



**SOCIETY for
HISTORICAL
ARCHAEOLOGY**



The SHA Newsletter

Quarterly News on Historical Archaeology from Around the Globe

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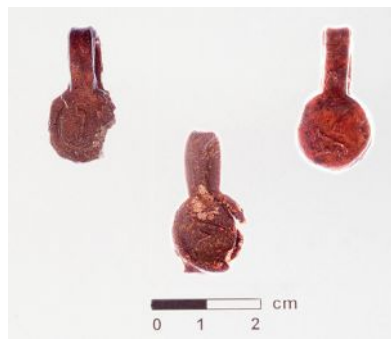
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President's Corner

Julie Schablitsky

If you were fortunate enough to attend our 2023 annual meeting in Lisbon, Portugal, I am sure you will agree it was a unique and unforgettable experience. Our colleagues delivered well-researched papers and posters, while our local conference committee provided an unprecedented cultural and educational experience. There were roughly 900 attendees, 15 of whom were new SHA members from outside of North America. The success of this conference and the attendance numbers are encouraging, inspiring us to consider additional overseas destinations and options.

We are strategically thinking about how to increase access to and participation in our conference for those unable to travel. In addition, I am exploring a possible virtual meeting in partnership with the Australasian Society for Historical Archaeology and the Society for Post-Medieval Archaeology. These conversations are in the early stages, but the potential to share our research with international colleagues in this manner is exciting and worth serious consideration. Until this option is available, I would like to call everyone's attention to our 2024 conference in Oakland, California, the theme of which is "Portals to the Past—Gateways to the Future." The call for papers opens 1 May!

The SHA Membership Survey launched on 28 February of this year and closed on 24 March. We look forward to analyzing the data to learn more about your interests and satisfaction with our current programs and services. This information will be used to guide SHA's leadership moving forward.

Finally, the board is continuing to process the DEIB&M audit and its findings. Currently, we have compiled a database of various initiatives and recommendations along with how and when to implement the changes. Some of the recommendations will be incorporated immediately, while others may take months to complete. Soon, we will be asking all our committee chairs to create mission statements, being mindful of using appropriate and inclusive language.



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Editor's Column

I would like to welcome Andrew Robinson as the new current research coordinator for the USA-Central Plains. Andrew is currently the state archaeologist of North Dakota and has been a member of SHA for many years. One of his goals in becoming a current research coordinator is to remain current in archaeology. Welcome Andrew! We look forward to hearing more about what is happening on the Central Plains.

2023 SHA Awards and Prizes

J. W. Joseph, Acting Awards Committee Chair



Left to right: Joe Joseph, acting chair, SHA Awards Committee; José Lino, representing Award of Merit winner Batoto Yetu Portugal; and Tânia Casimiro, SHA 2023 conference chair.

The Society for Historical Archaeology's 2023 Awards were presented at the annual conference in Lisbon, Portugal. On the opening night, the Awards of Merit, the Kathleen Kirk Gilmore Dissertation Award, and the James Deetz Book Award were presented.

Conference Chair Tânia Manuel Casimiro presented four Awards of Merit to organizations that support and promote archaeology and heritage in Lisbon and Portugal. These were presented to Batoto Yetu Portugal, for their commitment to the preservation of African cultural heritage in Portugal; the Município de Esposende – Serviço de Património Cultural, for its work in the preservation of underwater cultural resources that integrates the work of volunteers, academics, and the public; the Centro Arqueologia de Lisboa, for managing and promoting Lisbon's incredible archaeological heritage and for being an advocate for studying and preserving Lisbon's archaeological resources; and Turismo Industrial – São João da Madeira, for their efforts in preserving and promoting industrial heritage through the conservation of factories and museums and engagement with local workers and the public.



The Kathleen Kirk Gilmore Dissertation Award was presented by Gilmore Dissertation Award Committee Coordinator Terry Majewski to Haeden E. Stewart, University of Chicago, 2019, for his dissertation *In the Shadow of Industry: The Lively Decay of Mill Creek Ravine*. Committee members Todd Ahlman, Sarah Cowie, Lauren Jelinek, Hadley Kruczek-Aaron, and Majewski found Stewart's

Left to right: Tânia Casimiro, SHA 2023 conference chair; Ana Almeida and Benjamin Pereira, representing Award of Merit winner Município de Esposende – Serviço de Património Cultural, and Julie Schablitsky, SHA president.

Enhance Your Legacy with Estate Planning

Looking for a meaningful way to protect our history, heritage, and the material legacies of the past? A simple step to protect these vital cultural assets for future generations is to make a lasting gift to SHA through your will, retirement plan, or life insurance policy. Interested in ways of giving that provide tax benefits? Please let us know! Contact us at hq@sha.org.



Left to right: Julie Schablitsky, SHA president; António Marques, representing the Award of Merit winner Centro Arqueologia de Lisboa; and Tânia Casimiro, SHA 2023 conference chair.



Left to right: Julie Schablitsky, SHA president; Councilwoman Irene Guimarães, representing Award of Merit winner Turismo Industrial – São João da Madeira; Tânia Casimiro, SHA 2023 conference chair; and Alexandra Alves, Turismo Industrial – São João da Madeira.



Left to right: Julie Schablitsky, SHA president; Haeden E. Stewart, winner of the 2023 Kathleen Kirk Gilmore Dissertation Award; and Terry Majewski, presenter.



Left to right: Julie Schablitsky, SHA president; Krysta Ryzewski, winner of the James Deetz Book Award for *Detroit Remains: Archaeology and Community Histories of Six Legendary Places* (University of Alabama Press 2022); and Harold Mytum, presenter.

dissertation provided an insightful analysis of the intersection of industry and the natural landscape in western Canada. The James Deetz book committee of Donna Seifert, Julie King, and Harold Mytum selected Krysta Ryzewski's *Detroit Remains: Archaeology and Community Histories of Six Legendary Places* (University of Alabama Press 2021) as the winner of the James Deetz Book Award, which recognizes engaging and accessible historical archaeology publications. Fifteen books were submitted for review this year. *Detroit Remains* provides a publicly accessible look at the history of Detroit through the archaeology of six locations.

At the business meeting, the following awards were presented:

- Ed and Judy Jelks Student Travel Awards: Megan Olshefski (Durham University) and Abby M. Stone (University of West Florida)
- Harriet Tubman Student Travel Award: L. Chardé Reid (William & Mary) and Gwendolyn Ruth Jones (University of Texas at Austin)
- Mark E. Mack Community Engagement Awards:
 - First Place – Mary R. McCorvie and the Shawnee National Forest Heritage Program (Mark Wagner)
 - Second Place – The Theodore Roosevelt Boarding School Ethnographic Project (Nicholas Laluk)
 - Third Place – Women Veterans in Parks Program, National Park Service (Jessica Keller)
- ACUA and Recon Offshore Diversity, Equity, and Inclusion Student Travel Award: Megan Crutcher (Texas A&M University)
- ACUA George Fischer Student Travel Awards: Lindsay Wentzel (East Carolina University) and Dominic Bush (East Carolina University)
- Québec City Award/Bourse de Québec: Rachel Archambault, Université de Montréal
- Jamie Chad Brandon Student Paper Prizes:
 - Jennifer Lupu (Northwestern University), “‘Big Data’ in the Nation’s Capital: Statistics and Storytelling with Washington, DC’s Archaeological Collections”
 - Runner-up: Emily Anne Schwalbe (Northwestern University), “From Flats and Fords to Causeways and Canals: Carolina Rice Plantations and the Construction of the Lowcountry”



Left to right: Ashley Lemke, ACUA chair; Megan Crutcher, Texas A&M University, winner, ACUA and Recon Offshore Diversity, Equity, and Inclusion Student Travel Award; Michael Krivor, RECON Offshore; and Julie Schablitsky, SHA president.



Left to right: Joe Joseph, acting chair, SHA Awards Committee; Harriet Tubman Student Travel Award winners Gwendolyn Ruth Jones (University of Texas at Austin) and L. Chardé Reid (William & Mary); and Julie Schablitsky, SHA president.



Left to right: Joe Joseph, acting chair, SHA Awards Committee; Mary R. McCorvie, representing the Shawnee National Forest Heritage Program, first-place winner of the Mark E. Mack Community Engagement Award; and Julie Schablitsky, SHA president.



Left to right: Joe Joseph, acting chair, SHA Awards Committee; Québec City Award/Bourse de Québec winner Rachel Archambault, Université de Montréal; and Julie Schablitsky, SHA president.



Winners of the ACUA George Fischer Student Travel Awards (left to right): Dominic Bush (East Carolina University); Ashley Lemke, ACUA chair; Lindsay Wentzel (East Carolina University) and Julie Schablitsky, SHA president.

The winners of the ACUA/SHA Archaeological Photo Festival were also mentioned in the business meeting.



Winners of the Jamie Chad Brandon Student Paper Prize. Left to right: Joe Joseph, acting chair, SHA Awards Committee; runner-up, Emily Anne Schwalbe (Northwestern University); winner, Jennifer Lupu (Northwestern University); and Julie Schablitsky, SHA president.

SHA's Banquet Awards were presented at the Casa do Alentejo, a Portuguese restaurant in the 17th-century Moorish-style Alverca Palace, which provided a taste of Portugal in every sense of the word. The Daniel G. Roberts Award for Excellence in Public Historical Archaeology was presented to the Montpellier Archaeology Department at the Montpellier Foundation. Nominated by Terry Brock of Wake Forest University, the Montpellier Archaeology Department has been engaged in public archaeology since the early 1990s. Under the leadership of Dr. Matthew Reeves, director of archaeology, the Montpellier Archaeology Department has successfully engaged the public in its work, which has involved extensive outreach and interaction with African American community members, among whom are descendants of those who were enslaved at Montpellier. Notably, after Brock had submitted his nomination, the



Left to right: Christopher Pasch and Mary Furlong-Minkoff (middle) of the Montpellier Archaeology Department, winner of the Daniel G. Roberts Award for Public Historical Archaeology; Terry Brock, presenter (second from left); Julie Schablitsky, SHA president; and Joe Joseph, acting chair, SHA Awards Committee.



Left to right: Julie Schablitsky, SHA president; Edward González-Tennant, winner of the John L. Cotter Award; and James Davidson, University of Florida.

Montpelier Foundation President disengaged from interactions with descendant community members on the Montpelier Board and terminated Reeves and other members of the department. Even more notably—and a testament to the power of the Montpelier Archaeology program—the outcry over their termination from the public and the descendant community was so great that the foundation president was replaced and Reeves and his coworkers were reinstated. The award was accepted by Mary Furlong-Minkoff and Christopher Pasch of Montpelier Archaeology, with Matt Reeves, whose flight was unfortunately canceled, in attendance via phone.

The John C. Cotter Award was presented to Edward González-Tennant by Jim Davidson of the University of Florida. Presented to scholars in the early stages of their career, Davidson noted that Ed González-Tennant had conducted research on and developed innovative technologies for a range of international historic sites and topics and has been widely published since the receipt of his doctorate in 2011. Ed's work in spatial technologies, GIS, virtual reality, and community/collaborative archaeology are influential and these research tracks coalesced in his work at Rosewood, a Black community in Levy County, Florida, that was destroyed by a violent white mob in January of 1923. Denied access to the physical space of the former town of 200, Ed began a virtual reality project that collected written and oral histories of the town and developed a virtual and interactive tour of the town as it appeared in December 1922, shortly before its annihilation. Ed's work resulted in a commu-

nity-based website and virtual tour of the town (virtual-rosewood.com), provided the basis of his dissertation that in turn was published by the University of Florida Press, and resulted in his being invited to visit and record the Rosewood cemetery, which was surveyed and modeled and added to the Virtual Rosewood website.

The J. C. Harrington Award for Excellence in Historical Archaeology, recognizing a lifetime of achievement, was presented to Julia Garvin Costello by Glenn Farris. Costello's journey to historical archaeology and California was itself a fitting archaeological expedition for an international venue. Born to parents who had met in the Office of Strategic Services and served in North Africa



Left to right: Julie Schablitsky, SHA president; Glenn Farris, presenter; Julia G. Costello, winner of the J. C. Harrington Medal; and Joe Joseph, acting chair, SHA Awards Committee.

during World War II, Costello's initial interest was in Middle Eastern archaeology, and she worked with Dr. James Pritchard of the University of Pennsylvania in excavations in Lebanon in the early 1970s. However, the Lebanese Civil War ended archaeology in that country, from which Julia landed in California, where she earned her doctorate from the University of California, Santa Barbara. She worked at multiple Spanish mission sites in the state and with Robert Hoover coauthored a book on the archaeology of Mission San Antonio. She would also coauthor and complete *The California Missions* after the passing of lead author Edna Kimbro. Julia came in contact with cultural resource management (CRM) archaeology in 1978, when she was hired as the historical archaeologist for the New Melones Dam and Reservoir project in California, and from that experience would go on to form her own CRM firm, Foothills Resource Associates, in 1983 in partnership with historian Judith Marvin. As a consulting archaeologist focused on the historic past, Julia has worked on a number of California sites and projects that have included mining and industrial properties and with Chinese, Japanese, and Italian occupations. Her professional service includes terms on the board of directors for the California Mission Studies Society, on the board and as president of the Society for California Archaeology, as a member and chair of the California State Historic Resources Commission, and as a board member and president of SHA.

Awards photographs courtesy of John Sexton (JSexton Photo) and Jennifer McKinnon.



NOVA University, location of the 2023 SHA conference. (Photo courtesy of Michael Polk.)



2024 Conference on Historical and Underwater Archaeology
3–6 January
Marriott Oakland City Center and Convention Center
Oakland, California

Call for Papers Opens: 1 May 2023
Final Abstract Submission Deadline: 30 June 2023

Portals to the Past—Gateways to the Future

The Society for Historical Archaeology’s 2024 Conference Committee invites you to join us in Oakland, California, for our annual conference on historical and underwater archaeology. The 2024 conference will be held at the Marriott Oakland City Center and Convention Center on 3–6 January.

Oakland is located on the eastern shore of San Francisco Bay. Our theme for the conference, “Portals to the Past—Gateway to the Future,” highlights the significant role Oakland has played in California history, from its indigenous roots to the modern era, as a terminal for the railroads and as a gateway to the Pacific markets by sea. San Francisco Bay was first encountered by Spanish explorers from the Oakland Hills, not by sea.

The earliest-known inhabitants are the Huchiun tribe, who have lived there since time immemorial. The Huchiun belong to a linguistic grouping later called the [Ohlone](#) (a [Miwok](#) word meaning “western people”). In Oakland, they were concentrated around [Lake Merritt](#) and [Temescal Creek](#), a stream that enters San Francisco Bay at [Emeryville](#). Oakland is one of an estimated 425 shellmound sites in the greater Bay Area. [Conquistadors](#) from [New Spain](#) claimed Oakland and other Ohlone lands of the East Bay, along with the rest of California, for the king of Spain in 1772. In the early 19th century, the Spanish crown deeded the East Bay area to [Luis María Peralta](#) for his [Rancho San Antonio](#). The grant was confirmed by the successor Mexican republic upon its independence from Spain. The Peralta ranch included a stand of [oak](#) trees that stretched from the land that is today Oakland’s downtown area to the adjacent part of [Alameda](#), then a peninsula. The Peraltas called the area [El Encinal](#), which means “the oak grove” in Spanish. This was translated more loosely as “Oakland” in the subsequent naming of the town. The forest was so prominent that ships entering San Francisco Bay would use particular trees as navigational landmarks—hence the logo.

The City of Oakland was incorporated on 25 March 1854. During the city’s early development, Mayor [Samuel Merritt](#) (1867–1869) orchestrated the construction of a dam at a small tidal estuary to the east of downtown that raised the estuary’s water level and turned it into [Lake Merritt](#). Today the lake is a lively scene for cultural and civic events and a popular jogging site. The city and its environs quickly grew with the railroads, becoming a major rail terminal in the late 1860s and 1870s. In 1868, the [Central Pacific](#) constructed the [Oakland Long Wharf](#) at Oakland Point, the site of today’s [Port of Oakland](#).

In the 1960s, the oldest section of Oakland at the foot of Broadway, [Jack London Square](#), was [redeveloped](#) into a hotel and outdoor retail district. During the 1960s, the city was home to an innovative funk music scene that produced well-known bands like [Sly and the Family Stone](#), [Graham Central Station](#), [Tower of Power](#), [Cold Blood](#), [Azteca](#), and the [Headhunters](#). However, in 1966 only 16 of the city's 661 police officers were Black. Tensions between the Black community and the largely white police force were high and police malfeasance against Black people was common. In response, the [Black Panther Party](#) was founded by students [Huey Newton](#) and [Bobby Seale](#) at [Merritt College](#).

Today, shipping remains an integral feature of Oakland, which has one of the busiest shipping ports on the Pacific Coast. Oakland has been enjoying a renaissance with restaurants, craft breweries, and the arts in its Downtown and Uptown districts near the conference center. The proximity of Oakland to San Francisco and its position on the "sunny side of the bay" make it a terrific site for a conference.

The Venue: Marriott Oakland City Center and the Oakland Convention Center

The Marriott Oakland City Center will serve as our conference hotel. The hotel is attached to the Oakland Convention Center and is a short walk from the Oakland Museum of California, the Library of African American History, and Lake Merritt. We are adjacent to Oakland's Chinatown and Jack London Square with its breweries and restaurants; the marina is a 15-minute walk. Rooms at the hotel have lovely views of the bay, the Oakland Hills, and the downtown skyline. Additional hotels are nearby. The hotel and conference center is linked to Oakland and San Francisco International Airports by Bay Area Rapid Transit (BART) with a station entrance across the street from the hotel. From this station, conference attendees are only two stops away from downtown San Francisco via the Transbay Tube or a 20-minute ride to the University of California, Berkeley campus.

The immediate vicinity hosts hundreds of restaurants and more than 30 craft breweries and taprooms, all within a 1-mile radius of the hotel in the Downtown and Uptown areas.

Thursday Night Reception

Our Thursday night ticketed reception will be held at the Oakland Museum of California (www.OMCA.org). OMCA explores the big ideas that shape California lives and then brings to life the untold and under-told stories of the people behind them—all with a distinctly Oakland point of view. OMCA is more than a museum. It is a museum, garden, and gathering place. People of all ages and backgrounds come to OMCA, year-round and week after week, to be with the community and find connections through California art, history, and natural sciences. The Institute of Museum and Library Services (IMLS) awarded OMCA one of the 2022 National Medals for Museum and Library Service (there were just six recipients), the nation's highest honor for museums and libraries, to recognize those that are making significant and exceptional contributions to their communities. The Thursday night reception will be catered with a buffet and beer/wine selections will be available. A talented jazz pianist will keep the event lively. Guests will have two hours to wander the California Hall.

The Oakland Museum celebrates national artists with a focus on issues of social justice. The California Hall displays the material culture of California's rich history and diversity. Situated at the south end of Lake Merritt, the museum has wonderful views of Oakland's downtown nightscape. The museum is a 10-minute walk from the Marriott or a short affordable Uber/Lyft ride.

Conference Committee

Conference Chair: Marco Meniketti

Program Chair: Cameron Monroe

Terrestrial Chair: Cameron Monroe

Co-Coordinators: Kent Lightfoot, Elaine Foster, Albert Gonzalez, and Laura Wilkie

Underwater Chair: Bert Ho

Volunteer Coordinator: Elaine Foster

Workshop Coordinator: Sheli Smith

Bookroom Coordinator: Albert Gonzalez

Local Arrangements: Marco Meniketti and Albert Gonzalez

Media Contact: Marco Meniketti

Sponsorship/Fundraising: Marco Meniketti and Bert Ho

Accessibility and Inclusion: Alicia Hedges

Roundtable Luncheons: Kent Lightfoot

Local Tribal Liaison: Michael Wilcox

Public Archaeology Day: Albert Gonzalez

SESSION FORMATS

Please read this section carefully to see changes from preceding years. By submitting an abstract in response to this Call for Papers, the author(s) consents to having their abstract, name(s), and affiliation(s) posted on the SHA website or listed in other published formats.

General Information

Abstract submissions should be done through the online system at <https://www.conftool.com/sha2024>. Each individual submitting an abstract must first create a user profile in the online system, which includes their name, professional affiliation, address, contact information, program division (whether terrestrial or underwater), and agreement with the SHA Code of Ethics, the SHA Sexual Harassment and Discrimination Policy, and the SHA Conference Code of Conduct. User profiles from previous conferences are not carried over from conference to conference, so you must create a new profile for the 2024 conference before you can pay for and submit your abstract.

Once you have created your profile, you will be required to pay the US\$25.00 abstract submission fee. When this is done, you will be allowed to submit your abstract. There is a 150-word limit for all abstract submission. **NO EXCEPTIONS.** Please check the title and abstract for your submission carefully. The program committee is not responsible for correcting misspellings and grammatical errors.

The SHA 2024 Conference Committee hopes to encourage flexibility in the types of sessions offered. Sessions can take the form of formal symposia, panel discussions, or three-minute forums, and each session organizer may organize the time within each session as they wish. Sessions may contain any combination of papers, discussants, and/or group discussion. More than one discussion segment is permitted within a symposium, and a formal discussant is encouraged, but not required. All papers and discussion segments will be 15 minutes long. We encourage participants to submit their abstracts as early as possible.

During the conference period, participants will be allowed to serve as

Primary Symposium Organizer—one time during the conference.

Primary Author of paper (symposium or general session) or poster—one time during the conference.

Discussant—one time during the conference.

Participant in a panel/forum—one time during the conference.

Panel/Forum Moderator—one time during the conference.

Secondary Author or Secondary Organizer—as many times as desired. No guarantee can be offered regarding “double booking,” although every effort will be made to avoid conflicts.

Each session organizer and individual presenter at the SHA 2024 conference must submit their abstract(s) by the 30 June deadline and pay a US\$25 per abstract fee. **In addition, all presenters, organizers, and discussants must register for the 2024 conference by 1 November 2023 at the full conference rate.** If the author of a single-authored paper is not able to attend the conference and has designated another individual to deliver their paper, the author of the single-authored paper

must still register for the conference at the full conference rate by 1 November 2023. For papers or posters with multiple authors, only one of the paper's/poster's authors must register for the conference by 1 November 2023 for the paper/poster to remain on the program.

NOTE IMPORTANT POLICY: All presenters and session organizers at the SHA 2024 conference will be required to register for the conference at the full conference rate by 1 November 2023 to remain on the conference program. Those who fail to register by 1 November 2023 will not be allowed to present their paper/poster or have their paper/poster presented for them. This policy will be strictly enforced. For papers or posters with multiple authors, only one of the paper's/poster's authors must register for the conference by 1 November 2023 to remain on the program. All panelists and discussants must also register at the full conference registration rate by 1 November 2023 in order to participate in a session. Session organizers should advise potential participants in their session of this requirement when soliciting their involvement.

Advance conference registration for SHA members will be US\$200, for nonmembers US\$300, for SHA student members US\$85, and for student nonmembers US\$140.

TYPES OF SUBMISSIONS AND SUBMISSION REQUIREMENTS

Individual Papers and Posters

Papers are presentations including theoretical, methodological, or data information that synthesize broad regional or topical subjects based upon completed research; focus on research currently in progress; or discuss the findings of completed small-scale studies. All individual papers will be 15 minutes long. Using the information and keywords provided, the Conference Program Chair will assign individual papers and posters to sessions organized by topic, region, or time period, and will assign a chair to each session. The assigned session chair is responsible for providing a computer for use by presenters in their general session.

Please note: If you are presenting a paper as part of a symposium, your submission is *not* considered an individual contribution. You should submit as a Symposium Presenter.

Posters are freestanding, mounted exhibits with text and graphics, etc., that illustrate ongoing or completed research projects. Bulletin boards will be provided; electronic equipment may be available at an additional charge to the presenter. Authors are expected to set up their own displays and be present at their displays during their designated poster sessions. Authors are encouraged to include contact information on their posters and leave business cards next to their poster so viewers can contact them with questions at a later date.

Formal Symposia

These consist of four or more papers organized around a central theme, region, or project. All formal symposium papers will be 15 minutes long. We encourage symposium organizers to include papers that reflect both terrestrial and underwater aspects of their chosen topics when possible.

Symposium organizers should pay the US\$25 abstract submission fee and submit the session abstract online before individuals participating in their symposium submit their own abstracts. The organizers will be required to list the speakers in their symposium—in the correct speaking order—during the abstract submission process and provide three keywords. Symposium organizers are encouraged to use the “Structure Information” section of the symposium abstract submittal page to give more details about their session, (e.g., number of breaks, order of discussants if more than one will be used).

Symposium organizers should communicate the formal title of the symposium to all participants in their session before the latter submit their individual abstracts, so that all submissions are linked to the correct session. Symposium organizers are responsible for ensuring that all presenters in their sessions have submitted their completed abstracts prior to the close of the Call for Papers (30 June 2023) and are aware of the 1 November 2023 deadline by which presenters must register for the 2024 conference.

Symposium organizers will be the primary point of contact for session participants on such issues as changes to titles and/or abstracts, audiovisual requirements for a session, order of presentation, and cancellations. Organizers must direct any changes in authors, presenters, or affiliations to the Program Chair at sha2024program@gmail.com.

Note: Once the overall symposium abstract is approved by the Program Chair, the symposium organizer will be permitted to submit a second abstract for a paper in their symposium at no additional cost. The second abstract must be for a paper in the organizer's symposium, not for a different session.

Open and Closed Symposiums

In keeping with the successful 2023 format, symposium organizers can now choose whether their symposium is closed or open to other submissions. If a session is designated as 'open' by the symposium organizer, then other authors can submit individual papers to that session *once approval has been given by the symposium organizer*; the 2024 program committee may also direct appropriate papers to the session. Additional papers will be subject to approval by the symposium organizer. Organizers of a formal symposium must start with a minimum of four papers.

The SHA website will feature a regularly updated list of the open symposia, along with an email address for the appropriate symposium organizer. Organizers who wish to hold an open session are encouraged to submit their symposium abstract as early as possible, so that other conference attendees looking to submit a paper to a relevant session can identify appropriate open symposia.

Forums/Panel Discussions

These are less-structured gatherings, typically between one-and-a-half and three hours in length, organized around a discussion topic to be addressed by an invited panel and seeking to engage the audience. Forum proposals must identify the moderator and all panelists, the number of whom should be appropriate to the time allotted (typically up to six participants for a one-and-a-half-hour panel discussion). The moderator must submit an abstract for the discussion topic and identify all panel participants when submitting the abstract. Moderators should advise each panel/forum participant that they must register for the 2024 conference at the full conference registration rate by 3 November 2023. One-day and guest registrations for forum panelists are not permitted.

Three-Minute Forums

These are informal—but still academic—discussion groups consisting of a number of rapid, three-minute presentations followed by discussion. Typically, these sessions last for at least 1 hour and consist of blocks of 4 or 5 presentations that are only 3 minutes in length, followed by 10–15 minutes of question-and-answer discussion on the papers. This format permits rapid presentation and discussion. Three-minute forum proposals must identify the overall moderator and all forum presenters. Moderators should advise each panel/forum participant that they must register for the 2024 conference at the full conference registration rate by 1 November 2023. One-day and guest registrations for forum panelists are not permitted.

VIRTUAL CONFERENCE OPTION

SHA will once again offer a Virtual Conference platform for those presenters who wish to submit a paper or session for the SHA 2024 conference, but will not be able to attend in person. All papers and sessions must be prerecorded and uploaded to the Virtual Conference platform by 1 December 2023. Guidelines and assistance in preparing prerecorded presentations, with instructions for uploading them to the platform, will be provided after abstracts are accepted. The platform will be available to conference registrants only to view the prerecorded presentations. Individuals who choose to prerecord their paper/session and submit it to the Virtual Conference platform will **not** be scheduled to present the same paper/session in-person in Oakland.

For questions on the Virtual Conference option, please contact SHA Headquarters at hq@sha.org.

HOW TO SUBMIT

The regular abstract submission period is from 1 May to 30 June 2023. If you are unable to use the SHA online abstract submission system (ConfTool) and need to submit a paper or session by mail, please contact SHA Headquarters at hq@sha.org.

DEADLINE

The deadline for online abstract submission is 30 June 2023. Mailed submissions must be postmarked on or before 30 June 2023. **No abstracts will be accepted after 30 June 2023.**

STUDENT PRESENTERS

Student presenters (either individual presenters or those presenting in an organized symposium) are encouraged to submit their papers for the annual Jamie Chad Brandon Student Paper Prize Competition. Entrants must be student members of SHA prior to submission of their papers for consideration. There can be no more than three authors on the paper; all of the authors must be students and members of SHA. Submissions are due Friday, 1 December 2023; there will be no extensions. Please consult the SHA website (<https://sha.org/about-us/awards-and-prizes/>) for submission guidelines.

As outlined above, SHA will welcome virtual presentations for papers and organized symposia at the 2024 conference. All virtual paper and poster presentations must be prerecorded and uploaded to the designated platform by 1 December 2023. Guidelines and assistance for preparing prerecorded paper presentations, with instructions for uploading them to the platform, will be provided after abstracts are accepted. Presenters will need access to a computer with an internet connection, camera, and microphone to record their presentations in advance of the conference.

ROUNDTABLE LUNCHEONS

If you have a suggestion for a roundtable luncheon topic or wish to lead a luncheon, please contact the Roundtable Luncheon coordinators at sha2024program@gmail.com with a short description of your proposed roundtable by 15 August 2023.

AUDIOVISUAL EQUIPMENT AND INTERNET ACCESS

A digital (LCD) projector for PowerPoint presentations, a microphone, and a lectern will be provided in each meeting room. The Session Organizer is responsible for coordinating among the presenters in their session to ensure that one laptop computer is available to all presenters during the session. SHA will not provide laptop computers for presenters. If you are chairing a session in which PowerPoint presentations will be used, you must make arrangements for someone in your session to provide the necessary laptop computer. We strongly recommend that session chairs bring a USB flash drive with sufficient memory to store all the PowerPoint presentations for their session.

All PowerPoint presentations should be loaded onto the designated laptop or USB flash drive by the Session Organizer prior to the beginning of the session for a seamless transition between papers. Presenters are discouraged from using a computer other than the one designated by the Session Organizer to prevent delays arising from disconnecting/reconnecting the digital projector. Presenters may not use online presentation software, such as Prezi Online, as the quality of the Wi-Fi connections cannot be guaranteed. Carousel slide projectors and overhead acetate-sheet projectors will not be provided at the conference venue. Questions regarding audiovisual equipment should be sent to SHA Headquarters at hq@sha.org well in advance of the conference.

Note: Please be aware that SHA does not endorse presenters participating in the conference via Skype or other electronic means. Under very narrow circumstances, such participation may be permitted by the Program Chair. However, any presenter participating via Skype or other electronic means will be required to pay any additional costs associated with enabling such participation and must register at the full conference rate by 3 November 2023. Arrangements should be coordinated with the Program Chair well in advance of the conference.

STUDENT TRAVEL AWARDS AND PRIZES

SHA offers a number of awards to students presenting at the SHA conference. These include the Ed and Judy Jelks Student Travel Awards, the SHA Québec City Award/Bourse de Québec, the Harriet Tubman Student Travel Awards, and the Jamie Chad Brandon Student Paper Prize. In addition, the ACUA offers the George Fischer Student Travel Award and the ACUA and Recon Offshore Diversity, Equity, and Inclusion Student Travel Award.

For information on these awards, application procedures, and deadlines, please visit <https://sha.org/about-us/awards-and-prizes/>.

ACUA INFORMATION

Underwater Archaeology Proceedings 2024

Individuals presenting underwater archaeology papers are eligible to submit written versions of their papers to be considered for publication in the *ACUA Underwater Archaeology Proceedings 2024*. To be considered for inclusion in the Proceedings, presenters must register through the link on the ACUA website (www.acuaonline.org) by 10 February 2024. The author manuscript deadline is 1 March 2024 and the author final edits deadline is 15 April 2024. Submitters are required to carefully follow the formatting and submission guidelines for the Proceedings posted on the ACUA website. Contact Underwater Program Chair, Bert Ho, at bert.ho@gmail.com with questions.

ACUA Archaeological Photo Festival Competition

The ACUA invites all SHA members and conference attendees to participate in the ACUA 2024 Archaeological Photo Festival Competition. Photos relating to either underwater or terrestrial archaeology may be submitted. The deadline for entry is 20 December 2023. Images will be displayed at the SHA conference and winning entries will be posted to the ACUA website; they may be part of the 2024 ACUA/SHA calendar. Please consult the ACUA website for further information and to download details of entry, digital uploads, and payment (www.acuaonline.org).

ELIGIBILITY

Membership in the Society for Historical Archaeology is not required to give a presentation at the 2024 SHA Conference on Historical and Underwater Archaeology. It is necessary, however, for all presenters to register at the full conference registration rate by 3 November 2023 and for their presentations to conform to the ethical standards upheld by the society. Participants submitting abstracts must acknowledge their agreement with the SHA Ethics Principles, provided here.

SHA ETHICS PRINCIPLES

Historical archaeologists study, interpret and preserve archaeological sites, artifacts and documents from or related to literate societies over the past 600 years for the benefit of present and future peoples. In conducting archaeology, individuals incur certain obligations to the archaeological record, colleagues, employers, and the public. These obligations are integral to professionalism. This document presents ethical principles for the practice of historical archaeology. All members of The Society for Historical Archaeology, and others who actively participate in society-sponsored activities, shall support and follow the ethical principles of the society. All historical archaeologists and those in allied fields are encouraged to adhere to these principles. SHA is a sponsoring organization of the Register of Professional Archaeologists (RPA). SHA members are encouraged to join the RPA and SHA will use the RPA grievance process for ethics grievances.

Principle 1 – Historical archaeologists have a duty to adhere to professional standards of ethics and practices in their research, teaching, reporting, and interactions with the public.

Principle 2 – Historical archaeologists have a duty to encourage and support the long-term preservation and effective management of archaeological sites and collections, from both terrestrial and underwater contexts, for the benefit of humanity.

Principle 3 – Historical archaeologists have a duty to disseminate research results to scholars in an accessible, honest and timely manner.

Principle 4 – Historical archaeologists have a duty to collect data accurately during investigations so that reliable data sets and site documentation are produced, and to see that these materials are appropriately curated for future generations.

Principle 5 – Historical archaeologists have a duty to respect the individual and collective rights of others and to not discriminate on the basis of age, race, color, ethnicity, national origin, religion, sex, sexual orientation, gender identity and expression, marital status, place of birth and/or physical disabilities. Structural and institutional racism, male privilege and gender bias, white privilege, and inequitable treatment of others are prevalent and persistent issues in modern culture. Historical archaeologists have an obligation to treat everyone with dignity and respect and to adhere to zero tolerance against all forms of discrimination and harassment.

Principle 6 – Historical archaeologists shall not sell, buy, trade, or barter items from archaeological contexts. Historical archaeologists shall avoid assigning commercial value to historic artifacts except in circumstances where

valuation is required for the purposes of appraisal and insurance or when valuation is used to discourage site vandalism.

Principle 7 – Historical archaeologists have a duty to encourage education about archaeology, strive to engage citizens in the research process and publicly disseminate the major findings of their research, to the extent compatible with resource protection and legal obligations.

GETTING TO AND AROUND DOWNTOWN OAKLAND

Airport

The conference venue is served by two airports.

Oakland International Airport (OAK) serves the East Bay with several national airlines, including Delta, Alaska, Southwest, Jet Blue, and Spirit. BART operates a link from the airport to the main line connecting to downtown Oakland. Take the link train to the Coliseum Station. Transfer to the northbound Antioch line and exit at the 12th Street Oakland City Center stop. There is an exit directly across the street from the Marriott Hotel. If you emerge at the City Center exit, you will have to walk a half block to the hotel. Total transit time may be 20 minutes.

San Francisco International Airport (SFO) is served by all major airlines and is a hub for American, United, and Alaska, as well as several international carriers. BART serves the airport with a station in the International Terminal. To reach the station from other terminals, you can walk or take the free SFO AirTrain. You can travel directly to the Marriott on the Dublin/Pleasanton line, exiting at the 12th Street Oakland City Center stop. Total transit time is typically 45 minutes.

BART tickets can be obtained at any station with credit cards. The fare from SFO to 12th Street Oakland City Center is US\$10.35 one way and from OAK it is US\$2.15 one way. BART can be used to reach other Bay Area destinations.

Car Rental

Most major rental brands are available at each airport. However, parking in downtown Oakland is scarce. Three parking structures are within walking distance of the hotel; prices are steep. You can park free overnight on Oakland streets downtown, with the usual risks in urban environments.

Taxis, Uber, and Lyft all operate from the airports. A taxi from SFO to the Marriott can be more than US\$100; from OAK it is typically about US\$25.

TOURS AND EXCURSIONS

Tours being planned (and subject to change) include

Historic Cemeteries of the Bay Area

Limit 50 (minimum 40)

This tour will visit five historic cemeteries, including the Mountain View Cemetery in Oakland, Cypress Lawn in Colma, and Pioneer cemetery, finishing with the Chapel of the Chimes, Oakland. See the grave sites of Wyatt Earp, Joe DiMaggio, Emperor Norton, Levi Strauss, and others while taking in a rich assortment of grave markers, mausoleums, and symbolic iconography. Lunch included. “There is no better place to stand face-to-face with the past than in the old burying grounds” – *In Small Things Forgotten*, James Deetz.

Fort Point and National Maritime Museum Exhibits

Limit 50 (minimum 40)

Fort Point has been called “the pride of the Pacific,” “the Gibraltar of the West Coast,” and “one of the most perfect models of masonry in America.” When construction began during the height of the California Gold Rush, Fort Point was planned as the most formidable deterrence the United States could offer to a naval attack on California. Although its guns never fired a shot in anger, the “Fort at Fort Point” as it was originally named has witnessed the American Civil War, earthquakes, bridge construction, reuse for World War II, and preservation as a National Historic Site. The fort stands directly beneath the Golden Gate Bridge and features sweeping bay views. Fort Point was built between 1853 and 1861 by the U.S. Army Corps of Engineers as part of a defense system of forts planned for the protection of San Francisco Bay. The fort was built in the U. S. Army’s traditional “Third System” style of military architecture (a standard adopted in the 1820s) and would be the only instance of this impressive design constructed west of the Mississippi River. Entrance fees and lunch included. The

tour will also visit the San Francisco Maritime National Historical Park at the foot of Hyde Street, which includes a fleet of historic vessels, a visitor center, a maritime museum, and a library/research facility. The park was called the San Francisco Maritime Museum until 1978, when the collections were acquired by the [National Park Service](#). On display are *Balclutha*, an 1886-built square-rigged clipper ship; *C. A. Thayer*, an 1895-built schooner; *Eureka*, an 1890-built steam ferryboat; *Alma*, an 1891-built scow schooner; *Hercules*, a 1907-built steam tug; and *Eppleton Hall*, a 1914-built paddlewheel tug.

Black Diamond Mines and Historic Rose Hill Cemetery

Limit 50 (minimum 30)

Tour the new Coal Mine Experience exhibit to immerse yourself in the history of the Mount Diablo Coal Field. Discover the story of miners who toiled underground as you experience a replica coal mine. The tour will address the dangers of working deep in the layers of the earth and explore the area's fascinating geology.

The [Greathouse Visitor Center](#) is located in an underground chamber excavated in the mid-1920s. View the workings of a 20th-century sand mine and learn about the lives of 19th-century coal and 20th-century sand miners. The center contains displays, photographs, and artifacts related to the park's coal and sand mining eras. Although little remains of the coal-mining communities, an historic cemetery serves as a monument to the lives of the former residents. Although over 10 nationalities resided in the mining area, Rose Hill Cemetery was a Protestant burial ground, and many of the people buried here were Welsh. Access to the cemetery is dependent on completion of repairs from 2023 storm damage. Entrance fee and lunch included.

Architectural Walking Tour of Downtown Oakland (led by the Oakland Heritage Society)

Downtown Oakland has numerous architectural gems and historic buildings, including the Fox and Paramount Theaters, the Oakland Tribune Tower, and the Rotunda Building.

Special Event

Brewery and craft beer scavenger hunt. With more than 30 craft breweries and taprooms in the vicinity of the conference hotel, this event will be an adventure. Follow clues Downtown, Uptown, and at Jack London Square to find unique features at sites, taste the beers, and determine the Munsell color of particular brews. Token prizes for all who complete 10 discoveries.



Lake Merritt in Oakland. (Photo credit Alamy.)



The Register of Professional Archaeologists

The Register of Professional Archaeologists is a community of professional archaeologists with a mission to establish and adhere to standards and ethics that represent and adapt to the dynamic field of archaeology and to provide a resource for entities who rely on professional archaeology services by:

- ◆ providing a Code of Conduct and Standards of Research Performance;
- ◆ promoting high standards of professional conduct within archaeological practice;
- ◆ providing certification for field schools and Continuing Professional Education programs; and
- ◆ providing a formal grievance procedure for the investigation of complaints regarding a Registrant's professional conduct.

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Current Research

Please send summaries of your recent research as a Word file to the appropriate geographical coordinator listed below. Contributions are generally between 500 and 2000 words in length. An abstract of no more than 100 words is requested. Submit illustrations as separate files (.jpeg preferred, 300 dpi or greater resolution; minimum 200 dpi). The slideshow feature also allows contributions to feature more photographs than in a print publication. Video should be supplied in FLV format; recommended bitrate is between 300 and 700 kb/s. Maximum file size for a video is 100 MB. Audio should be in MP3 audio format.

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CURRENT RESEARCH BEGINS ON NEXT PAGE

Africa

Nigeria

On the Edges of Slavery: Preliminary Evidence, Prospects, and the Future of an Archaeology of Resistance on the Coast of Badagry, Lagos State (submitted by Abiola Ibirogha, Department of Earth and Environmental Sciences, Columbia University, aji2121@columbia.edu)

Abstract: Two decades after the first archaeological research conducted in the Badagry region on the coast of Lagos State, Nigeria, there is still a lacuna in the multilayered histories associated with lived experiences on the West African coast in the Atlantic era in the region (beginning in the 18th century). This article presents the results of a preliminary archaeological survey conducted as part of the author's doctoral dissertation research in the summer of 2022. It highlights the materiality of coastal populations living on the edges of African kingdoms caught in the crosshairs of European mercantilism and the trade in enslaved persons in the 18th century. This research points out evidence of Atlantic entanglements on the one hand as well as dissociation from the webs of connections formed during the Atlantic era (15th–19th centuries) on the other. It contributes to the debate on the agency of African peripheries on the coast in the 18th century. The survey revealed mound structures, remains of architecture, smoking pipe fragments, cowrie shells, and potsherds, showing intense human exploitation of coastal resources to navigate enslavement on coastal edges. The paper meshes these data with myth stories, oral histories, and documentary sources to highlight the agency of African peoples in making movement and settlement decisions in response to the uncertainties of war and enslavement on the coast of West Africa.

Resumen: Dos décadas después de la primera investigación arqueológica realizada en la región de Badagry en la costa del estado de Lagos, Nigeria, aún existe una laguna en las historias de múltiples capas asociadas con las experiencias vividas en la costa de África Occidental en la era Atlántica en la región (comenzando en el siglo 18). Este artículo presenta los resultados de una prospección arqueológica preliminar realizada como parte de la investigación de tesis doctoral del autor en el verano de 2022. Destaca la materialidad de las poblaciones costeras que viven en los límites de los reinos africanos atrapadas en la mira del mercantilismo europeo y la esclavitud en el siglo 18. Esta investigación señala evidencia de enredos atlánticos por un lado, así como la disociación de las redes de conexiones formadas durante la era atlántica (siglos XV-XIX) por el otro. Contribuye al debate sobre la agencia de las periferias africanas en la costa en el siglo XVIII. La prospección reveló estructuras de montículos, restos de arquitectura, fragmentos de pipas humeantes, conchas de cauri y fragmentos de cerámica, que muestran una intensa explotación humana de los recursos costeros para navegar la esclavitud en los bordes costeros. El documento combina estos datos con historias míticas, historias orales y fuentes documentales para resaltar la agencia de los pueblos africanos en la toma de decisiones de movimiento y asentamiento en respuesta a las incertidumbres de la guerra y la esclavitud en la costa de África occidental.

Résumé : Deux décennies après les premières recherches archéologiques menées dans la région de Badagry sur la côte de l'État de Lagos, au Nigeria, il existe encore une lacune dans les histoires multicouches associées aux expériences vécues sur la côte ouest-africaine à l'ère atlantique dans la région (commençant dans le 18ème siècle). Cet article présente les résultats d'une prospection archéologique préliminaire menée dans le cadre des recherches de thèse de doctorat de l'auteur à l'été 2022. Il met en lumière la matérialité des populations côtières vivant aux confins des royaumes africains pris dans le colimateur du mercantilisme et de l'esclavage européens dans le 18ème siècle. Cette recherche met en évidence des enchevêtrements atlantiques d'une part et une dissociation des réseaux de connexions formés à l'époque atlantique (XVe-XIXe siècles) d'autre part. Il contribue au débat sur l'agence des périphéries africaines sur le littoral au XVIIIe siècle. La prospection a révélé des structures de monticules, des vestiges d'architecture, des fragments de pipe à fumer, des cauris et des tessons de poterie, montrant une exploitation humaine intense des ressources côtières pour naviguer dans l'esclavage sur les bords côtiers. L'article associe ces données à des histoires mythiques, des histoires orales et des sources documentaires pour mettre en évidence l'agence des peuples africains dans la prise de décisions de mouvement et d'établissement en réponse aux incertitudes de la guerre et de l'esclavage sur la côte de l'Afrique de l'Ouest.

Introduction

The Badagry region is a classifying group for multiple independent settlement areas with similar languages (Ogu), cultures, and practices (Figure 1). These settlement areas include mostly Gun communities such as Badagry town, Ajido, Topo, Gberefu, Akarakumo, and Aivoji, among others, and Yoruba groups (Awori) such as Ilogbo Ereimi, Imeko, Ikawga

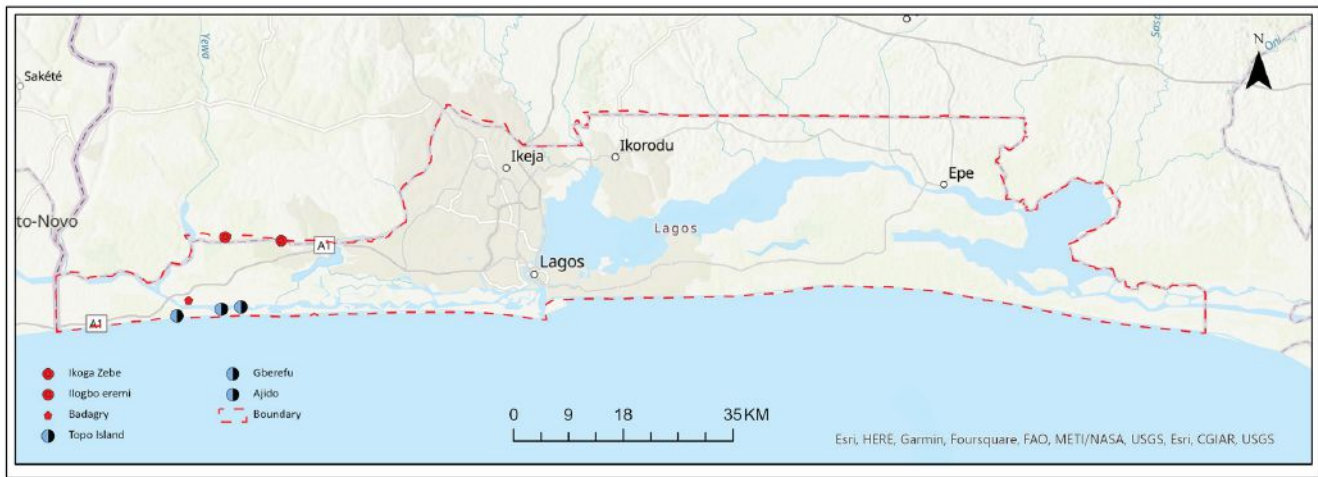


FIGURE 1. Map of Badagry showing settlements discussed. (Figure by the author.)

Zebe/Ikoga Zege, and so forth (Avoseh 1938; Law 1994). Human occupation in the Badagry region began as early as 3000 BCE (Alabi 2002; Allsworth-Jones and Wesler 1998; Orijemie 2014). The establishment of a port in Badagry in 1734 CE led to its integration into the transatlantic trade in enslaved persons (Law 1994; Mann 2007; Ogundiran 2020). Furthermore, as war and the enslavement of persons increased in Whydah and Allada (both in the Republic of Benin) due to the Dahomey expansion in the 18th century, people migrated to the Badagry region, forming various new communities (Asiwaju 1979; Law 1994). These events drove massive population increases and, consequently, large-scale coastal settlement in border towns such as in the Badagry region (Ogundiran 2020).

While the narrative of the presence of a port town in Badagry promotes tourism in the region (*Premium Times* 2022; Aleru and Alabi 2010; Simpson 2008), research has neglected the lived experiences of the Awori and Gun groups navigating the fear of becoming enslaved persons in the region at the time. This is pivotal for understanding regional interactions and strategies for adapting to the social milieu of the time. On the West African coast, increased enslavement of persons and war in the 18th century resulted in the destruction of cities and towns, displacements of people, and, consequently, the resettlement of several kingdoms (Ogundiran 2016). These new kingdoms emerged from diverging experiences of enslavement and war and thus made settlement decisions in response to these multilayered conditions (Akinjogbin 1971; Ogundiran 2020). Understanding the fluidity of these settlement dynamics is valuable for investigating the agency of African peoples in Atlantic encounters, largely underexplored in historical scholarship (Redman 2005; Silliman 2014; Walder and Yann 2018). This article presents a preliminary report of ongoing investigations on the lived experiences of groups living on the edges of zones where the trade in enslaved persons occurred (Evans 1985), with prospects and futures of the archaeology of resistance in Africa (Rathbone 1986).

The Badagry region (Figure 1) provides a rare opportunity to explore the trade-offs involved in making settlement decisions in response to war and enslavement during the Atlantic era using archaeological evidence. As against earlier core-periphery dynamics that attribute the emergence of complex societies on the fringes to core centers of trade (Cressey et al. 1982; Norman 2009; Richard 2010; Schortman and Urban 1994), the focus of this paper transcends the central political dynamic in Badagry town to investigate livingness (Dunnivant 2021) on the peripheries. It explicates how coastal populations living on the peripheries of ports where the trade in enslaved persons occurred protected their people from being enslaved (Diouf 2003). In this regard, I draw insights from approaches of resistance developed by Sylviane Diouf, which involved “mechanisms grounded in the manipulation of the trade for the protection of oneself or one’s group” (Diouf 2003:x). Thus, while Badagry town was involved in the trade in enslaved persons, communities living on the edges of this zone where the trade in enslaved persons occurred manipulated the trade to preserve their people. The main argument here is that autochthonous inhabitants on the edges of these zones were caught in the crosshairs of mercantilism, war, and the trade in enslaved persons on the coast of West Africa. Thus, they created structures that enabled their survival in the 18th century. For this work, I use data on settlement locations, distribution, and features that differentiate peripheries from the port town in Badagry. In addition, evidence of materiality, topographic variations, and operational social institutions helps provide some initial predictions into an archaeology of resistance in the Badagry region.

Methods

For this study, a multisite comparative framework was adopted based on archival research, opportunistic surveys, and oral interviews with local chiefs. This framework made use of a three-dimensional approach consisting of pedestrian survey,

GPS mapping, and recording, focusing on visually examining the landscape to identify surface features, determine the extent of sites, and locate points for future archaeological inquiry. It examined cultural features across both coastal Gun settlements (these include the sites of Badagry, Topo, Gberefu, and Ajido) and inland Awori groups (the sites of Ilogbo Eremi and Ikawga Zebe/Ikoga Zebe) (Figure 1). These sites were chosen because of their connections to the migration history of the Badagry region in the 18th century (Alabi 2001; Asiwaju 1979; Law 1994). The aim was to understand the matrix and distribution pattern of features on the site. Badagry town was explored due to its direct links to the transatlantic trade in enslaved persons. Due to our inability to gain permission from the king, we postponed the survey of Ikawga Zebe/Ikoga Zebe to a later time. However, we make some allusions to the site in the discussion and prospects of the archaeology of resistance in the Badagry region.

Brief history of sites surveyed in the Badagry region

Topo Island – Topo village, a major town about 4 km from the main Badagry town, is located in a swampy forest in the eastern part of Badagry. According to oral histories, the village town is a recent development after the Dahomey war of the 18th century (Alabi 1998; Olaide-Mesewaku 2001). Before this time, the people lived on the island close to the Atlantic Ocean (Alabi 1998; Kiladejo 1982). Historical sources show this island also functioned as a sanatorium for Roman Catholics in Nigeria (Ajayi 1965; Bane 1956; Olaide-Mesewaku 2001). According to these sources, Topo Island served as a place where enslaved persons were redeemed and “pawns” were secured and educated as interns (Ajayi 1965; Gantly 1992). Pawns were individuals who served as credit collateral for debts incurred by merchants engaged in the trading of enslaved persons (Lovejoy and Richardson 2001). They thus functioned as insurance mechanisms for the smooth running of trade in Atlantic West Africa (Lovejoy 2014).

Gberefu Island – Gberefu, believed to be the origin of the Badagry people (Alabi 2002; Avoseh 1938), is located about 1 km away from present-day Badagry town and a few meters away from the Atlantic Ocean. This town is known to have hosted enslaved persons en route to the New World during the period of the Atlantic trade in enslaved persons. Due to its relevance, there are historical monuments on the island that regularly attract tourists to Gberefu. However, the archaeology of this region is sparse. Alabi (1998) records several mound structures, associating them with salt production. These are in addition to pottery scatters on the island, thus associating Gberefu with an industrial salt-producing site for the Badagry region.

Ajido – Ajido is located 10 km away from Badagry town. It was founded around the turn of the 18th century by Aholu Sagbe. The major occupants of this region were mainly Ogu, Ijaw, and Ghanaian migrants (Adekanmbi et al. 2017). Oral accounts reveal that this settlement emerged from a conglomerate of refugees of the Dahomey wars ravaging the West African coast in the 18th century (Tijani 2006).



FIGURE 2. Roman Catholic church on Topo Island. (Photo by the author.)

Badagry Town – This, the main town in the study region, is associated with the trade in enslaved persons (Mann 2007; Sorensen-Gilmour 1995). The area is bounded to the north and the east by the Egbado territory and hemmed in to the west by the Benin Republic (Alabi 1998; Law 1994). The town is on the coast in an area marked by swamps, marshes, and creeks. Oral traditions point to settlement’s having existed in the region since ancient times (Avoseh 1938). However, recent archaeological work identifies two phases of occupation involving the intense exploitation of aquatic resources (Orijemie 2014). The town is divided into eight quarters with different settlement histories.

Ilogbo Eremi – This community is located 18 km northeast of Badagry town. Oral histories collected in the town show occupation since historic times. According to the people, they are descendants of people from Ile-Ife, who migrated to this present site due to political tensions between siblings at their former place of residence. Although no historical or archaeological work has been done in the Ilogbo area, Alabi (1998) places the settlement history of the people of Ilogbo within the Apa and Igbogbele grouping. According to him, divination was the reason behind the decision to settle in this area.

Results

The opportunistic survey of Topo Island and Gberefu (the coastal sites closest to Badagry town) showed evidence of interactions with Europeans and local peoples. Here, we found structures associated with the Roman Catholics in Topo (Figure 2) and 184 smoking pipes from Gberefu (Figure 7). These pipes, mostly stem and a few bowl fragments, were concentrated in a 640 m radius at the center of Gberefu. We also collected three smoking pipe stems from our survey of a 420 m distance scattered around Topo; we retrieved just one smoking pipe from Ajido. The results show that Gberefu provides the largest evidence of European goods, with 97.89% of all the smoking pipes from the region coming from the island (Figure 8).

We also found evidence of earthen mounds across all the coastal sites surveyed. In total, we recorded 35 mound structures across the 3 coastal sites of Topo, Ajido, and Gberefu. They varied in elevation from ground level as well as length across the different sites surveyed (Figure 3). On Topo Island, we found elongated earth mounds with lengths of about 91 m and heights ranging from 3 to 5.2 m, as well as varied earthen mounds as high as 6.4 m and as low as 3.4 m, but separated, mostly by thickets of neem plants (Figure 4). These extensive mound structures have been reported in Alabi (2001) and are associated with salt-making processes.

In Badagry town, we recorded only the location of settlement structures associated with the trade in enslaved persons, because this is the major center of trade for the study region. We identified and recorded the locations of the eight quarters and interviewed local chiefs on the roles of their community in the process of the trade in enslaved persons and correlated this information to the location of features of the trade in enslaved persons associated with the quarters. We also recorded the location of foreign architecture present on the landscape (Figure 5).



FIGURE 4. Mound structure separated by neem plant. (Photo by the author.)

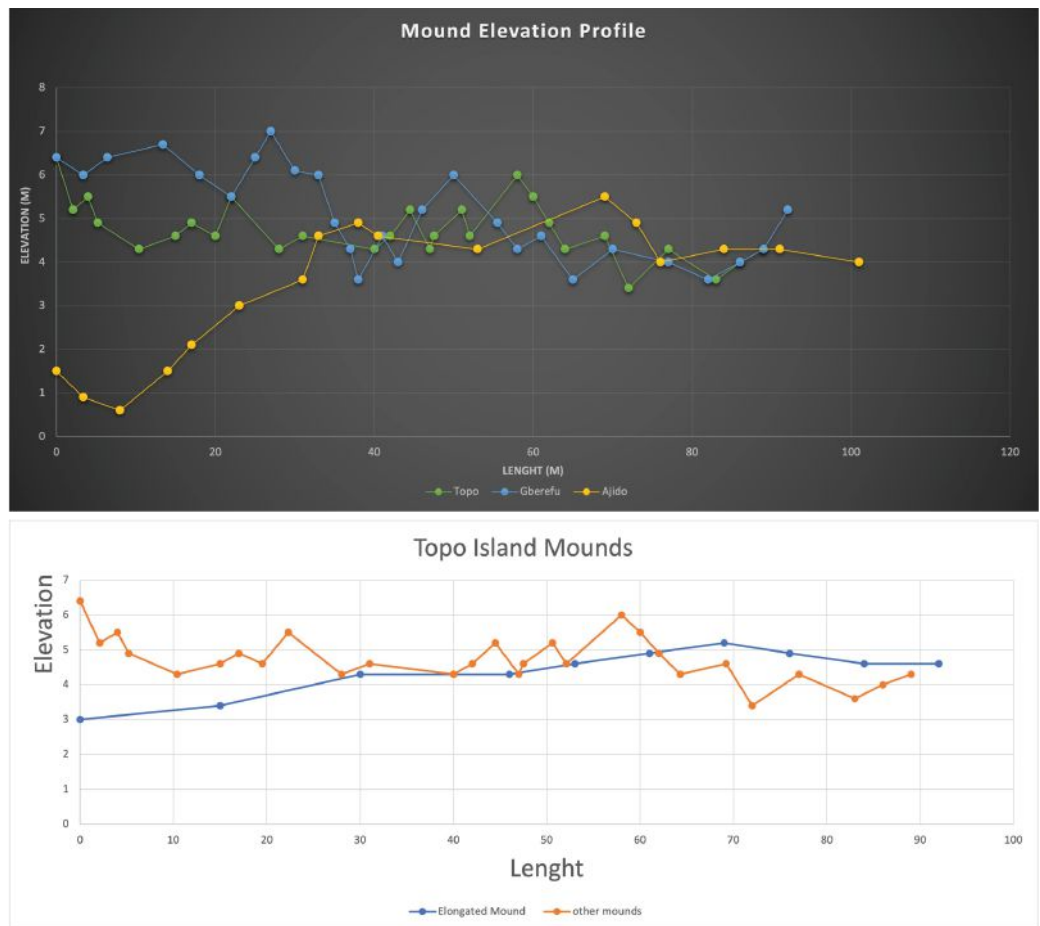


FIGURE 3. Mound elevation variation across the three coastal sites. (Graphs by the author.)

As we moved further away from the coastal port town of Badagry, the materiality of European presence reduced, and we recovered artifacts and recorded features local to the region. These include local pottery, Yoruba-type bank-and-ditch systems (defensive structures), and settlement structures that differ extensively from those of coastal peoples. At Ilogbo Eremi, we found remains of a ditch and embankment similar to those found elsewhere in the hinterland (Aremu et al. 2013; Lasisi 2018; Lasisi and Aremu 2016; Ogundele and Babalola 2007). Oral interviews about this embankment show that it was constructed during the period of the trade in enslaved persons to protect the people from capture. However, what remains

of this structure is only a 7 m bank and ditch surrounding a sacred space left untouched in the now-urban town (Figure 6).

Discussion

Discussion concerning the variation in mound structures across the coastal towns of Gberefu, Topo, and Ajido is ongoing. Alabi (2001) associates the mound structures in the coastal settlements with salt making. He opines that the location of the mounds close to the Atlantic Ocean makes their construction for salt making plausible. He also contrasts this with inland sites such as Apa (Alabi 2001, 2002). However, I argue here that the variation in the elevation profile of the mounds suggests a more nuanced functionality of the mound structures on the coast. This variation can potentially illuminate the multivariate historical uses of the mound structures during the era of the enslavement of people. Who were the makers of these mounds? What purposes did they serve during the era of increased enslavement of people? If the mounds were only used for salt making, as earlier scholars have suggested, then they must have been pivotal in Atlantic commerce and/or regional trade. If all the mounds recorded



FIGURE 5. Brazilian-style architecture in Badagry, reportedly constructed in 1804 by returnees who had learned carpentry in Brazil during their time there as enslaved persons (Abiola J. Ibirogba 2022, pers. comm.). (Photo by the author.)

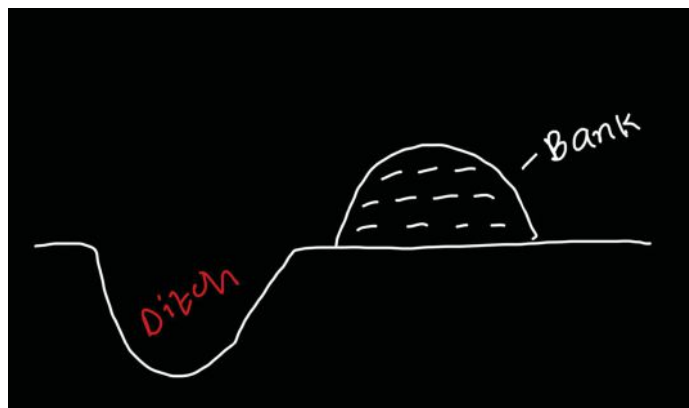


FIGURE 6. Top: Diagram of bank and ditch by author after Lasisi (2018); bottom: northern part of bank and ditch in Ilogbo Eremi. (Photo by the author.)

from the survey were used for producing salt, then there must have been a massive salt-producing industry on the coast of Badagry in the 18th century. Yet this is not mentioned in the oral traditions of the people. The preponderance of these varying mound structures might suggest that they were used for purposes beyond salt making. Also worthy of note here is the association of the mounds with circular shrubs of neem plants. Future work must explore the variation in the materiality of these mounds in order to understand their dynamics for the historic Ogu people in Badagry.

Badagry town, Gberefu, and Topo Island present the largest amount of evidence of European interactions. This might be expected, because they are the closest to the ports where enslaved persons were traded (Simpson 2008). Also, inland settlements such as Ilogbo Eremi and Ikawga Zebe/Ikoga Zebe show variation in terms of materiality and structure. Based on this, I hypothesize that coastal sites closest to the port centers will provide evidence of involvement in the trade in enslaved persons and the development of strategies for protecting the sites' inhabitants during that activity, while those further inland will possess defensive structures for such purposes. While the mound structures in Gberefu may have been used for salt making, those in Ajido may have served functions of protection during the trade in enslaved persons and increased war on the coast.

In addition, oral history collected in Ilogbo Eremi suggests that the people settled in the region for protective reasons. According to the local narrative, Ifa instructed the Ilogbo people to settle on a land surrounded by "ere," meaning swamp. Therefore, these Awori groups chose the site to protect themselves



FIGURE 7. Smoking pipe fragments from Gberefu. (Photo by the author.)

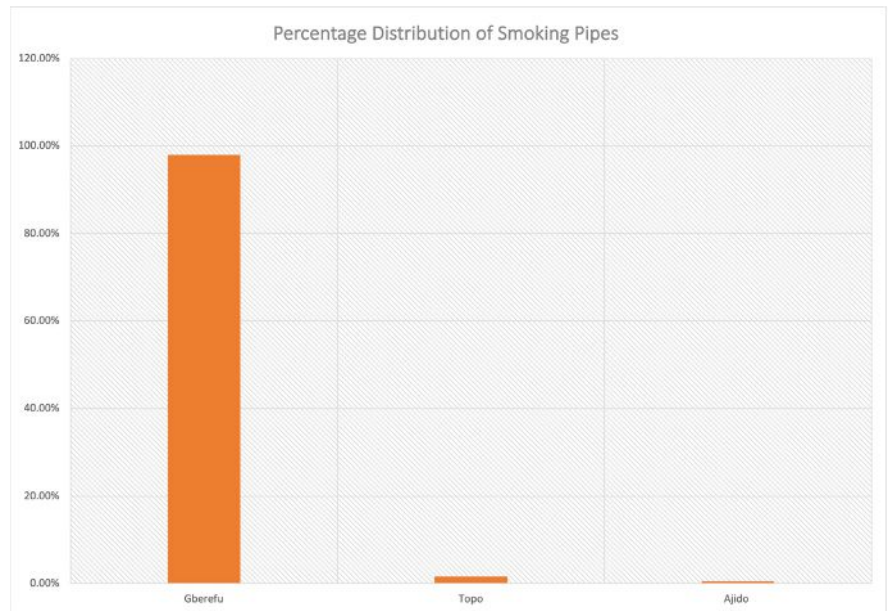


FIGURE 8. Smoking pipe distribution across sites. (Graph by the author.)

from raiders from Yoruba towns attempting to feed the trade in enslaved persons. With the town surrounded by the swamp, it would have been difficult for people from Yoruba warring kingdoms to attack, because this was unfamiliar terrain. However, the people of Ilogbo Eremi also built Yoruba-type defensive structures (a bank-and-ditch system) (Lasisi 2018). These may have been constructed to defend against coastal peoples' capturing persons for the trade. Thus, the people of Ilogbo Eremi in ancient times may have constructed two lines of defense, one to ward off raiding parties from the hinterland and another to ward off coastal peoples attempting to capture people to feed the trade in enslaved persons. While this interpretation is still sketchy, future work will explore the materiality of these sites comparatively in order to identify what the archaeological signature of resistance in Africa could be.

Finally, from this preliminary survey in the Badagry region, an archaeology of resistance seems most plausible in inland communities on the fringes of ports where trade in enslaved persons took place. The findings suggest that distance from zones where people were captured and sold may have been an impetus to develop strategies for resistance. While it must be said that these regions may have also engaged in the trade in enslaved persons due to its economic potential at the time, they also developed structures of protection for their own people. As Diouf (2003) rightly posits, communities in coastal towns sought diverse ways to protect their populations. This may have included diplomatic ways of involvement and withdrawal from the trade in enslaved persons. Undoubtedly, a reconceptualization of resistance is quintessential to unearthing archaeological signatures of resistance in Africa. While the literature on resistance is extensive in the New World (Diouf 2014; Dunnivant 2021; LaRoche 2013; Odewale 2019), approaches to understanding the African case beyond insurrections of enslaved persons will require a reanalysis of the term "resistance." Future work must examine communities on the edges of the trade in enslaved persons and their connections with resistance.

Final thoughts

The evidence provided here, while limited, will be important in developing a hypothesis for the archaeology of resistance in the Badagry region. Settlement histories of the communities on the edges of the trade in enslaved persons are pivotal for understanding how outlying communities navigated the uncertainties of the time. Alabi (1998, 2001, 2002) argues that settlement conglomerations in Badagry followed an east-west pattern to gain access to economic trade. Here, I argue that there was more to settlement choices on the coast than access to trade. Inhabitants on the peripheries created defensive structures to combat the trade in enslaved persons in various ways, and evidence for most of these is present in sites distant from the centers of the enslavement of people. Migrants who fled the Dahomey war and/or hinterland wars of the 18th century in Yorubaland created new landscapes on the edges of the areas where the trade in enslaved persons took place that enabled their survival. Understanding multilayered histories of place is integral to a holistic reconstruction of landscape choices made by historic peoples. In a landscape of the enslavement of persons and war, Gun and Awori people made choices that ensured their preservation by occupying regions protected by natural features such as creeks, swamps, and thick vegetation. In addition, they constructed structures such as mounds, embankments, and ditches to ensure they were ultimately protected.

The impetus for settlement during a period in which the trade in enslaved persons increased was not economic access. Rather, the scale and direction of settlement might have been driven by security and access to critical resources for food. In all, we acknowledge that human habitation choices are complex and guided by overlapping factors that may not be directly legible in the archaeological record. Future work will investigate the potential of satellite data to illuminate landscape features and settlement choice dynamics on the coast of Badagry (Almar et al. 2023; Davis et al. 2020). The decision to settle in a place during the period of increased trade in enslaved persons will have involved trade-offs (Zheng et al. 2020a, 2020b) that are pivotal to the overall discussion of that trade and livingness on the fringes of port cities in the 18th century.

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Australasia and Antarctica

Australia

Beyond Making Ends Meet: Ruminating on Faunal Remains in Australian Historical Archaeology and Food History
(submitted by Marc Cheeseman, Ph.D. candidate, School of Social Sciences, University of Queensland, m.cheeseman@uq.edu.au)

Abstract: It has long been understood that sheep and cattle played a large part in the success of the colonial project in Australia. Various authors have referred to these introduced species as “the shock troops of empire” and stated that Australia “rode on the sheep’s back” to success. Despite this, archaeological studies of faunal remains from Australian historical sites (i.e., post-1788) remain relatively uncommon and lack theoretical diversity. Furthermore, there has been limited engagement between archaeologists working with historical food remains more broadly (faunal or botanical) and Australian food historians. By briefly reviewing the relevant literature and analyzing recent advertisements aiming to increase meat sales, the following article seeks to highlight this (as-yet) missed opportunity for archaeological studies of food in post-1788 Australian contexts.

Resumen: Durante mucho tiempo se ha entendido que las ovejas y el ganado desempeñaron un papel importante en el éxito del proyecto colonial en Australia. Varios autores se han referido a estas especies introducidas como “las tropas de choque del imperio” y afirmaron que Australia “montó a lomo de oveja” hacia el éxito. A pesar de esto, los estudios arqueológicos de restos de fauna de sitios históricos australianos (es decir, posteriores a 1788) siguen siendo relativamente poco comunes y carecen de diversidad teórica. Además, ha habido un compromiso limitado entre los arqueólogos que trabajan con restos de alimentos históricos en general (fauna o botánica) y los historiadores de alimentos australianos. Al revisar brevemente la literatura relevante y analizar los anuncios recientes que apuntan a aumentar las ventas de carne, el siguiente artículo busca resaltar esta oportunidad (hasta ahora) perdida para los estudios arqueológicos de los alimentos en contextos australianos posteriores a 1788.

Résumé : On a compris depuis longtemps que les moutons et les bovins ont joué un grand rôle dans le succès du projet colonial en Australie. Divers auteurs ont qualifié ces espèces introduites de « troupes de choc de l’empire » et ont déclaré que l’Australie « roulait sur le dos du mouton » vers le succès. Malgré cela, les études archéologiques des restes fauniques des sites historiques australiens (c’est-à-dire après 1788) restent relativement rares et manquent de diversité théorique. De plus, il y a eu un engagement limité entre les archéologues travaillant avec des restes alimentaires historiques plus largement (faune ou botanique) et les historiens australiens de l’alimentation. En passant brièvement en revue la littérature pertinente et en analysant les publicités récentes visant à augmenter les ventes de viande, l’article suivant cherche à mettre en évidence cette opportunité (encore) manquée pour les études archéologiques de la nourriture dans les contextes australiens après 1788.

Introduction

Given the various ways that food and identity intertwine, particularly in migrant contexts (Janowski 2012), it is somewhat

surprising to see that food remains from Australian historical archaeological sites have received relatively little research interest (Twiss 2012:360–361, 378). Indeed, in their sweeping 2011 synthesis *An Archaeology of Australia since 1788*, Susan Lawrence and Peter Davies dedicate only 11 pages (281–292) of a roughly 430-page book to a discussion of food. There are of course some further mentions of food throughout the book; however, these discussions of food remains are generally framed in economic terms and as such tend to overlook considerations of the link between identity and food choice.

Australian food: Hello, is it meat you’re looking for?

Defining an Australian “national dish” or cuisine has been publicly debated from at least the late 19th century right up to the present (e.g., *Sydney Mail and New South Wales Advertiser* 1888; *Daily Telegraph* 1891; *Herald* 1950; Dalziel 2022) and one food group is ubiquitous throughout these discussions: meat. In fact, recent data indicate Australian per capita meat consumption is seventh highest in the world (OECD 2023). In terms of sheep meat specifically, Australian per capita consumption is second globally (first place 2009–2016). Australians consume roughly 1.5 times as much as the average UK resident—from where the majority of the immigrants have originated since 1788—and twice as much as the average resident of New Zealand, which has had a similar demographic trajectory (OECD 2023). This association between Australia and sheep meat consumption (as well as other meats) has produced an idiosyncratic example of food choice being explicitly linked with, and actively promoted as an expression of, national identity.

Every year in the lead-up to the national public holiday Australia Day on 26 January (also known as Invasion Day and/or Survival Day) Meat and Livestock Australia (MLA) release their advertising campaign aimed at increasing lamb meat sales. The campaign has become not only progressively more surreal in delivering its pro-meat message, but also surprisingly progressive. What started out divisively in 2005 with the general message of “Don’t be un-Australian: Eat lamb on Australia Day,” has, in the past few years—and particularly in the 2023 campaign—become a not-so-subtle call for acceptance and tolerance of social (and culinary) diversity (for a critique see Quinn 2023).

The 2023 advertisement provides a useful study of what Australians consider to be ‘un-Australian’ acts (Australian Lamb 2023)—most of which, as it turns out, are behaviors related to food (broadly defined). MLA conducted consumer research for this campaign, but the results are unavailable. Fortunately, the advertisement itself is easily accessible. A study of the transcript (available via YouTube) shows at least 15 interactions where one person claims that another person’s behavior is/was “un-Australian” (Table 1). Of those 15 claims, most were related to food behaviors (n=6; 40%); following these were claims relating to sporting and/or competition (n=4; 26.7%); and the remaining claims (n=5; 33.3%) referred to a mix of different behaviors and knowledge surrounding art and culture, work, or were nonspecific claims (e.g., an unprovoked “You’re un-Australian!” etc.). There are other examples of meat’s being broadly promoted in this way, such as the National Australia Day Council’s “Your Country Needs You” campaign from 2009 that promoted the consumption of red meat generally for Invasion/Australia Day (for a critique see Peace 2011:91–93). This 2009 campaign was stylistically based on World War II propaganda posters (Thomas et al. 2010), further demonstrating the implicit link between the performance of ‘Australianness’ as an aspect of social identity and high levels of meat consumption (sensu Goffman 1956).

TABLE 1
“UN-AUSTRALIAN” CLAIMS SOURCED FROM AUSTRALIAN LAMB (2023) TRANSCRIPT

<i>“Un-Australian” Claim (n=15)</i>	<i>Food Behavior (broadly defined)</i>	<i>Sport/Competition Behavior (broadly defined)</i>	<i>Art/ Culture</i>	<i>Work</i>	<i>Other</i>	<i>Food Behavior/ Item Referenced</i>
“But unfortunately, boasting is un-Australian.”		y				
“Dobbing is also very un-Australian.”					y	
“You’re un-Australian!”					y	
“Cheat stick? Un-Australian!”		y				
“Is that kombucha? Un-Australian!”	y					Kombucha
“Subtitles? Un-Australian!”			y			
“This whole bloody pub is un-Australian.”	y					Beer
“Tried to eat a meat pie with these.”	y					Meat pie
“Don’t know the words to Khe Sanh.”			y			
“Charged him a dollar for tomato sauce.”	y					Tomato sauce
“All I said was ‘Bon appetit.’”	y					Bon appetit
“Bludging is un-Australian.”				y		
“Go the All Blacks!”		y				
“I’m a weak swimmer.”		y				
“Beetroot doesn’t belong on a burger.”	y					Beetroot
Total	6	4	2	1	2	
Total (%)	40.0	26.7	13.3	6.7	13.3	

The OECD sheep consumption data (and the bizarre advertising campaigns) discussed above are perhaps not surprising for a country that, as the historiography goes “rode on the sheep’s back” to economic success (Cashin and McDermott 2002). Indeed, from at least the 1840s the abundance of meat being consumed in Australia (mostly mutton at that time) was frequently used to entice further British migration to the colonies (Chant 2015:56, 110). This historical association with sheep and the wool industry more broadly, however, only goes so far toward explaining Australia’s modern and historical enthusiasm for meat of most kinds. It is worth briefly noting that Australians do not currently consume native terrestrial fauna to any significant extent (Peace 2011; Santich 2011:65; Staniforth 2003:37–38; Stubbs 2001), though this has not always been the case (Cushing 2016; Newling 2011; Santich 2011; Steele 1999:66–67). Additionally, the current health, environmental, and animal welfare concerns associated with the Australian meat-centric diet are well-documented (Khara et al. 2021). Thus, exploring the historical development of this particular food preference through archaeology can help provide a necessary reassessment and critique of the social conditions that maintain this behavior in the present (*sensu* Wylie 2002:158).

Australian food, historical archaeology, and food history: A medium-rare opportunity

As the most recent synthesis of a wide array of post-1788 Australian archaeological data, Lawrence and Davies (2011) can be seen as a reasonable and fairly recent barometer of research interest in food remains at these sites. In addition to the section dedicated to food mentioned above (281–292), there are other brief discussions of food remains as they pertain to specific archaeological contexts, including maritime industries (107–111), Chinese settlement contexts (234–236), and post-1788 Australian Indigenous contexts (59). However, food choice is generally framed in economic terms (285, 286, 287–288), seen as a reflection of availability (108), or explained as an outcome of provisioning arrangements (109). While this represents an important step toward understanding dietary choice and characterizing socioeconomic differences and infrastructure systems across Australian historical sites and through time, it nevertheless lacks critical engagement with the wider cultural framework and provides only limited understanding of how individual and group identity interacted with food choice (but see Birmingham and Wilson 2010:23–25; Karskens 2003:45–48). Given the distinctive place that meat occupies in Australian history and culture, archaeology is well placed to explore the link discussed above between high levels of meat consumption and the performance of “Australian” as a social identity.

There is a growing body of Australian food history literature that has so far been underutilized in published Australian historical zooarchaeology and archaeobotany. These food history studies have, among other things, explored the link between the emerging idea of “Australianness” through the 19th century and trends in food advertising and consumption (Bannerman 2019), critically examined the national myth that “colonial Australians were all diabolical cooks and ill-mannered eaters” (O’Brien 2016), and investigated the impact of shifting dietary and nutritional advice from medical professionals over a 150-year period (Santich 1995, 2005). Except for the odd reference to Michael Symons’s *One Continuous Picnic* (1982), or perhaps other early Australian food history work, much of the broader literature on this topic seems to have flown under the radar of archaeologists working in this space (Table 2), particularly the more recent work by authors such as Jacqui Newling, as well as Colin Bannerman, Barbara Santich, and Charmaine O’Brien mentioned above.

TABLE 2

SELECTION OF AUSTRALIAN HISTORICAL ARCHAEOLOGY PUBLICATIONS DISCUSSING FOOD REMAINS

<i>Author(s)</i>	<i>Year</i>	<i>Food History Literature Cited</i>
English	1990	na
Howell-Meurs	2000	na
Lawrence and Tucker	2002	Symons (1982); Farrer (1980); Gollan (1978); Walker and Roberts (1988)
Harris, Ginn and Coroneos	2004	Farrer (1980); Clements (1986)
Gibbs	2005	na
Lampard	2006	na
Simons and Maitri	2006	Walker and Roberts (1988)
Colley	2006	Symons (1982)
Fairbairn	2007	na
Blake	2010	Symons (1982)
James-Lee	2014	na

While acknowledging that archaeological studies of food remains from post-1788 sites in Australia should continue to consider the economic context as well as availability and other logistical constraints that impact food choice, the purchase,

processing/preparation, consumption, and discard of food is never based on economics alone. There are choices throughout each step of the process that link with personal memories, cultural identity, gender, age, aspirations, politics, education, and more (Hastorf 2016; Janowski 2012; Twiss 2019). In other words, there is more to food choice than economics and local availability and there is more to animal bones than just making ends meat.

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USA - Midwest

Michigan

Michilimackinac, Mackinaw City (submitted by Lynn Evans, Mackinac State Historic Parks)

Abstract: The summer of 2022 marked the 63rd season of archaeology at Michilimackinac. Since 2007 Mackinac State Historic Parks has been excavating a row-house unit lived in by fur-trading households, first French Canadian and, from the mid-1760s on, English. The house was constructed in the 1730s and demolished in 1781. Highlights of the season were the recoveries of several recognizable ceramic vessels and two brass scale weights.

Resumen: El verano de 2022 marcó la 63ª temporada de arqueología en Michilimackinac. Desde 2007, Mackinac State Historic Parks ha estado excavando una unidad de casas adosadas en las que vivían familias de comerciantes de pieles, primero francocanadienses y, desde mediados de la década de 1760, inglesas. La casa fue construida en la década de 1730 y demolida en 1781. Lo más destacado de la temporada fue las recuperaciones de varias vasijas de cerámica reconocibles y dos balanzas de latón.

Résumé : L'été 2022 a marqué la 63e saison d'archéologie à Michillimackinac. Depuis 2007, Mackinac State Historic Parks fouille une maison en rangée habitée par des ménages de commerçants de fourrures, d'abord canadiens-français et, à partir du milieu des années 1760, anglais. La maison a été construite dans les années 1730 et démolie en 1781. Les faits saillants de la saison ont été les récupérations de plusieurs récipients en céramique reconnaissables et de deux poids en laiton.



FIGURE 1. Green-glazed earthenware milk pan or terrine. (Photo courtesy of Mackinac State Historic Parks.)

season that backfill was removed. Based on what was learned from the excavation of the rest of the cellar, some soil types were able to be lumped together while excavating. As in earlier years, this cellar yielded many interesting artifacts.

The first was a large section of a green-glazed redware bowl. A piece of its rim had been found in 2018. When several more rim sherds were found late in the season, it became apparent that the bowl had a spout and was probably a milk pan or French Canadian terrine (Figure 1). Another redware vessel, a green-glazed flared cup with a handle, was also recovered (Figure 2). Several white tin-glazed earthenware sherds can be mended to form what appears to be a sugar bowl. Several sherds from a similar vessel, possibly a creamer, were found in 2018.

Other notable finds from the southeast cellar included a barrel band, modified into a possible broiler; the buttplate from a trade gun; a small padlock (1.75 in. tall); and a brass scale weight (Figure 3).

The 2022 Michilimackinac field season was a continuation of excavations begun in 2007 on House E of the Southeast Row House within the palisade wall of Fort Michilimackinac. This row house was constructed during the 1730s expansion of the fort for the use of French traders and demolished in 1781 as part of the move of the fort and settlement to Mackinac Island. Documents indicate this house unit was owned by Charles Desjardins de Rupallay de Gonneville in the 1740s and 1750s. A 1765 map of the fort lists House E as an English trader's house. Few English traders' houses have been excavated at Michilimackinac. The goals for this season were to complete the southeast cellar, to further define the central cellar, and to open the remainder of the north tier of quads in search of the north wall trenches. As with every season, these were partially accomplished.

While the excavation of the main portion of the southeast cellar was completed in 2021, a narrow strip of cellar deposit remained to the east under the backfill from the adjacent House D project. At the beginning of this

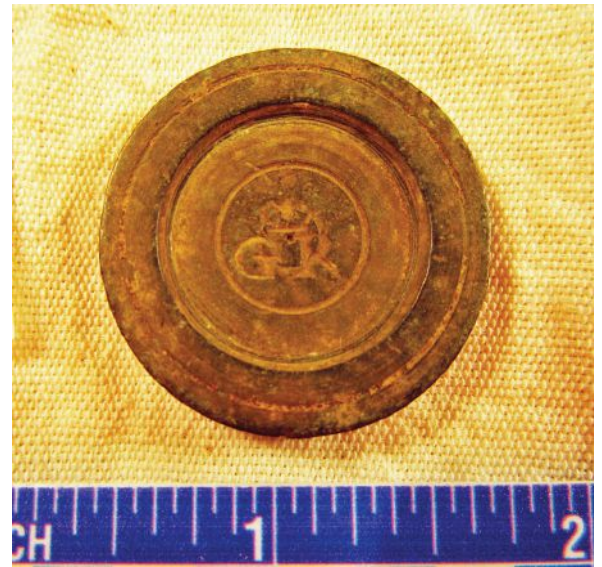


FIGURE 2 (left). Flared earthenware cup. (Photo courtesy of Mackinac State Historic Parks.)

FIGURE 3 (right). English scale weight. (Photo courtesy of Mackinac State Historic Parks.)

The scale weight was a brass disc weighing 1 oz. It was stamped with “GR” under a crown, most likely for King George. A second scale weight was found in the central cellar (Figure 4). It, in the form of a cup, was from a set of nesting weights. It weighed half of an apothecary dr. It is stamped with what appears to be a fleur-de-lis; it could also be the crossed arrow and key of Nuremberg.

The central cellar also yielded part of a porcelain teacup, a lead seal, a plain brass button, and a brass band with iron rivets, possibly from a storage container.

The final three quads in the northern tier of the project area were opened this summer. The entire tier is now in the rubble layer created by the 1781 demolition of the fort. The demolition layer always contains a variety of interesting artifacts. This season it was particularly rich in artifacts of personal adornment, including a single sleeve button, a linked pair of sleeve buttons (Figure 5), and an earring fragment, all with green paste “stones.” The single sleeve button and linked sleeve buttons were different shapes, not part of a matched set. Another unusual find was a buttplate fragment. It was from a trade gun, but with a different motif and thickness than the one found in the cellar. A few artifacts possibly related to Anishnaabek presence were found in the rubble. These included several pieces of a stone smoking pipe bowl and a fragment of carved antler.

Excavation of this house will continue for several more summers. The project is sponsored by Mackinac State Historic Parks (MSHP) and directed by Curator of Archaeology Dr. Lynn Evans. John Cardinal, a graduate student at Wayne State University, was the field supervisor for the 2022 season. The artifacts and records are housed at MSHP’s Petersen Center in Mackinaw City.



FIGURE 4. French or German cup-style weight. (Photo courtesy of Mackinac State Historic Parks.)



FIGURE 5. Green-paste linked sleeve buttons. (Photo courtesy of Mackinac State Historic Parks.)

USA - Northeast

New York

Object Histories: A Lead Kosher Seal from New York City's Five Points/Historias de objetos: un sello kosher de plomo de los cinco puntos de la ciudad de Nueva York/Histoires d'objets : un sceau casher en plomb des cinq points de la ville de New York/היסטוריות חפצים: חותם כשרות מעופרת מחמש הנקודות של ניו יורק (submitted by Miriam Entin (née Fried), Ph.D. candidate, The Graduate Center, CUNY, mfried@gradcenter.cuny.edu)

After a busy morning working as a summer intern at the NYC Archaeological Repository, I decide to take lunch. Mid-sandwich, my colleague John comes in. "Hey, Miriam! I think I found something that might interest you."

John had begun the arduous task of scanning the photo slides from the Five Points site in Lower Manhattan. All I knew about the Five Points was that it sat on the former site of the Collect Pond, which was infilled beginning in 1803. The resulting development, which attracted newly emancipated African Americans and German and Irish immigrants, was condemned as America's "first and foremost slum" and gained a reputation as NYC's most notorious 19th-century working-class neighborhood (Ingle et al. 1990:47; Yamin and Schuldenrein 2007). The million-or-so artifacts found at the site during the 1991–1992 excavation were stored in the sub-basement of the World Trade Center; the slides are all we have left. John hands me one particular slide and I hold it up to the light. "Is that a *gimmel*? What kind of object is this? There were Jews at the Five Points?"

John smiles at my barrage of questions. "I knew you'd be interested."

I bring the slide over to a lightbox (Figure 1). What I see is a small key-shaped metal object clearly stamped with the letter *gimmel*, the third letter in the Hebrew alphabet. I turn to my supervisor, Jessica, who senses my excitement. "I'll email you all the information I have."



FIGURE 1. Slide depicting lead plumbe from the Goldberg privy stamped with the Hebrew letter *gimmel*. (Photo courtesy of the New York City Archaeological Repository; The Nan A. Rothschild Research Center.)

In 1840, a man named Harris Goldberg lived with his wife, a servant, and a household of male boarders in a wooden house at 472 Pearl Street (Yamin 2000:96). Goldberg was a Polish Jewish immigrant and tailor by trade who also served the local New York City community as a scribe, rabbi, and sexton (Grinstein 1945:472; Milne and Crabtree 2001:40–41). Shaarey Zedek, a Polish congregation, met on the second floor of the Goldberg house for a limited time in 1839 (Grinstein 1945:472). Shaarey Zedek was considered an "old-fashioned" congregation, holding to religious standards, including keeping kosher and the Sabbath, that other local Jewish immigrants had given up (Yamin 2000:96).

A deposit recovered from a privy in a Pearl Street backlot is associated with Goldberg's household and speaks to these religious standards. Faunal evidence shows that a significant amount of food remains in the privy are from large domestic mammals (Milne and Crabtree 2001:40–41). The Goldberg household consumed mostly beef, eating little mutton and almost no pork if any at all. Regarding the cuts of meat that were found, it seems that beef from the foreshank was consistently purchased. The hindquarters of an animal are not considered kosher unless all the veins are removed; this is a slow and impractical process that usually restricts kosher meat to the foreshank.

Although kosher chicken was generally more expensive than beef and may have been a luxury for many Five Points residents, poultry was still an important component of holiday meals, and live-poultry slaughterhouses were located in nearly every Jewish neighborhood (Yamin 2000; Milne and Crabtree 2001). Lead seals, called "*plumbes*" or "*plumbas*" in Yiddish, were affixed to the legs of slaughtered chickens to reassure Jewish buyers about freshness and proper koshering procedures. The *plumbes* bore a single Hebrew letter on one side signifying the day of the week and Arabic numbers on the other indicating the date of purchase. Based on the Five Points site report

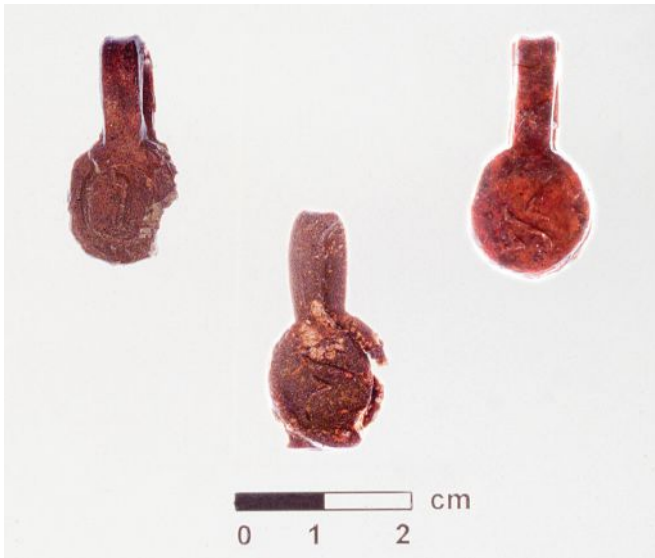


FIGURE 2. Three additional plumbes from the Goldberg privy, one bearing the letter *vav* and two the letter *alef*. (Photo courtesy of the New York City Archaeological Repository: The Nan A. Rothschild Research Center.)

century. Although no. 356 bears the name of a person, Meyer Shur, likely that of a *shochet* (ritual slaughterer), Egan mentions that a small number of similar seals, either with Arabic numerals or Hebrew letters on one of the discs that may well refer to the day of the week on which the seal was used, have also been found in London and on Hampstead Heath. Several 17th-century examples of these seals, including at least one still attached to the leg bones of a chicken, have been excavated in the Jewish quarter of Amsterdam (Figure 4). Dutch Sephardic Jews were prominent in London's trade in dyestuffs; Egan speculates that their connection with textile finishing provides possible circumstances for the devising of the alternative, koshering use of seals.

In 1654, the first wave of Jewish immigrants to arrive in New York was comprised of Dutch Sephardim; they had fled from their prosperous colony in Dutch Brazil when Portugal, along with the Inquisition, retook control of the region. It is possible that after the crossing, this group continued Egan's supposed Dutch tradition of using lead seals for kosher certification in New York.

The *plumbe* from the Goldberg privy, as well as other early examples from England and Amsterdam, were created as part of a makeshift, unstandardized system. Later, however, *plumbes* were mobilized to enforce a highly regulated kosher meat industry (Lasson 2014:10–11). In July of 1888, Rabbi Jacob Joseph of Vilna, Lithuania, delegated the first Chief Rabbi of New York City's Association of American Ortho-

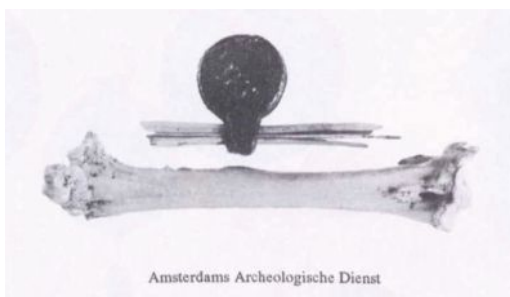


FIGURE 4. Lead plumb from 17th-century Amsterdam still attached to the leg bones of a chicken (Egan 1994).

and slides, there were at least four *plumbes* found in the Goldberg privy. The one originally shown to me bears the third letter of the Hebrew alphabet, *gimmel*; the third day of the week is Tuesday (Figure 1). Of the other three, one bears the sixth letter, *vav*, and two bear the first letter, *alef* (Figure 2). Thus one chicken was slaughtered on a Friday and the other two on a Sunday.

In his British Museum catalog on lead seals, Geoffrey Egan explains that the riveted form of seal was composed of two discs, one with a rivet and one with a hole, attached by a connecting strip (Egan 1994:96). Seals were affixed to cloth by folding the discs around each side of a textile so that the rivet on one disc could be pushed through the fabric and the corresponding hole in the other disc. The rivet was then bent over, and the seal was stamped with one or between two dies to close it firmly in place and to register the appropriate information (Figure 3).

Egan notes that seals like those from the Goldberg privy are singularly unique for being of the two-disc, riveted type but having had no connection with textiles (Egan 1994:124). The Goldberg *plumbes* are the only known archaeological examples from the New York region, but Egan's book mentions another, catalog no. 356, probably used by London's Jewish community in the 18th

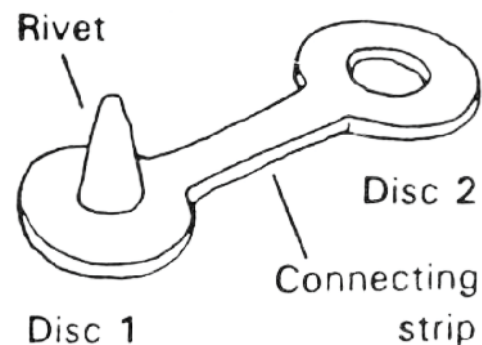


FIGURE 3. Diagram of the two-disc riveted seal (Egan 1994).

dox Hebrew Congregations, arrived in the port town of Hoboken, New Jersey, and quickly undertook the "daunting" task of organizing New York's kosher meat business according to stricter standards. In order to pay *mashgichim* (kosher supervisors), one cent was added to the price of every bird killed in the slaughterhouses under the chief rabbi's purview. To indicate that the koshering process had been supervised, the *mashgichim* were also responsible for affixing a *plumbe* bearing the chief rabbi's official name and title, "Harav Hakollel R' Yacov Yoseph," to each chicken. The more-stringent standards were not popular with many butchers and independent *shochtim* (ritual slaughterers) and some local rabbis bemoaned the loss of income they had been receiving for their own kosher supervision. Despite a promising start, there is a reason why Rabbi Jacob Joseph was the first and only chief rabbi of New York.

There are also examples of standardized *plumbe* usage from late 19th-century Poland (Figure 5), where such seals were often dated as evidence of freshness by references to the weekly Torah portion read in the synagogue (Rezak 2018:6). The seals also sometimes specified that the monies raised by slaughtering fees had been earmarked for certain communal responsibilities, such as Jewish educational and hospital functions.

Considering the hundreds of kosher certifications that line grocery store shelves today, it has been fascinating to learn about their humble beginnings in the form of lead *plumbes*. I do not know what prompted John to show me the photo slide he encountered, but I sure am glad he did. I will even forgive him for interrupting my lunch.

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FIGURE 5. Polish example of plumbe used for chicken slaughtered on the Sunday of the week of the Torah reading of Bamidbar (Numbers) (Rezak 2018).



View of Oakland. (Photo courtesy of Visit California.)

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