

African American Archaeology

Newsletter of the African American Archaeology Network

Number 5

Theresa A. Singleton, Editor

Fall 1991

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Editor's Notes

Obviously this issue of the newsletter is arriving a little later than advertised, considering we are well into 1992. The timing of the Winter issue will depend in part on the information we receive from our readership. We hope to have it out by mid-April. That means we need your news and notes by the end of March.

Can African American archaeology benefit from Afrocentrism?

For the past several months Afrocentrism has received a great deal of attention. A number of articles on Afrocentrism and main proponents have appeared in major magazines and newspapers. As a conceptual framework, it challenges European-dominated biases upon which most scholarship is based, and offers alternative approaches and interpretations. The goals of Afrocentrism vary widely among its proponents, but at least two schools of thought can be discerned. Some, viewed as extremists, argue for an Africa-centered worldview and have constructed a historical past that has little or no empirical validity. Moderate Afrocentrists seek to expose Eurocentric biases with supporting evidence obtained through rigorous research that would result in a more complete understanding of the past.

Can archaeology benefit from Afrocentrism? Although I am not advocating an uncritical adoption of Afrocentrism, I think there is a great deal we can learn from its moderate wing. We must begin to acknowledge and critique the biases which characterize much of the research in African American archaeology. For example, many archaeologists engaged in this research have never read the works of black scholars in the related disciplines of art, history, cultural anthropology, folklife, and sociology. Yet, archaeologists often accept without question arguments proposed by white apologists in discussions of slavery.

Afrocentrism may present an opportunity in archaeology to reexamine weaknesses in the discipline. Bruce Trigger's review of Martin Bernal's first two volumes of *Black Athena: The Afroasiatic Roots of Classical Civilization*, (which has been well received and embraced by many Afrocentrists) possibly offers an avenue in the study of the classical world. Trigger sees Bernal's major contribution as his challenging the complacency with which archaeologists accept certain models of the development of classical civilization (1992:123). Although Trigger does not agree with all that Bernal suggests, he is glad that he has made us think in new ways and consider different possibilities.

The lesson for African American archaeology is simple! If African American archaeology is to grow, endure, or be made meaningful to an audience wider than archaeologists, we cannot afford to become complacent with existing interpretations. We need to recognize Eurocentric and other biases inherent in works upon which our arguments are often based, and we need to become knowledgeable of the important work of black scholars of the African American experience.

Trigger, Bruce

1992 Brown Athena: A postprocessual goddess? *Current Anthropology* 33:121-123.

Special Report

African American Archaeology in Arkansas : An Update

Leslie C. Stewart-Abernathy
Arkansas Archeological Survey

Both African Americans and European Americans contributed to the making of Arkansas and there are few historical archaeological projects one could undertake in the state that do not in some way speak to the African American experience. Arkansas was very much a slave state, with high proportions of African Americans, particularly in the Mississippi Alluvial Plain in the eastern third of the state, and in the Red River and Ouachita floodplains in the south and southwest. No confirmed slave quarters survive in the state outside of a few detached or kitchen ell buildings that also provided residences for slave servants. These same areas experience the postbellum transformations of slave-based plantations and farms to tenant farmer complexes, and an estimated 50,000 tenant house sites were created. There was also an African American presence in the towns and cities, in the rolling farmland of the Gulf Coastal Plain, and even in the Ozarks particularly from the 1870s to the 1940s. Unfortunately, however, there are few published works that consider African American archaeology in Arkansas. This is for several reasons.

Not the least of these reasons is the low level of state supported historical archaeological research in Arkansas. The Arkansas Archeological Survey has been the principal state-funded institution for archaeological research since 1967, but the 12,000 years of prehistory have received the most attention. There have been very few historical archaeologists working in the state, and only a handful of graduate student efforts. Currently there are four archaeologists in the state-funded program with formal graduate school training in historical archaeology; before 1977 there were none. There have also been only a handful of graduate students at any one time. There is no Ph.D. program in the state, and there have been fewer than five M.A. theses in Anthropology concerned with historical archaeology.

In addition, much of the work on historic sites has been carried out with little external funding, no deadline for completion except the impending destruction of the site, and little opportunity for follow-up research and analysis once the fieldwork in any "opportunistic" project is completed. The Arkansas Archeological Survey has proved expert in emergency data recovery projects using volunteers, as well as in the conduct of research in less emergency situations where volunteers have provided the primary crew.

Emergency survey efforts have been conducted under my direction at numerous sites with important African American connections. These include the 1984 salvage project at the Ashley Mansion site (3PU256), occupied from the 1820s to the 1920s, in downtown Little Rock. The primary feature was the full basement cellar used as a quarters for the slave servants of the Chester Ashley family (Stewart-Abernathy 1984). The content of the cellar, however, consisted primarily of the rubble of the two story house above, torn down in the 1920s, along with an enormous deposit of urban refuse from the latter 1800s. No report is available on the Ashley site.

Aside from the emergency work, probably the most important concern with the African American experience as reflected in archaeology is my ongoing interest in antebellum kitchen buildings, the locale of both work and residence for many house slaves. Two such antebellum kitchens have been excavated in Washington, Arkansas, as part of restoration efforts at Old Washington Historic State Park. The town served as a commercial and political center for a region of cotton plantations and yeoman farms. Washington survives today with much of the antebellum landscape intact or recoverable, but with almost no effort at interpretation of the ante- and postbellum African American experience.

Both kitchens were two room structures in which one space was a kitchen and the other was a slave and later a servant's quarter. Both buildings also contained small cellars full of trash, reminiscent of the storage cellars at Jefferson's Monticello. Other kitchen sites have been examined elsewhere in the state and they, too, provided

the setting for African American life. This kitchen context data is also unpublished, except for an article on the faunal analysis of one of the Washington kitchen cellars (Stewart-Abernathy and Ruff 1989).

A quite different project was carried out under my direction in 1982 at the Sawdust Hill Community, an African American neighborhood atop and adjacent to the Parkin site (3CS29). This is a fortified, densely settled, Late Mississippian Native American village on the St. Francis River in Cross County in eastern Arkansas. Rather than being a community with an agricultural base, the Sawdust Hill settlement developed as part of a timber mill complex established to exploit bottomland hardwoods. The Hill neighborhood was the segregated area for the black mill workers and their families from 1900-1945, and the neighborhood continued and expanded after the mills were closed in the 1940s. By the late 1970s there were efforts to relocate Hill families to "better housing" off the Indian site, basically to clear the site to turn it into a state park. The Sawdust Hill project was a small documentation effort funded by the Arkansas endowment for the humanities to record the Hill Community by photographing their houses and conducting oral history interviews before the community was completely destroyed. Although the results of this project have as yet only been a travelling exhibit and a paper (Stewart-Abernathy 1982), the recent creation of Parkin State Park provides an opportunity to fully use the data gathered as part of the interpretive exhibitry at the park. The new Archeological Survey station will no doubt conduct research on the African American archaeological component at the Parkin site, if only as a part of research on the underlying Native American materials that have been preserved and protected by the continued presence of the African American community overhead.

There have also been few opportunities for contract-based work that might impact numerous sites of African American occupation. There have been almost no large scale contract archaeology projects carried out since historical archaeological perspectives began to be appreciated in the 1960s and 1970s. Thus, instead of something like the Tennessee-Tombigbee Waterway, or a giant Corps of Engineers lake project, or even a resort development with decent areal concentration and focus, one finds narrowly linear efforts such as phase 1 surveys of pipeline routes or drainage ditch improvements that cross plantations or tenant complexes, but that do not permit detailed study of any particular site. In numerous instances, as parts of surveys for sewer plants, highways, or other projects, archaeologists have made collections from tenant house sites, but there has been little opportunity to determine if the people who lived at those sites were white or black. One notable project that provides an important exception to the general lack of detailed work in cultural resource management contexts is the well known and pioneering 1982 excavation of the African American Cedar Grove Cemetery (3LA97) in the Red River floodplain in southwestern Arkansas (Rose 1985).

One opportunity is represented by the recent attention to Fort Lincoln on the White River at DeVall's Bluff. The earthworks were constructed by African American Union soldiers of the 57th U.S. Colored Regiment as part of the defensive fortifications for an important resupply center and base of operations. In 1991 the Arkansas legislature voted to fund the acquisition and initial development of the largely intact remains of the fort. Fort Lincoln will become the center of an extensive effort to interpret the African American experience during the Civil War. Historical archaeological research at the site will be an important component of development.

As the number of projects in historical archaeology increases in Arkansas, there will be more opportunities to look at topics and sites more closely connected to the African American experience. Unfortunately, the immediate future is one in which little funding is available within the state-funded archaeology program except for emergency projects. On the other hand, as more and more amateurs, professional historians, and archaeologists become interested in African American history, we can look forward to increasing efforts to find funding for research. Until then, African American archaeology in Arkansas will likely remain the result of chance opportunities for research.

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Museum News

Two Exhibits at the Smithsonian

Two exhibits are opening at the Smithsonian in February that feature African American material culture. From February to June, 1992 the National Museum of American History will display face jugs from the museum's collection. The exhibit was curated by Bonnie Lilienfeld and designed by Jana Justan.

Also opening in February is "Pitcher's, Pots & Pipkins: Clues to Plantation Life" at the National Museum of Natural History. Co-curated by Mark Bograd and Theresa Singleton, the exhibit features colonoware ceramics from sites in South Carolina and Virginia. The purpose of the exhibit is to suggest that in their production and use colonowares point to the highly interactive nature of plantation society and are tangible evidence of African American and Native American contributions to plantation culture. Aside from archaeological specimens from Mount Vernon, Portici, and Rosewell plantations in Virginia and pieces from Lexington plantation and the Heyward-Washington House in South Carolina, the exhibit features some antebellum Catawba and Pamunkey ceramics. A brochure and short video accompany the exhibit. It will be on display through July 1992.

Research Notes

More on Storage Cellars

We have clearly struck some sort of nerve with our articles on storage cellars. This issue features two pieces: first a comment by Doug Sanford on Anne Yentsch's note in the last issue about a documentary reference to the use of storage cellars in Africa, and; second a report from Dan Mouer about recent discoveries of storage cellars in Virginia.

A Response to Anne Yentsch's Research Note on "Below-Ground" Storage Cellars" Among the Ibo
*Douglas Sanford, Mary Washington College,
Department of Historic Preservation*

In the Spring 1991 (No. 4, pp. 3-4) issue of this newsletter, Anne Yentsch supplies an interesting reference to the use of storage cellars beneath house floors amongst the Ibo of Africa during the early nineteenth century. Yentsch uses this evidence to

suggest that the archaeologically repeated occurrence of rectangular "root" or storage cellars beneath slave quarters in the American South may be explained by an African tradition of subterranean storage, rather than as a response to slavery. Such references offer much needed clues for understanding African American material culture and behavior, and we can and should muster more of them. At the same time though, we must keep some larger interpretive issues in perspective.

First, below-ground storage of material goods represents a pan-cultural behavior recognized by prehistoric and historical archaeologists alike. Kelso's (1984) discussion of the root cellars at the Kingsmill plantation slave quarters, to which Yentsch refers, drew upon English period descriptions of English storage pits. Similarly, Chesapeake archaeologists have discovered these features on non-African American sites of the seventeenth, eighteenth, and nineteenth centuries.

Second, the attempt to attribute slave quarter storage cellars to an African American tradition of pattern denotes both a problematic methodological issue and potentially, a politically biased search for Africanisms and for material correlates of a presumed, normative cultural identity or ethnic status. Rather than search for pattern per se amongst these archaeological features, our research should focus upon the related issues of context and creolization.

Storage cellars from slave and free African American sites comprised important cultural containers. The features themselves and particularly the artifacts found within offer valuable evidence about African American peoples and the varying cultural contexts within which they resided. We need to be aware of the spatial and temporal parameters influencing these contexts, and also of the taphonomic processes involved in the archaeological creation of storage features. Importantly, many of these contexts were of a decidedly creolized nature.

Storage cellars and the associated artifact assemblages on African American sites could well be additional symbols of the creole quality of colonial and national American cultures. Like colono ware ceramics in Virginia, these examples of material culture need contextual analysis that accounts for the inputs of varying cultural groups. African and European Americans, as well as Native

Americans, utilized storage pits beneath their houses. Is it not likely then, that these features and their contents represent a mixture of emic and etic behaviors?

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"Root Cellars" Revisited

Dan Mouer, Virginia Commonwealth University
Archaeological Research Center

The research notes concerning African American and African storage systems by John Sprinkle and Anne Yentsch in Newsletters 3 and 4, respectively, has prompted me to continue the dialogue on "root cellars," underground storage chests, and similar features. Since it seems to take a while for most of us to get our data circulated through formal reports, perhaps some notes concerning recent "root cellar" excavations by my colleagues and I at VCU would be of some interest.

Items found in Chesapeake slave/servant quarter root cellars from the 17th, 18th, and 19th centuries often include fine ceramics. In recent excavations in the backyard of Magnolia Grange, a high-style farmhouse in Chesterfield County, Virginia, Betsy Harker uncovered the remains of a 19th century slave cabin occupied well into the 20th century. In her unpublished memoirs of growing up in Magnolia Grange, Ms. Mildred Daffron describes this building as the home of "Old Rhodie," an African American servant on the farm who was probably a former slave. "Old Rhodie" lived in the quarter at least into the early 1930s. Under one corner of the building was a small trap-doored, wood-lined "root cellar" or storage chest, very similar to those excavated on earlier slave and free African American sites in Virginia. Among the items in the cellar was a fine, late 19th century tureen. Other items indicated that the cellar was filled in the 1930s or 1940s, thus suggesting that storage of certain valuable personal items in "root cellars" continued until very recently.

Robin Ryder has recently completed a report on her excavations at the Charles Gilliam site in Prince George County, Virginia. The site was the homestead of a free African American named Charles Gilliam, until his death in 1865, and of his daughter Susan Gilliam, until her death in 1917. One of the features excavated at the site was apparently a very small, wood-lined external "root cellar" or chest which lay just outside a building. Ryder has interpreted as a probable quarter used by Charles to house his slaves. The cellar was used as an incinerator and filled when the site was cleared in the 1920s, suggesting that it, too, had continued in use throughout Susan's life. In size and structure it was very similar to the "Old Rhodie" cellar.

One of many interesting questions about "root cellars" is when, if, and how they were adapted by non-African Americans. Cellars of various sorts are found quite early in English houses of the Chesapeake, and are sometimes called "root cellars." Such cooling cellars, traditionally called butteries, have a considerable antiquity in England. At the site of Jordan's Journey (occupied ca. 1620-1635) currently under excavation by Doug McLearn and I, two of the four large "longhouses" have associated wood-lined cellars. These are considerably larger than the typical slave house "root cellar," however. One is approximately 8'x8'x3.5' while the other is approximately 10'x10'x4'. They probably served as coolers for the storage of dairy products, beer, pickled meats, and fruits. This function is inferred from slightly later probate inventories which listed the contents of similar cellars as including tubs, barrels, crockery, bags of salt, etc. By the mid-17th century, such butteries were commonly floored with brick or tile, and often had masonry walls, as well. At Nathaniel Bacon's 1670s Curles Plantation in Henrico County, my students and I have recently excavated a full 20' square brick cellar and separate ca. 10' square wood-lined buttery, so identified by the recovery of numerous milk pans in primary contexts buried by a collapsed roof.

That trap-style root cellars, as such, had been adapted by whites by the mid-18th century is borne out by a persistent tradition of the Woodson family of Virginia, contemporary descendants of which tend to divide themselves into "Tub" and "Tater Hole" moieties. These family branches are seen as descending from two Woodson brothers who, during an 18th century Indian attack in the piedmont province of Goochland County, survived by hiding -

-one underneath a tub, and the other by crawling into the root cellar, that is, the "tater hole." This summer my students excavated a moderately large root cellar in front of the hearth of the Curles Plantation 18th-19th century kitchen. This cellar was apparently in use when Federal troops pushed the brick walls of the kitchen down in 1863 or 1864, collapsing the trap door and burying a basket or tub of stored goods beneath the rubble. The contents of the "basket" have been removed for float separation and analysis; my guess is potatoes, apples, or similar foodstuffs.

What we often call "root cellars," then, are a variable lot of similar features which include coolers, personal underground storage chests, and "tater holes." Few of these features ever contain primary deposits, so determining their individual functions is always difficult, though distinctions in their contexts (what type of structure they are in, where in the structure they are found, etc.) may be useful for inferring function. True "root cellars" seem to be commonly placed in front of the hearth, presumably for dryness. This is not an ideal location for a cooler. The personal storage or hiding hole feature may be unique to slave (or ex-slave) quarters, and here we may have to hope to find original contents in order to identify such a function.

At the Jordan's Journey site we have just uncovered one very small house which sits a remote distance within the fortified compound from several large "longhouse" structures previously uncovered. It is, in fact, placed among structures and features we have interpreted as barns, sheds and cattle pens. This little house contains a small rectangular pit in one corner which, it is my pre-excavation guess, was either a root cellar or storage chest. While no African servants were recorded at the settlement in 1624-5, it is certainly possible --perhaps even likely-- that some Africans were acquired by the owners before the site was abandoned ten years later. I cannot wait to dig this feature and, by comparing its structure and contents with the bigger cellars on the site, I hope we can shed a little more light on the early history of "root cellars" in America.

And now for something completely different...

Biblical Archaeology and the Dream: A Note From Springfield, Georgia

J. W. Joseph, New South Associates

Of the numerous world events of the 1840s and early 1850s which sought the attention of African Americans, one which has largely gone unnoticed, and yet may have been of great spiritual meaning, concerned the results of archaeological excavations near what is now Mosul, Iraq. This archaeological research, carried out by Austen Henry Layard, was reported in 1849 as *Nineveh and Its Remains*. We now know that Layard actually uncovered the city of Nimrod; Nineveh would not be found until the following year. Layard's excavations are important because they were the first to establish the historical reality of cities portrayed in the Bible. These findings were thus taken as proof that the Bible was historically correct. The subsequent discovery at Nineveh of a library of clay tablets containing the *Gilgamesh Epic*, which told of the seven days of creation and of a great flood sent in anger by God, gave further substance to the physical and historical validity of the Bible. These archaeological excavations were used to refute the meaning of Darwinian evolution to Christianity, and fueled the Evangelical movement of the nineteenth century. Within the religious world, the archaeological excavations at Nimrod and Nineveh were of paramount importance.

As the capital of the Assyrian Empire, Nineveh was featured frequently in both the Old and New Testaments. The inhabitants of Nineveh were portrayed as a haughty and cruel people who practiced slavery among their many vices. The Old Testament prophecy of Nahum deals with God's punishment of Nineveh, specifically recording God's promise to the Ninevian slaves:

Now I will break this yoke from your necks
and snap the cords that bind you.
Image and idol will I hew down in the house of
your God.
This is what the LORD has ordained for you:
never again will your offspring be scattered;
and I will grant your burial, fickle though you
have been.
Has the punishment been so great?
Yes, but it has passed away and is gone.
I have afflicted you, but I will not afflict you
again.

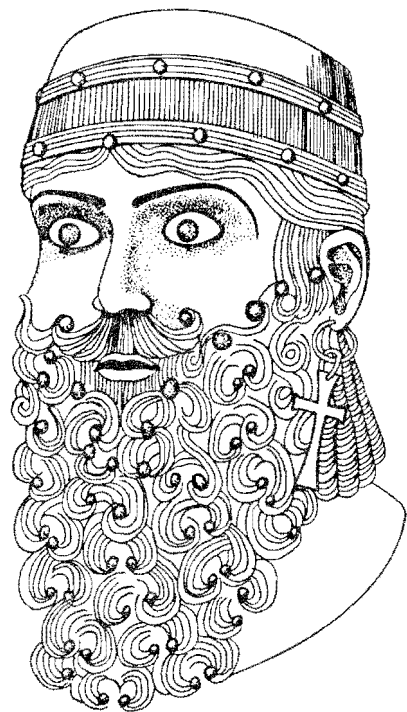
Given this prophecy, the archaeological discovery of Nineveh and the historical reality which Layard's excavations thus conferred upon the Bible clearly would have been of great importance to enslaved and free African Americans. A possible indication of this significance, and indeed the meaning of Nineveh in African America, was indicated by the recovery of a clay pipe from the Riverfront Augusta (Georgia) site (9R1165). The pipe was found in a pit feature associated with a post and frame structure; the material within the pit and from related pit features dates from 1830 to the 1850s, while fill removed from the post impressions which form the house date to the 1830s. Given this age and the known history of the area, this structure has been identified as a squatter household associated with the free African American community in Springfield.

Springfield was established in ca. 1783-87 by African Americans who apparently gained their freedom during the various upheavals of the American Revolution. The community was established on land which had been confiscated at the end of the War from British Loyalists, and the uncertain legal status of the property is considered to have been a factor in its selection for settlement. At its heart was the Springfield Baptist Church, an African American church formally registered in 1793 which remains in operation today as the nation's oldest African-American congregation. Springfield existed largely in response to Augusta's river trade, with many of Springfield's inhabitants finding employment within this shipping enterprise. Craft occupations also played a crucial role in Springfield's economy, and numerous carpenters, brick masons, and others were employed during Augusta's golden era of antebellum growth. Finally, domestic labor provided work to many of Springfield's female occupants and their offspring. Given prohibitions in Georgia which prohibited selling property, and in some cases renting, to free African Americans, many of Springfield's citizens appear to have lived as squatters, occupying the flood prone banks of the Augusta River. The structure discussed above was located along the Savannah River's banks, approximately a block and a half below the Springfield Baptist Church.

The clay pipe recovered from Springfield was identified with the assistance of tobacco pipe researcher Paul Jung, Jr. The pipe appears in an undated pipe catalog of the French manufacturer Gambier, under the heading of "Fantasies,"

Number 651, "Ninevian." Gambier was in operation from 1780 to 1926; given the designation of the pipe as "Ninevian" and the contexts from which it was recovered at Springfield, this pipe is considered to post-date Layard's publication and to have been produced and deposited most likely during the 1850s. Indeed, drawings within Layard's book may have served as the inspiration for Gambier's design.

The appearance of the pipe within the household of a free African American of 1850s Augusta is provocative. It suggests that the residents of Springfield may have been aware of Layard's excavations, the Biblical history of Nineveh, and may have seen within this combination of archaeology and theology a glimpse of freedom. The discovery of the Ninevian pipe from Springfield reminds us of the symbolic dimension of material things and offers a rare glimpse at the world of free African Americans in the Old South, and possibly a perspective on their hopes and dreams.



Regional News

Our many Research Notes has left us with little in the way of Regional News. Please, don't neglect us! Send short news items to us or the Regional Editors.

INTERNATIONAL

Brazil

In June, Charles E. Orser, Jr. of the Midwestern Archaeological Research at Illinois State University lectured on plantation and historical archaeology at the Paulista Museum in São Paulo, at the University of Campinas, and at the Catholic University of Santos. During this trip he also helped to develop the Palmares Archaeological Project, an archaeological study of Palmares, a "republic" of escaped slaves that existed from about 1605 to 1694. At its zenith, between 20,000 and 30,000 people lived at Palmares. Working with Orser are Dr. Pedro Paulo Abreu Funari, a Brazilian archaeologist, and Dr. Clóvis Moura, an internationally recognized expert on black life in Brazil. The field project is expected to start in the summer of 1992 as a combined effort of Illinois State University, the University of Campinas, and the Brazilian Institute for African Studies.

News and Notices

Ferguson's Uncommon Ground

Smithsonian Institution Press has just released a new book entitled, *Uncommon Ground: Archaeology and Colonial African America*, by Leland Ferguson, Professor of Anthropology at the University of South Carolina, Columbia. The book examines the field of African American archaeology and develops a picture of the world the slaves made. It is available in cloth for \$35.00 and paper for \$14.95. Contact Smithsonian Institution Press at 1-800-782-4612 to order.

Upcoming Conference on African Archaeology

The Society of Africanist Archaeologists (SAfA) biennial conference will be held at the University of California, Los Angeles from March 26-29, 1991. A special symposium on the Archaeology of Africa and the African diaspora will be featured among the many panels, though the conference will feature papers, research reports, and poster displays on all topics of the archaeology of Africa including historical archaeology. For further details contact Peter Robertshaw, SAfA 1992, Department of Anthropology, California State University, San Bernardino, CA 92407-2397.

Publication on Archaeological Research at Monticello

The March 1991 issue of the *Quarterly Bulletin of the Archaeological Society of Virginia* (Vol. 46, No. 1) is a special publication devoted to archaeological research at Monticello, Thomas Jefferson's piedmont plantation (c. 1767-1826). The authors of all the articles have had long term associations with the project which has investigated the plantation landscape since 1979. All five articles pertain to plantation archaeology, but three will be of particular interest to our readership.

Anna Gruber's article examines the material lives of the residents of three slave quarters on Mulberry Row, Monticello's "main street" of domestic structures and general purpose outbuildings. She analyzes architectural, faunal, and ceramic evidence to address issues of paternalism, acculturation, and ethnicity. This essay summarizes the findings of her Master's thesis, which was noted in the last issue of this newsletter.

Barbara Heath's article compares the housing of two nineteenth century, Anglo-American artisans with the slave quarters from Mulberry Row. The dwellings are analyzed in light of Jefferson's stated views toward housing in order to explore the position of these artisans within the plantation hierarchy.

Finally, Doug Sanford applies Leone and Crosby's recent formulation of middle range theory to data on domestic slavery at Monticello. By employing the documentary evidence as a descriptive grid against which to compare archaeological information, Sanford identifies and explores areas of conflict that point to a greater understanding of the dynamics of master/slave interactions.

To obtain copies, contact Paul Inashima, editor of *Quarterly Bulletin* at 11512 Idlewood Rd., Silver Spring, MD 20906.

Call for Papers

The American Society for Ethnohistory announces its 1992 annual meeting to be held at the University Park Hotel in Salt Lake City, Utah on November 12-15. Papers, organized sessions, special event as, and speakers that treat any area of the world are encouraged. Abstracts of 200-300 words, affiliation, and pre-registration fees of \$40 (non-members), \$30 (members), \$15 (students/retired) are due by June 15, 1992. Send to the ASE Program Chair, Dr. William R. Fowler, PO Box 6307-B, Vanderbilt University, Nashville, TN 37235. For information about local arrangements, contact: Dr. Mauricio Mixco, linguistics Program, 213 Stewart, University of Utah, Salt Lake City, UT 84112.

New Newsletter

The Historical Archaeology Research Group at the University of Cape Town has started publishing a newsletter, *Crossmend*. The cover story of the first issue is on slave archaeology on the Cape. The newsletter should provide interesting comparative information on plantation archaeology. The newsletter is free to the libraries of institutions that conduct archaeological research, but costs \$10.00 for individual overseas subscriptions. For more information contact Kathy Rubin, Historical Archaeology Research Group, Department of Archaeology, University of Cape Town, Rondebosch, 7700, South Africa.

Special Acknowledgements

Special thanks to Karen Jones, a new graduate student in NYU's Anthropology department and a former intern in our office, for her written and editorial contributions to this issue.

African American Archaeology

ISSN # 1060-0671

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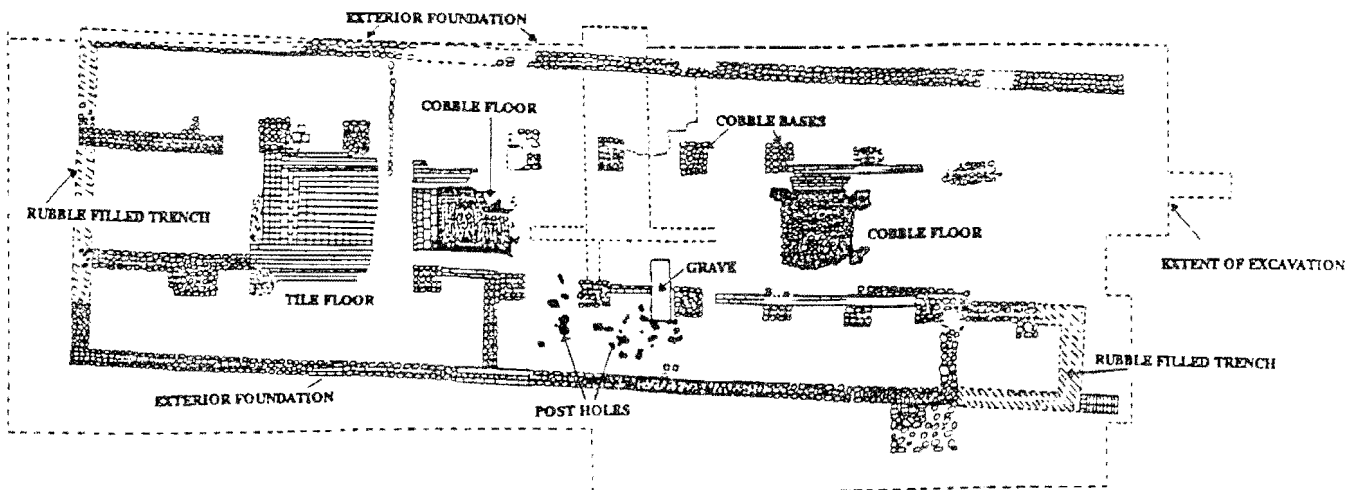
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African American Archaeology is produced on a Macintosh Computer using Microsoft Word software. *African American Archaeology* is free and is published three times a year in the fall, winter, and spring.

Submissions and Subscriptions - Send to: Theresa A. Singleton, Editor, *African American Archaeology*, Department of Anthropology, National Museum of Natural History, MRC 112, Smithsonian Institution, Washington, DC 20560; Fax (202) 357-2208.

The deadline for the next issue is: March 31.



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