interest in the area, the diversity of research topics and the quantity and quality of the production and the creation of new journals and publications disseminating these researches. The map of Latin American Historical Archaeology is nevertheless a fragmented one, with different teams often working in relative isolation (within defined borders as regards national or micro-regional scales). This relative isolation has resulted in considerable diversity and originality in the methodological approaches as well as in the analytical and interpretative frameworks. However, this reality is only scarcely represented in English language publications and often hidden under a fictitious appearance of homogeneity.

Following the global proposal of the SHA 2009 Annual Meeting "The Ties that Divide: Trade, Conflict & Borders" our aim is to emphasize the richness and diversity of Latin American Historical Archaeology, by exploring the construction of theoretical and methodological borders in our field. To that end this symposium invites papers addressing topics or perspectives that have extended beyond local frontiers (such as public archaeology, material culture studies, colonialism, identities, etc.) as well as those related to topics and perspectives specific to a particular area. It is our hope that this symposium contributes as a platform to present the diversity and originality of research projects while enhancing our understanding of the heterogeneous map describing Latin American Historical Archaeology.

Papers and Abstracts (partial list of papers related to African diaspora subjects)

Speaking in Spanish, Eating in English: Trade, Meaning and Ideology in British Ceramics in Venezuela
Ana Cristina Rodriguez Yilo and Alasdair Brooks

By the middle of the 19th century, South America was the second largest market for British ceramics exports, behind only the United States. Using an archaeological assemblage excavated by co-author Rodríguez from the colonial centre of the Venezuelan city of Barcelona, we will discuss how British potters expanded into the South American market generally– and Venezuela specifically – in the wake of the end of the South American wars of Independence and the Napoleonic Wars. Using comparisons between the Barcelona work and co-author Brooks' past research in the United Kingdom, United States and Australia, we will also explore how the ideological meaning of British ceramics decorations found in Venezuela shifts between the point of production and the point of consumption; how these vessels become an instrument for transmitting European ideology, while also serving as a marker of social status for the new ruling class of a country that preferred to reference its European roots over any potential Indigenous or African ancestry.

Pots and Pipes: Collective and Individual Identities in Afro-Brazilian Communities, Southeastern Brazil, XIX century.
Camilla Agostini (PhD Candidate in History at Universidade Federal Fluminense, UFF, Brazil).

This presentation deals with the analysis of decorated ceramic pots and pipes associated with Africans and Afrobrazilians in the southeastern Brazil, in the XIX century. The main question is about the possibility of association of the decorated variability of these objects with the identity dynamics among Africans and Afrobrazilians. We consider the relevance of production, circulation and use of this objects in the meanings attributed to its aesthetics.

Pottery, African Identities and Memory in the Sugar Plantations of Western Brazil
Luís Cláudio P. Symanski (Universidade Federal do Paraná, Curitiba, Brazil)

From the end of the 18th century to the ceasing of the Atlantic slave trade to Brazil (1851), the region of Chapada dos Guimarães, in the western state of Mato Grosso, constantly received slaves from specific regions of Africa (predominantly from the Mina Coast, Benguela, Congo, and Mozambique), to work on sugar-plantations. In these spaces, the Africans managed to reconstruct their identities, forming subgroups based on cultural affinities shared in their regions of origin. The decorative variability of pottery assemblages, recovered from three plantations and a small maroon settlement, strongly suggests that African and African-descendent slaves actively used this type of material. Through this usage, they aimed to affirm their differentiated identities and to re-appropriate the plantations´ space according to their African memories and representations.

The Coffee and the Railroad in the Transition of the Slavery System to Capitalism (Brazil- XIX century)
Carlos Magno Guimarães (Universidade Federal de Minas Gerais).

Since the second half of XIX century the coffee production, directed to the international market, have developed in a vast region of Brazil's southeast. In a similar way to the sugar cycle (which took place in Brazil's northeast XVI and XVII centuries) the coffee was produced in big farms where the slave labor was the dominant kind of work force. The productive cycle would begin with the deforesting of great extensions of land to open space for the coffee cultivation. Therefore, a long process of environmental degradation had begun, and its consequences are still present. The great acceptance of the coffee in the international market stimulated the growth of the production and the necessity for more efficient means of transportation to export it. The solution, that was found, was the construction of railroads connecting the production areas to the coast. In this way an admirable connection between the productions made by slaves with the international capitalism was established. The remaining archaeological sites of that age and that historical context are the objects of this research as well as the evidences of that process and the society created by it.

Belligerence, Negotiation and Reinvention: The Cultural Landscape of San Basilio de Palenque
Caterina Mantilla (Fundación ERIGAIE, Bogotá, Colombia)

San Basilio de Palenque is a town founded by the maroon people at the end of the seventeenth century in the Caribbean coast of Colombia. In conjunction with different elements – like the strategic location, defensive system, disperse dwellings and agreements – San Basilio would become a unique cultural and social space throughout the next three centuries (XIX, XX until today). The archaeological analysis and the permanent dialogue with the people, brings a critical point of view to the understanding of how its inhabitants consolidated specifics cultural landscapes during those years, maintaining a strong sense of their cultural heritage while integrating aspects of the new cultural contexts.

Discussant: Andrés Zarankin.

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Thursday, January 8, 2009, Morning Proceedings

Symposium: *A New Look at an Old Virginia Plantation: Changing Landscapes and the Material World of Fairfield Plantation*
Organized and chaired by David A. Brown and Thane H. Harpole

Fairfield Plantation was once the seat of the powerful Burwells, one of colonial Virginia's wealthiest and most influential families. Hundreds of slaves worked on this massive Tidewater plantation, helping create a substantial and architecturally unique seventeenth-century brick manor house, extensive gardens, and hundreds of acres of tobacco fields. Eight years of excavation and historical research are beginning to reveal the complex changing

landscape of this once remarkable plantation landscape. As the following papers demonstrate, the most noteworthy historical moments reveal only brief glimpses of the diverse individuals and dynamic events that took place there. By embracing the perspective of different members of this plantation community, our goal is to re-establish the significance of individual human experience, grounded in archaeological and historical data, and brought to life through innovative, in-depth analyses of the changing plantation landscape and material world.

Papers and Abstracts

The Lost Fairfield: Searching for the Elusive Seventeenth-Century Manor House
Mark Maloy

Fairfield Plantation is best known for its remarkable 1694 manor house and archaeological site; however, a mid-seventeenth-century plantation remains hidden beneath the surface. It was found, and then forgotten, during excavations over forty years ago. An archaeological survey was undertaken to rediscover this building complex. The Burwell's early home is known through scant records suggesting only a general location. Shovel testing, surface collections, ground penetrating radar, and foundation probing led to remarkable revelations about the changing landscape, but relatively little concrete evidence of the earliest Burwell occupation. And still, the search continues for this elusive period in the plantation's history.

Skewed Views: Landscape Perspectives of Eighteenth-Century Fairfield
Anna Hayden and Melissa Pocock

Artifact assemblages and features at Fairfield Plantation reveal the everyday movements and activities of the site's mid-eighteenth-century residents. Imagine the perspective of a gentry visitor, one intended audience for the Burwell family's world of social dominance and political influence, seeing the carefully orchestrated public façade. Look beyond this initial view and you see another purposely manipulated landscape, deemphasizing the vestiges of daily life of those who labored for the benefit of their owners. The distribution of plowzone refuse and buildings located barely seventy-five feet from the manor house demonstrates the intricate connections between the enslaved and their masters.

Identity and Place Making: A Study of Colonoware at Fairfield Plantation
Danielle Cathcart

Colonoware's place within Virginia's history has been a subject of much inquiry. From Ivor Noël Hume's early research through today, scholars continue to struggle over the ethnic origins, use contexts, and physical characteristics of this intriguing artifact type. At Fairfield Plantation, Colonoware is but one part of the site's dramatic history yet compels answers to many debated questions. Through an in-depth analysis of the occurrence and distribution of Colonoware at Fairfield, it is possible to identify discrete meanings related to distinct spaces that reflect the patterning of socio-cultural processes at a regional and local level.

Quarters in Comparison: The Fairfield Quarter in a Temporal and Geographical Context
Beth Clites

Less than a stone's throw from the Fairfield manor house are the archaeological remains of a series of eighteenth-century slave quarters. Analysis of their artifacts and features provides insight into the daily lives and activities of the plantation's enslaved labor force. But how does this quarter compare with those from other regions? How might a visitor from abroad view this structure, its occupants, or their master? Using data compiled by the Digital Archaeological Archive of Comparative Slavery from slave quarter sites throughout the Atlantic World, this paper explores the Fairfield Quarter within a larger temporal and geographical context.

Reading the Women of Fairfield in Textual and Material Worlds
Meredith Mahoney

Very little research at Fairfield focuses on the presence of women, but plantation life should be interpreted with reference to the ways in which women influenced the formation of the landscape and the acquisition of material culture. Period literature by women writers provides dynamic and intentional descriptions of the feminine experience and compliments conventional interpretive methods. Combining these approaches sheds light on the late eighteenth- and early nineteenth-century female residents of Fairfield and illustrates the connections between women, artifacts, and space at Fairfield Plantation.

Medicine Bottles and the Mystery Room: Life at Fairfield Plantation during Its Final Years
Charlotte Gintert

When the Fairfield manor house burned in 1897 the last known occupant was an African-American woman tenant farmer. While a late nineteenth-century photo is the singular testimony to her life, recent excavations of her home continue to uncover traces of her daily existence. Many of her personal possessions, burnt and buried within the rubble, include portions of nearly 43 medicine bottles and glass vessels found in a small "Mystery Room" with no apparent means of access from outside the house. Through these translucent containers we see the challenges facing freedom's first generation and Fairfield's last occupant.

A Snapshot of History: Fairfield through Photographs
Kate Egner and Lauren Anderson

Six photographs of the Fairfield manor house provide a unique perspective on the evolution this unique building from its construction in 1694 to its destruction in 1897. By reading the objects and landscape within these photographs archaeologically, it is possible to combine the interpretation of the artifacts in the ground with those visible in the pictures. While photographs serve as testaments to single moments, they also show the perspective of the photographer, and what they felt was noteworthy about this colonial plantation. The objects, landscape, and perception of the photographer ultimately provide us with insight into life at Fairfield Plantation throughout its history.

Perception, Perspective, and Place: Landscapes and Plantation Archaeology
David A. Brown and Thane H. Harpole

More than eight years of sustained archaeological research at Fairfield plantation offers the unique opportunity to examine an extensive and multi-layered landscape both broadly and in exacting detail. The research contributions of over a dozen scholars and student interns highlights the benefits of public outreach while demonstrating the diversity of perspectives that result from individual interpretations of historical and archaeological data. While each contributor perceives the site differently, the uniformity in field methodology and the complexity of each individual's personal experience results in a set of dynamic and, ultimately complimentary, stories that illuminate Fairfield's past.

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Thursday, January 8, 2009, Morning Proceedings

Symposium: *The Atlantic World within the Lowcountry? Archaeological Perspectives of Colonial South Carolina Landscapes*
Organized by Carter C. Hudgins and Andrew Agha

On the eve of the American Revolution, the South Carolina Lowcountry was the wealthiest region in British North America. Shaped by the increased production and trade of rice, indigo and cattle, the landscapes of the colonial Lowcountry reflect a maturing economy born out of the plantation systems of the Caribbean and influenced by both European and African cultural patterns. This session examines the diverse landscapes of the Carolina Lowcountry as products of the 18th century Atlantic World in which they were created. Beginning with examinations of rural plantation networks and African American landscapes, discussion moves to the urban environment and addresses defensive networks, market systems, and residential life. These studies will bring about a new understanding of how the built and cognitive environments constructed by early South Carolinians created a complex series of landscapes that were the product of varying cultures, economic interactions, market conditions, defense needs, tastes and consumption patterns.

Papers and Abstracts

Beyond the Big House: Examining the Plantation Network of John Drayton (c.1715-1779)
Carter Hudgins (Drayton Hall)

Prior to the American Revolution, John Drayton of Charleston, South Carolina owned and operated upwards of 50 plantations totaling more than 50,000 acres. Through the use of GIS, this paper examines Drayton's plantation network, revealing a diversified commercial landscape with intimate roots to the Caribbean and the British Isles. Beginning with an overview of plantation holdings and an assessment of agricultural strategies, this study concludes with an examination of John Drayton's home seat, Drayton Hall, and the role of this

management center. In the end, such a study will help to expose the complexity of plantation holdings in colonial South Carolina, and assist in recognizing patterns of development and relative ties to the plantation enterprises of the Caribbean.

Tied to the Land -- Natural Landscapes and the Development of Colonial South Carolina Plantations
Matthew Webster (Colonial Williamsburg Foundation)

Architecture is regulated by landscape by virtue of its ability to support a desired structure and its related functions. Landscape placement, massing and often construction materials are dictated by the land and associated resources. Using Drayton Hall in Charleston, South Carolina as a case study, these issues will be explored, breaking some common perceptions of Lowcountry plantation landscapes, and showing the far reaching influences that created formalized spaces.

Consumer Landscapes, Consumptions Patterns
Sarah Stroud (Drayton Hall; Syracuse University)

Consumer choice is often influenced by specific factors such as personal taste and market availability. The consumer landscape of the eighteenth century is preserved in a variety of ways at Drayton Hall. The contrasting choices between two generations of the Drayton family are clearly present in the extant architectural remains. The archaeological record is now providing an additional avenue to understand the distinct choices made by John Drayton and his son Charles. Preliminary examinations of the archaeological materials indicate how the choices and mindsets of these men differed and what each was trying to project through their patterns of consumption.

Landscapes of Cultivation: Inland Rice Fields as Landscapes and Archaeological Sites
Andrew Agha and Charles Philips (Brockington and Associates)

From 1694 to 1729, a series of internal and external conflicts changed the Carolina Lowcountry from a wilderness engaged in Indian Trade, naval stores, and cattle farming, to a constructed landscape of engineered watersheds producing a profitable staple commodity: Rice. This resulted in a 1730s boom in slave imports and population driven by the need to perfect and grow rice. With the onset of the Task System, African slaves had the opportunity to create landscapes within and outside of the plantation. Historical Archaeologists have been researching slave landscapes for the last 20 years with important and interesting interpretations; however, little research has been devoted to how slaves built and labored in the inland rice fields. Our new research has two aims: to include the eighteenth century inland rice fields into the constructed social and cultural landscapes of the enslaved, and to uncover new data that will help further our understanding of the roles Africans played in the creation and development of the New World rice industry.

The Enterprise of the Enslaved: Looking at the Landscape of the Slaves' Internal Marketing System.
Nicole Isenbarger (Brockington and Associates)

The majority of research on African-American landscapes has focused on the analysis of the social landscapes of the slave villages and urban settings. What has yet to be sufficiently addressed are the economic aspects of the African-American landscapes that were developed and maintained through the use of the slaves' internal marketing system. Historical research has shown that the enslaved within the Lowcountry of South Carolina were actively involved in a marketing system in which they were able to sell their produce, livestock, crafts, and labor for profit; in both rural and urban settings. Involvement in these market activities would have created different social and economic landscapes for those travelling between the rural and the urban markets. This paper will discuss the methods of trade and barter in which the slaves were involved, and how those economic transactions created spatial relationships within the slaves' rural and urban landscapes. Post emancipation, the South Carolina Lowcountry freedmen used the economic skills they developed during slavery to become among the most self-sufficient freed African-American population than in other Southern states. An analysis of the slaves' internal marketing system allows us to gain more insight into the economic interactions of African Americans both during and after slavery, and how such activities would have shaped and redefined their landscapes.

The Defensive Landscape of Charles Town
Katherine Saunders (Historic Charleston Foundation)

Long acknowledged as a center of wealth and commerce in colonial America, Charleston began as a walled city and remained fortified until the latter years of the 18th century. A professionally designed fortification plan utilizing curtain walls and bastions of brick, wood, earth and other materials initially encompassed sixty acres of high ground on an otherwise marsh riddled peninsula. The early walled city provided physical protection from hostile native and European forces even as the walls presented challenges to commerce and growth. The locations and types of fortifications evolved as the city expanded throughout the 18th century and repairs and improvement efforts were sporadic and largely undertaken in response to specific threats. Charleston's walls not only protected the city against danger, they also directed the growth of the city and influenced its architecture. The medieval quality of the early walled city and the subsequent fortification campaigns of the 1730s and 1750s created an urban landscape that is unique in the American south. Recent archaeological investigations and expanded historical research have prompted new interest in this, the only English walled city in America.

Defense and Trade: Evolution of Colonial Charleston's Public and Commercial Landscapes
Martha Zierden (The Charleston Museum)

From earliest settlement of Charleston, perceived threats from land and sea led to construction of a walled city. A brick seawall was complete by 1706, rebuffing a Spanish invasion. As the 18th century progressed, Charleston's economy matured and the threat of

attack diminished. The struggle between commercial growth and maintenance of defenses played out along the Charleston waterfront. Evolution from a defensive to a commercial harbor is dramatically reflected in the stratigraphic record at South Adger's Wharf and other public sites. These data are used to discuss the changing urban landscape of the eighteenth century.

Race and Class, Work and Leisure, Earth and Stone: The Construction of Charleston's Landscape and the Landscape of Charleston's Identity
Joe Joseph (New South Associates)

Colonial Charleston stood at the intersection of Western Europe with the Caribbean and Africa, a colonial offspring of not only the Atlantic north, but also the Atlantics south and west. Charleston's formation resulted in the merger of these various Atlantic worlds, as Western European colonists interfaced with Caribbean transplants and as both enlisted the energies and engineering of enslaved West Africans. From its Colonial origins to its rise in stature as one of the elite cities of the early Republic, Charleston's landscape and identity were crafted from the interchange between race and class and work and leisure, and was physically expressed in construction of earth, wood, brick, and stone. This paper looks at the formation of Charleston's landscape and at this landscape as an expression of Charleston's identity.

Discussant: Carter L. Hudgins (Mary Washington University).

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Thursday, January 8, 2009, Afternoon Proceedings

Annual Forum of the African Diaspora Archaeology Network: *African Heritage in Canada*
Organized and moderated by Christopher Fennell

Panelists: Karolyn Smardz Frost, Catherine Cottreau-Robins, Paul Lovejoy, and Heather MacLeod-Leslie

African diaspora sites in Canada include a spectrum of earliest occupations, through Black Loyalist communities established in the late 1700s following the American Revolutionary War, emancipation havens of the early 1800s, and African Canadian settlements of the late 19th and early 20th centuries. In addition to research projects focusing on the historical dynamics of such communities within Canada, many sites of African American heritage in the United States had significant connections with the movement of individuals and families to such havens in Canada in the early 19th century. This forum will provide a discussion of current trends and primary issues in research projects concerning African heritage in Canada. Related research questions include: social and economic dynamics impacting such communities; networks traversing the American and Canadian border; responses to slavery and racialization; agencies of resistance and abolition; continuing developments of particular African cultural beliefs and practices; and changing contours of social group networks. Additional time within our two hours will be reserved in this forum for open discussions of any organizational or other subjects of interest to the ADAN.

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Thursday, January 8, 2009, Afternoon Proceedings

Symposium: *Archaeologies of Poverty*
Organized and chaired by Christopher N. Matthews

The purpose of the session is to engage with the materiality of poverty as a political economic process in which the question of resource access and control and the construction of material meanings through the lens of impoverishment is central to the interpretation of social action. Structural and generational poverty may be associated with most marginal populations in the modern era. Nevertheless, often subsumed under explorations of race, difference, class, and identity, poverty itself has rarely been the focus of the archaeological research of this period. This session will explore this problem from several perspectives in global historical archaeology. Contributors may consider processes of impoverishment, strategies of surviving and overcoming poverty at the household and similar scales, as well as coordinated anti-poverty political action in the past and in present research and public engagements. Papers should therefore explore intersections between poverty, race, class, and gender.

Papers and Abstracts

Lonely Islands: Culture and Poverty in Archaeological Perspective
Christopher N. Matthews (Hofstra University)

The examination of poverty in historical archaeology has yet to engage in a productive dialogue with the study of culture. The legacy of the "culture of poverty" concept combined with concerns about representing a "poverty of culture" situate poverty and culture as opposed: the former as a negative factor in past lives and the latter as a technique for overcoming poverty's limitations by negating its effects in certain arenas. This separation impedes research on the relationship between culture and poverty at broader levels as in national cultures and studies of political economy. Shifting the examination from poverty to impoverishment and from culture to inequality and social justice opens up necessary avenues to examine the strategies of domination and resistance that created what King described in 1963 as "lonely islands of poverty in the midst of a vast ocean of material prosperity."

An Archaeology of Poverty and Structural Racism in the Modern World
Charles E. Orser, Jr. (New York State Museum)

Archaeologists generally have not investigated poverty to any great extent. In this paper I add to my earlier examinations of an archaeology of poverty by revisiting the notion of structural racism. One of my goals is to link impoverishment with the structure of American capitalist society and to argue that various peoples examined by historical archaeologists are slotted into impoverished class positions at different times in history. My examples derive from various archaeological case studies.

Taming 'Amorphous Urbanism': Disorder, Informal Development, and the Urban Poor in New Orleans
D. Ryan Gray (University of Chicago)

Historic documents like census records and city directories are increasingly incorporated into urban archaeological studies to "find" populations marginalized by perceptions of social difference. However, by reifying archaeological knowledge around the idea of a formally ordered city rooted in the stability of documents, the most impoverished sectors of the population may actually be made less visible. Cities in the past and present are not static entities, but dynamic, contested spaces in which particular structures of control are imposed, negotiated, and resisted. In the case of New Orleans, archaeology, in conjunction with a critical reading of documentary sources, may provide a method by which to interrogate a dominant narrative of urban development that excludes the poor or renders them passive. The stakes of a fuller account of the city, in which the urban poor are included as active place-makers, are clear in discussions of housing policy post Hurricane Katrina.

"We had it hard…but we enjoyed it": Class, Poverty, and Pride in Baltimore's Hampden
David Gadsby (University of Maryland)

In the nineteenth-century cotton-mill town of Hampden, class difference is repeatedly inscribed onto the landscape and buried archaeological remains in numerous, sometimes contradictory ways. The archaeology speaks especially of how working-class people experienced class difference, both materially and socially. Archaeologists with the Hampden Community Archaeology project have worked for several years to understand how working people, and especially the working poor were situated in the web of paternalist relations that characterized the town. However, archaeologists' attempts to engage with people in the present are often hindered or thwarted by racial, cultural, and class barriers. In Hampden, many of the area's poorest residents are also those least engaged in public sphere activities. They have good reason to be wary most wary of middle-class interlopers such as archaeologists. This paper describes archaeological efforts to understand the particular historical development of poverty in Hampden, past and present.

Uncovering America's "Deserving": Working-class poverty and the 1913-14 Southern Colorado Coal Strike
Sarah Chicone (Cornell University)

As part of a larger global and historical discourse, archaeology is poised to challenge poverty's reification, to refocus attention on the social processes at work in its production, and to question the homogenization of its effects. This work uses the events of the 1913-14 Colorado Coal strike to explore emergent historical narratives of working-class poverty, and to look beyond the ineffectiveness of either-or dichotomies of deserving and undeserving poor. It explores how materiality, even that which was involved in poverty's production, was used to leverage social change in one of the bloodiest American labor struggles of the 20th century.

When is "Gone" Gone? Archaeology, Gentrification, and Competing Narratives about Freedmen's Town, Houston
Carol McDavid (Community Archaeology Research Institute)

Freedmen's Town is an historically significant African American neighborhood in Houston, Texas. Once founded, it rapidly became the "Mother Ward" for Houston's black middle-class, where many of Houston's first black professionals built homes and businesses, worshipped, and were educated. By the last half of the 20th century, due to demographic shifts and gentrification pressure (exacerbated by lack of zoning and weak historic preservation ordinances) it had become one of the poorest neighborhoods in the city. Most of the once-sturdy Victorian houses, Queen Anne bungalows, shotgun houses and churches have been replaced by modernist three-story townhomes and lofts, interspersed with the crumbling remains of original structures. The new landscape includes some new residents who have embraced the neighborhood's history, and are helping to preserve what is left, and others who live stereotypes about race, poverty, and class, who actively resist historic preservation (and public archaeology outreach) efforts. In this context, we have been attempting to do community-based (not just "placed") archaeology, and to encourage the city's history and public policy communities to avoid "writing off" the entire neighborhood as "lost". This paper will examine the interplay between media representations, historical archaeological research, and competing historical narratives about one urban community in Texas.

Land Rich and Cash Poor: The Materiality of Poverty in Appalachia
Jodi Barnes (American University)

This paper considers the materiality of poverty in the Blue Ridge Mountains of Virginia between 1865 and 1920. Appalachia is stereotyped as poor and white. With an emphasis on the landscape, I consider the intersections of poverty, race, and class in the material lives of African American landowners and tenants by comparing material remains as well as access and control of resources.

The Materiality of Poverty: Slumming, Poverty, and Heritage along the Color Line
Lewis C. Jones and Paul R. Mullins (IUPUI)

The slum is often historically presented as a symbol that represents ambition, progress, and difference, a maneuver that rarely links contemporary poverty to its historical roots and sometimes even ignores the concrete realities of poverty completely. Archaeology of African American neighborhoods in Indianapolis, Indiana displaced by urban renewal reveals common frameworks for defining, framing, and discussing poverty, space, and race on urban landscapes. As in many other cities, reform work in the community, photographic and traveler's accounts of slum life, and urban resettlement and renewal programs cast poverty as a quantifiable aesthetic subject, but such discourses simply aimed to legitimize racially based inequality and displacement.

Discussant: Francois G. Richard (University of Chicago).

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Thursday, January 8, 2009, Afternoon Proceedings

Symposium: *Plantation Archaeology: Expanding Perspectives*
Organized and Chaired by Chana Kraus-Friedberg and Kristen Fellows

Participants: K. Fellows; D. Markus and J. Davidson; C. Rooney; K. McIlvoy and J. Davidson; C. Kraus-Friedberg; S. Lenik; G. Fox; N. Honerkamp; and J. Delle. Discussant: Barbara Heath. [No abstracts received for this symposium].

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Thursday, January 8, 2009, Afternoon Proceedings
Symposium: *Archaeologies of the Lesser-Known Chesapeake*
Organized and chaired by Lisa Kraus

The archaeology of the Chesapeake region of the Mid-Atlantic States has traditionally focused on colonial plantations on Virginia and Maryland, primarily on the Chesapeake's western shores. Several projects have recently begun to explore different populations, periods, regions, and industries, however, and it is these projects that will be discussed in this session. Projects to be discussed include Wye House and Wye Hall on Maryland's Eastern Shore and the Bruin Slave Jail in Alexandria.

Papers and Abstracts

The Notorious Joseph Bruin
Lisa Kraus

Joseph Bruin was a prominent Alexandria slave trader who became notorious after his purchase of several slaves who attempted to escape to freedom aboard the schooner Pearl in 1848. Bruin also inspired some of the characters and incidents in the novel Uncle Tom's Cabin. The excavation of the grounds of his property at 1707 Duke Street in Alexandria has helped to shed light on the lives of the enslaved people who were sold to Bruin, who hoped to be rescued by their families or by groups of abolitionists before their fate was sealed and Bruin sent them south by steamboat or coffle. This paper will explore the history of Bruin and his business, of the escape on the Pearl and its aftermath, and the ultimate fate of Bruin, his jail, and the men, women and children who passed through this grim warehouse on their way to freedom, death, or perpetual toil in the cotton fields of the Deep South.

Gibson Grove AME Zion Church Project
Alexandra Jones

Gibson Grove AME Zion Church was founded in 1898 by a group of ex- enslaved persons whom needed to have a house of worship in their community of Cabin John, Maryland.

The congregation was named Gibson Grove as a tribute to Mrs. Sarah Gibson, a woman who donated family's land to build a church, school and cemetery. The graveyard for the church was established next to the log cabin church and the last burial took place in 1912. When the new church site was built in 1923 it was believed that only three people had been buried at the church. In 2004 the church under went a bad fire and in an effort to rebuild it was rediscovered that people had been buried on the church property. This paper will explore the history of Gibson Grove and how archaeologists conducted a community archaeology project for the community.

Historical Archaeology and Metropolitan Government: Explorations of a 20th-Century Archaeological Context in the Chesapeake
Matthew Palus

During the early 20th century a new governmental entity was mapped onto the city of Annapolis in Maryland, through cooperative effort of the state, county and municipal governments. Annapolis became a metropolitan area and the focus of improvement projects that created benefits – and extended local government – beyond the city's historical boundaries. This process culminated in the annexation of several neighboring communities into the city of Annapolis in 1951. Similar changes occurred in communities throughout the United States during this period, as more efficient models for governance were applied to complex historical political topographies. Archaeology can characterize the unique circumstances and outcomes of metropolitanization, particularly the partiality and unevenness in its application. This paper looks to the annexed community of Eastport to find those who resisted, refused, or ignored new governmental power in Annapolis.

The Mysteries of Life at Every Stage of it: Enslaved Life at Wye House
Amelia Chisholm and Lisa Kraus

A variety of literary, archaeological, anthropological and archival sources converge in the study of Wye House, a vast Eastern Shore plantation which was home to thousands of slaves from its beginnings in 1659 until Emancipation. The authors examine the ways the archaeology and artifact collections illuminate both historical and contemporary memories of enslaved life at Wye, and uncover complex relationships between slavery and freedom in the black and white communities.

"... In Consequence of My Intentions...": The Lives of Enslaved African Americans on Wye Hall Plantation
Jennifer J. Babiarz

During the 2004 and 2005 field seasons, archaeologists and field school students from the Archaeology in Annapolis program and the University of Maryland, led by Jennifer Babiarz, worked at William Paca's Wye Hall plantation on the Eastern Shore of Maryland. Over 100 enslaved African Americans lived and worked on the plantation during the late 18th and 19th centuries. An exploration of the archaeological remains of these enslaved men, women, and children's work, personal, and family lives was the focus of this research, which

aims to further the recognition of the historical presence of African Americans on Maryland's Eastern Shore.

Theory versus Field Methods: The Mis-step between Theory and Praxis in the Study of African American Sites
Jennifer J. Babiarz and Nedra Lee

There has been a significant focus in journals, conferences and edited volumes on African American sites throughout the past few decades in historical archaeology. Archaeologists have made great strides in developing theoretical approaches that highlight the significance of race, class and gender inequalities in the interpretation of the historical record. However, these approaches have been constrained by an adherence to outdated field and laboratory methodology. This paper will evaluate the implications of such failures and describe potential avenues to continue working towards a new archaeology.

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Friday, January 9, 2009, Morning Proceedings

Symposium: *The Jackson Homestead: Reconstruction of African American Lifeways in Rural Maryland*
Organized by Julie M. Schablitsky and Kathleen Furgerson

Soon after being freed from slavery, Melinda Jackson bought almost nine acres of land in Montgomery County, Maryland. Her small framed home with a field stone foundation sheltered her five children and subsequent generations of her family until it burned around 1917. For 90 years the ashes of the home lay hidden in a forest of trees. While surveying for a major highway project, the burned remains of the Jackson homestead were found by archaeologists. The discovery of large crystals and consciously placed items under foundation stones suggest that whoever built the home used African spiritual tradition to protect the family. Careful excavations around and within the burned remains have allowed archaeologists to reconstruct the diet, isolate consumer preferences, and identify social activities engaged in by the Jackson family during the post-Civil War period in rural Maryland.

Papers and Abstracts

Crossing Frontiers: Archaeology along the InterCounty Connector
April Fehr and Nichole Sorensen-Mutchie

Located outside of suburban Washington, D.C., a major new highway construction project known as the InterCounty Connector (ICC) has created fascinating research opportunities in Maryland. In the planning stages for over 30 years, the highway project traverses new suburban developments and traditional communities. Archaeology has revealed this area as a frontier and a locus of trade throughout its history, as well as a place of successive settlement and resettlement with pockets of stable communities. This paper provides an

overview of the archeology associated with the highway project and introduces the Jackson Homestead.

Meeting at the Cross Roads: Overview of a Rural African-American Farmstead
Kathleen Furgerson

Site 18MO609 is a large multicomponent prehistoric and historic-period site discovered in Montgomery County, Maryland during a survey for a large highway project. Although the prehistoric components of the site were determined not eligible for listing in the National Register of Historic Place, the Jackson Homestead was recommended as eligible. A data recovery project, along with extensive public outreach, mitigated the adverse effects from the highway project to the site. A thorough archaeological study revealed the stone foundation of a mid-19th century home that burned ca. 1917 along with two outbuildings and associated yard refuse. The discovery of this site has afforded archaeologists a rare opportunity to collect small items left behind by Melinda Jackson, a freed slave, and to completely recover the charred contents of her grandchildren's belongings that were lost in a house fire.

"To Melinda Jackson and Her Children": Slavery and Freedom in Montgomery County, Maryland
Mechelle Kerns-Nocerito

Melinda Jackson was born a slave in 1828; however, by 1869 she was a Freedman and head of household living with her five children on property sold to her by her former owner. The story of the Jackson Family traces the archaeological remains of a house fire back into slavery and forward to the present day and living descendents. The chronicle of this family illustrates the development of African American society and culture during the post Civil War period.

Catastrophic Archaeology: Examining Spatial Patterns and Activity Areas within a Burned Domestic Structure
Varna Boyd and Kathleen Furgerson

The archaeology of the Jackson Homestead provides a unique opportunity to examine what happens to a site when it is destroyed by catastrophe and is subsequently preserved in place. Spatial patterns and activity areas were sealed within the household that otherwise would have been erased by later occupations and disturbances to the site. This paper examines those patterns within the context of a house that was destroyed by a fire and abandoned.

Markets, Status, and Consumer Behavior of a Rural African-American Household
Carey O'Reilly and Heather Crowl

The rich artifact assemblage created by the catastrophic destruction of the Jackson Homestead provides a unique opportunity to examine mid19th through early 20th century markets, consumer behavior, and socioeconomic status. This paper examines consumer behavior of an African American family against the setting of rapid and steady economic

expansion that occurred in the U.S. during the post Civil War period. The wide availability and easy accessibility of mass-produced goods resulted in a consumption-focused economy that is represented in the archaeological record of the Jackson Homestead.

No Stone Unturned: Expressions of African Spirit Tradition at the Jackson Homestead
Julie Schablitsky

Archaeologists have been recognizing evidence of African spirit tradition or "hoodoo" in their sites for almost 20 years. The expression of African-based ritual with the use of every day objects such as straight pins, buttons, and bone makes this behavior very difficult to discern from accidental loss and discard. More recent archaeological excavations in Annapolis, Maryland have isolated specific locations and identified certain artifacts that commonly occur in these types of ritual caches. This data can direct us where to look and what to look for when attempting to capture evidence of African spirit tradition in an archaeological context. The home of a freed slave in Maryland received such scrutiny. Archaeologists carefully lifted foundation stones and dismantled the fire hearth to discover items such as a porcelain doll arm, a prehistoric stone ax, and animal bone. Indeed, some artifacts may have only served their intended purpose, but the context of others suggest ritual placement.

The Conservation of the Jackson Homestead Assemblage: A Study in the Condition and Treatment of Burned Material Culture
Anthony Randolph

The archaeological remains of the Jackson Homestead were largely defined by the fire that consumed an African American residence in the early 20th century. Materials from the site assemblage that were exposed to extreme heat presented unique conservation problems and subsequently, generated equally unique conservation solutions. This paper will examine the effects that fire has on objects and the treatment solutions employed to stabilize and preserve these artifacts for the future.

Discussant: Paul Mullins

<u>Posters and Abstracts</u> (check conference schedule for dates and times)

More than Child's Play: A Ritual Explanation for White Porcelain Toys in an African American Home
Nichole Sorensen-Mutchie

An unusually high number of porcelain doll legs and arms were found within an African American home site that dates from the mid 19th century through ca.1917. Children's toys such as doll parts, marbles, and tea sets are common on many historic-period sites; however, the discovery of doll parts and pieces from a child's tea set beneath and adjacent to foundation stones suggests secondary use of white porcelain toys in African-based folk rituals.

Fastener or Cosmogram? Variety, Type, and the Function of Buttons in the Jackson Home
Tara Giuliano

Hundreds of clothing buttons were discovered within an African American home that was occupied for over 50 years. Since the home burned ca. 1917, archaeologists have been able to take a close look at the type and variety of buttons used to adorn clothing of an early 20th century Black family. A secondary use of white porcelain buttons in African-based folk ritual is also suspected since these everyday items were found tucked under foundation and hearth stones.

Game On: Recreation and Entertainment at an African American Domestic Site
Sharon Moose

Artifacts recovered from the Jackson Homestead include a variety of musical instruments, toys, and games. This poster examines this collection of artifacts in the context of a rural farmstead occupied by working class African Americans in late 19th through early 20th century Montgomery County, Maryland.

Beverages of Choice: Rural Working Class African American Drink in the 19th and Early 20th Centuries
Brian Ostahowski

An outstanding variety of bottle types, representing myriad methods of construction, were recovered from the Jackson Homestead. A close study of beverage bottles has provided insight into an African American family's power of choice and consumption behavior during the mid 19th through early 20th centuries in Montgomery County, Maryland.

Underneath It All: The Archaeology of Undergarments at an African American Domestic Site
Kristen Heasley

The catastrophic destruction of the Jackson Homestead by fire resulted in a diverse and rich artifact assemblage. Numerous buckles and fasteners were recovered from the well-preserved deposits which afforded archaeologists the opportunity to examine 19th and early 20th century undergarments. Archaeologists have used these metal artifacts to identify clothing from men, women, and children from the Jackson family. Furthermore, these findings revealed clothing trends of the period.

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Friday, January 9, 2009, Morning Proceedings

Symposium: *In the Shadow of Independence: Remaking the Image of Early America at the National Constitution Center Site in Independence National Historical Park.*
Organized by Willie Hoffman (National Park Service), Jed Levin (National Park Service), Deborah Miller (National Park Service); chaired by Jed Levin

Archaeological investigations at the site of the National Constitution Center within Independence National Historical Park in Philadelphia have brought to light the remains of a lesser-known neighborhood that flourished in late colonial-early federal era in the shadow of Independence Hall. The ongoing laboratory phase of the project is providing a unique glimpse into the everyday, and often profound, lives of a diverse group of Philadelphians, while creating the opportunity for direct public interaction with a tangible past. This ongoing research both enriches and complicates the narrative of our nation's origins and development that the park presents to millions of visitors each year. Researching a diverse past requires a diverse research team of archaeologists, volunteers, students, and scholars from outside disciplines, whose cooperative efforts are highlighted in the papers presented in this symposium.

Participants: W. Hoffman, J. Levin, D. Miller and D. Mooney; K. Coughlan, W. Hoffman, P. Jeppson, J. Levin, and D. Miller; W. Hoffman and J. Levin; K. Morrell and D. Mooney; G. Muschio, C. Redmann and M. Petrovich; and T. Schweitzer. Discussant, Robert L. Schuyler.

Paper Abstract (one received)

The James Oronoco Dexter Lot: The Archaeology of a Black Founder.
Kimberly Morrell (URS Corp), Douglas B. Mooney (URS Corp), and Jed Levin (National Park Service)

In 2003, as the National Constitution Center investigations were nearing completion, special research-driven archaeological excavations were conducted within the former home of James Oronoco Dexter. Dexter was a charter member of the African Episcopal Church of St. Thomas - the first black house of worship established in Philadelphia. Alongside Richard Allen and Absalom Jones he went on to became one of the leaders and founding fathers of this nation's free black community. Archaeological investigations sought to recover information about Dexter and his household, and that would further current understandings of Philadelphia's seminal late 18th century free black population.

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Friday, January 9, 2009, Afternoon Proceedings

Forum: *Pleasures and Perils of Collaborative Research*
Organized by Lewis C. Jones and Kim Christensen
Panelists: P. Mullins; S. Atalay; K. Christensen; and C. McDavid.

This session seeks to build off of last year's conference discussion regarding the state of public and community archaeologies, with attention focused on the graduate student experience. As graduate students coming into our own professional practice - which now includes collaborative and public research as an integral part -- how can we effectively incorporate these approaches into our own graduate dissertation research? Does positioning as a student researcher affect our ability to establish and build collaborative research relationships?

How do factors such as age, sex, race, and student status factor in, positively or negatively? Who is responsible for ensuring that the collaborative process is successful -- the graduate student or advisor? The goal of this session is a mutually beneficial discussion regarding how different student researchers have handled, or are in the process of, conducting collaborative and public archaeological and anthropological research with the aim of arriving at ideas of how to effectively carry out such research while in our roles as graduate students.

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Friday, January 9, 2009, Afternoon Proceedings

Symposium: *The President's House Site in Philadelphia: Archaeology of Freedom and Slavery at the Birth of the New Nation*
Organized by Douglas Mooney (URS Corporation) and Jed Levin (National Park Service); chaired by Stephen W. Tull (URS Corporation)

In 2007, the City of Philadelphia and the National Park Service commissioned archaeological investigations at the site of the former executive mansion President's Washington and Adams occupied between 1790 and 1800. Conducted as a research-driven exercise in public archaeology, this project was initiated in response to an emotional national outcry following the revelation that nine enslaved Africans were kept in bondage here during Washington's administration, that two of those individuals successfully escaped to freedom from this site, and that quarters for some of the enslaved were lying beneath the entrance to the new home of the Liberty Bell. These investigations surpassed all expectations and produced archaeological remains associated with both presidents and the enslaved individuals who toiled on these grounds, drew more than 300,000 visitors to the excavations, and sparked impassioned public debate related to the juxtaposed themes of freedom and slavery inherent in this site.

Papers and Abstracts

Excavating the President's House: Confronting Slavery and Freedom through Archaeology
Jed Levin (National Park Service)

In the 1790s Presidents George Washington and John Adams lived and worked in a large house in Philadelphia within what is now Independence National Historical Park. Washington brought nine enslaved Africans from his plantation in Virginia to that house during the years he resided there. Following extended public discussion—and controversy—surrounding the development of a new building and exhibits for the Liberty Bell, the National Park Service and the City of Philadelphia formed a partnership to conduct a research excavation on the President's House site. This paper explores the controversy and public consultation that led to the decision to conduct these excavations.

"It's Beautiful!" – Archaeological Discoveries from the President's House Site
Douglas Mooney (URS Corporation)

Initial archaeological assessments of the President's House property predicted that it was unlikely that significant portions of the site remained intact below ground surface. Intensive excavations within the property, however, revealed the site to be much better preserved than expected, and uncovered many details of the house, and social spaces defined within it, that were previously unknown. Included among these discoveries were elements directly associated with both the Office of the President and the nine enslaved African Americans held on the property during George Washington's administration. This presentation provides an overview of the excavations and the findings they produced.

From the Lady and the Lion to Irish Cuttys: Excavated Pipes from George Zorn & Co.
Meta F. Janowitz and Mara Kaktins

Serendipity often plays a part in archaeological excavations. The excavations at the President's House were undertaken to find material remains from the households of President's Washington and John Adams but the most numerous class of artifacts was from a century later. An excavated shaft feature was filled with over 4,000 smoking pipe pieces made of ball clay, porcelain, meerschaum, terra cotta, stoneware, hard rubber, amber, and bone. Fortunately for the present analysis, a modern pipe expert has reissued a catalogue published in the early 1890s by the pipe importing and manufacturing firm who occupied this site, George Zorn & Co. The excavated artifacts and the illustrations in the catalogue show the variety of smoking pipes available to Philadelphia consumers, from portrait pipes to novelty shapes and sizes to standard models.

A Platform Above and Beyond the Archaeology: Public Archaeology at the President's House Site
Patrice L. Jeppson (Cheyney University and West Chester University of Pennsylvania)

There was an unusual response to the President's House excavation -- an inordinate number of people were interested in it. 300,000 individuals came, from near and far, over a four month period. Once there, this public engaged with the archaeologists and, significantly, each other, and more than a few cried, blessed the field crew and the site, sang hymns, or yelled (out of discomfort and or anger). This presentation draws upon verbal exchanges and on participant observations made during this project. This commentary will be used to examine the role historical archaeology can play in addressing race and heritage concerns in contemporary America.

Race, Place and Space at the President's House Site, Philadelphia
Cheryl Janifer LaRoche (Ph.D., University of Maryland, College Park)

Between 1790 and 1797 President and Mrs. Washington held nine Africans captive at the President's House site which was the subject of archaeological investigations between March and July of 2007. Two of the nine enslaved workers defied Washington and escaped

from the President's house. The mansion represented the executive branch as well as slavery in the North. In meeting the demands of a galvanized public, the project required historical reinterpretation as well as redefined archaeological, institutional and municipal practices. This paper examines the archaeology of race, place and space at the President's House site.

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Friday, January 9, 2009, Afternoon Proceedings

General Session: *African-American Lived Life And Identity*
Participants: J. Handler, G. Ziesing, N. Phaup, M. Adamu, and L. Randle

Papers and Abstracts (two received)

The Middle Passage and the Material Culture of Captive Africans
Jerome Handler

This paper addresses a straight-forward question which scholars of the Atlantic slave trade have not systematically explored, and which has implications for the archaeology of African descendant sites in the New World and for the transmission of African culture: what material objects or personal belongings did captive Africans take aboard the slave ships and what goods may they have acquired on the ships during their passage across the Atlantic. Although Europeans occasionally brought some objects of African manufacture to the New World, the question of 'transfer' of material goods by enslaved Africans themselves is more problematical. This paper reviews the documentary evidence for clothing, metal, bead, and other jewelry, protective amulets, tobacco pipes, musical instruments, and gaming materials. These are the cultural categories for which some documentary data are available; summarizing these data underscores the severe limitations placed upon enslaved Africans in transporting their material culture to the New World.

'Over'looking the African American Landscape along the East Branch of Cooper River, Berkeley County, South Carolina
Lisa Randle

Michel Foucault's concept of the panopticon is applied as a model to single plantation sites in the United States and Caribbean to account for a geography of power and surveillance. Building on previous work of Leland Ferguson and David Babson (1986), Foucault's concept of the panopticon of how spaces are designed to make things seeable and seeable in a specific way, and GIS multi-viewshed analyses this study reveals how the planters' manipulation of landscape and architectural space renders the enslaved population "invisible." This study examines the strengths and weaknesses of the panopticon model and its uses for plantation archaeology; the role of social order in the landscape of the East Branch of the Cooper River; how people, enslaved and elite, negotiate the landscape; and identifies possible areas of alternative landscapes within the plantation system for future archaeological research. In

conclusion, this study revealed that it is impossible to create a single model for all plantation sites.

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Friday, January 9, 2009, All-Day Proceedings

Posters and Abstracts (check conference schedule for times)

Ground Truth of Multiple Remote Sensing Techniques at the National Historic Site of New Philadelphia
George Calfas (University of Illinois, Urbana-Champaign)

Recent field work conducted at the National Historic Site of New Philadelphia Illinois has utilized ground-based electric resistivity and fluxgate magnetometer in combination with high resolution thermal imaging from a low altitude aerial platform. This poster presentation will show the correlation between the non-intrusive in-ground and aerial surveying techniques and the cultural materials found at the New Philadelphia site. The town site is currently situated beneath 42 acres of agricultural and prairie landscape; inserting units based only on walkover surveys and oral histories could often yield mixed results. The use of these additional remote sensing techniques has increased the confidence level for an excavation unit being placed at the location of cultural material and building foundations. The research team has been able to increase their work efficiency and effectiveness by placing excavation units at mapped anomalies that were displayed on one or more of these remote sensing surveying methods.

New Interactive Computer Informatics Initiatives at the National Historic Site of New Philadelphia
Kathryn Fay (University of Illinois, Urbana-Champaign)

Research at the National Historic Site of New Philadelphia, Illinois, has gone far beyond the typical practice of archaeology by attempting to become fully engaged with the local and descendant communities. As a new phase in this initiative, changes are being implemented to the project website in order to reorganize currently published information and to provide a more accessible location for forthcoming research results. This initiative is bringing the New Philadelphia website into the "new world" of interactive internet programs by creating a more user-friendly and collaborative space for the exchange of information and ideas. This increased accessibility will allow for greater personal participation in this community-based project. This poster will present the current stage of this project, as well as the proposed ideas of all those collaborating, including archaeologists, historians, genealogists, descendants, and local community members.

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Saturday, January 10, 2009, Morning and Afternoon Proceedings

Symposium: *"From The Still-Vexed Bermoothes": Celebrating the Archaeology of Bermuda 400 Years On*
Organized and chaired by B.R. Fortenberry and Marley Brown III.

Participants: P. Bojakowski; J. Adams; K. Custer and P. Bojakowski; J. Triggs; E. Harris and N. Barka; I. Quitmeyer, S. Atkins and J. Bowen; B. Fortenberry and T. Parno; L. Pecoraro; J. Triggs; T. Trussell; R. Lowry. [No abstracts were received for this symposium]

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Saturday, January 10, 2009, Morning and Afternoon Proceedings

Symposium: *Materialities and Meanings of Rituals in Atlantic Africa and the African Diaspora*
Organized and chaired by Akin Ogundiran and Paula Saunders

Rituals, especially those connected to death, birth, healing, protection, and other transformative stages of life, constitute a dominant sphere of social action where African and African Diaspora communities and individuals expressed their values, ideas, beliefs, spirituality, and sociopolitical/ideological interests. This session will bring together fifteen archaeologists and scholars of material culture to address comparative, interdisciplinary, theoretical, and methodology issues on materialities of ritual in Atlantic Africa and the African Diaspora; and the contexts, meanings, and transformative powers/roles of rituals in everyday lives. The papers will also theoretically engage how transatlantic African communities addressed issues of domination, authority, power, agency, resistance, freedom, independence, ideology, consumption, identities, beliefs, values, ideas of self-realization, spirituality, among others, in their ritual actions. This session will showcase papers that transcend cartographic boundaries, and generate new perspectives for conceptualizing the borderless cultures of peoples who lived in the shadow of European global expansion.

<u>Papers and Abstracts</u>

The Shrines of Kormantse and the African Diaspora
Kofi Agorsah (Portland State University)

Kormantse (variously spelled) with many cultural connotations and identities in the African Diaspora, offers opportunities to envision its population's past oral, artistic, written and performed religious p expressions. The paper examines the extent to which the elusive realm of beliefs observed from historically visible, structural features, traditions and practices in Kormantse impacted the African Diaspora. The different types of shrines in the over six to seven hundred-year old fishing village, considered the home to many Diasporic Africans, are examined to test the proposition that the shrines and related religious traditions, empowered the

enslaved, who passed through Kormantse, to define power, justice, their values, achievements and successes in freedom-fighting, particularly in Suriname.

Danish West Indian Commemorative Conversions: Processes of Give and Take between the Living and the Dead
Helen Blouet (Syracuse University)

In the colonial Caribbean, people of different backgrounds conceptualized death in a number of ways. Political and social contexts impacted how the living controlled spaces and objects to mark death, how people dominated, accepted, and resisted social and commemorative hierarchies, and how commemorative practices and social relationships transformed over time. I present documentary and archaeological data to interpret how Africans and Europeans coped with death and burial in the former Danish West Indies, now the U.S. Virgin Islands. I also discuss the theoretical and methodological challenges I have faced in studying the African Diaspora.

Decoration Day: A Glimpse at the Hybridity of Materials and Meanings Beyond Racial Constructions and Beyond this Veil of Tears
Jamie Brandon (Arkansas Archeological Survey, Southern Arkansas University)

Researchers have often racialized particular religious practices (and their material expressions) in the American South while in the process of trying to trace their geographic point of origin. Although the problematic nature of "Africanisms" in African Diaspora archaeology has been examined, they remain important in our discussions of rituals, materiality and meaning. Using examples from the author's own work in Arkansas as well as elements drawn from other research projects across the American South, this paper will examine some of the complicated, contextually specific ways in which certain materials and meanings cross "the color line" in both directions.

African Spiritualities in the New World : Conjuring and Counter Charms at Kingsley Plantation, Fort George Island , Duval County, Florida (1814-1839)
James Davidson (University of Florida)

Archaeologists often attempt to link artifacts recovered from enslaved plantation contexts to African-derived spiritual belief systems. Because many of these artifacts are common everyday objects, researchers must rely on close context and extensive ethnographic analogy to potentially identify elements of spirituality. Recent excavations within the slave cabins of Kingsley Plantation has revealed many artifacts that potentially held religious significance for the first-generation enslaved Africans who lived and labored there between 1814 and 1839, the most spectacular of which was an intact chicken sacrifice buried in a slave cabin floor.

Dexterous Creation: Material Manifestations of Instrumental Symbolism in the Americas
Christopher Fennell (University of Illinois, Urbana-Champaign)

This paper applies theories concerning modes of symbolic expression, formation of social group identities, and the role of individual creativity and innovation, to analyze the past creation and use of material expressions of key symbols within the diasporas of particular African cultures, such as the Yoruba, Igbo, BaKongo, and Fon. Utilizing archaeological and historical evidence, I explore the divergent ways these creative processes played out at sites in South America, the Caribbean, and North America. Among other examples of such symbolic compositions, this paper analyzes the likely meaning and significance of small brass figures of fists or enclosed hands uncovered archaeologically at a number of nineteenth-century work and occupation sites of African Americans. These objects, which have often been referred to as "fist charms" or "hand charms" in archaeological reports, illustrate a dynamic intersection of continuing developments of African, Islamic, and European belief systems in the Americas.

Transatlantic Meanings: Healing Rituals and Material Culture from Early-Modern Nuevo Reyno de Granada and the Kingdom of Benin
Pablo F Gomez (Department of History, Vanderbilt University)

Through the use of a transatlantic-historical-archeological approach, this paper links seventeenth-century documentary descriptions of healing rituals and objects used by Adja African healers in Cartagena de Indias, Nuevo Reyno de Granada, with material culture and healing artifacts coming from seventeenth-century Kingdom of Benin and its zone of influence. The material and documentary sources examined provide abundant evidence of the importance of African and Afro-descendant healers as unique vectors of African customs and rituals in the Nuevo Reyno de Granada, and of the rich intermingling of Western European, Indigenous and African healing practices that occurred in Cartagena de Indias.

Placing "Toys" in African American Ritual Contexts
Grey Gundaker (College of William and Mary)

This paper discusses issues of theory and method involved in claiming that artifacts usually labeled "toys" in other contexts can play serious, significant roles in African American and African Diasporic rituals of commemoration, protection, and invocation. It argues that current emphases on consumerism and resistance in historical archaeology, and on popular culture generally can obscure these roles. At the same time, however, the dubious assumption that a "toy" is just a toy plays into venerable Diasporic communicative dynamics like indirection and signifying. Using historical evidence and documentation from African American homes, yards, and burial sites, and drawing on such frameworks as Pierce's semiotics, Myhre's vernacular epistemologies, and the notion of the calque or loan translation in accounts of linguistic creolization, the paper aims to show that "toys" are a but one case-in-point of the multivalent perspectives needed to understand artifacts as hinges in varied trajectories of activity in Diaspora contexts.

A Silent Choir Sings: Formal, Informal Cemeteries and the Old School Cemetery
Hugh B. Matternes (New South Associates)

In the American Southeast, members of some reconstruction and post-reconstruction era African-American communities recognized that they could bury their dead in institutionally controlled cemeteries ('Formal Cemeteries") or bury in areas where the individual family groups or presentation teams controlled mortuary expression ("Informal Cemeteries"). The Old School Cemetery, an African-American cemetery on the outskirts of Washington, Georgia, developed as an alternative to the more formal church and community facilities. Historical, survey and interview data were used to demonstrate a general lack of institutional hierarchy overseeing the cemetery's representation. The Old School Cemetery demonstrates a wide variety of Southern Folk and African-American material expressions emphasizing the value of family, community, religion and individualism. The informal cemetery is proposed as avenue for material and symbolic expression for members of the African-American community whose values or beliefs may not have corresponded with those governing more formally regulated burial areas.

Tracing Sacred Routes: Cosmograms, Cosmologies, and Material Cross-Roads in the African Atlantic World
Neil L. Norman (College of William and Mary)

This paper presents new data from 17th and 18th countryside sites in coastal Bénin, West Africa where excavations revealed sub-floor burials; offerings within walls; and freestanding shrines containing beads, smoking pipes, nails, and human crania placed on "x" incised local ceramics. It integrates oral traditions and the accounts of European traders to contextualize these sacred spaces as places for supplication, stages for the performance of wealth, and welcoming locales used to attract cosmological actors. It also argues that a consideration of the regional dimensions of ritual life in West Africa is critical for posing comparisons in the broader Atlantic world.

Cowries and Rituals of Self-Realization in the Bight of Benin , ca. 1600-1860s
Akin Ogundiran (University of North Carolina at Charlotte)

Billions of cowries were imported into the Bight of Benin ca. 1600-1860, mostly in exchange for enslaved human cargo. These cowries, in turn, served as local currency in the Bight of Benin and its far hinterlands. Using a combination of practice theory and political economy approaches to interpret the depositional patterns of cowries in the archaeological and historical contexts, I will examine how cowries became central to the everyday rituals of self-realization in the Bight of Benin, as resources for accessing power, harnessing authority, and engaging in social reproduction during the era of the Atlantic slave trade.

Mortuary Archaeological Evidence of Personal Adornment in the African Diaspora
Raymond Pasquariello (Gray and Pape Inc.)

Archaeological evidence for personal adornment items in the African Diaspora (including North America and the Caribbean) has provided some unique insight into personal choice and expression within enslaved African and enslaved African-descended communities. Mortuary data from the Newton Plantation burial ground in the Parish of Christ Church, Barbados, West Indies has provided numerous examples of in situ personal items (ring, beaded necklace, pendant) within intact burial contexts. This paper presents the details of these finds and in doing so places the actions behind personal adornment within the larger enslaved African Diaspora context.

Spiritual Bottles and Significance of Context on North American and Caribbean Sites of the African Diaspora
Matthew Reeves (Montpelier Foundation)

Glass container bottles are a common find at historical sites, however, the presence of these bottles in special locations, often intact, lends their interpretation as objects of spiritual use. This paper will examine the historical evidence for the use of bottles for spiritual uses (known variously as obeah bottles, conjure bottles, and witching bottles) and describe several archaeological contexts where these bottles were located in Jamaica and Virginia. The sets of bottles in question come from two very different contexts, one set from a site for an enslaved African-Jamaican household and other set from several features located in the cellar at the 18th century Montpelier mansion located in Virginia (home of President James Madison). A central focus of this paper to pose the question of how context serves a significant role in interpreting these bottles and similar ritual type-objects in the archaeological record. This paper will critically examine the stratigraphic context for bottles located by the author in order to better assess their origin, possible function, and significance as ritual objects. What I hope will come from this discussion is a frank assessment of how such ritual features are interpreted and how to better grapple with the many questions such objects pose to archaeologists.

Charms and Spiritual Practitioners: Negotiating Parallel Power Dynamics in an Enslaved African Community in Jamaica
Paula Saunders (BMCC/CUNY)

Despite the many ways in which Europeans attempted to control and dehumanize them, people of African descent throughout the Atlantic world deployed a variety of methods and tools in their quest for social, economic, and political autonomy. One method they employed to mediate the threat of violence inherent in their enslavement was the use of creolized, African-derived spiritual/magical practices, collectively called obeah in Jamaica. As an example of such negotiations, this paper examines the parallel power roles of magical charms and obeah specialists within one enslaved African village community in Jamaica as a means of resistance and identity formation.

Ogun Pantheon and Ironworking Technology in Northern Yoruba, Nigeria
Aribidesi Usman (Arizona State University)

Ogun is one of the many gods that had roots in West Africa, and one of the deities carried to the Americas by Africans during the Atlantic slave trade. It is widely acknowledged that the ideas of Ogun probably accompanied the spread of iron-working throughout sub-Saharan Africa as early as 2,000 years. The manifestation of Ogun genesis and its association with iron-working and metaphysical in northern Yoruba will be the focus of this paper. The northern Yoruba usually associated with Ogun also provided strong evidence of iron-working. The paper utilized the scant but instructive oral-ethnohistorical and archaeological evidence from Yorubaland.

Archaeologies of Yoruba Ritual in the Americas
Terrance Weik and Natalie Washington-Weik (University of South Carolina and University of Texas at Austin)

The Yoruba have created a legacy in the Americas that is embodied by religious traditions such as Santeria, Candomble, and Ifa. Despite the large interest in religion and ritual in the histories and anthropologies of Yoruba culture in the Americas, archaeologists have been slower to engage the subject. This paper focuses on scholarship and questions concerning the Yoruba with the aim of developing a methodology for investigating rituals in the realm of spirituality. What constitutes Yoruba ritual? What role does material culture and place play in Yoruba rituals? How have archaeologists in the Americas approached the meaning and practice of Yoruba rituals? What kinds of methods can archaeologists use to discern and explain Yoruba rituals in the Americas? What is the significance of an archaeology of Yoruba rituals for the various publics that become aware of it? How can archaeologists engage in ethical Yoruba ritual research?

Discussant: Kofi Agorsah.

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Saturday, January 10, 2009, Morning Proceedings

Symposium: *Archaeological Aspects of Caribbean Colonial Exchange Networks*
Organized by Kenneth G. Kelly and Catherine Losier

The great Caribbean cultural area, characterized by incessant movement of goods and peoples, is very fertile for the study of exchange, commerce, and ethnic relations. The Caribbean colonies, isolated from one another by their insularity, were only linked by nautical means; besides that, those colonies were not meant to evolve independently because of their integration in the mercantile economy imposed by the European nations and their specialized production, often sugar, where not intended to ensure their autonomy. Consequently, they were integrated in the Atlantic network from which resulted an exchange of goods from the European Metropolis and the other colonies, which also entailed population movement (African slaves or

European colonist) carrying complex mechanisms of commercial and ethnic exchange. During this symposium we will explore aspects of the Caribbean networks focusing on the manner they are expressed in the archaeological record at several sites from Florida, Guadeloupe, Martinique, and Guyane.

Papers and Abstracts (partial list of papers related to African diaspora subjects)

Seventeenth Century Ceramics from the Rivière de Baillif, Guadeloupe
Franck Bigot, Ceramics specialist

Excavation adjacent to the mouth of the Rivière de Baillif in 1994 identified masonry foundations, middens, and two strata corresponding to burning episodes during the colonial period of the town of Baillif, Guadeloupe. The town of Baillif was established during the middle of the 17th century as the commercial center for the surrounding sugar plantations, and as it was difficult to access by land, the town had a significant maritime focus. This paper discusses the archaeological deposits, especially the ceramics, from the river mouth to explore the nature of commercial development in this isolated town during the 17th century.

Comparative Archaeological Study of the Cultures of Enslaved Persons and Planters in Martinique
Mary Ann Fanning

By comparing the ceramic assemblages recovered from the slave village and from the maîson du maitre at the Crève Cœur plantation in Martinique a few things become evident. Within the context of the slave village we see greater frequencies of refined earthenwares and coco neg (a locally handmade ware similar to the colonoware of North America), whereas at the maîson du maitre porcelains and coarse earthenwares (excluding coco neg) appear at greater frequencies. By studying these differences we can begin to hypothesize about the different economies that may have been functioning within the plantation.

Ceramics, Plantations, and Slavery in the French West Indies
Kenneth G. Kelly

This paper explores trade within the French West Indies, using archaeological data from plantation slave village sites as well as from sites of ceramic production, in an effort to understand the nature of 18th and 19th century commerce. During the colonial period, the island colonies of Martinique and Guadeloupe were under a series of restrictions known as the "exclusif" which controlled trade between the islands and the Metropole. Contemporary accounts suggest that the exclusif was frequently transgressed, with contraband trade between neighboring islands and other colonial powers supplying goods that the official trade networks were not supplying. Using archaeological data from Guadeloupe and Martinique, the degree to which the exclusif was being breached is explored.

Habitation Sucrière"Guyonneau," a 19th Century Slave Village
Fabrice Casagrande (INRAP).

In response to a request for building permission on a parcel of land in the commune of in Guadeloupe, the Service Régional d'archéologie requested that the French Institut national de recherches archéoligiques preventives (INRAP) conducted a program of testing to evaluate the archaeological potential of the setting. The zone is located in the environs associated with an 18th and 19th century sugar plantation. Backhoe testing identified a series of platforms constructed with stone and earth retaining walls. Postholes were identified in the masonry foundations indicating that the platforms supported wooden structures. These structures are part of a slave village that dates to the early 19th century.

Beyond the Slave Trade: Examining Trends in Material Culture Across the Atlantic
Liza Gijanto

Studies of the Atlantic World by historical archaeologists have been dominated by the African Diaspora, specifically the search for links between enslaved populations and those in West Africa. Though studies have brought to light several interesting points, it is time to move beyond the quest for 'Africanisms' and examine the complex nature of the Atlantic World. Were there common processes occurring in the regions incorporated in the trade and how did these affect local populations? The Caribbean had commercial links with the Senegambia through the slave trade, but what other commodities, trends, and relationships existed between these regions and is it possible for archaeological investigations across the Atlantic to inform interpretations of material culture in differing regions? An attempt to answer these questions is made through the investigation of the former commercial center on the Gambia River. The new multi-ethnic population brought about an increased variety of locally manufactured ceramics, providing a unique opportunity for comparison with studies of Afro-Caribbean, or colonowares in the Americas and a new perspective in ongoing debates.

Discussant: Brad Loewen

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Saturday, January 10, 2009, Morning and Afternoon Proceedings

Symposium: *Places of Meaning, Meaning in Place: Tangibility, Controversy, and Conscience at Historic Sites*
Organized by Kevin M. Bartoy and Jay Stottman

Every piece of ground is a historic site. The events of the human past have traversed every inch of soil on this planet. Yet, it is in the present that we invest these sites with sufficient significance to make them places of meaning. These places provide tangibility for the intangible. It is through this process of making meaning in place that historic sites become contested landscapes. That is, places in which a past is interpreted and reinterpreted from a

variety of perspectives in the present. In this process, they become places of controversy and conscience. This session seeks to explore our role as "interlocutors" in dialogues between events of the past and meaning making in the present. As such, we critically engage with a variety of publics in "locating" the past in place physically and in place with social issues of the present.

Papers and Abstracts (partial list of papers related to African diaspora subjects)

Authorized Discourse: The Role of Archaeologists at Sites of Controversy
Jay Stottman (Kentucky Archaeological Survey)

Archaeologists are no strangers to controversy. We are accustomed to controversy over theory, methods, curation, and many other intra disciplinary issues. As public archaeologists, we also often find ourselves embroiled in the controversy of the politics that surround our sites and subject matter. However, what is our role in creating controversy and meaning at places because of what we find, how we interpret it, and then how we convey the information to the public? This paper examines the archaeologist's role in the participation or creation of authorized discourse at sites of controversy. I will use several examples from Louisville, Kentucky that demonstrate the relationship of archaeology to authorized discourse and sites of controversy.

Addressing Controversial History in Scott Joplin's Neighborhood of St. Louis, Missouri
Timothy Baumann (Missouri Valley College), Valerie Altizer (University of Tennessee), Andrew Hurley (University of Missouri-St. Louis) and Victoria Love (Missouri Department of Natural Resources)

In 1900, musician Scott Joplin, the "King of Ragtime," moved to St. Louis, Missouri, to pursue his composing career. His home during this time was saved from destruction in the 1970s and transformed into a Missouri State Historic Site. Interpretation of this site has focused on the celebratory history of Scott Joplin and ragtime music. Recent archaeological work has attempted to expand this historic narrative to include Joplin's diverse neighborhood and controversial topics that had been previously ignored, including segregation, sanitation, prostitution, and high frequencies of ammunition.

"As happy and contented with their vocation:" Shame and Pride Surrounding the Industrial Slaves of the Arcadia Cotton Mill
Monica L. Beck and William B. Lees (University of West Florida)

Arcadia Mill's enslaved work force confronted conventional wisdoms of Southern race/labor relations and caused conflict on many social and cultural levels. Local leaders criticized the mill owners for undermining the institution of slavery by having "untrainable" slaves performing skilled industrial work. They feared this industrial success would prove slaves could compete with working class whites. This fear ran headlong into the pride of corporate owners for the competency and productiveness of their workforce. Using Arcadia as

case study, we examine the social rhetoric of industrial ownership and production in the Antebellum South and the challenge of its archaeological interpretation.

People, Places, Progress? Finding Meaning for History through Place
Jakob D. Crockett

Words, space, artifacts, handshakes, all form relationships between people through these and other materializations of archaeology. Archaeology unearths the static present to understand past dynamics, but how is this accomplished when the only thing static about the present -- the space of meaning-making -- is the artifacts? I explore this question self-reflexively by examining the Mann-Simons urban archaeology site in South Carolina, where I discovered -- through mistakes and successes -- that theories of meaning- and place-making materialize not in organized tours, self-selected visitors, or glossy pamphlets, but in conversations with Columbia's wandering population and others -- the same populations never included in formal outreach efforts.

Placing Weeksville in the Past and Present: Documenting and Interpreting the Stories of Brooklyn's Forgotten 19th Century African American Community
Jennifer Scott (Weeksville Heritage Center, Brooklyn, New York)

Located in Brooklyn, New York, Weeksville Heritage Center is a nationally significant American historic site, as it is a rare example of an independent African American community intentionally organized by entrepreneurs and land investors to promote economic, social, and political rights. Established in the 1830s, Weeksville became the second largest known independent African American community in pre-Civil War America. A rediscovery and archaeological investigation conducted over forty years ago uncovered three in-tact residential structures from this early community, along with a history that had been, for the most part, unknown. The historic site, currently consists of the three nineteenth-century Hunterfly Road Houses, with interiors restored to the 1870's, 1900's and 1930's and a new, modern Green Arts and Education Center, slated to open in 2010.

Archaeology as a Tool to Illuminate and Support Community Struggles in the Black Metropolis of the 20th and 21st Centuries
Anna S. Agbe-Davies (DePaul University)

The South Side of Chicago -- the "Black Metropolis" -- has been the site of many struggles over the years: for human dignity and civil rights; against restrictive real estate covenants; and to control present-day gentrification, to name a few. This legacy is inscribed on the landscape above and below ground. Black Chicagoans are keen to preserve the material manifestations of prior struggles and use preservation to benefit the current inhabitants of "Bronzeville." These activists have welcomed the author into collaborative projects that use archaeology and historic preservation to further their goals. Excavation at the Phyllis Wheatley Home for Girls and the Bronzeville Cultural Garden has contributed to our efforts to identify and present stories of the Great Migration and its consequences. At stake are our

understandings of how racial and other identities shaped life in this community in the past as well as the neighborhood's role in the city's future.

The Heritages of The Hermitage: A History of Meanings in Place at a Presidential Shrine
Kevin M. Bartoy (The Hermitage)

Prior to its inception as a museum in 1889, The Hermitage was a place of pilgrimage. In Andrew Jackson's lifetime, he was visited by dignitaries and common folk alike who sought an audience with the "Hero of New Orleans" and the "People's President." After Jackson's death, The Hermitage became a shrine for people who reinvented "Old Hickory" to support their own beliefs. Frequently, these causes conflicted with each other and the historical record. This presentation explores the history of meanings at this place as well as the present context that continues to make The Hermitage a landscape of contested meanings.

Discussants: John Jameson and Neil Silberman.

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Saturday, January 10, 2009, Afternoon Proceedings
Symposium: *The Search for the Slave Ship Trouvadore and the US Navy Anti-Slavery Patrol in the TCI: Three Ships, One Story*
Organized by Toni Carrell and Donald H. Keith; chaired by Donald H. Keith

Building on the success of prior field work, Ships of Discovery and the Turks & Caicos National Museum returned to the Turks & Caicos Islands (TCI) in 2008 to resume the search for the slave ship *Trouvadore.* By 1825 most European and American nations had signed treaties to abolish slavery, but the trade continued well into the late 1800s. The role that the US Navy played in the Caribbean Sea was an important aspect of the international effort to end the trade in the first half of the 1800s. In a rare twist of fate, two USN ships engaged in anti-piracy/anti-slavery patrols wrecked in the islands. Together these three ships illustrate the both the continuation of the trade after it was declared illegal and the resolve of the United States to act to abolish piracy and slavery. Results of the remote sensing search for the three ships, excavation on the Black Rock Wreck, and the progress on a documentary will be presented.

Papers and Abstracts

Introduction
D. Keith

Three field seasons of effort for have gone into the search for the slave ship *Trouvadore,* wrecked on East Caicos in 1841. In 2008 the mission was deepened to include extensive excavation of a shipwreck thought to be *Trouvadore* and broadened to include the search for two US Navy ships wrecked on Providenciales in 1816 and 1848, while engaged in the cat-and-mouse game of piracy suppression and slave ship interdiction. Taken together, the three ships represent both the "cat" and the "mouse" and illustrate the risks taken by illegal slave traders

and the US Navy's commitment to eradicating the practice. These ships also symbolize the story of the African survivors, whose descendants live in the islands today.

The US Navy and Anti-Piracy and Anti-Slavery Patrol in the Caribbean
T. Carrell and J. Hunter

The wrecking of two ships in the fledgling US Navy in the first half of the 1800s, while problematic for the fleet, was common. The nature of war and the limitations of accurate maps meant that ships were lost. What is unique about the brig *Chippewa* and the schooner *Onkahye* is that both Navy ships wrecked in the tiny Caicos Islands group, both were playing pivotal roles in the wider political events of the period, and both ships had distinctive design and hull construction features. The historical role, construction, and losses of these ships are discussed.

In Search of Brigs and Schooners: Remote Sensing Results at Northwest Point
J. Burns

In the search for Chippewa and Onkahye the history of the vessels, their construction, their life and their eventual loss are all factors that are taken into account. As US Naval vessels they carried numerous cannon and during their wrecking events they threw those cannon, anchors and anything else they could find overboard to avoid being destroyed on Northwest Point. The search for the debris of the wrecking events and the ships themselves will be presented.

The Clues to Identifying Two US Navy Ships Wrecked off Northwest Point
D. Keith and T. Carrell

According to contemporary accounts, very little -- with the exception of provisions, water and clothing -- was recovered from the brig *Chippewa* after it wrecked in 1816. Some 32 years later the schooner *Onkahye* most likely ran aground on the same fringing reef bordering the eastern shore of the Northwest Point of Providenciales. The schooner's civilian passengers were transported to a temporary camp on nearby Providenciales, while the crew engaged in the removal of everything of value from the vessel. In both instances, local wreckers almost certainly salvaged material from the ships. The survey in 2008 revealed a variety of clues to help identify the remains of these ships.

In Search of Trouvadore: Remote Sensing Results off East Caicos
M. Krivor

Building off two previous field seasons (2004 and 2006) of both high and low tech remote sensing techniques, Southeastern Archaeological Research, Inc. (SEARCH) was once again tasked with expanding the search for Trouvadore along the East Caicos shoreline. Moving further east and west and offshore from the known location of the Black Rock Wreck, this paper presents the remote sensing results of the 2008 field season.

Excavating the Black Rock Wreck: Is it Trouvadore?
J. Hunter and D. Keith

Since its discovery in 2004, a wooden shipwreck located in shallow waters off the north shore of East Caicos has been the best -- and so far only -- candidate in the ongoing effort to locate, assess and identify the remains of *Trouvadore*. But does this site, nicknamed the Black Rock Wreck, really represent the remnants of the Spanish slaver? Three seasons of archaeological investigation and ongoing comparative analysis of the Black Rock Wreck's extant hull components and artifact assemblage have provided researchers with tantalizing clues that may very well solve this lingering question.

Documenting a Maritime Archaeology Project: How Hard Can It Be?
V. Veerkamp and R. Coberly

Documenting an underwater archeology project presents challenges far more complex than most land-based archeology, especially if film or video is involved. In the case of the *Trouvadore* Project, many factors contributed to an often difficult, yet ultimately rewarding film production effort. The site's remoteness and exposure to the open sea, unpredictable weather, limited local infrastructure, and limited budget all impacted the project as a whole, but called for some inventive problem-solving on the part of the film production team. By the third field season, we had developed solutions or accommodations for many of those problems, and when new challenges arose, we were better prepared to deal with them. In this session, we will discuss issues related to underwater documentary film-making in general, and share some practical solutions to issues encountered during the *Trouvadore* Project in particular.

Discussant: Paul F. Johnston, Ph.D., Smithsonian Institution

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