



Council for Northeast Historical Archaeology NEWSLETTER

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COUNCIL FOR NORTHEAST HISTORICAL ARCHAEOLOGY

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Northeast Historical Archaeology seeks manuscripts dealing with historical archaeology in the Northeast region, including field reports, artifact studies, and analytical presentations (e.g., physical anthropology, palynology, faunal analysis, etc.). We also welcome commentary and opinion pieces. To submit a manuscript or request preparation of manuscript guidelines, write to Elizabeth S. Peña, Northeast Historical Archaeology, c/o Anthropology Department, Classroom Bldg B107, Buffalo State College, Buffalo, NY 14222. neha@buffalostate.edu

Request for Back Issues, Photographs, Conference Programs

Do you have old copies of CNEHA newsletters that are cluttering up your desk or shelves? Conference programs? Membership lists? Old correspondence? Photographs from the annual meetings? The archives committee is still looking for donations. We are particularly interested in locating the following issues of the newsletter: 1, 2, 4, 5, 7

Please contact Rich Veit (rveit@monmouth.edu) or Karen Metheny (kbmetheny@aol.com).

Institutional Memberships

Is your institution or CRM firm a member of CNEHA? If not, we'd like to know. The Council is developing an electronic version of the journal, including back issues and a search engine, that may appeal to libraries with limited space or staff members involved in research. Please contact Meta Janowitz with your suggestions.

2007 Award for Excellence in Service: Karlis Karklins

Sveiks! (Fellow Latvian Dena Dorosenko told us this is the word for hello.) The Council for Northeast Historical Archaeology presented the 2007 award of service to long-time member Karlis Karklins. Although Karlis was unable to attend the meeting in Buffalo, the award was accepted on his behalf by Chuck Bradley.

Karlis has had a long and distinguished career in historical archaeology that includes 33 years as a Parks Canada archaeologist and material culture specialist. Karlis is also the founder and long-time editor of the journal of the Society of Bead Researchers.

It is, however, Karlis' contributions to the Council that we wish to recognize with the presentation of this award. Karlis was one of our first Canadian board members and was a leader in efforts to broaden CNEHA's outreach to Canadians during the 1980s. He encouraged his fellow Canadians to join

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the Council, to attend meetings, and to serve on the executive board. To this end, Karlis helped to organize CNEHA's first conference in Canada, held in October 1985. He also set up the first display of Canadian publications (primarily Parks Canada and Bead research) in CNEHA's book room in the early 1980s and then managed the "Canadian" table for the next twenty-some years.

In addition to promoting the interests of the Council in Canada, Karlis also recognized the need for inter-societal communication and he was instrumental in establishing a liaison between CNEHA and SHA, a position that has been filled every subsequent year and continues to serve an important role.

For his many years of service on behalf of the Council and for his unflagging efforts to promote the Council's ideals and outreach among his fellow citizens, CNEHA is proud to recognize and honor Karlis Karklins with this award.

UPDATE--*Northeast Historical Archaeology*

Reported by: Elizabeth S. Peña, Editor

WANTED: manuscripts!

Our goal at the NEHA office is to produce quality journals in a timely fashion...but we can't do this if we don't have manuscripts to publish! To be successful, it is important that we have a number of manuscripts on file and in different stages of the review pipeline. Here's how it works: When we receive a manuscript, we send it to at least two appropriate peer reviewers for comments. The reviewers (who have the option of remaining anonymous) recommend that the manuscript be published as is, or with minor or major revisions; they may also recommend against publication. Once the reviews are in, they are sent to the author. If publication is recommended, the author incorporates the reviewers' suggestions and sends the revised manuscript back to us. After some editing, we format the article and send it to the author for a final review. When we have enough articles lined up, we send everything off to the publisher.

This process may seem a bit cumbersome, but it is essential for the status of NEHA as a professional, peer-reviewed journal. Considering all the steps involved, I hope you can see why we need numerous manuscript submissions in order to produce journals. Help us keep NEHA a successful journal by submitting manuscripts: Progress reports on the past excavation season? A conference paper that you would like to rework to share with the archaeological community? A revised thesis chapter whose publication in NEHA would "count" toward tenure and/or promotion?

We look forward to hearing from you. You can find us at <http://buffalostate.edu/nehah/>.

Elizabeth Peña, Editor
Susan Maguire, Associate Editor
Kacey Paige, Editorial Assistant

Newsletter Editor's Report

Reported by: David Starbuck, Newsletter Editor

Please begin sending in news for the next issue of the CNEHA Newsletter to the appropriate provincial or state editor. (We are again going to produce the March issue of the newsletter as early as possible because of accompanying mailings.)

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CURRENT RESEARCH

Connecticut

Reported by: Cece Saunders

The Memory and Legacy of the Pequot War

Submitted by Kevin McBride, Director of Research, Mashantucket Pequot Museum and Research Center, and David Naumec, Military Researcher, Mashantucket Pequot Museum and Research Center

After more than 370 years the Pequot War remains one of the most controversial and significant events in the Colonial and Native history of North America. As recently as 2006, the History Channel included the “Massacre at Mystic” as the first episode in its highly-acclaimed series “10 Days that Unexpectedly Changed America.” Often lost in the works of scholars and antiquarians is the fact that the Pequot War consisted of far more than the single attack on the Pequot fortified village at Mystic on the morning of June 11, 1637, by the English and their Mohegan and Narragansett allies. The Pequot War lasted for more than two years, consisted of several major battles and skirmishes that extended over what is now southwestern Rhode Island, much of Connecticut and portions of eastern New York, involved hundreds of Native combatants from dozens of tribes and affected thousands of Native people from dozens of communities throughout Connecticut and Long Island. The Sasqua of Fairfield, Quinnipiac of New Haven, Western Niantic, some Mohegan and several bands of Nipmuck from northeastern Connecticut all fought alongside the Pequot in a loose confederacy of allies of tributaries. The Narragansett, Nipmuck bands tribu-

tary to the Narragansett, Wangunk and Podunk of the middle Connecticut Valley and some Mohegan under Uncas all fought on the side of the English, sometimes in purely native encounters. The Mohawk of New York became involved later in the war probably at the request of the Narragansett and dealt the final blow to Pequot resistance when they executed the Chief Pequot sachem Sassacous and several of his sachems and warriors.

One of the ironies of the Pequot War is the sheer volume of information generated by Colonial leaders and soldiers about the Pequot during the War years, most of which was generated as a result of Colonial efforts to eliminate the Pequot as a viable political and social entity – arguably the first time a policy of cultural genocide was perpetuated upon a Native people in North America. The letters and narratives of English leaders and soldiers provide an unprecedented view of Pequot culture and society during the war years.

In spite of centuries of research, debate and discussion, the Pequot War remains one of the most misinterpreted and least understood events in the Colonial and Native history of early America. The Pequot War was as much an inter-tribal conflict as it was an English-Pequot conflict. Tribes throughout the region allied themselves with the English to pursue their own political and military goals and to seek assistance in conflicts that in some cases had been going on for decades. The numerous letters and narratives of the war testify to the complexity of Native social, political, diplomatic and military relationships in the region.

Irrespective of the historical significance of the war, the war continues to live on in the individual and collective memories of the descendants of the Colonists and Native peoples of southern New England. Each year members of the Pequot Tribe gather on the anniversary of the Mystic Massacre for a “First Light” ceremony to commemorate and honor the hundreds of Pequot men, women and children who were massacred at the Mystic Fort.

In recognition of the historical and contemporary significance of the Pequot War, the Mashantucket Pequot Museum and Research Center (MPMRC) has embarked on a multi-year research project funded by the National Park Service American Battlefield Protection Program (ABPP) to identify and preserve battlefields and historical sites associated with the Pequot War. The primary goal of the project is the identification of prospective battlefield sites and obtaining physical evidence of a battlefield through non-invasive archaeological investigations (i.e., remote sensing).

The narratives and letters of John Mason, John Underhill, Philip Vincent, Lion Gardner (these four active participants in the war), John Winthrop and Roger Williams all provide important geographic clues on the locations of prospective

battlefield sites. These clues, when integrated into a Geographic Information System database and analyzed with KOCO A military terrain model (Key terrain, Observation, Cover and concealment, Obstacles, Avenues of approach), provides the necessary information to isolate prospective battlefield locations.

Five prospective battlefield sites have been identified, including the Battle of Mystic Fort; the Fairfield Swamp Fight of 1637, the last major action of the war; and the Dover Stone Church site in Dover Plains, New York, purported to be the site where the Pequot sachem Sassacus was intercepted and executed by the Mohawk along with the remaining Pequot sachems and warriors with him.

A particularly intriguing aspect of the research is the identification of a unique type of brass projectile point that dates to the period of the Pequot War or before. Three of these brass points were originally identified in the collections of the Smithsonian and the Connecticut Museum of Natural History, whose records clearly indicate the projectiles were likely the cause of death of several Pequot warriors. Stylistically the points are very distinctive, as is their method of manufacture perhaps making it possible to identify their origin and therefore identify whom the Pequot were fighting. The immediate assumption was the points were either Dutch crossbow darts or English arrow points from longbows. The Pequot were engaged in a brief war with the Dutch in 1634 and they may have used crossbows as did Dutch armies in Europe. Although English longbows are not mentioned in any of the Pequot War accounts, it is known that the Colonial militias trained with longbows as late as the 1650s and possibly used them during the Pequot War. Interviews with military experts in the Netherlands and England suggest these points are likely not of Dutch or English origin. The possibility remains they may be of Colonial origin (i.e., made in Massachusetts Bay or Connecticut) or of Native origin. The recent identification of an almost identical projectile from a 17th century Native village north of Springfield, MA, is intriguing and raises the possibility these distinctive points may be associated with native groups in the middle Connecticut Valley – groups known to have fought the Pequot before and during the Pequot War.

New Hampshire

Reported by: Elise Manning-Sterling

Investigation of a Necessary Place at the Chase House Site: Results of the 2008 Strawberry Banke Archaeological Field School

[Submitted by Sheila Charles, Archaeologist, Strawberry Banke Museum]

The 2008 Strawberry Banke Museum archaeological field investigation focused on the previously unexplored Chase House site. Located at the corner of Washington and Court

Streets in Portsmouth, the two and a half story elegant Georgian home features handcrafted woodwork and was built in 1762 by mariner John Underwood. Subsequently, a future Lord Mayor of London owned it and the last New Hampshire royal governor John Wentworth considered using it as his executive mansion. Stephen Chase, a wealthy Portsmouth merchant and patriot, began renting the house in 1779. When newly elected President George Washington toured the Colonies in 1789, he was entertained in the house at an evening reception where he reputedly kissed the three Chase girls on the head! Stephen Chase finally bought the house in 1799. Following Stephen Chase's death in 1805, his widow and sons continued to occupy the premises and it remained in the family until 1881 when it was sold. One year later, Stephen Chase's grandson repurchased the property and gave it to the city as a home for "orphan and destitute children." In 1910, Lilian Aldrich acquired the Chase House as a summer residence near her husband's childhood home, the Thomas Bailey Aldrich memorial site which is also part of Strawberry Banke Museum. Private ownership of the property continued until it became part of Strawberry Banke and its first restored structure in the early 1960s. Many of the furnishings were based on the 1805 and 1819 inventories following the deaths of Stephen Chase and his wife Mary Chase.

Archaeological excavation units were established to answer research questions about the east yard of the Chase House site, measuring approximately 418 square meters (4500 square feet). After extensive review of various historic maps, test locations were designed to capture maximum information about activities undertaken by former inhabitants of the Chase House, changes in the yard and streetscape, and former outbuildings. A former barn (approximately 60' X 22') is depicted on the 1813 J.G. Hales Map but absent by the 1850s. A former water closet (outhouse measuring approximately 20' square) is portrayed on Sanborn maps between 1887 and 1956, including during the time period associated with the Children's Home.

Initially, eleven excavation units (1m X 50 cm) were established in the east yard of the Chase House. If warranted, these were expanded to 1-meter square. Subsurface investigation yielded evidence of the structural composition and repair episodes associated with the former barn and outhouse, Durham flagstones associated with the historic street sidewalk, trash disposal patterns, and activities undertaken on the site by former occupants residing in the Strawberry Banke Puddle Dock neighborhood for nearly three centuries. Most exciting was the discovery of a brick buttressed privy, capped with coal ash, in the southeast corner of the yard.

Given the richness of the site, we are extending our excavation process through the fall. The field investigation, laboratory processing and analysis of the Chase House site is continuing to determine the structural composition, dimensions, and content of the privy and trash deposits. The artifact

assemblage includes late 18th through 20th century ceramic kitchenware and tableware, including creamware, blue and green shell edged pearlware, and white earthen table and teaware, some of which correspond with objects referenced in the 1805 and 1819 probates of Stephen Chase and his wife, Mary Chase. Redware flowerpots, including an uncommon green glazed vessel with a fluted rim, provides evidence of gardening. Numerous red and buff clay marbles, fragments of porcelain toy tea sets, dolls and figurines, as well as slate pencil and board fragments attest to childrens' activities on the site. Dr. Joan Merriman of Plymouth State University is analyzing the faunal assemblage, including cut and sawn mammal fragments to disclose information on foodways.

Another highlight of the artifact assemblage is an 1804 U.S. half cent, recovered near a former side street in the northeast corner of the site at about 20cms. The coin's obverse, depicting the draped bust of Liberty, was designed by Robert Scot based on a 1795 drawing by Gilbert Stuart of the beautiful Philadelphia society leader, Mrs. William Bingham. The reverse displays the image of a laurel wreath. This scarce copper coin, 1 of 1,055,312 minted in Philadelphia, represents the lowest face value that the United States ever produced. By today's standard, this is an unusual denomination, however it was an important element of our monetary system when working wages were \$1.00 for a 10 hour day (www.encodedcollectorsinternational.org/; www.coinfacts.com).

The 2008 Strawberry Banke Museum archaeological field school, July 14 through July 24, included hands-on archaeological field and laboratory experiences and engaging opportunities to use scientific observation and techniques. Eighteen individuals (ranging in age from 12 years old to senior adults), as well as 11 archaeology department volunteers, participated in hands-on archaeological field and laboratory activities in accordance with archaeological standards of the US Department of Interior and the Society for American Archaeology. Strawberry Banke Archaeologist Sheila Charles served as Principle Investigator, assisted by Archaeological Field Supervisor Danielle Dadiago. In addition, mapping was supervised by Dr. Neill DePaoli, and key members of the Strawberry Banke team offered their expertise, including Curator Dr. Kimberly Alexander, Collections Manager Tara Webber, Curatorial Assistant Berit Sjuls, Director of Special Projects Rodney Rowland, Curator of Historic Landscapes John Forti, Education Director Michelle Moon, Cooper Ron Raiselis, and Potter Steve Zoldak. Louise Richardson also shared her ceramic expertise. Dr. Kathleen Wheeler and her staff have not only shared their knowledge of privies, but volunteered their time to assist in the excavation.

Next year we intend to continue our investigation of the site and expand our focus to the perimeter of the Chase House and an earlier kitchen addition location.

Place-Based Community Research at the Colonel Lewis B. Smith Site, Sandwich Notch

[Submitted by Sheila Charles, Archaeological Consultant]

Between August 11 and 21, 2008, the Sandwich Historical Society sponsored a 2-week Junior Historian Program for students entering 6 through 8th grades. Place-based community research and hands-on field activities were undertaken, supervised by Archaeologist Sheila Charles. The field activities were limited to vegetation clearance, limited mapping and surface collection of artifacts discarded by pothunters. No shovel testing was undertaken in order to allow substantive time to compile appropriate historic and environmental contextual information, the latter undertaken with the assistance of foresters Peter Pohl and Fred Levigne, and Sandwich Historical Society members Dr. Joan Merriman, John Perkins, Abigail Hambrook and Susan Green. We emphasized the notion that past land-use activities inform us about the history of the area, its changing environment, as well as the people who lived there.

This investigation follows an earlier study of four historic sites in Sandwich Notch undertaken in 1976 by Marjorie Ingle and Stephen Mrozowski at the request of the Society for the Protection of New Hampshire Forests. At the Smith site, Ingle and Mrozowski conducted mapping and limited subsurface archaeological testing, involving test pits of various sizes. The artifact recovery was substantive and the ceramic assemblage alone included 1,012 sherds (28% redware, 21% pearlware, and 30% whiteware). Ingle and Mrozowski concluded the Smith site was one of the most valuable archaeological sites within a cohesive geographic area characterized by a tight continuity of time and space. Further investigations and excavations were recommended.

The Colonel Lewis B. Smith site (27 -CA -161) is located near a sharp road turn east of Long Hill and approximately 586' south of the Sandwich Notch Road, a main east-west road constructed in 1803 to link Canada to Portsmouth, NH. Occupied by three generations of the Smith Family from the late 18th century to the late 19th century, the historic large and prosperous farmstead was situated on a high knoll up a steep grade. Access to the site, now hidden in a reforested wilderness, is provided by a historic road, which led south off the Sandwich Notch Road.

The Smith family tenure of the farmstead began with Colonel Jacob Smith (1759 -1816), an early settler of Sandwich. The buildings were erected by his son, Samuel Smith (1775 – 1840) and subsequently occupied by Samuel's son, Colonel Lewis B. Smith (1809 - 1874). Samuel's 6 children and Lewis' 12 children were all raised on this farm. At the peak of the occupation of Sandwich Notch c.1845, the Smiths were one of over 25 families (approximately 150 people) inhabiting the Notch. The 1860 Walling Map depicts the location of

the site occupied by Colonel Lewis Smith. The results of the 1850 to 1880 US agricultural censuses for the property of Lewis and Dolly Smith indicate the farm over time included approximately 100 to 125 acres valued between \$800 and \$1500, with the highest value associated with 1860. Livestock included 2 horses, 2-4 oxen, 1-4 milch cows, 5-10 other cattle, 1 pig, and 7 – 16 sheep. While the sheep numbered 16 in 1850, by 1870 there were only 7, and by 1880 there were no sheep. Farm products over time included butter and cheese (150 – 350 lbs), hay (6 – 20 tons), Indian corn (40 – 50 bushels), oats (40 – 65 bushels), Irish potatoes (100 – 200 bushels), peas and beans (2 – 6 bushels), wool (40 lbs), maple sugar (50 – 550 lbs). While the greatest production of farm goods is associated with 1860, the 1880 agricultural census indicates the largest production of maple syrup (550 lbs) and added listings for the production of molasses (6 gallons) and apples (450 bushels associated with 100 apple bearing trees), although many other farm products were no longer associated with the diminishing farm. In addition to his prosperous farm, which employed several local individuals as farm help, Colonel Lewis Smith was a prominent Methodist and served as town selectman in the 1830s and delegate to the National Democratic presidential convention of 1852 in support of the election of his friend, Franklin Pierce. On the day of his death, Lewis Smith was nominated State Senator.

By 1869, only six families remained as residents of Sandwich Notch, combating the challenging rugged and steep landscape, thin rocky soils, and the insurmountable competition of towns with rail service. The Smith barn was disassembled in the 1870s and moved to Holderness. Lewis's son, Frederick L. Smith (1846 - 1941), who inherited the property, sold it to Lydia Holt in 1884, who sold it to Daniel Weeks. No occupied structures are indicated on subsequent historic maps (e.g., 1892 Hurd, 1931 and 1958 USGS Mount Chocorua 15' topographic quadrangles). By 1900, Moses Hall was the sole inhabitant of Sandwich Notch. The region was intensively logged 1917 – 1924 by Parker- Young and subsequently managed by Draper Company. In 1932, Susan Bacon Keith of Holderness acquired the area and donated it to the town of Sandwich as a city park.

Features of the historic hillside farm include the main dwelling house stone foundation. The core footprint measures approximately 32 X 40 feet (9.75 X 12.19 meters) suggesting a two room deep plan. This house, situated north of the access road, had a central brick chimney with a fieldstone base (approximately 10 feet or 3 meters square). Its cellar hole, limited to the east side of the house and comprised of 5 to 6 courses of fieldstone, measured approximately 30 X 28 feet and extended 4 feet (1.22 meters) in depth.

In addition, the farmstead contained several outbuildings including a large fieldstone barn situated approximately 100 feet (30.5 meters) south of the house. The barn, measuring

approximately 40 X 55 feet (12.19 X 16.76 meters), still possesses 3 to 5 foot high stone walls and exhibits a second floor ramp access on its west side. Town history indicates a cider press formerly operated in the lower level. Other noted structures of the site include a large 10.5 foot diameter collared well with a 4 foot in diameter well aperture situated east of the barn and a sugar house foundation measuring approximately 16 X 20 feet (4.88 X 6 meters) located approximately 300 feet (91.5 meters) southwest of the barn. Other structural elements of the site include extensive stonewalls, pronounced use of stone wall terracing, and a family cemetery situated approximately 50 feet (15.24 meters) south of the Sandwich Notch Road. The Colonel Lewis Smith Cemetery measured approximately 50 feet square. During recording exercises, 14 headstones were visually identified. It was noted that 5 are marked only by fieldstones, while 3 other historic headstones were replaced with new granite headstones. This replacement occurred following vandalism activities when the headstones were used as bullet targets. The earliest dated grave (1800) is associated with Asa, son of Samuel and Judith Smith. Members of Samuel Smith's and Lewis Smith's families are buried here. Other Sandwich Notch family names depicted on the headstones in the Smith Cemetery include Augustus E.S. Hackett (d.1848) and Liberty Marshall (d.1845).

The recent 2008 investigation, sponsored by the Sandwich Historical Society, included documentary research, limited vegetation clearance, mapping, and surface collection of artifacts discarded by pothunters. Evidence of pot hunting, using shovels to dig pits, is evident adjacent to the cellar hole foundation and barn. Artifact fragments were dispersed and some were sorted and discarded along the house foundation by the vandals. These were collected, minimally identified, and diagnostic specimens were labeled and exhibited at the Sandwich Historical Society.

The results of this documentary and field investigation indicate the relative structural integrity of elements of the site, including the field stone dwelling house foundations and cellar hole, barn and sugar house foundation, terrace walls, stone walls and cemetery. These features of this site graphically depict the former prosperous hill farm and evoke images of the historic past of central New Hampshire. The relative integrity of these structural elements also reflect the potential archaeological sensitivity of subsurface deposits and features as well, even though pot hunting has taken its toll and continues to threaten the site.

Many questions regarding the site remain unanswered. The locations and details of other historic elements of the hillside farm remain a mystery, including the location of the blacksmith shop, charcoal manufacturing pits, apple orchard, sugar bush, pastures, privy and other trash disposal areas. In addition, the question of how water was accessed and managed across the site remains unanswered. Further evidence is

required also to determine the functions of the various house and barn extensions. Limited controlled archaeological testing is planned for the summer of 2009. Mapping of the exterior structural alignments, building interiors, the well structure, and other landscape modifications will also be conducted.

Vermont

Reported by: Elise Manning-Sterling

The Harwood Family Homestead in Bennington

The Harwood family homestead and orchard in Bennington, VT, was the focus of an archeological investigation by Hartgen Archeological Associates, Inc. during the summer and fall of 2007. In the 1760s, Zechariah and Lovina Harwood built a home and established extensive apple orchards on a hill overlooking Bennington. These were some of the earliest orchards established in Vermont. The still extant 1780 Harwood home was left vacant in the 1990s. Archaeological investigations were conducted at the property prior to redevelopment of the property as an Adult Day Care and Day Health Facility by The Bennington Project Independence Rehabilitation Service.

Testing was focused on a 0.25 acre portion of the northern farmyard. Archaeological investigations uncovered a buried 18th-century stone foundation (Feature 1) north of the existing house, presumed to be the remains of the original 1760s' Harwood home. Mechanical stripping was employed in conjunction with the excavation of hand trenches and one-meter-square test units within the cellar hole feature. These excavations revealed a rich early to mid-19th century midden deposit (Feature 3) overlying the earlier foundation feature and an 18th-century burned ground surface (Feature 4) on the exterior of the foundation.

Investigation of Feature 1 revealed a partially intact cellar foundation constructed of worked dry laid stone, with an earthen floor. The cellar floor was located approximately 4.6



feet (1.4 m) below the burned ground surface. The lower two to three courses of stone were intact, with the upper courses robbed out prior to the infilling of the cellar hole. The excavations revealed the southwest, northwest, and northeast corners of the structure, indicating the size of the cellar to measure approximately 8.5 feet (2.6 m) east-west by 11.2 feet (3.5 m) north-south. The cellar hole was infilled with various types of soil, stone, and brick fill containing a few artifacts, which indicated that the building was razed, and the cellar filled in during the mid to late 18th-century, prior to the construction of the 1780 home.

The upper levels of fill within the cellar hole are attributed to an early to mid 19th-century midden feature (Feature 3) which contained a large amount of ceramics, faunal material, nails, iron implements, and glass with a few buttons and buckles. The midden produced a variety of ceramic types, including utilitarian redwares (lead glazed milkpans and crocks), whiteware (plain and transfer print), pearlware (black and red transfer print, and hand painted), creamware, stonewares, caramel glazed earthenware (including locally made Bennington ware), as well as Whieldon ware, white salt glazed stoneware, and porcelain. There was a wide array of tablewares – tea cups and saucers, plates, platters, and a tea pot, as well as a variety of utilitarian wares – milkpans, crocks, and jugs.

It was evident that during the late 18th century to the mid 19th century, this portion of the yard was used for the deposition of household trash. This area may have been chosen specifically because of the location of the old cellar hole, which continued to settle, creating a depression which needed to be constantly filled. The general condition of the primary artifact assemblage as a whole – which includes whole bones and nails, and large ceramic fragments - suggests that the area was not accessible to foot traffic or farm animals. There are also very small fragments of ceramics, glass, and bone present, which may indicate that the midden also acted as a secondary repository for materials and soils originally deposited in other parts of the yard. It is likely that the midden and the old cellar hole were fenced off from the rest of the yard.

The presence of a fence would explain the relatively clear cut limits of the midden feature. The fence would also have kept the trash within clearly defined boundaries, and kept out farm animals and scavengers. While no post holes were identified archaeologically, it is possible that any post holes delineating a fenceline were disturbed during the numerous earthmoving and landscaping episodes at the farm. It is also just as likely that a snake fence, which did not require in-ground posts, was used at the Harwood farm. A fence would have given the appearance and presentation of a tidy farm, keeping the family's garbage from public view. Hiding the household trash from public view may have been one of the most important aspects of a fence. Utilizing yard features and boundaries to hide unattractive sights and farm activities from public view

was one aspect of a greater social phenomenon which emerged in the early 19th century.

The early 19th century agricultural movement was a major social force which advanced a new perspective for the agrarian world that changed the manner in which farmers viewed themselves, their neighbors, their farms, and their community (Larkin 1994). Through the use of symbolic imagery, including Farmer Snug, the good farmer and neighbor, and his antithesis – Farmer Slack – reformers were able to persuade a largely agrarian nation to alter the landscape by cleaning up their farms and yards (Herman 1994). The result of this campaign is visible archaeologically in changing patterns of trash disposal and yard maintenance through time.

The patriarch of the Vermont Harwoods was an avid adherent to the agricultural reform mindset. Zechariah Harwood was quite diligent about the apples that went through his press. Many neighbors contracted to use the Harwood mill, some of whom proclaimed that a few rotten apples were needed to give spunk to the cider. Zechariah did not abide by this - he followed the rules set out in the Farmer's Almanac which were posted to the beam of his mill - "Now the rules laid down by Farmer Snug are these: 'See that your mill, press, and all the materials are sweet and clean and the straw free from must. The fruit should be ripe but not rotten, and when the apples are ground let the pomace remain from 12 to 24 hours, according to the heat of the weather, and the cider will be richer, softer, and higher –colored.'" (Simpson 1979:162). The adherence to the agricultural reform practices of the early 19th century is exemplified in the varied treatment of different sections of the Harwood yard. The differences may be explained by what could be considered "public" areas, those which can be viewed by anyone from the road, and "private" areas, work or unsightly areas which were supposed to be visible only to family members or farm hands. There is a noted difference between the family's deposition practices in the front yard adjacent to the road, which was relatively clean of debris, versus the artifact-rich midden area, located behind a fence and down a slope further from the road.

The overall results of the archaeological investigation concluded that due to ground disturbance, the compromised state of the foundation, the presence of relatively clean foundation feature fill, and the lack of deposits on the cellar floor or any associated 18th-century deposits or features, the Harwood Hill site was not considered NR eligible. Nonetheless, the archaeological investigation provided data which allowed insight into how the farmyard was used, maintained, and altered over time, as well as some of the habits, preferences, and social mores of the Harwood family.

Charlotte Poor Farm, Charlotte

Located on Thompson's Point, in Charlotte, Vermont, the Charlotte Poor Farm was utilized by the town during the early

19th century through the mid 20th century. Due to a fire in the late 1950's, the main house of the poor farm was destroyed and abandoned. The present landscape reflects the neglected space; the site is covered with overgrowth, and the agricultural field has lain fallow. However, the site continues to be an important landmark for the local community; descendants of the proprietors continue to live nearby, and have provided the accompanying photograph, taken in the early 1940's.

The Charlotte Poor Farm was partially excavated and mapped by the University of Vermont's Champlain Valley Archaeological Field School in June 2007. Dr. Cameron B. Wesson directed the project, which consisted of a crew of 11 undergraduate students from UVM. The crew systematically mapped the foundations for the main house and the farm dependencies. The excavations totaled 24 1x1 meter units, which recovered evidence from all periods of occupation; most dated to the late 19th and early 20th centuries. Evidence of domestic refuse, including faunal remains, indicated on-site butchery as well as the availability of a variety of commercial foodstuffs and beverages.

The project is part of a larger endeavor by Dr. Wesson that is examining the material evidence of poverty in the 19th and 20th centuries. We are currently writing-up this research for publication in *Vermont Archaeology*, and are looking to compare our information with other local, domestic contexts in order to assess differences in purchasing and consumption of non-local items. Poor farms are a vital resource for learning about and understanding social class and community relations in rural America; it is necessary that these, like the Charlotte Poor Farm and others that are found in many New England communities, be studied and properly understood before the increase in development affects their archaeological signature.



Maryland

Reported by: Silas D. Hurry

St. Mary's City

The Historic St. Mary's City Archaeological Field School conducted the first season of excavations of a multiyear project to further investigate the Calvert House. Built by the first Governor of Maryland, Leonard Calvert, this house had a long and varied history. During its long history, it functioned as a private residence, a Statehouse, an Ordinary and as the center of a rebellion. In 1645, the house was fortified by Nathaniel Pope, who built a ditch and bank fort around it. In the 1980s, HSMC first investigated the house and Pope's Fort. The house foundation was uncovered and a stratified random sample was completed in the yards surrounding the house. A large amount of data on landscape features was collected. The outline of Pope's Fort was traced and several sections of the ditch were excavated.

The museum is planning a major exhibit at the Calvert House and the field school is seeking to fill in some of the gaps in the data from the 1980s. This summer's focus was on the backyard and the development of its landscape. A total of 28 units were excavated along with a large number of features. A major goal was to further trace the many fencelines that crisscross the backyard and to excavate a number of fence segments to aid in dating the development of the landscape. There were 20 new fence segments discovered and five were excavated. All appeared to be palisade fences with small, whole or split logs placed in the trench. A number of artifacts were recovered from these features which will add significantly to the understanding of yardscape development.

A highlight of the summer was the excavation of a segment of the ditch of Pope's Fort. During the rebellion, the fort was constructed by placing a palisade around the Calvert House and then digging a ditch on the outside. The soil from the ditch was thrown up against the palisade to create a fortified wall. This season, we excavated a 10-foot-long segment of the ditch. In this area, the ditch was about 6 feet wide and two and a half feet deep. The stratigraphy of the ditch fill showed that the feature was open for a brief period before being intentionally filled. This correlates with the historical record which shows that Governor Leonard Calvert retook the colony in November 1646, a little less than two years after the rebellion began.

For a week-by-week discussion of the field school visit <http://www.stmaryscity.org/Archaeology.html>

On September 14th, HSMC held the grand opening for the St. John's Site at Historic St. Mary's City. The facility is designed to help visitors explore the site's archaeology and history. State-of-the-art displays, including audio and visual installa-

tions and computer interactives are designed to help visitors understand the ways scholars use archaeology, artifacts, historical documents and oral traditions to decipher the past. The foundation of the original structure at the site has been preserved, and original artwork can be seen to help visitors understand the evolution of the house and the tobacco plantation that surrounded it. Artifacts found at the site also are displayed, and visitors can examine the contents of a trash-filled privy pit to gain perspective on life in the Colonial era. The museum will be open year-round.

Ontario

Reported by: Suzanne Plousos

A Hotel, a Church, a Smithy and the Unexpected: Wilfrid Laurier University Field School Excavates the Ghost Town of Indiana

[Submitted by John Triggs]

During an unusually wet July and August, excavations continued for a third season at Ruthven Park National Historic Site and the former rural industrial village of Indiana. Wilfrid Laurier University students, staff and volunteers returned to the site to continue a multi-year archaeological investigation of the town established by the privately funded Grand River Navigation Canal Company in 1832. Previous archaeological investigations at the village, completely depopulated by the 1890s, have revealed evidence of the former grist mill, lock chamber, three town residential lots and an elite residence on the property of the town patron, David Thompson I. The archaeological investigation of the town of Indiana is unique in Ontario as the first multidisciplinary investigation of a rural 19th century industrial community. Excavation in 2008 was conducted in three areas referred to below as Town Lot 2, the Presbyterian Church and Ruthven North Field.

Town Lot 2, as designated on an 1844 town plan of Indiana, has today lost its former context as a significant location on the main thoroughfare known as Colborne Street, the transportation route linking Indiana to nearby communities along the river. The structure excavated this season is thought to have been the site of one of the three "hotels" in Indiana. Township census records indicate that in the 19th century establishments in Indiana such as this functioned more as rooming houses for the predominantly male industrial workers up until the 1860s. Artifacts recovered in the vicinity of the stone foundation of the roughly 400 square foot building point to an American influence and suggest that this may be the Anglo-American Hotel. Items include a large number of terracotta clay smoking pipes probably manufactured in the United States which stand as unique in comparison to the more common white clay smoking pipes found elsewhere in the town. Also, the recovery of an 1838 U.S. penny provides another American association that, in terms of coinage, represents a unique discovery to date. Several varieties of table-

ware ceramic dating from the middle decades of the 19th century, container glass from pharmaceutical, soda water and liquor bottles represent the material evidence of the past residents.

Another building situated on the south edge of the former town, within view of Ruthven mansion (Figure 1), was the small church constructed by David Thompson I in 1851 to be used by the Presbyterian and other protestant denominations at Indiana. The completion of this structure was stipulated in Thompson's last will and testament and a small plot of land was set aside for the construction of the church at that time. Documentary evidence indicates that the church was a frame building with a tin roof measuring 30 by 45 feet. Excavation this summer was directed towards defining the perimeter, investigating the cellar, as well as retrieving any further information that would shed light on how the building was used by the congregation. Excavation revealed that at least one foundation wall had been "robbed out" which corroborated a newspaper article from 1954 where it was written that the church had indeed been dismantled early in the present century and the materials used to build a house.



Figure 1. Ruthven Mansion, home of David Thompson I.

Throughout the progress of the excavation the perception of the orientation of the church changed as new information was "discovered." At first the church was thought to have faced the former carriageway leading to Ruthven mansion. This line of thinking was dismissed quickly when an 1867 Plan of Ruthven Farm came to light during a search of the family papers, clearly indicating that the church was rotated 90 degrees. Essentially this meant that the church must have faced either the mansion or the town. My own preference was for the church facing the mansion based on the assumption, wrong as it turned out, that Thompson would have chosen to view the front façade of the church as he approached it along the carriageway leading from his stately residence – in a way reaffirming the social distance between he and the townspeo-

ple. My error in thinking was exposed by my colleague Lisabeth Robinson during her close reading of the map which clearly showed a steeple on the other side of the church – the side facing the town of Indiana. The orientation of the church towards the village residents speaks more about inclusion rather than exclusion – which actually is more in keeping with Thompson's selfless wish to build a church for Indiana's residents. This also speaks clearly about a case of bias affecting my ability to see what was in the document.

As the excavation of this building drew to a close, additional evidence was revealed which seemed to be incongruous with the church. The scores of ceramic tableware sherds dating to the 1830s and 1840s, for instance, suggested a domestic function but these clearly pre-dated the church construction. Later, the recovery of additional household and domestic artifacts as well as a silver tinkling cone of the kind worn by native people in the early 19th century suggested a different interpretation. After considering the entire stratigraphic context of the finds, it is now thought that the church was built upon an earlier building perhaps belonging to a time even before the establishment of the town of Indiana itself. Excavations in the nearby north field provided some support for this new line of thinking.

Testing of the North Field, a vacant expanse of mowed lawn located north of Ruthven Mansion, was carried out during the first week of the field school. A shovel test survey on a 10 metre grid revealed that at least one and possibly more structures were present. After laying out several excavation units, within a day several sherds of early 19th century ceramic tableware, white clay smoking pipe fragments and surprisingly large numbers of horseshoe nails were unearthed. When viewed within the context of the other type of material being found, hundreds of small fragments of slag, the meaning was obvious. The evidence almost certainly indicated that this was the site of a blacksmith shop dating to the early decades of the 19th century. Structural evidence of the shop is limited at present to several flat stones from a foundation wall, brick fragments possibly from the forge, and a burnt timber. Small numbers of thin window glass, wrought nails, and building hardware represent the range of building materials found.

Perhaps most interesting are the other types of artifacts recovered. Dozens of horseshoe nails points to a blacksmith who was also acting as a farrier. Rural blacksmiths were also called upon for any number of reasons to both manufacture items needed by a newly settled agricultural and industrial community, as well as to repair tools and farming equipment. These activities are represented by a huge number of scrap iron pieces discarded as unusable after manufacture and repair. In addition to iron, this smithy also cast lead musket balls as indicated by several unspent shot and sprue. Finally, the recovery of a few pieces of scrap copper further indicates that this material was worked in the shop as well.

The question of when the blacksmith shop was in use is especially intriguing considering the evidence recovered to date. Presently the ceramic tableware suggests a date anywhere from 1780 up to the early 1830s. The significance of this is that at the very latest the smithy dates to the time when Indian Point was first established in 1832. As such it may be associated with one of the several shantytowns that arose during the digging of the canal and which were occupied by hundreds of workers – mostly Irish men and their families – for a very short period of time. If the smithy is indeed associated with one of these early shantytowns the archaeological and historical significance of this is without precedent as no such ephemeral town has ever been the subject of a multi-disciplinary investigation in Ontario.

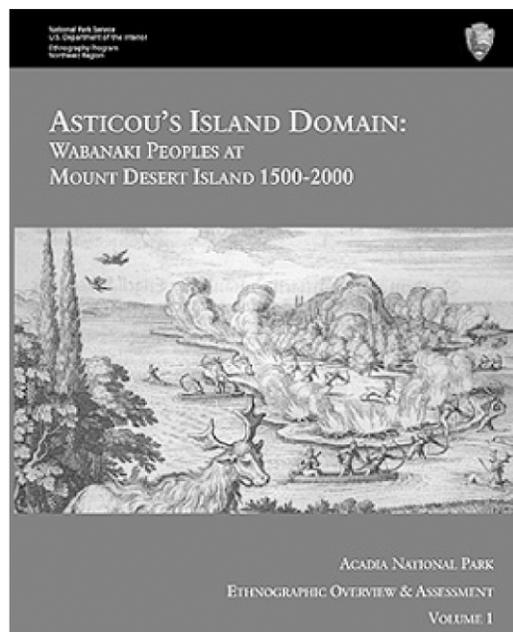
Another possibility is that the smithy dates to a period following the settlement of the Haldimand Tract by the Six Nations in 1784. In this sense the site may be associated with a community of early settlers – Euro-Canadian or native. The recovery of a silver trade brooch, a silver tinkling cone, and a small number of glass seed beads dating to the late 18th and early 19th centuries, represents the first material evidence of native people found at Ruthven Park attributed to this early historic period of settlement. Clearly further work is required before a substantive interpretation of the material is possible but the evidence recovered this year opens a door to investigating the question of contact between the Six Nations people and white settlers.

More excavation is planned for 2010. In the meantime, the thousands of artifacts recovered this season have to be analysed and examined within the context of the archaeological and historical information already gathered and which is still being assembled. During this post-excavation stage questions posed in the field this year will be answered and ultimately new questions will be formulated for the next season. This constant interplay between the new archaeological information and the existing historical documents is what makes the research at Ruthven Park an ongoing and engaging endeavour, and one that defines Ruthven Park as a vibrant national historic site.

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NEW PUBLICATION

Major New Ethnographic Study about Wabanaki Indians in Coastal Maine The National Park Service at Acadia National Park (ANP)



announces Internet availability of the first-ever maritime cultural history of Wabanaki Indians in the Gulf of Maine, with a focus on the Mount Desert Island and Penobscot Bay area. Researched and written by Dr. Harald Prins and Bunny McBride, *Asticou's Island Domain: Wabanaki Peoples at Mount Desert Island 1500-2000* was commissioned by the park, in cooperation with the Abbe Museum and Maine's four Wabanaki Indian nations.

Native Americans have inhabited Maine's coast for over 10,000 years. Today the state's four indigenous tribal nations—Passamaquoddy, Penobscot, Maliseet, and Micmac—are known collectively as the Wabanaki ("People of the Dawn"). Acadia National Park lies in the center of the Wabanaki ancestral homeland, which stretches from Newfoundland, Canada, to the Merrimack River valley in New Hampshire and Massachusetts.

This 2-volume, 620-page document is based on extensive, in-depth scholarly research, with many hundreds of footnotes and a 37-page list of annotated references. Thick with new information that invites a thorough rethinking of cross-cultural relations in the contested borderlands between colonial New England and French Acadia, it relays the troubling but fascinating stories of the region's indigenous peoples, their colonial friends and foes, fishermen, fur-traders, missionaries, privateers, militias, farmers, and visitors, from the time of

first contact with European seafarers nearly 500 years ago, through today. It features a rich array of engravings, drawings, paintings, maps and photographs – many never before published and many others published with new identification and interpretation. A new coastal map and 12-page timeline provide geographical and historical overviews.

Of special note is the cover image. This 1627 copper engraving of Natives hunting moose on Mount Desert Island was based largely on a description by Sir Ferdinando Gorges in 1622. Because this English colonizer referred to the island as Mount Mansell, a name once briefly in use, the unique image escaped the radar of Maine scholars until now.

In the study's foreword, Passamaquoddy tribal historian and representative to the Maine state legislature Donald Soctomah writes: "Asticou's Island Domain is a valuable piece of work that captures important segments of history that have been hidden under so many layers. It will serve as a reminder of the lifeways of the Wabanaki people—our deep connection to and religious convictions about the land, the rivers and ocean of this region. . . . The authors tracked every clue in search of the true story—in archives, libraries and firsthand recollections of Native peoples. They heard our stories and have brought them to life in a lasting way for present and future generations."

Since its completion at the end of 2007, the National Park Service and Acadia National Park have distributed over 150 copies of Asticou's Island Domain to various libraries, scholars, and other interested individuals, as well as to each of Maine's tribal nations. And NPS has just published a digital version on its website. The full study can now be found and freely downloaded at: www.nps.gov/acad/historyculture/ethnography.htm

The authors:

Harald E.L. Prins, born and raised in the Netherlands, was trained in ethnography, history and archaeology, as well as filmmaking. Currently a Distinguished Professor of Anthropology at Kansas State University, he previously lectured at Bowdoin, Colby, the University of Maine-Orono and Radboud University (Netherlands). He has done extensive fieldwork among indigenous peoples in South and North America (including Maine's four tribes). A multiple award-winning teaching scholar and documentary filmmaker, he has authored or co-authored over a hundred scholarly publications in six languages, including several books – most notably *The Mi'kmaq: Resistance, Accommodation, and Cultural Survival* (1996). His documentary film work includes *Our Lives in Our Hands* (1986) about Micmac basketmakers and their struggle for cultural survival. An advocacy anthropologist whose scholarship is tied to human rights, he has served as expert witness in the US Senate and Canadian courts. He

also served as President of the Society for Visual Anthropology and as visual anthropology editor of the international professional journal *American Anthropologist*. Dr. Prins is a regular peer reviewer for many academic presses, international journals and scholarly foundations, serves on several editorial boards and has advised and consulted tribal nations, the Smithsonian, National Park Service, UNESCO and many other institutions. In 2006, the Carnegie Foundation honored him as Kansas Professor of the Year. See www.ksu.edu/sasw/anthro/prins.htm

Bunny McBride is an award-winning writer whose books include *Women of the Dawn*, *Molly Spotted Elk: A Penobscot in Paris* and *Our Lives in Our Hands: Micmac Indian Basketmakers*. From 1978-88, she wrote regularly for *The Christian Science Monitor*, publishing some 100 articles in this international newspaper from far-flung points around the globe. Since earning a Masters in anthropology at Columbia University in 1980, she has worked on a range of issues and projects with Maine tribes, and in 1999 the Maine state legislature gave her a special commendation for her research and writing on the history of Native women in the state. With a background in art, as well as journalism and anthropology, she has curated several museum exhibitions on Native American art. She is also co-author of *The National Audubon Society Field Guide to African Wildlife* (Knopf, 1995) and three major introductory anthropology textbooks. As a regular adjunct lecturer over the past three decades (Kansas State University, Principia College in Illinois, Salt Center for Documentary Field Studies in Maine), she has taught various anthropology courses, including *Ethnographic Field Methods & Writing*. McBride is an oral history advisor for the Kansas Humanities Council, and board member of the Women's World Summit Foundation, based in Geneva, Switzerland. See www.ksu.edu/sasw/anthro/mcbride.htm