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# NYSAA NEWSLETTER

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## Call For Papers

## New York State Archaeological Association

106th Annual Meeting
May 2-4, 2025
Crowne Plaza Niagara Falls, NY - Riverside
7001 Buffalo Ave., Niagara Falls, New York, 14304

The Frederick Houghton Chapter is proud to host the 106th annual meeting of the New York State Archaeological Association and the annual Spring meeting of the New York Archaeological Council, May 2 – 4, 2025. NYAC will meet on Friday May 2. The NYSAA annual business meeting will be Friday evening, with paper presentations during the day on Saturday and Sunday morning. The annual banquet, awards ceremony, and banquet speaker will be Saturday evening. All events will be at the Crowne Plaza Niagara Falls- Riverside, 7001 Buffalo Ave., Niagara Falls, NY.

This is a call for anyone interested in presenting a paper or poster pertaining to the archaeology of New York. Given the location of the conference on the border with Canada, we also welcome contributions on the Niagara region of Ontario. Presenters must be members of the NYSAA. Student At-Large Membership is $10 and Individual At-Large membership is $20, see the NYSAA Member at Large Form. On co-authored papers/posters, the lead author must be a member. Presentations should be 20 minutes in length. Individuals are limited to one paper or poster, although individuals may co-author multiple papers. Submissions along with registration must be received by April 1. Registration information will be available online at http://nysarchaeology.org/conference. Please send your title, abstract (under 200 words), affiliation (chapter and/or institution), and contact information to Bill Engelbrecht, engelbwe@gmail.com

Old Stone Chimney
Originally from Fort du Portage, 1750
Niagara Falls, NY

# New York State Archaeological Association
# Meeting Information

106th Annual Meeting
May 2-4, 2025
Crowne Plaza Niagara Falls, NY - Riverside

***Banquet Speaker:***
***Kelley Berliner***
Eastern Regional Director of the Archaeological Conservancy

## *From Flint Mines to Forts: The Archaeological Conservancy's Preservation Efforts in New York*

For the past 44 years The Archaeological Conservancy has been the only national nonprofit organization dedicated to the permanent preservation of archaeological sites across the country. These sites are protected through fee-simple ownership or easements and are maintained as permanent open-space archaeological research preserves that are open to professional archaeologists and for educational purposes. The sites contained in these preserves range in diversity from the some of the earliest known Paleoindian sites to 20th-century industrial complexes. In New York, the Conservancy has been particularly successful, protecting more than twenty properties. Every one of these preserves tells an important part of this land's history, and importantly, each one is also accompanied by its own unique "acquisition story." This talk will highlight some of the sites we have protected in New York, as well as give an insider's look at the excitement, challenges, and interesting people that we've encountered in our efforts.

Bio: Kelley Berliner began working with The Archaeological Conservancy in 2013 and currently serves as the Eastern Regional Director, managing over 80 properties containing prehistoric and historic sites from Maine south through North Carolina, all while working to preserve additional sites. Previously she worked as a field archaeologist in the CRM Industry, educator, and museum interpreter in the Eastern United States, Michigan, and Canada. She has a B.A. in Anthropology from the University of Toronto and an M.A. in Historical Archaeology from The College of William and Mary. Her interests include public archaeology, community engagement, preservation, and archaeology of the northeastern United States and Canada.

**Hotel Information:** The 2025 annual meeting of the New York State Archaeological Association will occur May 2 – 4 at the Crowne Plaza Niagara Falls- Riverside, Niagara Falls, U.S. The hotel will reserve a block of 75 rooms at $119 a night for the meeting until a month before the event. After that the room rate cannot be guaranteed.

Niagara Falls- Riverside
7001 Buffalo Ave., Niagara Falls, NY
(716) 299-0344
https://www.ihg.com/crowneplaza/hotels/us/en/niagara-falls/iagrv/hoteldetail

**Bookroom:**
Saturday 8 AM to 5:30 PM. Tables will be set up in an open area of the hotel near the indoor pool. Tables are free for NYSAA Chapters. Vendors will be charged $25 per table. We welcome Native craftspeople. Those with books to sell may place a stack of books on a shared table for $5 along with an envelope with a name on it for cash or checks. The stack should be no more than a foot and a half high.

## New York State Archaeological Association
## Meeting Information

# Invited Session:
# Papers in Honor of Charles Vandrei

Chaired by Lisa Anderson and Michael Lucas

### Some Other Papers Confirmed So Far:

*"I see that the old question of right of free sepulchre is still unsettled in the old burying ground."*
*Discovery and Mitigation of the Old Burying Ground, Heuvelton, New York*
Tim Abel (Thousand Islands Chapter), Mindy Pitre (St. Lawrence University) and Madeleine Mant (Univ. of Toronto, Mississauga)

*Haudenosaunee Water West: The Water-Level Route of the Iroquois*
David W. Babson

*New perspectives on the Keffer site, a 16th century coalescent village on the Central North shore of Lake Ontario, Canada.*
Bill Finlayson and Harry Lerner

*Detection of Indigenous Land-Use Impacts in Lake and Wetland Sediments Using Environmental Magnetism: Examples From Upstate New York.*
Albert E. Fulton (SUNY Buffalo)

*Smoking Pipes as Indicators of Sociopolitical Changes in Huron-Wendat Social Networks*
John P. Hart (New York State Museum, Van-Epps Hartley Chapter), Jennifer Birch (University of Georgia), Christan Gates St-Pierre (Université de Montréal), Susan Dermarkar (University of Toronto Archaeology Center and Trent University Archaeological Resource Center)

*The 1973 U.B. Allegany Field School Revisited*
Robert J. Hasenstab (Univ. of Illinois, Chicago, retired)

*Long Island Steatite Sourcing from Rhode Island Quarries During the Late Holocene Era*
Lucinda Hemmick (Long Island Chapter)

*The Story of Notes and Data, Niagara Peninsula Types by Peter Marshall Pringle*
Mima Brown Kapches (Ontario Archaeological Society, Toronto)

*A Statistical Comparison of Carbonized Corn Kernel Samples from Five Nations Iroquois Sites and Jefferson County Iroquoian Sites*
Robert D. Kuhn (VanEpps-Hartley Chapter)

*Recent Archaeological Investigations at the Revolutionary War Site at Fort Plain*
David Moyer (Chenango/Upper Susquehanna Chapters)

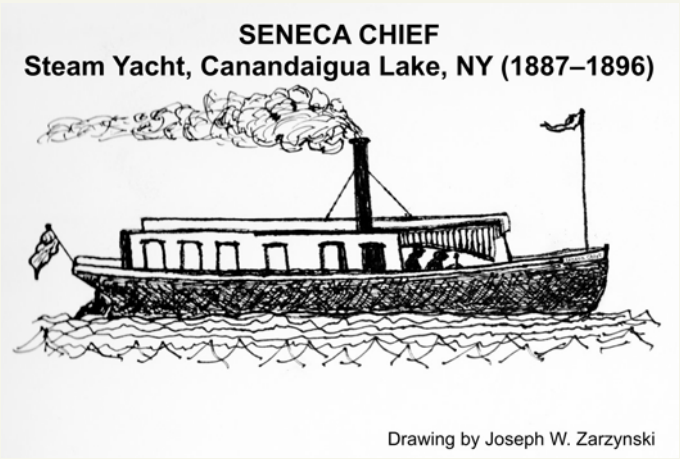
*The Turtle: A Postmodern Path to Progress*
Annie Schentag (kta Preservation Specialists)

*Spanish Hill (36BR27), Waverly NY: Ancient Legends, Archaeological Conundrums, and New Technologies*
Deb Twigg and DeeAnne Wymer (Susquehanna River Archaeological Center)

*Unearthing the Ceramic Technology and Pottery-Making Tradition of the Kanien'kehà:ka (Mohawk) Garoga Village Site*
Susan Winchell-Sweeney, Robert D. Kuhn, Jonathan Lothrop, Natasha Smoke-Santiago, Ammie M. Chittim, Joseph Gonzales, and Chelsea Jones (New York State Museum)

# NEWS RELEASE: Saratoga County, NY Archaeologist Co-writes Nomination for Finger Lakes Shipwreck Listed on the National Register

Submitted by Joseph Zarzynski, Auringer-Seelye Chapter, NYSAA




**This sketch depicts the 1887–1896 *Seneca Chief* steam yacht on Canandaigua Lake, NY. The shipwreck was recently listed onto the National Register of Historic Places (drawing credit: Joseph W. Zarzynski).**

The boat was on Canandaigua Lake for over nine seasons before being retired in 1896 by the steamboat company. Its wooden upper works were removed and likely repurposed. Its steam-propulsion unit was installed into another vessel. It was then unceremoniously towed out and scuttled to abandon it. It should be noted, there were several 19th century vessels in New York State waters named *Seneca Chief*.

The shipwreck was discovered by Scott Hill back in 2014 using Pictometry-aerial imagery. Several years later in 2021, Hill contacted Zarzynski, a maritime archaeologist, asking advice on how to create a shipwreck preserve. Zarzynski said the sunken steam yacht would have greater protection, too, if listed onto the National Register of Historic Places, a challenging process.

Further, the Saratoga County, NY resident volunteered to research and write the National Register of Historic Places nomination for the sunken watercraft. For over two years, Zarzynski spent over 400 hours working on the nomination, a volunteer effort.

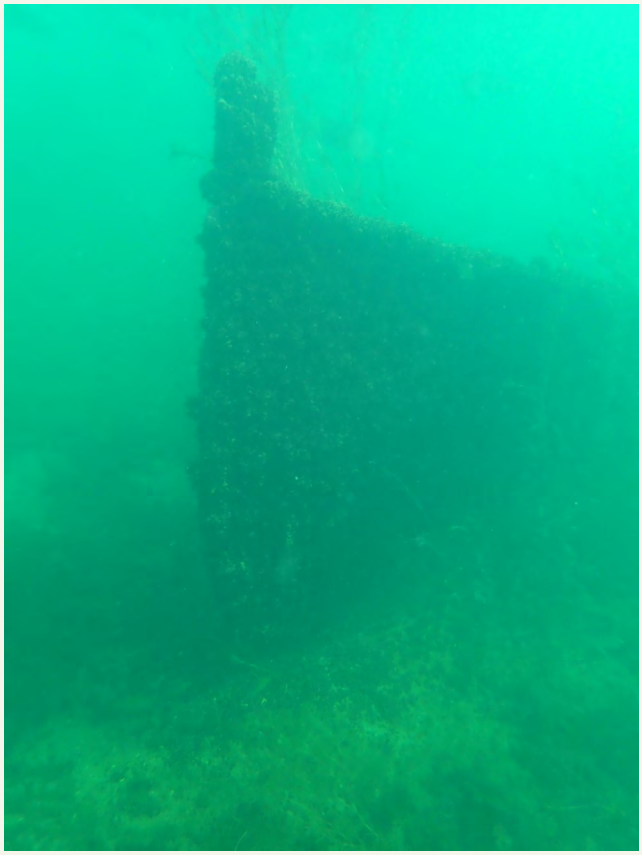
This autumn, the Canandaigua Lake shipwreck was listed onto the State Register of Historic Places. Then, the nomination was forwarded by the state to the U.S. Department of the Interior for review and designation onto the National Register.

The *Seneca Chief* served Canandaigua Lake as an excursion boat, and also carried fruit, mail, newspapers, and other items around the waterway. It likewise supported marine-infrastructure construction projects along the lake's shoreline.

On December 2, the Archaeology Unit Program Coordinator of the New York State Division for Historic Preservation (OPRHP, Waterford, NY office) notified Joseph W. Zarzynski (Waterford, NY) and Scott Hill (Canandaigua, NY) that their nomination of Canandaigua Lake, NY's *Seneca Chief* shipwreck had just been listed onto the National Register of Historic Places.

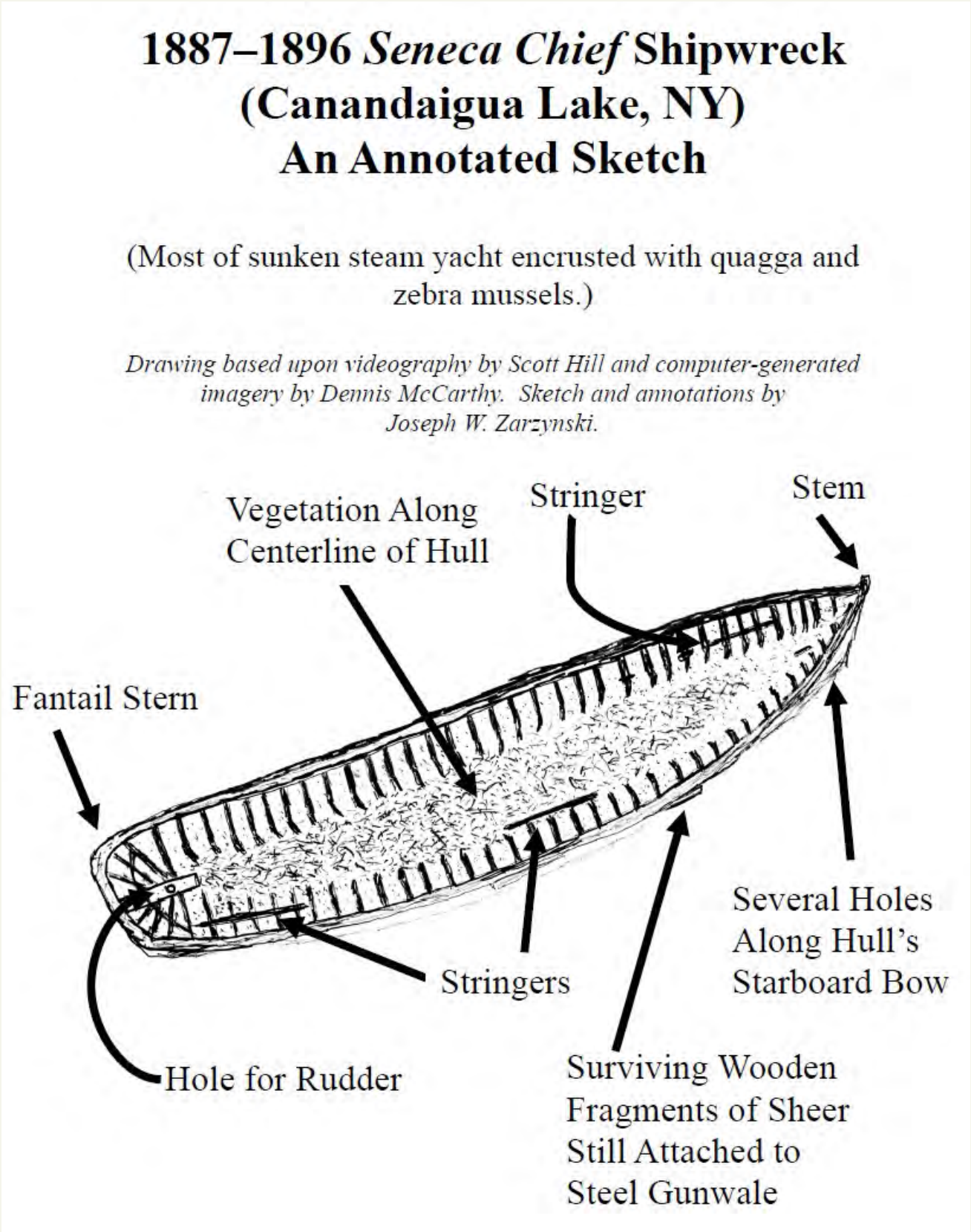
Though there are thousands of properties in the Empire State that are on the National Register of Historic Places, there are only a handful of sunken vessels. Thus, this designation is unique and is welcomed by maritime-heritage supporters.

The steel-hulled steam yacht was built in Buffalo in 1887 by master shipbuilder David Bell. The watercraft was then transported by rail to Canandaigua, NY and launched onto the 16-mile-long Canandaigua Lake, one of the Finger Lakes.



**Scott Hill's underwater photograph of Canandaigua Lake's *Seneca Chief* that shows the sunken vessel's stem, bow area (credit: Scott Hill).**

**Finger Lakes Shipwreck Nomination (continued)**




**Annotated Drawing of the *Seneca Chief* (drawing credits: Joseph W. Zarzynski, Scott Hill, and Dennis McCarthy)**

# Finger Lakes Shipwreck Nomination (continued)

"The *Seneca Chief* was the little steamboat that could," commented Zarzynski. "Because it was steel-hulled, unlike its competition, the 50-foot-long steamer could run on Canandaigua Lake earlier in the spring and stay longer on the lake, well into the autumn and sometimes even into the winter." Zarzynski called it a "tough vessel" due to its sturdy-steel hull, the first excursion steamboat on Canandaigua Lake built of that material.

"Scott Hill deserves a lot of credit," added Zarzynski. "He found the shipwreck using aerial imagery and provided many underwater photographs. Scott likewise showed patience when I frequently requested more details about the vessel. This National Register listing was a team effort." Mr. Zarzynski added that the New York State Division of Historic Preservation worked diligently helping to get this nomination through the various stages, culminating in Canandaigua Lake's *Seneca Chief* shipwreck getting onto the National Register of Historic Places.

From 1987–2011, Joseph W. Zarzynski directed the former not-for-profit Bateaux Below and co-authored several Lake George shipwreck National Register nominations: Wiawaka Bateaux (seven 1758 bateau-class vessels, listed 1992), 1758 *Land Tortoise* radeau (a seven-sided floating gun battery, listed 1995 and designated a National Historic Landmark-1998), 1893 *Cadet* ex *Olive* steamboat (listed 2002), and the 1906 *Forward*, a gasoline-powered launch (listed 2008). He credits many people who helped on some or all of the Lake George nominations: Mark Peckham, Bob Benway, Dr. D. K. Abbass, Dr. Russ Bellico, John Farrell, Terry Crandall, Vince Capone, and Dave Van Aken. Zarzynski, a native of Endicott, NY, received his undergraduate degree from Ithaca College. The 74-year-old has a M.A.T. degree from Binghamton Univ. and a M.A. degree in Archaeology & Heritage from the Univ. of Leicester (U.K.). From 1974–2005, the Wilton, NY resident taught Social Studies in the Saratoga Springs City School District (Saratoga Springs, NY).

**Scott Hill's underwater photograph showing the fantail stern of Canandaigua Lake's *Seneca Chief* shipwreck (credit: Scott Hill).**

## News from the Robert E. Funk Memorial Archaeology Foundation

The Robert E. Funk Memorial Archaeology Foundation has recently redesigned and updated their website. The site includes information about Dr. Funk's many contributions to northeastern archaeology as well as guidelines for grant applications and ways to donate to the foundation. https://www.funkfoundation.org/

The Robert E. Funk Memorial Archaeology Foundation, Inc. provides research grants of up to $2,500. The Funk Foundation supports archaeological research conducted in New York State or on archaeological collections from New York State. Grants can be used to support small stand-alone archaeologi-cal research projects or studies that are parts of larger investigations. Previous Funk Foundation grants have funded a range of research projects including artifact collections studies, faunal analysis, radiocarbon dating, artifact petrography, stone tool microwear, remote sensing, and isotopic and geochemical analyses.

The grant application deadline for the 2024-2025 funding cycle has passed, but assitional information about next year's funding cycle will beincluded in the next issue of the newsletter. Guidelines and format for grant applications can be found at www.funkfoundation.org. For additional questions, please email Jon Lothrop, President, Funk Foundation Board of Directors, at Jonathan.Lothrop@NYSED.Gov or call (518) 486-2992.

## 2025 Daniel H. Weiskotten, NYSAA Scholarship Announcement

We are pleased to announce the 2025 Daniel H. Weiskotten, NYSAA Scholarship.

We are pleased to share that 2025 marks our 36th year of awarding a scholarship to an outstanding New York State student who plans to pursue a career in archaeology. We take pride in the fact that to date we have awarded over $30,000 in scholarships to worthy candidates. The 2025 award has been increased to $1,500.00!

Contributing members of the New York State Archaeological Association as well as the members of the William M. Beauchamp Chapter in Syracuse, NY have been most generous in funding this scholarship program and enabling us to continue this tradition.

We ask you to promote this scholarship to your worthy and qualified undergraduate students. Please encourage them to make a copy of the announcement poster and to apply for this generous scholarship without delay. **The deadline for filing is April 4th, 2025.**

If you have any questions, please contact me at 315-345-5094.

Thanks so much for your enthusiastic endorsement of this important program.

2025 Daniel H. Weiskotten, NYSAA Scholarship (161.8 KiB)
Michael Beardsley

Chairperson, Daniel H. Weiskotten Scholarship Program

William Beauchamp Chapter, NYSAA

## Scholarship for Student Research om the Archaeology of New York City

The Metropolitan Chapter is partnering with the AIA-NY Society to create a joint scholarship for student research on the archaeology of New York City. The specifics of the scholarship, including links to the application, are detailed below. The scholarship recipient will receive a one-year NYSAA membership to be paid by the MET Chapter and is expected to produce a short article that will appear in both the AIA-NY Society and NYSSA newsletters. At present, the scholarship is a one-time thing. However, the scholarship could become an annual event if there is sufficient interest and it proves a fruitful collaboration. Submitted by JessicaStriebel Maclean. and Meredith Linn, Co-Presidents of the Metropolitan Chapter, New York State Archaeological Association.

The New York Society of the Archaeological Institute of America (AIANYS) and the Metropolitan Chapter of the New York State Archaeological Association (NYSAA) are offering a $1,500 scholarship to a student in support of archival, collections or field-based research, scientific analysis or a public outreach project primarily focused on New York City-based archaeology. The scholarship program is administered and overseen by both organizations working in collaboration for the first time.

We are pleased to announce a new joint scholarship for research on the archaeology of New York City! (125.8 KiB)

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol

**Matthew Kirk**
**Hartgen Archeological Associates, Inc., Rensselaer, NY**
**Mkirk@hartgen.com**

A group of archaeologists at this past annual CNEHA conference honored the life and legacy of David Starbuck with a session dedicated to the topics and themes most closely associated with his career. Here in New York, David was especially well-known for his work on the colonial wars in and around the Lake George area. But he also spent considerable time and energy studying the material culture of Shakers, also known as the United Society of Believers in Christ's Second Appearing.

I was lucky enough to assist with the excavations and interpretation of a newly rediscovered Shaker house site at the West Family in the Watervliet settlement. To contribute to the session, I revisited this fascinating assemblage and decided (with the gentle nudging of Michael Lucas) to focus on a smaller subset of the collection: Shaker earthenware pipes. In further honor of David, I provide a summary of my presentation for our friends and colleagues here in New York.

Shakerism began in Manchester, England, in 1773 under the direction of Mother Ann Lee. She preached a new style of Christianity centered on the notion of a "dual male/female godhead" (Kozakavich 2017:18). After emigrating to New York State in 1774, Lee showed herself to be a charismatic leader able to recruit and attract new adherents to the sect (Filley 1975:11-12).

The rapid spread of Shakers' ideas and ideals were nothing short of remarkable, as Lee's message appears to have tapped into the nation's fraying social fabric. By the turn of the new century, there were at least 20 Shaker communities dispersed across the northeast from Kentucky to Maine (Kozakavich 2017:18).

Back in New York, Ann Lee established the Niskayuna settlement (later known as Watervliet). Here, some of the most prominent and influential early members lived and learned under the tutelage of Lee until her death in 1784. Afterwards, Joesph Meacham and Lucy Wright claimed leadership of the church, and the New Lebanon, New York, settlement became the unofficial headquarters and spiritual center of the disperse Shaker settlements (Stein 1988:49) The Watervliet settlement continued, but its power and influence over church affairs were greatly diminished after Ann Lee's death. The settlement dissolved in about 1938 (Filley 1975).

**Archaeology at the West Family**

The larger settlement, as with many Shaker communities, was subdivided into more manageable farmsteads known as families or orders. These orders were symbolically arranged on the landscape in relationship to the meeting house and sacred landscape elements (such as fountains, feast yards, and the like). The elder brothers and sisters were often placed in the central Church Family, with newer or less capable members scattered in the satellite families surrounding the church. Although members were granted a certain amount of freedom, settlement leaders were generally effective at steering members to the appropriate families, all for the benefit of the society.

At Watervliet, there were four distinct orders or farmsteads within the settlement: the Church Family, the South Family, the West Family, and the North Family. The Church family was the oldest and most established of the orders, followed by the South. The West Family was officially recognized in about 1810 and placed under the care of Seth Wells, but the area had already been a gathering space for novitiates and "out-families" who had yet to be fully indoctrinated into the settlement (Filley 1975:28). The South and West Families were closely yoked in terms of leadership, and members seem to move freely between each.

Hartgen Archeological Associates, Inc. (2019) conducted an extensive Phase 3 study in 2019 along the western edge of the West Family settlement in advance of the construction of a large sports complex. Today, there are only five Shaker buildings remaining from the former West Family and all are in private hands.

The study initially focused on the eastern portion of the study area, closest to the extant buildings. However, shovel tests revealed early material in farm fields to the west. Through a combination of shovel tests, units, backhoe trenching, and ultimately stripping the topsoil in large blocks, the foundation and cellar hole of a late 18th to early 19th-century structure came to light (Hartgen Archeological Associates, Inc. 2019) (Figure 1).

The modest 20 by 30-foot building is interpreted as a wood-framed dwelling used by gathering families and individuals before their placement into housing with same-sex apartments. A Connecticut copper coin and other ceramics recovered from the excavations indicate the wood dwelling may have been occupied as early as the 1790s. The lack of whiteware recovered in the excavations provides clear evidence the dwelling was abandoned by 1820. Although the structure was razed, its materials were reused for building several large brick dwellings (those still standing) which were completed in about 1828.

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

**Figure 1. The archaeological signature of an early Shaker dwelling's cellar hole at the West Family of the Watervliet Settlement, circa. 1790 to 1820. Image courtesy of Hartgen Archeological Associates, Inc.**

The assemblage and archaeological signature of the house itself are both worthy of additional interpretation and study. Here I focus on one of the more unique and "diagnostic" Shaker artifacts, the earthenware smoking pipe.

**Shaker Smoking Pipes**

In all, 38 fragments were collected and a minimum number of 16 earthenware bowls could be determined from the collection (Figure 2). There were two clear clusters of bowl fragments within the site. One was within the former cellar, likely deposited during the dismantling of the structure by the Shakers. The second was located to the north (rear) of the structure and may have been a work area for the sisters and brothers. The pipes ranged in color from dark red, to pink, to buff, and off white, and the bore diameters were predominately 12/64 to 14/64. Only two were of a smaller size.

The bowls were all distinctively Shaker in appearance with a slight rim at the mouth and a single ring at the socket. It appears the pipes were created from three distinctly different molds. Despite their pious ways, smoking tobacco was a common and well-tolerated habit among early Shaker adherents. Both men and women smoked freely and often, for recreation, leisure, and as part of their communal activities and religious practices. Most often they used clay pipes, but corncob pipes were also common, particularly in the North Union Shaker community in Ohio (Piercy 1951:225).

The bowls and stems were fashioned in two pieces, and from historical records it seems the stems were more often wooden reeds, known as stails to the early Shakers (Smith 1962:152). These pipes have been noted within the historical collections of many Shaker societies (now functioning as museums) and within several archaeological sites. Much like the pipes at the West Family Watervliet excavations, researchers note pipes of various colors ranging from reddish brown to buff to off white. Bowls shapes are remarkably similar, with slight variations at the rim and socket where small decorative rings were sometime included in pairs or singly (as at Watervliet), and more rarely without rings at all (Hardlines Design Company 2009:75).

Archaeologists have devised various names for these clay pipes: stub-stemmed pipes (Walker 1975:98), socket-shank style (Davey 1983:98), elbow pipes (Murphy 1974:250), and reed-stem pipes (Murphy 1978:48; Kozakavich 2017:142). But today, most archeologists simply refer to them as Shaker pipes (Sudbury 1979:173-174; Sudbury 1986:26). Virtually

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

absent from West Family collection are the typical one-piece, molded kaolin pipes common on American archaeological sites from the 17th to 20th century. Shaker pipes were a distinct and separate form, readily identifiable both to Shakers and non-Shakers alike (Murphy and Reich 1974).

As Kim McBride has stated:

> *Archaeological remains at Shaker sites may be unusually amenable to interpretation precisely because the Shakers make a conscious and deliberate efforts to demonstrate their beliefs about religion, relationships between people, and relationships to God in their day-to-day actions and in the physical things they created.* (McBride 1995:404).

Clearly, the Shakers viewed the world through spiritually charged lens and imbued both material culture and the natural environment with spiritual significance. Following McBride's logic, my research question is fairly simple. Why did the Shakers adopt such a unique and distinctive pipe style? What can archeologists reveal about Shaker pipes, in particular their multivalence meanings to those who smoked them? First, a brief review of our current understanding of when and where these pipes were made. And how they were used by Shakers before the prohibition of smoking in the mid-19th century.

**Figure 2. An archaeologist holds an earthenware Shaker smoking pipe bowl recovered at the West Family Watervliet Settlement in 2019. Image courtesy of Hartgen Archeological Associates, Inc.**

**Early Shaker Pipe Production**

Edward Deming Andrews (1933) was one of the first scholars to address the issue of Shaker industries, including the firing of tobacco pipes. In one of his earliest works, Andrews suggested the Shaker made their own pipes as early as 1809, with the bowls fired at the New Lebanon settlement and the reed stems collected and processed in Watervliet. New Lebanon was situated near natural deposits of red clay, typically used for bricks (Andrews 1933:166). Andrews notes that day books from 1809 in New Lebanon mention the sale of pipes, perhaps several dozen at a time. A year later, up to 80 dozen were sold by the settlement (Andrews 1933:167). The production of bowls appears to have continued at New Lebanon, perhaps intermittently, until at least 1853. Andrews thought the stems were constructed at Watervliet (Andrews 1933:167). My review of various manuscripts and diaries from Watervliet suggest a more complex picture of Shaker pipe bowl and stem manufacturing. At Watervliet, it appears that there were at least two major attempts by the settlement to fire their own pipe bowls in 1837 and 1842. And despite the 1845 Millennial Laws prohibition, Shakers were still gathering wood for pipe stems until 1857 in Watervliet (Table 1). Archaeological evidence at other Shaker sites indicates a similar pattern of dispersed, decentralized, and intermittent pipe bowl production.

David Starbuck's explorations at the Second Family blacksmith shop at Canterbury settlement in New Hampshire revealed a complex pipe-making industry. Production was evidenced by numerous wasters and broken fragments of red, white, and marbleized bowls. Starbucks speculated the kiln was advantageously placed in the blacksmith shop but was never a central or distinct industry. Like Watervliet, pipe making was an intermittent activity throughout the "early to mid 19th century" (Starbuck 2004:73). The blacksmith shop itself was built in 1800 and survived until 1915 (Starbuck 2000:87-88).

Pipe production began in the earliest days of the Union Village settlement, perhaps as early as 1813. Excavations in 2005 at the North Family Lot recovered "numerous deformed pipes, sagger sherds, and basal fragments of a collapsed wide-mouthed sagger filled with numerous badly deformed pipes" (Hardlines Design Company 2019:76). Production of pipe bowls reached its peak in the early 1840s at Union Village and by 1852 the pottery shop was repurposed for crafting brooms.

Much more documentary and archaeological research is needed, but the Shaker pipe "industry" can more accurately described as limited craft production undertaken by members with the interest and expertise to fulfill the society's needs. But

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

**Table 1.**
**Selected notations on pipe and reed production from the records of the Watervliet Settlement.**

| Year | Month | Notation | Citation* |
|---|---|---|---|
| 1814 | September | David Miller, Benjamin Train and David Hawkins have been gone three days looking for pipestem material. | AFM-289-8, Reel 46 Jethro Turner page 3. |
| | October | Three brethren start out to get a ram and to cut pipestems and take the dog with them | AFM-289-8, Reel 46 Jethro Turner page 3. |
| 1837 | November | Frederick (Wicker) is drawing stone for a pipe kiln | VB-315 Reel 47 Polly Vedder's Journal page 6 |
| 1838 | June | Frederics has begun to mold pipes | VB-315 Reel 47 Polly Vedder's Journal page 8 |
| | October | Fred has fired the pipe kiln today | VB-315 Reel 47 Polly Vedder's Journal page 9 |
| 1842 | November | Albert Twiss "setting up a clay pipe business & went to Albany to see potterers about the tempering of clay" | Church Family Journals VB-321 Reel 47 |
| 1853 | May | James Watkins and Chapman (Buckingham) went west to look for pipestem wood | VB-338 Church Family page 5 |
| | November | Brethren went to Wolf Hollow for pipe stems | VB-32 Reel 47 WF Journal page8 |
| 1855 | April | Henry White accused of trespassing to get "a few sticks of pipe stems" | VB-338 Church Family page 5 |
| 1856 | January | Joel and James Watkins went after pipestem timber. | VB-325 Reel 47 WF Journal page 11 |
| 1857 | April | 21 Apr, James Wilkins & James Hilton went to Charlton to get pipe stems | VB-338 Church Family page 5 |

***Note: Citations are based on microfilm reels on file at the New York State Library, transcripts were accessed via Shakerpedia.com**

Shaker records also indicate enough surplus production to occasionally sell their wares outside of the community. The result was limited production runs within various settlements over the course of many decades.

**Smoking Pipes and the Early Church**

Smoking tobacco held a prominent place amongst the earliest believers. In 1781, a Baptist minister visited the new settlement in Boston and remarked about how the believers "…all break off, and have a spell of smoking" (Procter-Smith 1985:77).At the end of the 18th century, William Bentley penned a remarkably detailed description of the people and activity at the Shaker settlement at Shirley, Massachusetts. During a July visit in 1795, Bentley wrote:

> *We were invited to smoak, & some pipes of their own casting were brought. They were of clay, & the stems called stails, were of osier* [red-osier dogwood, Cornus sp.] … (Smith 1962:152)

The dogwood was also used as a tobacco alternative by some Native Americans and was thought in the 19th century to have medicinal properties (Millspaugh 1887:73). Based on newspaper accounts and diary entries from early Shakers, it seems that a variety of wood and woody brushes were used to create the hollow reed stems depending on settlement location and the availability of resources (Hamilton and Hamilton 1972:13).

Smoking pipes were shared with visitors and amongst the members themselves. Issachar Bates in 1818 "smoke[d] a pipe with Eldress Molly and Eldress Mercey, and talk about simple things" (Medlicott 2013:166). George Wickersham recalled his first experience with the Shaker family in 1826 and was shocked by the women freely smoking from long stemmed pipes:

> *I there saw a sight I never beheld before. Some of the Sisters sat smoking pipes with stems sixteen or eighteen inches long, and the room was so filled with smoke that every-thing looked blue. I suppose it appeared stranger, because I had never before seen but one woman smoke a pipe, and that was not more than three inches long.* (Wickersham c.1826).

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

These are but a few of the early descriptions of smoking among the Shakers, and provide evidence that smoking was an integral part of the social life of Shakers. And for a period of time during the Era of Manifestation smoking was actually incorporated into the Church's religious rituals and was referred to by members as the "Smoking Gift" or "Smoking Meeting" (Andrews 1953:143).

This ceremony was celebrated in several villages in honor of Ann Lee's arrival in America in the late 1820s and early 1830s. All members including the elders, women, and children participated to a greater of lesser degree. This seems to be the high point of tobacco smoking in Shaker communities, as by the 1840s smoking was discouraged by the Church Elders, and eventually prohibited under a new set of Church decrees.

**Millennial Laws and Prohibitions**

Due to the dispersed and decentralized nature of the Shaker Church and its settlements, finding common ground on social norms, individual behavior, and the expectations of adherent's activities became an important consideration for Church elders. One strategy to foster greater unity of mind and action was the development and publication of the so-called Millennial Laws between 1821 and 1845 in the three principal works (Kozakavich 2017:139).

Despite the general prohibition of smoking, members at Watervliet continued the habit, as evidenced by the men of the order collecting wood for pipe stems well into the 1850s. But opinions about tobacco smoking quickly and clearly shifted within the Society, resulting in the end of pipe bowl production and its place in the daily lives of members.

**Pipes as Literary Devices**

For Ann Lee and many of her early adherents, the path to spiritual salvation was found outside of traditional marriage and only through celibacy and renunciation of the nuclear family could one truly escape the physical world full of evil and sin. Some have speculated that Lee's aversion to marriage and family life sprung from her own horrible miscarriages and unhappy marital relationship (Campbell 1978:27-28). In the early Shaker Church, interpretive assumptions centered on promoting female inclusion in worship and leadership. Mother Ann Lee herself became part of the Godhead figure. As a result, Shaker spirituality was "rich in female imagery and symbolism" (Thurman 1997:751).

A Shaker parable recounted the trials and suffering of Ann Lee while imprisoned in England for her religious beliefs. One such story includes a key literary device, a long pipe stem. As told by Lee:

> *They put me into the stone prison, and there kept me fourteen days, where I could not straighten myself. The door was never opened, through the whole time, I stayed there two weeks, and had nothing to eat nor drink, except what I sucked through a pipestem, that was put through the keyhole of the door once in twenty-four hours.* (Humez 1993:33)

These narratives concerning Ann Lee were recounted over and over, and rarely told merely for the sake of telling an interesting story but to convey deeper theological messages. Matthew Cook views Lee's origin stories as serving to validate certain values and morals important to believers at the time (Cook 2007: 41-42). Conceivably, the stories of Ann Lee's persecutions would resonate with novitiates and newcomers to the order, who likely were well familiar with similar stories of Jesus and his many trials. The stories would have also provided a strong theological argument for the divinity of both Ann Lee and Jesus (Stein 2009:9).

Lee's sustainment in prison by a long pipestem were well known to the early Shakers and may have directly inspired the later "smoking meetings." While some members recalled the meeting with disgust, others remembered the celebration fondly: "so we talk it over and sing her praise - smoke our pipes and feel thankful for the gospel…" (cited in Hardlines Design Company 2009:63).

It is easy to see how the pipe stem could be an important physical connection to Ann Lee's story. It would have provided members with a tangible link to her life. Even a casual smoke might bring back to mind the tales of Ann's persecution. In the same way, molding pipe bowls, firing them in the kiln, and collecting wood for pipe stems may have been experienced as part of a spiritual journey, directly connecting Lee to the believer and imbuing the tasks with significance beyond mere common work.

**Gendered Artifacts**

Some final thoughts on the Shaker use of elbow and reed stemmed pipes. Despite the many hands involved from various settlements, Shaker pipes were remarkably similar in form and size throughout the 19th century. This leads to an interesting question: what was so special about these two-piece pipes for the Shakers? It required additional effort to make pipes with both earthenware and wooden components. And, without a centralized industry, obtaining these peculiar forms must have been challenging for members over time. Yet, the elbow style remained popular amongst the Shaker community when other types of smoking pipes dominated the larger market.

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

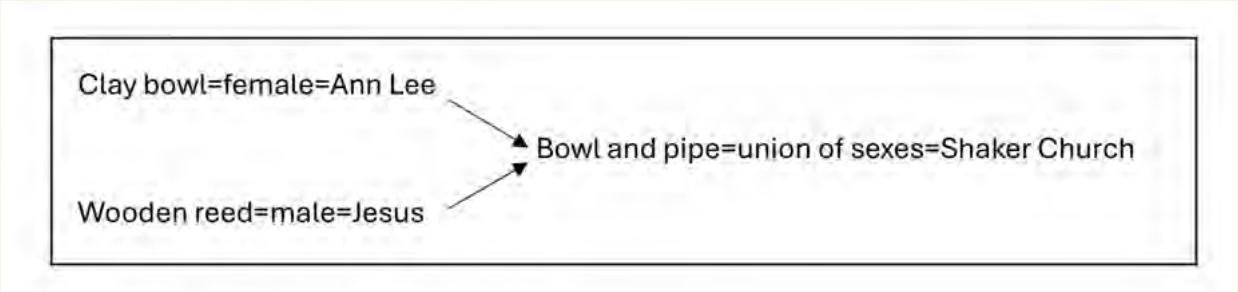



**Figure 3. Proposed interpretive schematic for Shaker smoking pipes.**

Although highly speculative, I think there may be a deeper theological explanation for the persistence of this form. Shakers did not deny the biological difference between men and women, but rather sought spiritual enlightenment to overcome these differences. Shakers believed in a spiritual union of the sexes. The term "union" is commonly used throughout Shaker hymns, literature, and letters. Paulina Bates, an important prophetess at Watervliet, wrote in 1849 "…the Deity consists of two, male and female, and from these twain proceed all goodness, purity and holiness" (Humez 1993:261).

Shakers envisioned the Godhead as a union between Jesus Christ and Mother Ann Lee, a sacred marriage between the male and female forms of the divine. "If I ever saw the image of Christ displayed in human clay, I saw it in Mother Ann…" Thankful Brace wrote of her interactions with Lee at Watervliet in 1827 in the decades after her death (Humez 1993:47). The unity of the human sexes does not come from earthly marriage, but a rejection of the practice and acceptance of shared material and spiritual wealth found within the Shaker society and Church (Collins 2001:106).

Everything in the daily lives of Shakers was spiritually charged and carried significant theological weight. Later apostates noted how often Shakers utilized spiritual terms for everyday items and activities such as "…Helmets of Strength, Breastplates of Protection, Pipes of Peace for smoking Mouther's Love, Snuff boxes, containing Mother's Love in pulverized state, Baskets of Simplicity…these things exist tangibly and visibly to spirits" (Elkins 1853).

I argue that smoking pipes were no different, and the pipe bowl and reeds may have been viewed as another "instrument" by which believers shared and contemplated sacred knowledge. Viewed this way, the earthenware bowl could represent the sacred female while the wooden reed the male form. Early Shakers were not shy about the human body, and viewed nudity as part of an earlier human state of innocence and purity (Manca 2019:33).

Thus, the two-piece pipe form was really a physical manifestation of the most basic tenets of Shakerism: that God is both male and female. To believers, union within the Shaker Church can only be achieved by the sacred joining of the sexes. Perhaps this is represented by two distinct materials of the smoking pipe: the clay bowl and wooden reed. And when combined, these materials are transformed into something much more powerful than the constituent parts alone. The pipe bowl and stem communicated a striking metaphor for Shaker beliefs that drew upon powerful symbolic imagery (Figure 3). Imagery of the dual Godhead has been well documented in Shaker literature and writing (Mercadante 1986).

Simply stated, "Shakers transformed everyday objects into instruments of worship" (Saunders 2013:86). Yet, studies of Shaker material culture have largely ignored their symbolic intent apart from the hackneyed view of Shaker products as evoking a plain, unadorned aesthetic. As such, these simplistic approaches to Shaker material culture mask the "unconventional and extreme religious practices" novel to the Shaker community (Saunders 2013:94). If Shakers viewed smoking (and the pipes they used) not merely as a common, social act but as an integral aspect and reflection of their spiritual world, it may help to explain why this particular form was adopted and why it persisted so long in Shaker society.

**Summary and Conclusion**

It is foolish to think that I can understand how early Shakers understood the deeper meaning(s) of the two-piece pipe. Here, I offer some preliminary musings about how material culture, in certain settings, can act as a powerful tool to reify deeply held religious beliefs. Further, I tried to consider why the elbow pipe came to be universally accepted as the normative form across various Shaker societies.

Earthenware elbow pipes have become indelibly linked to Shakers, who envisioned the material world as a reflection of a sacred, spiritual universe just beyond their grasp. My goal here is to challenge the typical interpretive frameworks used by archaeologists who have studied these pipes, and to better understand their significance within the Shaker's spiritually charged world of material culture.

# Shaker Smoking Pipes: A Brief Analysis on Substance and Symbol (continued)

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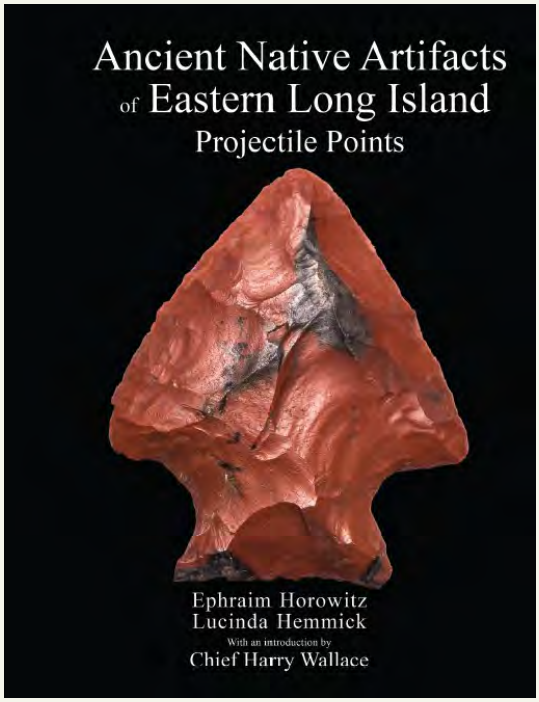
# Underground Railroad Virtual Hub Launched

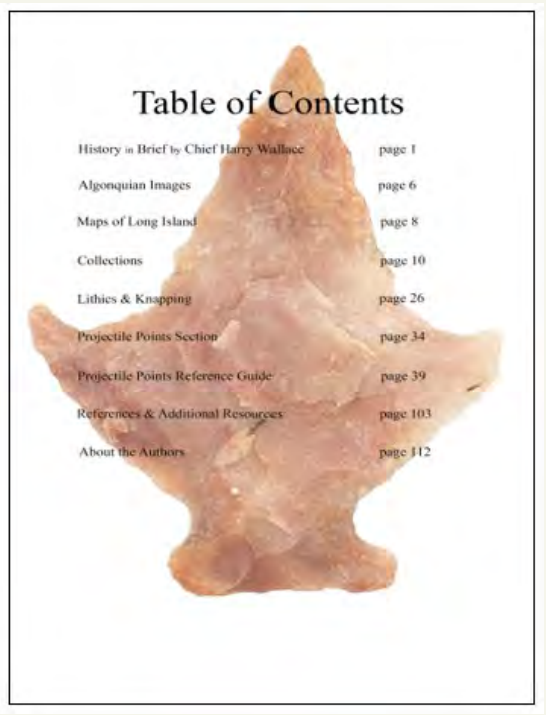
**Contributed by Ethan Dikerman, Finger Lakes Chapter, NYSAA**

The Underground Railroad Research Project, a three-year collaboration between Cornell University researchers and community partners in Ithaca, New York, has launched a virtual hub for its local and regional Underground Railroad projects. Designed by Ithaca web design firms, Iron Design and Ancient Wisdom Productions, the Hub's attractive and user-friendly landing page currently features eight research projects representing the collective enthusiasm and work of researchers, community partners, and interested citizens to learn about and imagine this important part of American history.

The Hub's landing page invites users to explore a variety of projects, including a 3D model and a virtual tour of Ithaca's main Underground Railroad "station," the St. James AME Zion Church. Another link delves into the results of a community archaeological excavation at St. James. Other projects focused on freedom seekers include an interactive map of an escape route from Virginia to the Ithaca area, a mobile guided tour of Ithaca's Underground Railroad-related sites, and a website featuring brief narratives of historical fiction that deepen understanding of this pivotal period of American history. Additionally, the Virtual Hub includes links to a resource that documents the presence and livelihoods of Ithaca's Black residents from 1820-1870 and a page that provides an overview of rural humanities projects in the central New York region. Educators may especially be interested in the link to a teaching model for researching and writing about the Underground Railroad. The resources featured on the Hub's landing page are especially relevant for users at schools, colleges, libraries, museums, history centers, heritage tourism centers, and community groups and can be accessed at https://undergroundrailroadhub.net/. Funding for the Underground Railroad Virtual Hub has been provided by a New Frontier Grant awarded in 2021 and administered by Cornell University's College of Arts and Sciences.

# Book Announcements




## Ancient Native Artifacts of Long Island- Projectile Points

By Ephraim Horowitz and Lucinda Hemmick with an Introduction by Chief Henry Wallace

$40 paperback. 119 pages Published by the Southold Indian Museum 2024

This book showcases the projectile point collection at the Southold Indian Museum in Southold, NY. The book incorporate the Native American interpretation of local history as related to the book contents, and the preface is by Chief Harry Wallace of the Unkechaug Nation.

Available on Amazon: [click here]

## Archaeological Ambassadors

### A History of Archaeological Gifts in New York City

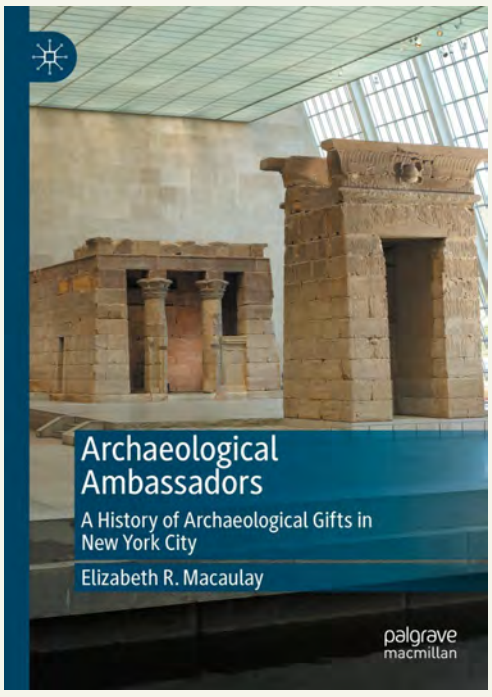
By Elizabeth R. Macaulay

Springer Publishing 2024 286 pages

$119.99 Hardcover/$99.99 digital

https://link.springer.com/book/10.1007/978-3-031-51391-6

This book investigates why nations with rich archaeological pasts like Egypt, Greece, and Jordan gave important antiquities—often unique, rare, and highly valued monuments—to New York City, New York Institutions, and the United States from 1879 to 1965. In addition to analyzing the givers' motivations, the author examines why New Yorkers and Americans coveted such objects. The book argues that these gifted antiquities function as archaeological ambassadors and that the objects given were instruments of cultural diplomacy. These gifts sought to advance the goals of Egypt, Greece, and Jordan—all states that had rich cultural and archaeological heritages—with the United States, once an ascendent nation and then a global superpower, to strengthen cultural, economic, and political relations.



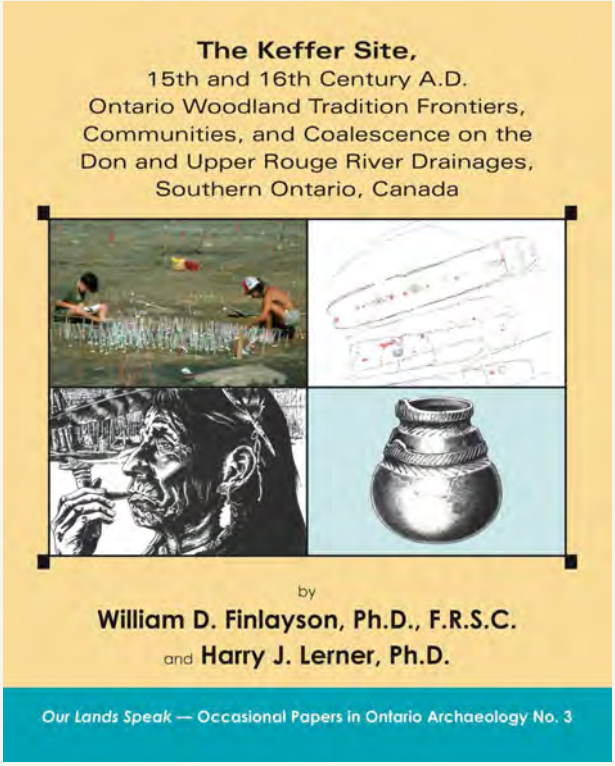
# Book Announcement

**The Keffer Site, 15th and 16th Century A.D. Ontario Woodland Tradition Frontiers, Communities, and Coalescence on the Don and Upper Rouge River Drainages, Southern Ontario, Canada**

By William D. Finlayson and Harry J. Lerner

This data-rich volume examines the Keffer site, a frontier village of the Ontario Woodland Tradition, excavated by Finlayson during his tenure at the London Museum of Archaeology (now the Museum of Ontario Archaeology). Through the re-evaluation of legacy collections, the application of modern technologies, and the integration of Indigenous perspectives, the authors challenge traditional interpretations about ancestral Anishinabek and Iroquoian interactions, situating Keffer within a broader context of 29 archaeological sites along the Don and Upper Rouge River drainages. Featuring 48 tables of data and 228 full-color maps, *The Keffer Site* lays a foundation for future research, offering multiple interpretations and fostering a shared understanding of the complex histories that continue to shape this region now recognized as the Greater Toronto Area (GTA) of southern Ontario.

--Rhonda Bathurst, Museum of Ontario Archaeology




This volume reports on the extensive settlement data from the Keffer site including detailed descriptions of longhouses, sweat baths, and ancillary structures including likely Anishinabek wigwams. An early chapter provides an history of investigation of the site and summaries of the numerous significant studies carried out by other scholars. The high-quality figures and tables will facilitate use by students and researchers for their own comparative purposes. However, this volume is far more than a site report. Comparisons are made between the Draper and Keffer sites, two contemporaneous sixteenth century coalescent villages located in the central north shore of Lake Ontario. Re-evaluation of existing data by the authors situates these sites in a rapidly evolving social and political landscape. Much is accomplished with this volume, not the least of which is laying the groundwork for future research. Anyone perusing this book will be struck by the myriad possibilities for future archaeological research in the province of Ontario and beyond.

--William Engelbrect, Professor Emeritus, Buffalo State College

The price of the printed copy of the book is $89.95 CDN or $63.95 USD plus shipping and handling charges; the digital copy is $59.95 CDN or $42.95 USD. Printed copies can be purchased from https://archaeologymuseum.ca/product-category/books/ and printed or digital copies can be purchased from explorken.com.

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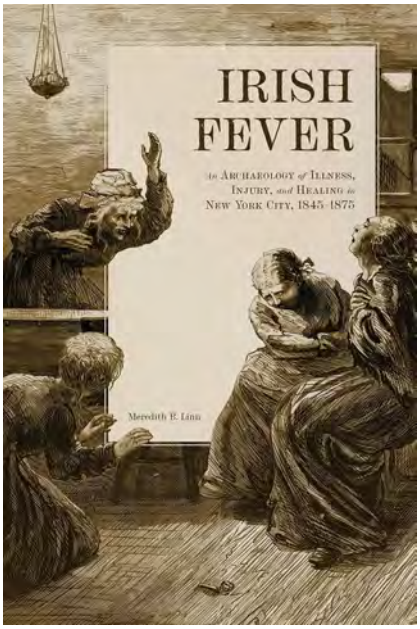
All back issues of our publication *The Bulletin and Journal of the New York State Archaeological Association* (including Volumes 1 through 135) are available to download free of charge on our website:

https://nysarchaeology.org/nysaa/publications/

# Book Announcements




## Irish Fever: An Archaeology of Illness, Injury, and Healing in New York City, 1845–1875.

**Meredith Linn University of Tennesse Press $60 hardcover.**

During the Potato Famine of the nineteenth century, about one million Irish people perished from starvation and disease, while more than two million fled the country in fear and desperation, with some 850,000 landing in New York City. After a difficult journey, many found themselves impoverished, taking dangerous jobs, and battling miserable living conditions in an unfamiliar urban landscape. These circumstances resulted in high rates of illness, injury, and death compared with other immigrant groups and native-born Americans.

In this profound study, Meredith B. Linn explores three kinds of afflictions—typhus fever, tuberculosis, and work-related injuries—that disproportionately affected Irish immigrants, tracing how existing medical ideas and technologies intersected with American prejudices to further conspire against this once culturally distinct group. Linn makes a compelling case for how Americans' interpretations of the visible bodily changes wrought by typhus fever and injuries contributed to essentializing and dehumanizing biases against these new immigrants, while tuberculosis—with its symptoms of fatigue, pallor, and emaciation—enabled Americans to see individuals beyond stereotypes and to recognize the equal humanity of the Irish.

Drawing upon extensive archaeological records, folkloric sources, and historical documents, Linn presents what she terms a "visceral historical archaeology"—a perspective rooted in historical archaeology and medical anthropology—to illuminate the experiences of these immigrants. She investigates their health-related ideas and practices and reveals their efforts to heal themselves using popular remedies from Ireland and several new American commodities. Laden with heartrending stories from real working-class Irish and their American doctors, this richly illustrated book provides new perspectives about urban experience in the context of the Irish diaspora and invites contemplation about how illness, injury, and healing have affected the lives and reception of newcomers to the US.

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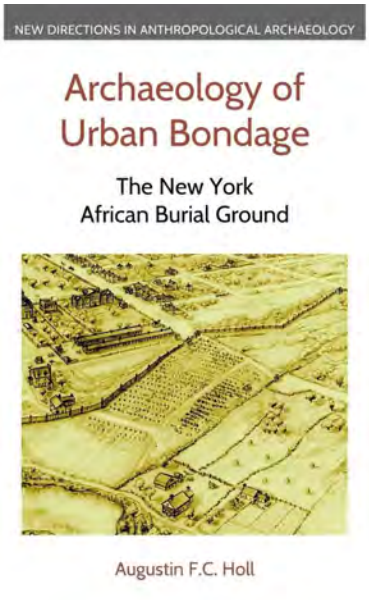
## Archaeology of Urban Bondage: The New York African Burial Ground.

Augustin F C Holl, Equinox Publications (UK) $110 Hardcover




The unexpected rediscovery and the ensuing excavation of the African Burial Ground - known in the 18th century as the Negro Burial Ground - has lifted the lid on the early history of the African presence in New Amsterdam-New York City. The African Burial Ground Memorial is, today, one of the landmarks managed by the National Park Service as tribute to these men, women, and children, enslaved to build the wealth of that extraordinary and vibrant metropolis. Augustin Holl has been part of the African Burial research project from its beginning in 1993 to its end in 2006, and this volume is the only comprehensive presentation of this unique project in its multidisciplinary dimension. It looks at the enslavement of Africans in the Atlantic world in the 17th and 18th centuries, from their origins in Africa to their life and death on the United States East Coast, relying on history, archaeology, and bio-anthropology. The argumentation is rigorously fact-based and inferences are data-driven.The archaeology and history of the African presence in the northeastern United States are not limited to a meeting of Europeans and Africans face to face. The genesis of the Negro Burial Ground was the result of different strands of history. Some issues, like the location of the African Burial Ground, generally taken for granted as a starting point, are problematized in this book. The following important questions are framed and addressed: Why was the African Burial Ground located where it was? How was the cemetery built up? What are the key patterns of the buried population? Can agency and intentionality be discerned in the archaeological record at hand? Organized in two parts and framed from the "Global Africa" theoretical perspective, Archaeology of Urban Bondage weaves data from history, archaeology, and biological anthropology to craft an integrated narrative on the deceased individuals buried in the African Burial Ground.

# Recent Archaeological Investigations at the Revolutionary War Site at Fort Plain

David Moyer- Chenango/Upper Susquehanna Chapters, NYSAA
Wayne Lenig- Fort Plain Museum/Van Epps Hartley Chapter, NYSAA

During the summer of 2023 and spring of 2024 archaeological investigations were conducted at the site of a possible bakehouse building on the site of Fort Plain, a strategic fortification constructed by Continental forces to defend the Mohawk Valley during the American Revolution. The fieldwork was conducted by members of the Van Epps Hartley Chapter of the NYSAA with the support of the Community Archaeology Program (CAP) at SUNY Schenectady. All of the work was conducted by volunteers and represents a collaboration between avocationals and professionally trained archaeologists (Figure 1).

**Figure 1. View of the excavations at the suspected bakehouse area.**

The goal of the study was to reinvestigate a possible structure which had been initially identified by Robert Lord and Stanley Gifford in 1961. Both Gifford and Lord had recently completed excavations leading to the reconstruction of Fort William Henry and were hired by the Fort Plain Restoration (the forerunner of the Fort Plain Museum) who had acquired the property where the fort was located that same year.

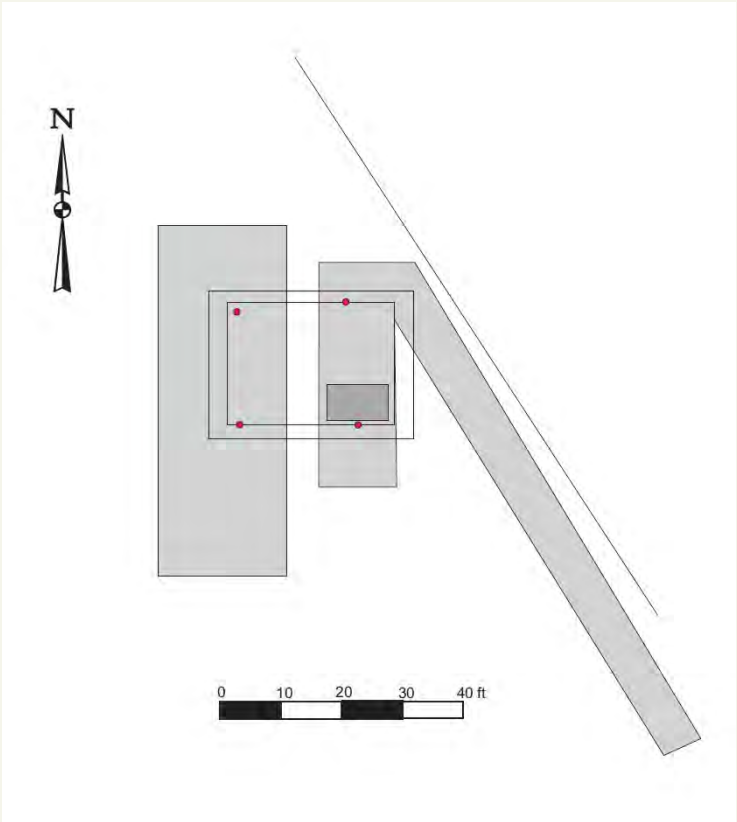



**Figure 2. Tracing of the 1961 Gifford and Lord Map. Shaded areas indicate the extent of their excavations. Red circles may indicate posts.**

Sadly, Stanely Gifford passed away just a few months into the project, leaving almost no field notes from their excavations. One exception was a map created by Gifford and Lord which noted a rectangular feature to the north of the existing cemetery. While unlabeled on the map, this feature appears to represent a structure with an inner and outer wall with a dark rectangular feature in the southeast corner (Figure 2).

Our reinvestigation of the area began with a ground penetrating radar (GPR) study conducted by Daniel Bradt of CAP and soil scientist Ed Stein. The GPR survey identified 40 soil anomalies in the vicinity of the rectangular feature identified by the 1961 study. Many of these anomalies were concentrated near a pile of large fieldstones noted on the surface near the eastern edge of the terrace. Our excavations began by investigating this stone feature, which appeared to correlate with a dark rectangle noted within the southeast corner of the structure on the 1961 map. As the excavations progressed, the feature appeared rectangular in shape, with dry laid stone along the perimeter and loose, unconsolidated rocks within the interior (Figures 3 and 4).

Excavation was also expanded to the north, where the 1961 map identified what appeared to be posts along the northern edge of the structure. Our excavations identified two additional circular post molds along what would have been the north façade of a former building. These circular pit features were placed within a compacted clay which was likely used as a material to create a floor for the structure.

# Recent Archaeological Investigations at Fort Plain (continued)

**Figure 3. View of the stone feature at the beginning of the excavations.**

Several lines of evidence have suggested that this structure may have been the fort's bakehouse, which we know from pension records was constructed somewhere on the hill within the fort complex. While no field notes exist from the 1961 excavations, Fort Plain archaeologist Wayne Lenig and current Museum Director Norm Bollen recall following Gifford and Lord during their investigations. Although they were children at the time, they recall large amounts of ash and food remains being encountered in the vicinity of the stone feature, possibly suggesting a bakehouse, as the operation of the ovens would have produced large quantities of ash. The structure is located close to the spring which served as the primary water source for the fort, and historic accounts agree that bakehouses required large amounts of water as part of their daily operation.

The stone feature may represent a platform for an oven or fireplace, although no substantial evidence of brick was encountered during the excavations. Instead, our investigations recovered fragments of bone, clay tobacco pipe fragments, and pieces of food serving vessels including small fragments of both creamware and pearlware (Figure 5). It is possible that the oven or ovens were constructed of mud which would have left little physical evidence or else the bricks may have been scavenged following the abandonment of the fort. Given the impressive size of the stone platform and the presence of the food remains and serving vessels, the structure may have served as a kitchen, although evidence of large scale food preparation is generally lacking.

While our excavations could not conclusively determine that this structure was a bakehouse due to the lack of evidence for an oven, the investigations can not rule out this possibility. Other potential interpretations suggest that the structure may be a soldier's hut. Based upon the expensive ceramics and food remains present, the structure may have been the lodging of an officer or person of higher economic means. Additional investigations within the fort's grounds may ultimately reveal a structure which more closely resembles bake-houses identified at other 18th century military sites, and until the site is more fully understood the function of the structure remains speculative.

Future archaeological investigations at Fort Plain are actively in the planning stage. Additional ground penetrating radar surveys are proposed in the northern part of the site with the goal of identifying other structures and 18th century features. Ultimately, the archaeology program at Fort Plain hopes to be able to provide a long term plan to help the Fort Plain Museum best manage the property by identifying areas of high archaeological sensitivity for future preservation and study.

**Figure 4. Rectangular stone feature following the excavations.**

# Recent Archaeological Investigations at Fort Plain (continued)

**Figure 5. Artifacts recovered from the bottom of the stone feature include bone fragments, smoking pipe fragments, oyster shell, lead glazed redware and a handwrought nail.**

**Figures 6 and 7. Members of the Community Archaeology Program (CAP), Fort Plain Museum and the Van Epps-Hartley Chapter discussing the recent findings from the site.**

## Recent Archaeological Investigations at Fort Plain (continued)

**Figure 8. Daniel Bradt and Dawn Bishop of the Community Archaeology Program documenting the stone feature at various stages of the excavation.**

## A Message from the Council of Allied Societies (CoAS) (Society for American Archaeology)

On behalf of CoAS Vice Chair, Shane Petersen and CoAS Secretary, Anne Bader, we are so pleased to see the New York State Archaeological Association rejoining CoAS as a 2025 member! Several items we would like to share with you and your members:

1) CoAS "News and Notes"- Our CoAS monthly missives can be shared widely with your membership; links can be accessed through the archive posted on the CoAS webpage. I have attached our December 2024 edition with the next edition arriving in your inbox around January 15.

2) Also attached is the Fall edition of the CoAS Newsletter. The Spring edition should be arriving in early May. Please encourage all of your members to submit items of interest for possible inclusion into the newsletter to our CoAS editor, Belinda Riehl-Fitzsimmons <ba@thesas.ca>.

3) Please encourage your members to join us on the CoAS Facebook page Council of Allied Societies (CoAS) (Society for American Archaeology) and post items of interest to the avocational community. We are a private Facebook group; please advise your members to note that they are a member of NYSAA when submitting for access and we will approve them for participation quickly.

4) Access for all NYSAA members to the CoAS eCommunity. Information and directions for access can be found in past editions of our Newsletter archived on the CoAS webpage and attached herewith.

5) Your membership in CoAS includes member access to SAA seminars (one Foundational Skills and one Deeper Digs seminar per member) at SAA member reduced rates (including free.) Access codes are needed for participation

# Recent News from the Auringer– Seelye Chapter

**Contributed by Bernadette Giardina**

On December 18th the Auringer– Seelye Chapter held their first potluck dinner and holiday party. The dinner was held at the Grooms Tavern Museum Complex located in the town of Clifton Park. The tavern museum is one of the venues where the chapter holds it monthly meetings and was the loca-tion of archaeological dig by chapter members in the summer of 2023.

Each member brought a dish to pass. Plates, cups, napkins, utensils and beverages were provided by the chapter.

The dinner was well attended by chapter members and guests. The food was delicious, and the ability to connect with friends over the winter season was especially nice. It seems likely that this will become an annual event .

# Recent News from the Susquehanna River Archaeological Center (SRAC) Waverly, NY

**Contributed by Deb Twigg and Deanne Wymer**

This winter saw an opportunity to put together a new exhibit on the recent excavations at the Ahbe Brennan Site the by members the Susquehanna River Archaeological Center (SRAC) in Waverly, NY.

The site was initially excavated in the 1930s by the Tioga Point Museum in Athens, PA. The recent reinvestigation was supervised by our director of archaeology, Dr. DeeAnne Wymer, along with help from our dedicated volunteers, which include members of the Finger Lakes, Chenango and Upper Susquehanna Chapters of NYSAA.

The exhibit highlights just some of the thousands of artifacts recovered from the site, including stone tools, pottery, food remains and examples of worked bone artifacts. More significantly, the exhibit helps to explain the process of archaeological inquiry as well as helping the visitor contextualize the significance of the finds.

The exhibit incorporates QR codes which can been scanned by visitors to learn more through additional text and videos about such topics as pottery, the 1930s excavations, and food remains.

The Susquehanna River Archaeological Center plays a unique and important role in the Southern Tier of New York State by combining cutting edge research with high quality community outreach programming. The research at SRAC has focused on such diverse topics as local mammoth recoveries to investigations of the Susquehannock people who occupied the area prior to the arrival of European settlers.

Our museum is open 1 – 5 pm Tuesdays through Fridays and Saturdays 11-4 pm. Our gift shop includes the largest historical and archaeological book selection in the area as well as rare rocks and minerals, kids learning toys, and jewelry, pottery and many unique museum gifts!

Follow us on Facebook to keep up to date on our excavations and events [click here]

# To all Chapter Treasurers and At Large Members: 2025 dues are due!

**Please send your dues to:**

Treasurer Ann E.W. Morton
amorton@rochester.rr.com
Phone 315 986 3086

c/o Morton Archaeological Research Services
1215 Macedon Center Road
Macedon, NY 14502-9301

This year, you can also pay your dues with PayPal—here's how (works for At-Large members and Chapters!)

PAY YOUR DUES (AND MAKE DONATIONS) WITH PAYPAL

It's easy. Login to your PayPal account (what if I don't have a PayPal account? See below**)

On your home screen, look for Quick links, Send money:

Click on Send money. It will ask for a name, email or phone no. Put in the NYSAA email: nysaa.paypal@gmail.com

And click the little envelope (send). Fill in the amount (At Large dues are $20.00). You can add a note at the bottom (helpful if you make a donation, like the Funk Foundation).

Click continue. You will see the "What's this payment for?" box. Click "Sending to a friend"

You will see: "How do you want to pay? This is your bank account or whatever. Pick your payment method and click "Next". Review your payment, and click "Send Payment Now."

You are done!

**If you don't have a paypal account you can create a personal account for free: https://www.paypal.com/us/webapps/mpp/account-selection

Or if you don't want a paypal account, you can ask me to send you an INVOICE through paypal—that contains a "pay now" link so you can pay without a paypal account. Email me at amorton@rochester.rr.com and I'll send you the link.

If your Chapter would like to use PayPal for dues, donations etc. it's easy to set up a Not-for-Profit account. Just email me for the instructions!

NEW YORK STATE ARCHAEOLOGICAL ASSOCIATION