

African American Archaeology

Newsletter of the African American Archaeology Network

Number 7

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Spring 1993

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Editor's Notes

We regret that no issues of the newsletter have been published since Number 6, Spring 1992, therefore there are no Fall 1992 or Winter 1993 issues. We hope that the large size of this issue makes up for this gap.

Announcing a new editor for African American Archaeology

This is my last issue as editor of the Newsletter. I began this newsletter in 1990 to provide a forum that would keep interested people apprised of the current research in the archaeology of the African diaspora. It has been particularly successful in generating discussion on African American topics among archaeologists, and in increasing the visibility of this research among non-archaeologists. This increased interest in African American archaeology, however, has brought on new demands that have become overwhelming for an office with only one full-time person.

A new editor is also needed to keep this publication vigorous. You have heard my perspective for two years, now it is time for me to step down and give someone else an opportunity to share his or her views with you.

Thomas R. Wheaton, Jr. of New South Associates has graciously volunteered to be the next editor of *African American Archaeology*. He has conducted archaeological research at several African American sites in the southern United States, including: Yaughan and Curriboo Plantations in Berkeley County, South Carolina, and at James City, a post-emancipation black settlement at New Bern, North Carolina. He has recently organized the African American Cross Cultural Workshop which has met at the Society for Historical Archaeology annual meetings in 1992 and 1993. Tom will begin his tenure as editor with the next issue, Number 8.

Future Subscriptions to the newsletter will cost \$5.00 annually

To receive future issues of the newsletter beginning with Number 8, You must submit \$5.00. This nominal fee will be used to cover the cost of duplication and postage for three issues of the newsletter (8, 9, 10). **YOU WILL NOT RECEIVE ISSUE NUMBER 8, IF YOU DO NOT SUBMIT \$5.00.** Please make your check out to Thomas R. Wheaton, Jr. and mail to the following address:

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Announcements

Conference Announcement: The Meaning of Slavery in the North

The 1993 Lowell Conference on Industrial History, June 3-5, will explore the link between the slavery system and the textile industry. Other aims include discussion of white working class attitudes towards enslaved African Americans, the notion of wage slavery, and abolitionism and anti-abolitionism. The conference will include workshops, media and living history presentations, panel discussions, and a distinguished group of speakers. Sessions and activities are geared for scholars, museum staff, teachers, public history professionals, and the general public.

The conference, which will be held at Lowell National Historical Park in Massachusetts, is sponsored by the Tsongas Industrial History Center of the University of Massachusetts at Lowell, Lowell Historical Society, National Park Service, Lowell Historic Preservation Commission, and others. For information please write, Marty Blatt, Historian, Lowell National Historical Park, 169 Merrimack Street, Lowell, MA 01852; (508) 459-1025.

An Upcoming Publication on African American Properties In The National Register of Historic Places by Beth L. Savage, Architectural Historian

Approximately 700 properties in the National Register of Historic Places are designated for their special importance in African-American history. National Register-listed properties include historic buildings, sites, districts, structures, and objects that reflect the richness of African-American heritage. These tangible places are associated not only with the history of well-known individuals such as Frederick Douglass, Booker T. Washington, Maggie Walker, and Martin Luther King, Jr., but also with the equally important history of everyday people in local communities. The culture of these communities is recorded in the listings of churches, social institutions, schools, banks, businesses, houses, neighborhoods, and archeological sites. Forty-two States in the country have such listings.

Listed properties reflect importance throughout all periods of our history and in diverse areas such as education, science and medicine, arts and literature, architecture, archeology, civil rights, military history, women's history and social history. The range of properties included is well illustrated by some recent additions to the National Register. The Gertrude Pridgett "Ma" Rainey House located in Columbus, Georgia, was entered in the National Register on November 18, 1992, as the only surviving building associated with the remarkable musical career of the "Mother

of the Blues." The Ransom Place Historic District in Indianapolis, Indiana, was listed on December 10, 1992, for its significance as an early, intact neighborhood associated with the city's prominent and well established African-American population. The Moulin Rouge Hotel constructed in 1955 in Las Vegas, Nevada, was listed on December 22, 1992, for its exceptional significance as the city's first interracial entertainment facility. In 1960 the hotel was the location of a meeting of local civil rights, business, and political leaders, where the decision was reached to end segregation of the "Strip" and surrounding commercial area.

Although most National Register properties included in the volume are buildings, important evidence of African-American culture survives in below-ground archeological contexts. Several such properties are included in the publication. The community of Sandy Ground in New York was established in the early eighteenth century by whites and free black families. This community has been documented through archeological study as well as historical and architectural sources. Southern African-American influenced art traditions are illustrated by the Trapp and Chandler Pottery Site near Kirksey, South Carolina. Operating during the early nineteenth century, this pottery employed African-American slaves who produced stonewares distinguished by the use of an alkaline glaze, a uniquely African-American art form. These stonewares were distributed throughout the South. Archeological investigation of African-American properties provides an important body of evidence where often little written documentation exists.

Information on tangible historic places such as these examples needs to be made more available to the public in order to enhance the study of African-American contributions to American history; to encourage historians, archeologists, government officials, and communities to conduct studies to register and preserve properties in areas which have not received much attention; and to ensure that greater numbers of African-American historians, archeologists, architects, planners, and other professionals will be employed at all levels of preservation work. Through the dissemination of information and education we can foster more widespread appreciation of these invaluable cultural resources and ensure greater sensitivity for their interpretation and protection.

Toward this end, in cooperation with the National Conference of State Historic Preservation Officers, the National Register has completed the first phase of preparation for a publication describing the singular and collective importance of National Registered properties associated with our African-American heritage. Scholarly advisors from Howard University, the University of Maryland, and the George Washington University have contributed to the development and scope of this project. Graduate students from these institutions have been employed in the research, writing, and indexing of the documentation on the individual properties. The book will be published in partnership with the Preservation Press of the National Trust for Historic Preservation.

The book will feature descriptive information on individual properties organized by State and county, selected contextual essays by noted scholars in the field, geographical and topical indices, and selected illustrations and photographs. It will be distributed to the educational community to enrich the teaching of African-American history as an integral component of American history at every educational level, as well as introduce students to viable career options in historic preservation and related fields. The book could also be distributed to communities, museums,

State and local governments, tourism bureaus, historians, and other preservation professionals, to serve as a starting point for African-American preservation efforts. Some States have already appointed African-American advisory boards to their State Historic Preservation Offices; others need assistance in beginning such an effort. This book may provide an encouraging example.

For further information on the project, or to be added to the mailing list for information on obtaining the book when it is published, please contact Beth L. Savage, Project Director, National Register of Historic Places, Interagency Resources Division, National Park Service (413), Washington, DC 20013-7127; (202) 343-9540.

Special Reports

Update: New York's African Burial Ground
Jean Howson, New York University
Jerome S. Handler, Southern Illinois University

As reported in the last issue of this newsletter (Spring 1992), excavations took place in 1991 and 1992 at the site of New York's early African burial ground. This work was undertaken in advance of construction of a federal office building in lower Manhattan by the General Services Administration.

Located in lower Manhattan, just outside what was then the colonial town's northern limit, the burying ground was in use from the beginning of the eighteenth (and quite possibly the late seventeenth) century through approximately 1790. Approximately four hundred burials were excavated from a large area of the construction site.

The discovery of the burial ground and subsequent community efforts to get the General Services Administration to cease construction at the site were surrounded by political controversy in New York City. In July 1992, all excavation at the site was halted after intervention by Mayor Dinkins and a Congressional sub-committee led by Representative Gus Savage (D - Illinois). While construction of the 34 story tower portion of the office building is proceeding (all burials had been removed from this area), an adjacent smaller structure, known as the "pavilion," will not be built. Burials remain preserved in this portion of the site. Senator Alphonse D'Amato (R - New York) introduced legislation, passed in September 1992, which reprograms \$3 million for the treatment and proper memorialization of the pavilion area.

At the time excavations were halted, a Federal Advisory Committee was formed, charged with advising GSA on all matters concerning the future treatment of the site and the skeletal and artifactual collections. Committee members include representatives from local and national preservation agencies and museums, local political and community leaders, and other concerned citizens. Comprised of 25 members, the committee is chaired by Howard Dodson, director of the Schomburg Center for Research in Black Culture of the New York Public Library. The Committee meets on the last Monday of each month, and its meetings are open to the public. Information about Committee meetings can be obtained by calling GSA at (212) 264-0424.

Excavations were conducted by Historic Conservation and Interpretation, Inc., and subsequently by John Milner Associates, Inc (JMA). Physical anthropologists from the Metropolitan Forensic Anthropology Team, based at Lehman College (CUNY), also participated in the fieldwork and conducted preliminary assessments of the human remains. These remains are currently stored at a Lehman College laboratory. Artifacts from the site are being processed by John Milner Associates at a laboratory set up by GSA in New York's World Trade Center.

Dr. Michael Blakey, a physical anthropologist at Howard University, has been contracted by the GSA to be the project's Scientific Director. At present, other senior members of the research team include Leslie Rankin-Hill (physical anthropologist, University of Oklahoma), Warren Barbour (archaeologist, SUNY-Buffalo), Daniel Roberts (Project Administrator, JMA), Michael Parrington, Rebecca Yamin and John McCarthy (archaeologists, JMA), Thelma Foote (historian, UC-Irvine), Sherrill Wilson (ethnohistorian and Community Liaison), and Gary McGowan and Cheryl LaRoche (conservators, JMA). A draft Research Design, called for in the 1991 Memorandum of Agreement between GSA, the Advisory Council on Historic Preservation, and the New York Landmarks Preservation Commission, was submitted by Howard University and John Milner Associates in October 1992. This document, of approximately 140 pages, provides an overview of the history of Africans in colonial New York, details the historical background of the burial ground, the construction activities of the GSA, and the archaeological procedures involved in the excavation of the burials; very preliminary findings on the skeletal and artifactual remains are also reported. The Research Design is currently undergoing revision for final submission to the Federal Advisory Committee, which will then make its recommendations to the GSA.

The Federal Advisory Committee has advised that the human remains be removed to Howard University for long-term, intensive analysis under the direction of Dr. Blakey, and the transfer is expected to begin within the next several months. In addition, the committee has approved an interim stabilization plan for the preserved portion of the site (the former pavilion area) and is beginning to consider plans for its future memorialization. The Advisory Committee has agreed to report to Congress and GSA by August 6, 1993 with a plan for the \$3 million that is slated for memorialization of the burial ground.

In January 1993, the New York City Landmarks Preservation Commission submitted a National Historic Landmark nomination for the African Burial Ground to the National Park Service. The nomination was approved in February, and the site is expected to be designated by the Secretary of the Interior in the near future.

Excavations at Kinkeadtown:
A Post-Civil War Neighborhood in Lexington, Kentucky
by Nancy O'Malley
Project Supervisor

During the spring and early summer of 1992, the University of Kentucky Program for Cultural Resource Assessment carried out mitigative excavations in a small urban neighborhood of Lexington, Kentucky. This neighborhood was a planned subdivision called Kinkeadtown after its founder, George Blackburn Kinkead, an abolitionist lawyer practicing in Lexington from the 1840s to his death in 1877. Kinkeadtown was established on land purchased from a local estate to provide housing for African Americans after the Civil War. Lexington experienced a dramatic increase in black population in the five years following the war and housing needs were acute. Kinkeadtown was platted with thirty rectangular lots, most measuring about 50 by 100 feet. These were generally further subdivided into two narrow rectangular lots. Because of the narrowness of the lots and their orientation to a U-shaped plan of three streets, shotgun houses were most frequently constructed. The occupants of Kinkeadtown were working class, including farmers and farm laborers, occupations in the building trades, and other semiskilled and unskilled jobs. Women worked as cooks, child care providers, laundresses/washerwomen and domestic servants. For the first twenty years of the neighborhood's existence, owners occupied their houselots and there were relatively few renters; however, by the 1890s, with the passing of the Jim Crow laws and increasing economic restrictions placed on African Americans, many of the houses became the property of absentee white landowners who rented to working class blacks. This situation caused a fairly rapid and relentless pattern of poorly maintained houses and unhygienic and inadequate sanitary conditions. A sanitary sewer system was installed in the 1920s and 1930s. Urban renewal efforts in the 1940s and 1950s replaced many of the original houses and multiple occupancy dwellings became more common. The area was cleared of its houses in the last few years in anticipation of the extension of a major city street through the neighborhood.

The University of Kentucky Program for Cultural Resource Assessment performed an extensive documentary review of the neighborhood, resulting in a technical report which details the ownership and tenancy history of each address, analyzes the occupational structure of the occupants and provides background on the neighborhood's origins and development. This report provided a substantial data set which was then used to develop a research design for archaeological investigation. The excavations concentrated on four lots (with less intensive investigation of a few other lots). Although large quantities of artifacts and contextual information were recovered from all the excavated lots, preservation varied among them, largely as a result of extensive looting of filled privy shafts by local collectors. However, one site was completely undisturbed and another was only slightly disturbed. The remaining two sites had suffered from privy looting but still yielded useful comparative information.

The recovered data have not yet been subjected to any intensive analysis as laboratory processing is still underway. However, several interesting patterns were noted in the field and an extremely interesting artifact was recovered from one of the lots. The best source of archaeological information in this site was found in privy features. While the archaeological midden was quite

extensive and generally in excess of 30 cm in thickness over the rear yards, its informational content was limited. The volume of the midden was composed mainly of coal clinkers and other artifacts were present in relatively small quantities. However, the privy shafts were filled with large quantities of artifacts, many complete and nearly complete. Most of these artifacts were domestic in nature such as ceramics and glass bottles. Personal accouterments such as clothing parts (buttons, shoe fragments and fabric), jewelry, tobacco pipes and other items such as toys were also recovered in relatively small quantities. Metal was very poorly preserved and badly corroded. Architectural artifacts were mainly confined to windowpane glass and nails as virtually all of the houses were built of wood.

A very interesting pattern of privy use was noted in the lot with the best preservation. This lot, first settled by a blacksmith and his wife, stayed in the same family until it was acquired by the City of Lexington for the road extension project. The house was built very soon after the Civil War and the family, named Hummons, was one of the first to settle in Kinkeadtown. Enlargement of the house took place around 1925 by the daughter of the original owners, both of whom had died (her father in 1898 and her mother in 1921). The modifications to the house resulted in the area immediately adjacent to the rear of the original structure being covered by new construction, thus sealing the midden. Four privies were sequentially built, used and filled along the rear lot line. These privies and the sealed midden at the rear of the house were the major focus of excavations on this lot.

In all four privies, the same pattern of use was identified. Apparently, when the shaft was first dug and the privy built, it was used not only as an outhouse but also to dispose of household garbage, resulting in a very rich artifactual deposit in the bottom of the shaft. Use for garbage disposal ceased after a time and the privy shaft was gradually filled with the same dirt that had been removed from the hole when it was first built. Apparently, the dirt was used to cover human waste during the course of the feature's use as a privy. Very few artifacts were found in these deposits, composed of buff colored silty loam without organic staining. In fact, on first encountering the zone, it was initially difficult to distinguish it from undisturbed culturally sterile subsoil present beneath the general yard midden. This deposit generally stopped within a few feet of the top of the privy shaft and gave way to another midden zone that was virtually identical in appearance, content and artifact density to the general yard midden. Apparently, the privy ceased being used for toilet purposes when it was nearly filled and served as a trash disposal area until it filled completely. At this point, this privy could no longer be distinguished as a subterranean feature and the area probably reverted to being part of the general yard. Each privy contained chronologically distinct deposits and truly represented the "time capsule" concept that archaeologists are so fond of using to explain archaeological deposition. This pattern of privy use was in contrast to other excavated privy deposits elsewhere in the same neighborhood and in other Lexington sites which tend to have high artifact densities and dark organic midden through the entire shaft.

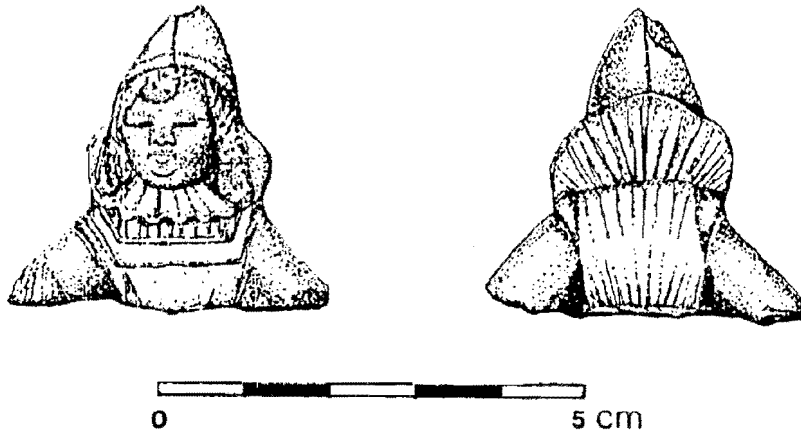
The excavations also uncovered abundant architectural information in the sealed midden area near the house. Analysis and evaluation of these features and deposits should prove informative. Other features in the yards of this and the other lots included a few post molds, small trash pits, recent pet burials and amorphous midden-filled depressions that may have been dug to get rid of smelly

animal bone waste or for ornamental plants. However, the yard midden was so dense and homogenous in its appearance that features were difficult to detect except by changes in texture or prominent differences in artifacts (such as the articulated cat skeleton in the plastic grocery bag). This situation made feature identification by using heavy machinery to strip the yard midden very difficult since many shallow features were confined to the midden itself and did not extend into the lighter subsoil. However, mechanical stripping did result in some additional features being identified.

While the archaeological excavations yielded a vast quantity of data which should prove very informative, one artifact stands out as a particularly intriguing find. It was recovered from the earliest midden levels associated with a small house having a dirt floor on one of the lots. This lot was also one of the first occupied in the neighborhood and is further distinguished by its purchaser who was a woman with three children from an earlier union but married, at the time of purchase, to another man. Land purchase by women in the 18th century in Kentucky is relatively uncommon and an adequate explanation for why about one-third of the initial lot purchases in Kinkeadtown were by women has not yet been found.

The artifact under scrutiny is a red paste earthenware figurine fragment (shown in the line drawing accompanying this report). It is the upper torso and head of a woman dressed in what appears to be a dress with an Elizabethan collar and a pointed cap. Her facial features are generally Negroid in appearance although obscured somewhat by weathering. The fragment, with its arcane dress and African-American facial features, does not seem consistent with an identification as an ornament for display (like, for instance, a painted porcelain shepherdess or similar knickknack). Rather, it appears to be more like a talisman or amulet. However, no similar artifacts have been found at other Kentucky sites to my knowledge. Nor is this artifact similar to the fragments recovered at the Hermitage in Tennessee (described as "hand charms" in a summary report by Larry McKee in the 1991 Tennessee Anthropological Association Newsletter, volume 16, no. 1). I am very much interested in receiving any information that might be available from other archaeological or documentary contexts to identify the origin and meaning of this artifact.

To conclude, the Kinkeadtown project succeeded well beyond our expectations with respect to the wealth of archaeological data retrieved. Analysis of these materials should prove very informative. Parenthetically, the project also generated a great deal of positive press as well as serving as the focus of an educational program offered by a local learning center for school children. Over 100 school children visited the site and learned about urban historic archaeology. In all respects, this was the sort of contract project which fulfilled not only the requirements of law but also interacted with the public on a meaningful and educational level.



African American Textile Manufacture
in the 18th Century Carolina Backcountry
Mark Groover, National Forests in North Carolina

Recent investigation of the Howell site (38RD397), located near Columbia in Richland County, South Carolina, produced artifacts which illustrate the importance of clothing manufacture, the practice of African American textile techniques, and the syncretism of craft traditions that transpired at a small frontier plantation. The site was settled by the family of Thomas Howell, who held 14 African Americans in bondage. Excavation, conducted by Mark Groover, focused on an earthfast structure occupied between circa 1740 and 1775. Clothing artifacts comprised 39.1% of the recovered artifacts from the structure's cellar. These objects included a scissors handle fragment, a needle, 67 copper alloy pins, 90 fragments of silver ribbon, 1 fragment of silver foil, 3 buttons, 17 glass beads, 2 copper alloy shoe buckles, and a possible ceramic spindle-whorl. In addition, Howell's inventory includes spinning wheels, flax wheels, a loom and gears, sheep, 100 yards of cloth, 30 yards of linen, and 18 yards of calico.

Like many plantations in 18th century America, the Howell household was clearly engaged in the spinning, weaving and sewing of clothing. The artifacts from the Howell site suggest that much of this work was carried out within the European tradition, but the presence of the spindle-whorl suggests that at least some African influences were present as well. Spindle-whorls, uncommon in

the English and Native American traditions of the 18th century Southeast, are common items in West Africa. The spindle-whorl (shown in figure 1) is .86 inches high, 1.38 inches wide, with a spindle hole diameter of .2 inches at the top, tapering in diameter to the bottom. The top of the spindle-whorl is smooth, while the bottom is pitted, exhibiting spiral scratches indicating abrasion occurred while it spun on the spindle. The artifact recovered from the Howell site is in general similar to ceramic spindle-whorls recovered from West Africa in Nigeria and Ghana. It is, for example, very similar to one recovered by Shinnie and Kense in Western Ghana shown in figure 2. This illustrates the contribution of African Americans to New World craft techniques and the syncretism of textile traditions within the multicultural setting of the 18th century South Carolina backcountry.

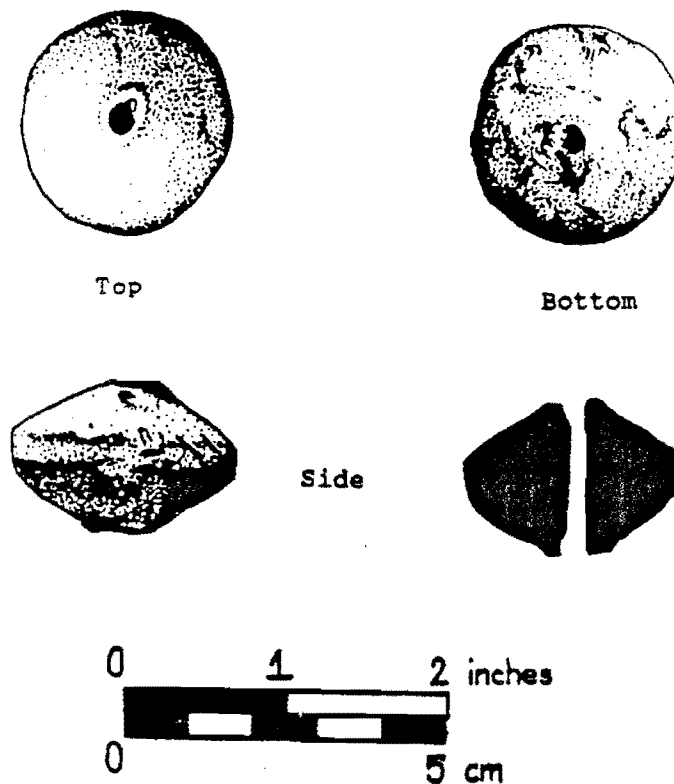


Figure 1: 38RD397 Spindle-whorl

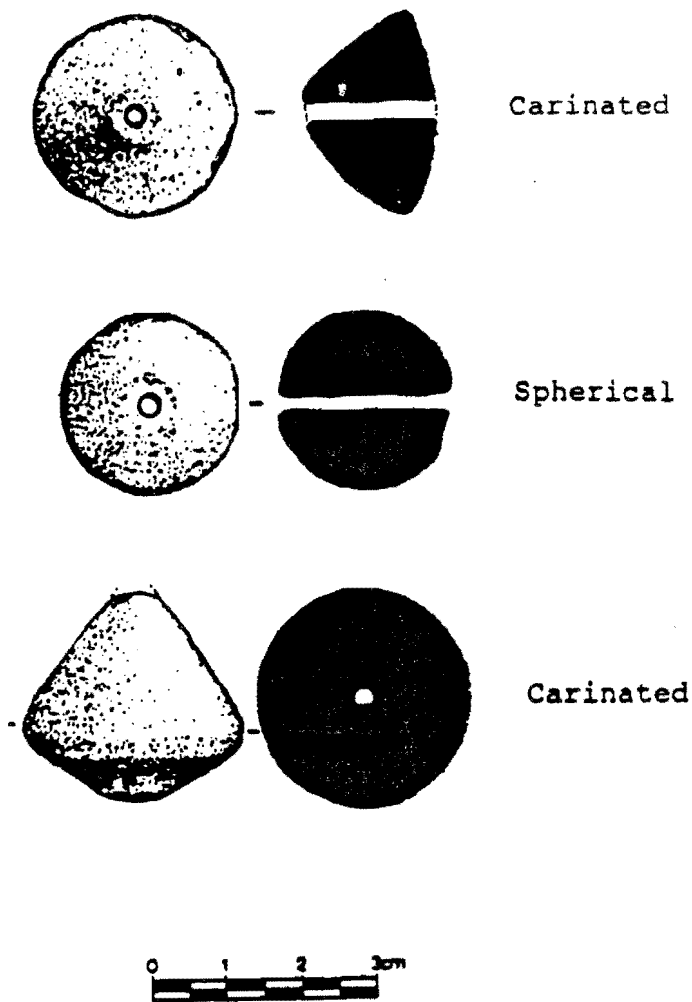


Figure 2: Spindle-whorls from Ghana, West Africa.
 After P.L. Shinnie and F.J. Kense, *Archaeology of Gonja, Ghana, Excavations at Daboya*,
 (Calgary, Alberta: University of Calgary Press, 1989).

Research Notes

Notes on the Use of Sub-Floor Pits as Root Cellars and Places of Concealment
 Richard H. Kimmel
 Army Corps of Engineers, Wilmington, North Carolina

Over the years a great deal of ink has been spilled over the significance of root cellars in African American archaeology. Richard Kimmel would add a note of caution to this debate. Not all sub-floor pits can be considered root cellars, or as evidence of African American occupation. Although a sub floor pit found at the mid-19th century Moore farmhouse in Mecklenburg County,

Virginia, resembles the form and location of root cellars used by slaves, it was most probably a pit leftover from excavation of clay to construct the house's chimney. The house was raised on a stone foundation above the pit, that there is no evidence of an entry through the floor to the pit, and that there is no evidence that the pit was ever lined. There is also no evidence that the site was ever occupied by African Americans.

Sub floor pits found on sites positively associated with African Americans may not necessarily be root cellars. *Advice Among Masters, The Ideal in Slave Management in the Old South* (Breedon, 1980) contains the following quote from the November 1850 issue of *Southern Cultivator*. "Many persons, in building negro houses, in order to get clay convenient for filling the hearth and for mortar, dig a hole under the floor." Because the contents of actual root cellars would have contained perishable items, sub floor pits without evidence of ever having been lined, or that are empty, or only contain items which could have fallen through the floor, should be regarded with caution. Furthermore, it is important for archaeologists to consider that root cellars may have had different functions at different times in their existence. A sub floor pit that started out as an excavation for clay may have been used later as a root cellar.

Book Review

The Art and Mystery of Historical Archaeology: Essays in Honor of James Deetz. *Anne Elizabeth Yentsch and Mary C. Beaudry*, eds. Boca Raton, Florida: CRC Press, 1992. 473 pp, \$79.95 (cloth).

Mark Bograd
Lowell National Historical Park

Jim Deetz is undeniably this country's best known historical archaeologist. His book, *In Small Things Forgotten* continues to reach a broad audience both within and outside archaeology. Though the book's focus is not African American archaeology, Deetz's chapter on the Parting Ways site introduced many to this research interest.

Deetz's work has had its detractors, but I think all would agree that his ideas are both innovative and thought-provoking. I think the same can be said of a recent *estschrift* for Jim Deetz edited by Anne Yentsch and Mary Beaudry. The depth and breath of Deetz's work and his influence upon historical archaeology is reflected in the volume's size which contains contributions from an array of scholars who follow the range of his work, from gravestones to the Georgian order, from Plymouth to the southern Plantation. While they may follow Deetz, they do not copy him. As Beaudry notes in the postscript, "Deetz's students and colleagues seek to honor him by following the paths he has led them to, but each steps in time to his or her own drum" (p.445). A fair number of chapters are devoted or related to the archaeology of the African diaspora, especially those written by Kelso, McKee, Yentsch, Schrire, Hall and Isaac. All are interesting pieces, welcome additions to African American archaeology.

Kelso, Hall, and Isaac consider the Georgian order on the plantation. Kelso uses archaeological evidence to argue that in Virginia the Georgian order was adopted differently than in New England. English influence is consistently found in colonial Virginia, whereas in New England it waxes and wanes throughout the 17th and 18th century. Hall and Isaac draw on poststructural insights to move beyond Deetz's structuralism. Both use the concepts of discourse and discipline to look at plantation structure and comparative colonialism. These chapters take Deetz's mindset concept a step forward by integrating concepts of order with the lives of William Byrd, Landon Carter, and South African slaveholders and by showing how food, landscapes, and privies can be insinuated into broader discussions of power and control.

Control is also an issue in an excellent article by Larry McKee on 19th century Virginia slave cabins. McKee is also interested in order, in this case the shift from randomly placed cabins to more standardize, orderly slave streets. Control over the enslaved is a central reason for the changes in cabin architecture, McKee argues. Perhaps more importantly, McKee describes how cabins had different meanings for masters and slaves. Domination existed side by side with resistance. The plantation can be viewed as a contested space where dual landscapes, black and white, coexisted and competed.

Both Yentsch and Schrire use a different aspect of the archaeological record, faunal remains, as a means to talk about black and white social relations in 18th century Maryland and colonial South Africa. Yentsch uses the faunal assemblage at the Calvert site in Annapolis as a point of departure to consider African and African American fishing in West Africa, the Chesapeake, and the West Indies. She mines the documentary record to gain insight into fishing techniques that leave no mark archaeologically. In the process, Yentsch weaves African Americans into a story that they would have been left out of had she taken a narrow reading of the material record. Schrire used faunal material to document the encounter between the Dutch and Khoikhoi at a colonial outpost in South Africa. Faunal evidence contradicts the documentary record by suggesting that colonists relied on indigenous species as a supplement for their diet. Herding and hunting place the Khoikhoi in a dependency relation with the Dutch and in competition for scarce resources. Food then is the pivot for looking at colonial relations and conflict.

What the majority of these essays share is an interest in social relations and the use of texts and material culture to interpret them. The focus is on culture, not on the object. In a field that spends a lot of its time talking about patterns and ethnic objects, these essays represent hope for new thinking in African American archaeology.

Regional News

Deep South

Louisiana

Oakley Plantation - The Oakley Plantation Archeological Research Project is studying

changes in an African American plantation community from the period of slavery to the 1940's in response to changing, social, economic and political conditions in the Louisiana parish of West Feliciana. As part

of the research, the material culture from African American house sites at Oakley is being analyzed for evidence of ethnic traditions which would have contributed to social cohesion within the family and community. Dietary, religious, economic, personal, and ethnomedical practices are among the facets of everyday life being studied.

The majority of the archaeological evidence analyzed thus far was recovered from the houses of Silvia Freeman and Sam Scott. Silvia Freeman worked as a domestic servant for the planter family from 1889 until her death in the early 1990's, but her house continued to be occupied by her daughters through the 1920s. Sam Scott lived and worked at Oakley as a "yard hand" from circa 1921 to 1949. His house, a two room wooden structure supported on log piers is still standing.

The material assemblages from the two houses, though occupied during different periods of time, share one common product preference: a medicine called "Dr. Tichenor's Antispectic." A minimum of seven bottles were recovered from Sam Scott's house and a minimum of eight bottles were recovered from Silvia Freeman's house. A bottle was also recovered from a deposit behind the kitchen which serviced the planter family. This was an activity center predominately used by African Americans. No bottles of the medicine were recovered from the three refuse areas associated with European Americans on the plantation. While it is not clear whether the one bottle recovered from the kitchen was used by European or African Americans, it is clear that the product was not as popular among European Americans.

Why was Dr. Tichenor's antiseptic so popular among the African American occupants of Oakley Plantation? Neither cost nor the availability of this product

appear to have been factors. A review of receipts from the major supplier of goods used at Oakley and the plantation commissary records indicate that Dr. Tichenor's antiseptic cost about the same as other available products. Additionally, there was a wide range of other patent medicines that could be used to treat similar illnesses as Dr. Tichenor's antiseptic.

An interesting characteristic of this pharmaceutical that may provide a clue to understanding its popularity is that Dr. Tichenor's antiseptic was touted as a cure for internal as well as external ills. Its use as both an internal and external medication corresponded to the way many African Americans in Louisiana used medicinal teas, which were either consumed or used as a bath to be effective. In this way, Dr. Tichenor's antiseptic may have been incorporated into an already existing ethnomedical belief system. A broader review of the material culture from more plantations is needed before any general statements can be offered regarding the use of patent medicines among African Americans. This example, however, suggests that archaeologists should consider how European American drugs may have operated within African American ethnomedical belief systems. Laurie A. Wilkie, a Ph.D. student in the Archaeology Program of the University of California, Los Angeles is conducting the research at Oakley Plantation for her dissertation.

Delmarva

Maryland

Annapolis - The 1992 Summer field season of Archeology in Annapolis, a collaborative research project between the University of Maryland, College Park and the Historic Annapolis Foundation, completed the eleventh year of excavations in the Historic District of the city of Annapolis. Under the

direction of Dr. Mark Leone, the project in recent years has focused on the African American experience in the city. Since 1989, Archaeology in Annapolis has been investigating the histories of the city's large but relatively undocumented African American community, through a combination of historical, archaeological, and oral history research.

In the summer of 1992 the University of Maryland's archaeological field school, led by Mark Warner of the University of Virginia and Paul Mullins of the University of Massachusetts, Amherst, conducted their second season of excavations at the Maynard-Burgess site (16AP64). The site was a single family dwelling which had been occupied continuously by two African American families, the Maynards and the Burgesses, from 1847 until approximately 1980. The property is unoccupied today and is owned by Port of Annapolis, Inc., a local preservation organization, using the archaeological data to assist in the preservation of the property.

The purpose of this summer's excavations was to test specific areas of the property which had not been investigated during the previous summer and to expand upon the excavations which had begun in 1991. The two years of excavations on the property have yielded a substantial artifact assemblage which is most notable for the large volume of faunal remains and bottle glass.

Although the analysis of the materials recovered is still in a very preliminary stage, several suggestions can be presented tentatively concerning the history of the property and the historic circumstances of African American Annapolitans. The first argument is that archaeological evidence supports the documentary research which has been done on property which argues that the first occupation was in the mid-18th century. Very few 18th-century artifacts were

recovered, and they were always in 18th-century contexts. This contradicts arguments presented by several preservationists who have argued, based on the architectural characteristics of the existing structure, that the property was owned and occupied by whites as early as the early 18th century.

A second argument, central to our research design, is that the material culture recovered reveals a pattern of behavior by African Americans which reflects both incorporation within and resistance to the market economy of Annapolis. The analysis of 88 glass vessels from a ca. 1880s root cellar and a partial analysis of the several thousand excavated animal bones serve to illustrate this tension. For instance, the glass vessel count from the root cellar reflects participation in the commercial economy of the city where alcohol, patent medicines, and fresh beverages were purchased. This suggests that there are no dramatic contrasts in the types of vessels recovered between the Maynard-Burgess site and other Annapolitan sites of similar class standing.

On the other hand, the faunal assemblage suggests that African Americans, at least within the realm of foodways, were making culturally distinctive choices. The faunal assemblage recovered consists largely of domestic species such as cow, pig and chicken as well as fish and turtle which may or may not have been purchased in the marketplace. A significant difference however, is that the assemblage contains different percentages of poultry, fish and meat from what has been identified on site occupied by whites in Annapolis. The faunal remains from the Maynard-Burgess site show a higher use of mammals and fish from those identified elsewhere.

This difference in foodways may represent an avenue through which African Americans

in Annapolis could identify themselves as a distinct community.

Although this research has been presented in a very preliminary form, members of Archaeology in Annapolis are expecting to continue this initiative in African-American archaeology both in the laboratory and in the field during the summer of 1993. For further information on the excavations on the Maynard-Burgess site or any other aspect of our African-American project please contact Mark Leone at: Department of Anthropology, Woods Hall, University of Maryland, College Park, MD 20742 (301)405-1429 or (410) 268-7770.

Virginia

Mount Vernon - The Mount Vernon Archaeology Department, under the direction of Chief Archaeologist, Dennis J. Pogue, and Assistant Archaeologist, Esther C. White, undertook a number of projects this year that are related to the Department's study of African American lifeways at the plantation.

South Grove: Intensive excavations this summer continued the investigation of a large (25-ft in diameter) refuse midden, located just south of the 18th-century Mansion. The midden occupies what appears to be a natural depression and is one and one-half foot thick at its center. The feature was intruded by construction of a brick drain installed circa 1775. The midden continued to yield large quantities of domestic artifacts, food remains, and structural debris. The types and quality of materials suggest that most of the refuse is associated with the Washington household. Analysis of the midden artifacts will allow direct comparison with a similarly extensive assemblage (dating circa 1760-1793) excavated from a cellar below the "House for Families" slave quarter. (A summary report on the House for Families project appeared as an article in the

Archeological Society of Virginia Quarterly Bulletin 46(4): 189-206).

Colonoware was retrieved from the midden in large numbers, approximately 150 sherds by the end of the 1990 field season, with a similar number recovered in 1991-92. Preliminary analysis indicates that the majority of the vessels are bowls with a diameter greater than nine inches. This suggests that they were used in the nearby kitchen in food preparation. By way of comparison, the 42 colonoware sherds from the House for Families derive from eight bowls, one cup, and four unidentified vessels. The bowl sizes are relatively small, less than eight inches in diameter, which has been inferred as indicating use in food consumption. In all, 25% of the total of 136 vessels from the cellar are identified as bowls. The relatively high proportion of bowls is interpreted as relating to African-American foodways, specifically the consumption of one-pot meals.

Union Farm: Investigations at the possible site of slave quarters located at Union Farm, an outlying farm on the Mount Vernon plantation, have been completed. Extensive, but numerically sparse, concentrations of late 18th to early 18th-century domestic artifacts and structural debris were revealed via shovel testing. No intact subsurface remains were uncovered in the 537 shovel tests, however, and the excavation of 10 5x5-foot test units also failed to pinpoint the quarter sites. Failure to identify the quarters themselves may be due to their disturbance resulting from deep plowing, combined with the likelihood that the structures were supported by shallow foundations. The duration of occupation of the quarters also was brief, probably less than a decade.

George Washington's Birthplace: The Mount Vernon Archaeology Department, with funding support from the George

Washington's Birthplace National Monument Association, has undertaken the re-analysis of an artifact assemblage excavated by the College of William and Mary, under the direction of Norman Barka, at the birthplace site in 1974-75. The assemblage was excavated from a basin shaped pit, 17x10-feet in size, that was located near an earthfast structure. Given its small size (15 x 11 feet), the structure was interpreted by the excavators as an outbuilding used other than as a dwelling. The contents of the trash-filled pit was inferred to be associated with the main house, located approximately 80 feet away.

The location and orientation of the post structure, along with the presence of an apparent root cellar within it, suggests that it was, in fact, a dwelling, possibly a slave quarter. The pit is located less than 20 feet from the structure, suggesting the possibility that the two are related. The re-analysis of the pit assemblage was undertaken to explore the hypothesis that its contents represent domestic refuse associated with the possible slave quarter. The ceramics, glass, tobacco pipes, and other categories of domestic artifacts from the pit were re-examined. The analysis suggests an earlier date of deposit (between circa 1720-1730) than previously believed, but supports the original assessment that the deposition occurred over a relatively short period of time.

One pattern in the composition of ceramic vessel assemblages that has been suggested to correlate with slave use is the presence of relatively high proportions of hollowares, specifically small bowls. The percentage of such vessels in the pit assemblage is 15.9%, not a remarkably high number. Colonowares have been found in significant quantities associated with a number of 18th-century slave domestic sites in Virginia, but a total of

only two colonoware sherds were recovered from the pit.

Examination of the results of the faunal analysis, conducted by Michael Barber in 1977, was undertaken with reference to possible patterns in slave food use that have been suggested at other quarter sites in Virginia. These data also fail to provide evidence for association with slaves, however. Specifically, a high proportion of wild versus domestic species, poor cuts of meat, and generally poor meat quality, all have been postulated as indicative of faunal assemblages associated with slaves. According to Barber, the percentage of meat from domestic species is 96.4%, larger roasting and boiling cuts were preferred, and all portions of the carcasses are represented.

As a result of this study, there is little evidence to support the inference that the pit assemblage is associated with slave occupation. The far from conclusive nature of the results of this exercise serve to reinforce the expectation that (in the absence of supporting documentary evidence) identifying material culture assemblages as associated with African-Americans is highly problematic, however. The comparative data required to undertake such analyses simply is not available at this time.

The presence of colonowares at 18th-century Virginia slave sites represents one source of comparison. Other artifact categories suggested as associated with slave occupations include buttons, pierced coins, blue glass beads, cowrie shells, quartz crystals, water-worn ceramic sherds identified as gaming pieces, and a variety of objects postulated to be ritually associated. The identification of such objects so far have been based on extremely tenuous evidence, however, with strong archaeological association of those artifacts with documented slave occupation often lacking.

Yorktown Victory Center Exhibit - The impact of the American Revolution upon the half-million Africans who lived in the 13 rebellious colonies, and their part in the conflict, is the subject of a permanent addition to the Yorktown Victory Center's "Witnesses to Revolution" gallery. The new African American exhibit section, which opened in February 1992, is illustrated with period graphics, along with a variety of artifacts. These include objects excavated from slave sites at Mount Vernon and Williamsburg, where slaves lived and worked. Non archaeological artifacts relating to African-American patriots include a silk flag and silver medallion of the "Bucks of America," an African-American military group in Boston, and several documents, one guaranteeing the freedom of members of a black battalion from Rhode Island.

At the time of the Revolution, most African Americans living in the English colonies were slaves. Those who were able to choose sides usually did so on the basis of which side promised freedom or an improvement in status. For many slaves, the British offered the better alternative and, in the southern states, thousands of slaves aided the British army. While the principles of liberty and equality espoused at the time ultimately led to the demise of slavery, there was little immediate impact on the lives of most African Americans. The institution of slavery gradually disappeared from the north soon after the Revolution, but it would be another 80 years before it ceased to exist in the South.

Stuart's Hill Tract at Manassas National Battlefield Park, Virginia - In September, 1992, a two-and-a-half year cultural resource survey and inventory of the Stuart's Hill Tract at Manassas National Battlefield Park, Virginia, was completed. This investigation

was conducted by the Regional Archeology Program of the National Park Service, National Capital Region, in cooperation with the Department of Anthropology, University of Maryland at College Park. Copies of the final report, edited by Laura J. Galke and titled *Cultural Resource Survey and Inventory of a War-Torn Landscape: The Stuart's Hill Tract, Manassas National Battlefield Park, Virginia*, were distributed to historic preservation and archeological organizations.

Archeological investigations of the 500+ acres of the Stuart's Hill tract involved both phase I and II archeological research. In Phase I, the tract was examined for archeological resources by systematically excavating 2,530 shovel test pits. Phase II archeological research was conducted to sample sites identified during Phase I in order to assess the integrity and potential significance of the archeological remains. These sites included Brownsville (44PW479), a middling plantation of the late eighteenth through nineteenth-century; Meadowville (44PW478), a small nineteenth-century plantation; Nash (44PW581), a post-Civil War African-American house site; Swart (44PW572), a late nineteenth and twentieth-century farmhouse complex; and a small prehistoric site (44PW589) of unknown temporal or cultural affiliation. Primary historical research also was conducted for the entire tract and each of the historic sites.

Most significant is the discovery of structural remains and a diversity of artifacts associated with nineteenth century African American life. The architectural features range from the archeological remains of communal, antebellum-slave quarters to a post-Civil War single family house. The artifacts include ceramic and stone gaming pieces used in the African-derived game of Mancala, hand-built, low-fired earthenware

bowls used and, perhaps, made by African-Americans, blue glass beads worn or sown on clothing to protect the wearer against "the evil eye," and an assemblage of quartz crystals possibly used in curing or conjuring rites. Analysis of the architectural features and artifacts provides new insights into the adaptation of African slaves to their New World environment and to the survival of African inspired customs and traditions in the post-Civil War period. Questions regarding this project or the final report should be addressed to Dr. Stephen R. Potter, Regional Archeologist, National Capital Region, NPS, 1100 Ohio Drive, S.W., Washington, DC. 20242.

Midwest

Illinois

Wayman African Methodist Episcopal Church and Parsonage - Between July 27 and August 7, David Babson, Mark Grover, and Melanie Cabak of the Midwestern Archaeological Research Center and Illinois State University directed an historical archaeology research program in conjunction with the Bloomington - Normal Black History Consortium and the McLean County Historical Society. The program, designed to foster an appreciation for African-American history and archaeology among participants, investigated the backyard of the Wayman A.M.E. Church and parsonage in Bloomington, Illinois. The study team was composed of sponsor representatives and 21 volunteer participants from the Bloomington - Normal community. The study was initiated by the church congregation's desire to host archaeological research before moving to a new location.

The Wayman A.M.E. Church was organized in 1843. The town lot was purchased by the congregation in 1847 and a wooden frame building was erected the same

year. Construction for the extant brick building and parsonage began during the early 1870s. Archaeological investigation focused on three 2 x 2 meter units placed along the lot's north fence line and two 2 x 2 meter units located on the east fence line. Site stratigraphy consisted of a pre-occupation ground surface capped by redeposited clay from basement construction for the church building. Above the clay construction level and immediately below the ground surface was a dense, intact sheet midden dating between the third quarter of the 19th century and the first quarter of the 20th century, consisting primarily of kitchen items (ceramics, glass, and metal utensils), and architectural material (nails and window glass). Features encountered during excavation were post holes for previous fence lines, a refuse pit, and a privy pit apparently associated with an outbuilding denoted on 19th century insurance maps for the church lot. The privy produced a large assemblage of artifacts for food preparation and consumption and health care.

Initial research results highlight the importance of the Wayman A.M.E. Church, in the past and present, as a center for religious expression within Bloomington's African-American community. Further, the abundance of artifacts related to foodways tentatively demonstrates the significant role of social occasions (church dinners, marriages, etc.) in the life history of the congregation. The occurrence of health care artifacts, such as pharmaceutical bottles, suggest the church provided health care services to the congregation during the second half of the 19th century. Research results also emphasize the non-static character of the archaeological record associated with church lots.

Processing and preliminary analysis of recovered artifacts are currently being conducted by the Midwestern Archaeological

Research Center for report preparation. In the near future the items will be featured in interpretive displays, developed by the three sponsoring agencies, to illustrate African-American history and culture in the McLean County.

West

California

Sacramento, California - Prior to the Civil War, Thomas Cook and his wife escaped slavery by taking the Underground Railroad to Canada. Pursuing visions of a better life to California in the early 1870s, the family eventually settled in Sacramento. In 1901 the Cook family lived on the alley at 1418-1/2 J Street; Thomas Cook and one son worked as barbers; a daughter worked as a dressmaker. Ninety years later, prior to the construction of an addition to the City's Community/Convention Center, personnel of the Anthropological Studies Center, Sonoma State University, under the direction of Adrian Praetzelis, excavated a privy filled with artifacts associated with the Cooks.

A monograph on this site is now available. It presents all of the historical, archaeological, artifactual, and contextual information connected with this site, which is one of the first urban African-American sites excavated in the western states. The goal of this report is to present the data as a comparative collection. The authors plan to publish further analyses of the Cook site in the future and welcome comments and suggestions on the avenues for this research.

Archaeologists have added a great deal to our understanding of the grim history of enslaved African Americans in the antebellum South. However, the story of African Americans who traveled to the cities of the Far West - both free and as escaped slaves - has yet to be told. Although the advancement of African Americans in the

urban West was limited by a racist environment, they nonetheless created a sophisticated and urbane culture.

The archaeological remains left by Thomas Cook and his family reflect the household members' daily lives. Archaeological evidence suggests that family members carried on their high status occupations at home during off hours, thereby circumventing the public ban on serving both black and white clientele. A comparison of the Cook assemblage with that of a nearby, contemporary Irish-American household shows similarities that mask the gulf that must have existed between these peoples' lives in early 20th-century Sacramento. The effects of racism, as well as the family's responses to it, can be seen in the archaeological remains left by the Thomas Cook family.

Copies of the report by Mary Praetzelis and Adrian Praetzelis are presently available at cost: *"We Were There, Too" Archaeology of an African-American Family in Sacramento, California*. Spiral bound, 136 pages, single-spaced text including 18 tables, 12 figures and 6 maps. \$10.00 plus California sales tax. Write to Mary Praetzelis, Anthropological Studies Center, Sonoma State University, Rohnert Park, CA 94928.

Wyoming

The Rock Ranch Site - The Rock Ranch Site (48G0123) is located on the Oregon Trail, adjacent to the North Platte River, in eastern Wyoming. Staff from the Office of the Wyoming State Archaeologist and the University of Wyoming conducted hurried salvage excavations at the site. Based upon artifacts recovered, it appears that the site was first occupied as a trading post between the 1820s and 1840s and was frequented by

Native Americans and Euro American trappers and traders during that period.

In 1863 the Emancipation Proclamation freed slaves in areas rebelling against the United States. Consequently, the same year, a Missouri slaveholder ironically decided to move West with his chattel in hopes he could retain ownership out on the frontier. He took up residence at Rock Ranch. The slaves were provided small stone "styes" to live in until the ranch was overrun by a war-party of Sioux and Cheyenne. A contemporary wrote, "He come up here with seven niggers that he owned and was afraid they would be taken away from him after the war, so he came with them to Wyoming. They were all killed but two and they were afterwards taken to old Fort Laramie [and then] to Leavenworth, Kansas."

Skeletal remains of two individuals were recovered during the excavations- The more complete set belonged to one of the slaves. Between 24 and 30 years at time of death, he was slightly built, about five feet six and one half inches tall, and had no osteological evidence of major health problems. There were some minor dental problems and one tooth had a gold filling. He was shot at least three times: two different caliber bullets entered the front of his head, another large caliber slug is still lodged in a vertebra. His lower legs were hacked off with an ax prior to burial. He was buried beneath the floor of the main ranch building, evidently where residents fled at the outset of the attack.

The white rancher apparently died in the attack, along with most of his slaves. The two who survived were sent back east by the military and the site was abandoned. In 1864 the site was in ruins, but two buildings--the stone block house (hence the name Rock Ranch) and a cedar log cabin-- were rebuilt by the 7th Iowa Cavalry which was stationed in the area to guard the Oregon Trail during the Civil War. The Rock Ranch was reused

repeatedly as a ranch headquarters, possibly as a stage station, and for other purposes. The two historic structures rebuilt in 1864 still stand.

Dr. George Gill, Physical Anthropologist with the Department of Anthropology, University of Wyoming, is currently in the last stages of producing a final analysis of the human remains recovered at the site. Several preliminary papers and publications by a variety of archaeologists and historians have been prepared discussing various results of the excavations and the site history. For information, contact Toad Guenther, South Pass City State Historic Site, Curation Office, 125 South Pass Main, South Pass City, Wyoming, 82520; (307) 332-3684.

South Pass City - The location of an African American man's 1870 South Pass City residence has been located in historic records. It is described as a slab cabin and corrals. The owner, William Jones, was 27 years old in 1870, was originally from Wisconsin, and was literate. He worked as a laborer in the mountains of the gold mining district. He was one of only 14 blacks (10 men, 3 women, and 1 six year old girl) in the frontier community of about 460 people.

This is the first such residence to be discovered in Wyoming's oldest town (which dates only to 1867 and is now a National Register enrolled historic site). Preliminary plans are being formulated to attempt to locate the site on the ground and conduct test excavations during the summer of 1993. This will probably occur during July in conjunction with a field school and public archaeology project to document the site of the Esther Morris cabin. Interested volunteers are invited to participate. Morris, a justice of the peace in South Pass City, was the first woman to hold political office in the nation and lived across the street from Jones. Jones' cabin will be the first urban Wyoming

black residence to be examined archaeologically. Most recent attention has focused on rural African Americans: four individual homesteads (two nineteenth century and two twentieth century) and two black farming communities. For information, contact: Toad Guenther, South Pass City State Historic Site, Curation Office, 125 South Pass Main, South Pass City, Wyoming 82520; (307)332-3684.

South America

Brazil

Serra da Barriga - In July, 1992, Charles E. Orser, Jr. (Illinois State University), in collaboration with Pedro Paulo A. Funari (University of Campinas, Brazil) and Michael J. Rowlands (University College, London), conducted the first phase of archaeological research at the Serra da Barriga in northeastern Brazil. This massive hill is the location of Macaco, capital city of Palmares, the great 17th-century runaway slave community. Runaways from coastal sugar plantations created Palmares around 1605, and the Portuguese finally destroyed it in 1694 after twenty years' of annual assaults. Although precise sociological details are lacking in the abundant historical record mentioning the community, Palmares is

widely regarded as the largest and longest occupied maroon settlement in the New World, containing at its height at least ten major villages. In addition, Palmares figures prominently in the developing black movement in Brazil. This initial phase of research was funded by grants from the National Geographic Society and the Illinois State University Research Office, and valuable assistance was provided by the Federal University of Alagoas, Maceió, and by Zezito de Araújo, coordinator of its Center for Afro-Brazilian Studies. Surveying located nine sites that collectively contained numerous varieties of pottery, including coarse, rough wares, possible Colono-type wares, wheel-turned, locally made wares, and tin-glazed Portuguese wares. One site may be the main, palisaded village area, and another may represent a Portuguese attack site or village. Planning for further fieldwork at the Serra da Barriga and at the other villages that comprised Palmares is now underway. A report of the research is now available from the Midwestern Archaeological Research Center (see New Publications below).

New Publications

The Art and Mystery of Historical Archaeology: Essays in Honor of James Deetz. *Anne Yentsch and Mary C. Beaudy*, eds. Boca Raton, Florida: CRC Press, 1992. 473 pp. \$79.95 (cloth). ISBN 0-8493-8854-6. (See review p. 12-13).

In Search of Zumbi: Preliminary Archaeological Research at the Serra do Barriga, State of Alagoas, Brazil. *Chuck E. Orser, Jr.*, 1992. Available from: Midwestern Archaeological Research Center, Illinois State University, 111 Edwards Hall, Normal, Illinois 61761. \$10.00 each plus \$2.50 postage and handling.

The Money Crop: Tobacco Culture in Calvert County, Maryland. *Sally V. McGrath and Patricia J. McGuire*, eds. Crownsville, Maryland: Maryland

Historical and Cultural Publications, 1992. 64pp. \$8.95 (paper). ISBN 1-878399-60-8.

Pillars on the Levee: An Archaeological Investigation at Ashland Belle Helene Plantation, Geisman Ascension Parish, Louisiana. *David W. Babson.*
Available from: Midwestern Archaeological Research Center, Illinois State University, 111 Edwards Hall, Normal, Illinois 61761. \$20.00 each plus \$2.50 postage and handling.

"We Were There, Too": Archaeology of an African-American Family in Sacramento, California. *Mary Praetzellis and Adrian Praetzellis,* 1992. Spiral bound, 136 pages, single-spaced including 18 tables, 12 figures, and 6 maps.
Available from: Mary Praetzellis, Anthropological Studies Center, Sonoma State University, Rohnert Park, CA 94928. \$10.00 plus California sales tax.

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