

# VAS newsletter....

A PUBLICATION OF THE  
VERMONT ARCHAEOLOGICAL SOCIETY, INC.

Prudence Doherty, Editor

## THE 1983 MEMBERSHIP FEE IS NOW DUE!

BEFORE YOU FILL OUT THE MEMBERSHIP FORM ON PAGE 8, PLEASE CHECK THE LIST OF MEMBERS ALREADY PAID FOR 1983 ON PAGE 7. IF YOU HAVE NOT PAID DUES FOR 1982, THERE IS A SPECIAL MESSAGE ATTACHED TO YOUR FORM.

One of the requests made in the resolution passed by the Governor's Conference on the Future of Vermont's Heritage has already been honored by one group in Vermont. The Putney Historical Society has set an example for others in demonstrating respect for Native American human remains and burial places. Laura Heller, co-curator of the historical society and also a delegate to the Governor's Conference, has prepared a report on the reburial of bones presumed to be those of a Native American that were once kept in the historical society's museum.

## Back to Mother Earth

By Laura Heller

The bones sat in the corner of the Indian case at the Putney Historical Society for 20 years or so, attracting the interest of young boys and girls and perhaps noted by the few others who paused to peer at the unlit collection of artifacts. There were only a few of them. Next to the bones was a photograph of an "Indian Burial". No one knows if these bones had ever been arranged in such a ceremonial way or not. They were dug up most unceremoniously by a backhoe in the 1950s, and eventually found their way to the museum.

The State Police, suspicious as is their duty, had already had the bones dated (Editor's query: I wonder how?), so we know death occurred in the 1700s. So far as I know there were too few to determine sex or race, but for cultural reasons they were presumed to be Indian, and were so labeled.

The in October, 1981, I received a phone call from a young Comanche woman studying at the School for International Training in Brattleboro. She had seen the bones in the museum, and felt strongly that they should not be there. She wanted to know if the Putney Historical Society

## U.S. Army Sponsors Archaeology Project

To comply with federal preservation law, the U.S. Army Materiel Development and Readiness Command (DARCOM) will spend \$2.4 million to identify and evaluate historic structures and study archeological resources at 76 bases, including the Ethan Allen Firing Range in Jericho, Underhill and Bolton, Vermont.

Divisions of the National Park Service will coordinate both aspects of the survey. The Historic American Buildings Survey and the Historic American Engineering Record--which produce photographs, drawings and other records of historic sites--will be responsible for the architectural portion of the survey. The Interagency Resource Division will be responsible for the archaeological component.

Because the bases are geographically dispersed throughout the country, the National Park Service has divided the projects into groups that share geographic proximity and general cultural area affinity. The Northeast group stretches from Virginia to Vermont, and includes 20 facilities. The contract for archaeological surveys of bases in that group has been awarded to Envirosphere, a consulting firm in New York City. Envirosphere in turn has subcontracted the Vermont project to the contract archaeology program at the University of Vermont.

Technical research will include a review and synthesis of all documentary and archival materials generated through previous prehistoric and historic archaeological investigations as well as the results of relevant historical, environmental, and other related types of studies conducted on or near the DARCOM bases. Limited inspections of DARCOM properties will be conducted. The results of the reviews and inspections will be synthesized into archaeological overviews designed to assist DARCOM in the management of the archaeological resources under its safekeeping.

If any Newsletter readers have information about either prehistoric or historic archaeological sites in Jericho, Underhill or Bolton--either on or off the firing range--please contact Prudence Doherty or Peter Thomas, Dept. of Anthropology, University of Vermont, Burlington, VT 05405.



## 1 MOTHER EARTH

would allow them to be reburied. My co-curator and I sat down with the young woman and a fellow student of Abenaki descent. We listened to their reactions to the display of bones. They felt that such a display meant there was a restless spirit whose journey through the cycles of life had been interrupted. It also seemed to betoken hostility under the label of history. We agreed that it was time to rebury the bones. Yes, I thought, considering the part about hostility, if I went to a British museum and saw the bones of an American Colonial laid out and labeled, I would be apt to read that as an unfriendly message. Yes, certainly.

The two students proposed to contact the Abenaki group in Swanton to arrange for a traditional reburial. They also wanted to arrange a public meeting. Their efforts were to be part of an independent study project on "Indian Awareness in the Community". Our job was to attend to the housekeeping details which had to be arranged locally, which included getting permission from the Historical Society to give up the bones, finding a suitable place for the reburial, and obtaining a commemorative stone.

The members of the PHS Board were quick to approve the plans, with our recommendation. The town selectmen routinely approved the placing of a commemorative marker in the town right-of-way near an existing historical marker for the Old Fort. The Putney Federated Church, a much-used community meeting place, provided the space for the afternoon program.

The ceremony took place on Nov. 15, 1981. Shaman Pee Mee, a medicine woman from New Hampshire, officiated. Although the site chosen for the marker proved a little cramped and hilly for the ceremonial activities, it is a public one which may be visited at any time. (For directions, see note below.)

Shaman Pee Mee made it clear that although the Indian who was being buried was presumed to be Abenaki, and although she herself is of Abenaki descent, she is married to an Apache, she had trained in the Apache tradition, and the ceremony was Apache. Her feeling was that a unified underlying structure of beliefs for all Indians exists, despite superficial differences in traditions.

At the museum the bones were taken out of the case and carefully wrapped in an Indian blanket. At the site a hole was already dug and a decorated staff had been placed at its edge. Shaman Pee Mee went around and around the grave, ritually cleansing the ground and sprinkling it with water and sacred pollen. The bones in the blanket were placed in the grave. A small blanket was spread on the ground. In it were placed tobacco, a pipe, corn, an eagle feather, beads, fur and gifts from some of those present. As Pee Mee said later, "We give things we think they will want. If it was a burial of a person who had just recently died, it would perhaps be things very personal to that person." Shaman Pee Mee added the burial jar of sacred

pollen, tied the medicine bundle and put it on top of the blanket containing the bones. At the close of the ceremony all present held hands around the grave in a broken circle, leaving a place open for the dead person. It was a service that I, a cultural outsider, could feel very comfortable with.

At the afternoon meeting. John Moody, who has been reconstructing the history of the Vermont Abenakis, was the main speaker. There was also a panel of five Native Americans.

The two young women who planned all this envisioned a grave stone that would match the marker for the Old Fort, but the price was prohibitive. The stone there now is a "two-man" boulder from Sacketts Brook, inscribed by Abiatti Monuments: "UNKNOWN WARRIOR, c. 1750" and then "Putney Historical Society", so visitors will know where to go for the rest of the story. A small, local private foundation supported the reburial activities with a grant which also

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**AT THE CLOSE OF THE CEREMONY ALL PRESENT HELD HANDS AROUND THE GRAVE IN A BROKEN CIRCLE, LEAVING A PLACE OPEN FOR THE DEAD PERSON. IT WAS A SERVICE THAT I, A CULTURAL OUTSIDER, COULD FEEL VERY COMFORTABLE WITH.**

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allowed the Society to have Peter Thomas, John Moody and William Haviland speak at public meetings in October and December of 1982.

When I was at the site a few weeks ago, the original marker, the staff, was still standing proudly, and though somewhat bedraggled a few feathers and bits of cloth still fluttered in the wind.

To close, here are the words Shaman Pee Mee addressed to the four directions, to invoke the blessing of the four winds:

"To the North which is my mother the Earth,  
To the East which is my father the Sun,  
To the South which is my grandfather the wind,  
To the West which is my grandmother the Moon."

May the Unknown Warrior continue his journey in peace.

### Notes

The term warrior may indicate either male or female.

The site is on the west side of River Road in Putney, 4.5 miles from where the road turns off Route 5 (the 1st turn to the right coming north up the hill from Basketville). Coming from the north, turn left off Rt. 5 onto Fort Hill Road, less than 1 mile south of the Putney-Westminster town line. After Fort Hill Road meets River Rd. in a T, go south 0.5 mile. The Fort marker is just a few feet off the road. The "Unknown Warrior" is up the bank a little and to the right. It is visible from the road, except perhaps in midsummer, but as it is a natural boulder it does not stand out.



## Governor's Conference Vows to Preserve Native American Culture

On November 18 and 19, 1982, Vermont Governor Richard Snelling sponsored the Governor's Conference on the Future of Vermont's Heritage. A variety of people, representing various aspects of Vermont's heritage, were invited to participate. Their objective was to identify elements of Vermont's heritage that require priority treatment and to prepare formal resolutions urging appropriate individuals and groups to take action to preserve all important parts of that heritage. The Conference was organized by the Vermont Council on the Humanities and Public Issues.

A number of participants who are actively involved in archaeology attended the conference, including delegates Sanborn Partridge, Warren Cooke, Peter Thomas and Prudence Doherty, and observers Lauren Parren, Gina Campoli and Giovanna Peebles. These participants joined with others to successfully insure that Vermont's prehistoric and historic Native American heritage was included as a priority.

At the plenary session, a comprehensive resolution on the state's Native American heritage, drafted by Abenaki researcher John Moody, was passed. The full text of the resolution is presented below. In summary, the resolution requests that a variety of responsible individuals and agencies act in a number of ways, including: 1) survey all known sources of information about Vermont's Native Americans; 2) support and integrate data from all existing artifact collections; 3) encourage research, collection, cataloging, education, preservation and publication of Native American history and culture; 4) publicly acknowledge the contributions Native American culture has made to our heritage; 5) protect sacred places, including burial grounds, avoiding them during development or archaeological projects, and reburying any burials that cannot be avoided in a proper

manner in a suitable place.

Another resolution requests that a Vermont Folklife Center be established. Among its many responsibilities would be preservation of Native American culture.

The full text of John Moody's resolution follows.

### "Native American History and Culture in Vermont"

Whereas documentation, preservation, acknowledgment and public awareness of the vast Native American contribution to Vermont's past and present identity and heritage is the least known of the major aspects of Vermont's ancient and modern history; and whereas places sacred to Native Americans are being desecrated, and people are unearthing historic Indian and pre-contact Indian burial grounds;

BE IT RESOLVED that the Delegates call upon all agencies, centers, historical societies, museums, academic departments and individuals engaged in active local and regional research, collection, preservation, public education, and publication in Vermont history and culture, ancient and modern to take action as follows:

- A. To engage in a bibliographic and preservationist survey of Vermont's Native American history and culture to serve as a baseline for further research as well as an overview of existing collections, data, publications, and resources available in the region.
- B. To support and integrate information about the existing collections in the region including the Abenaki Identity Project of the Museum of Man, the Abenaki Research Project, the Vermont Folklife Project, the Vermont Historical Society 'Indian' files, the State Survey of Archaeological Sites, the Dartmouth Gordon Day Collection, and UVM Collections.
- C. To broadly encourage research, collection, cataloging, education, preservation and publication of Native American history and culture in Vermont from the earliest times of inhabitation in all periods down to the present day; and to research, document and acknowledge publicly at all levels of education and public life the many Native American contributions to the traditions, identity, science, medicine, technology and lifestyle of Vermont's people as well as their continued presence in the State down to modern times.
- D. Additionally: all museums, historical societies, academic departments, organizations, or individuals who now own or may encounter either Indian remains or sacred places should 1) recognize through research and protect by choice ancient and contemporary sacred places, especially burial grounds, and sites of major significance to Vermont's Indians; 2) avoid unless absolutely necessary any development or archaeological digging in such places, and if a site must be worked, or has already been worked, and sacred objects or burials exhumed, to arrange with Native American cooperation a proper reburial at a suitable place with suitable preservation of the site.

## Muriel Farrington Reports on ESAF Annual

I attended the 1982 ESAF meeting at Norfolk, Virginia, hosted by the Chesapeake Chapter of the Archaeological Society of Virginia. The papers presented covered a large range of historic and prehistoric archaeology. Joffrey Lanning Coe presented a keynote speech on archaeological research in the southeastern United States.

Herb Kraft was installed as President. He had organized much of next year's (1983) meeting before the 1982 conference ended! The 1983 meeting will be at the Peabody Museum, Salem, MA the first Thursday through Sunday in November. One of the sessions will be on stone chambers. Any interested parties should contact Herb at Seton Hall University Museum, South Orange, NJ 07079. M. Dale Kirby (VA) was elected Vice President, and will be installed at next year's

ESAF meeting.

Roger Moeller, President for 1982, announced that ESAF is financially in better shape than ever before. In fact, Roger was able to give the "go ahead" for publishing next year's Archaeology of Eastern North America (AENA). Speaking of which, when you renew your membership in ESAF you get your issue of AENA free. It is a great way to keep up with the archaeological happenings in the eastern United States. If you have never joined ESAF, they need your support, and AENA is worth the membership cost all by itself. Membership is \$12.50 per year. Dues can be sent to: E.K. Swigart, A.I.A.I., Washington, CT 06793.

**VAS SPRING MEETING, April 16, 1983 at Dartmouth College. Joint meeting with the New Hampshire Archaeological Society. More news later. MARK YOUR CALENDAR!**



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## One Stone Tool: an Unexpected Hammerstone Find

5 The hammerstone is a tan/brown colored sandstone pebble with a smooth exterior surface. It is oblong in shape, measuring 71 mm by 61 mm by 40 mm. It weighs 225 grams. This pebble was unquestionably altered by man and functioned as a hammerstone. One end of the pebble served as the striking surface and there is a definite pattern of pitting and nicking caused by percussion. There were also some random scratches on the pebble as well but there is no evidence to indicate that the stone might have been hafted. It was not a "pick-up" type of tool, used once and discarded. Instead, the battered end shows evidence of some prolonged use.

6 Who used this tool, under what circumstances, and for what kinds of tasks? Is it historic or prehistoric? Unfortunately there were no obvious clues in the archaeological record but we can speculate as to the stone's function in relation to two other artifacts found at the site.

7 One thought was that perhaps the hammerstone was used to drive the machine cut nails since several were found throughout the excavation. However, this idea was quickly discarded. I believe the hammerstone was much too light in weight to drive nails of the size we recovered. The tool was undoubtedly handheld. As such, the flat or broad side of the stone would more likely have been used for nail driving but this was not the case since it was the end of the stone that had the use wear.

8 Another suggestion was that the hammerstone might have been used to drive the wooden cones (possible treenails) which were found. Five of these wooden cones or pegs were located in the interior of the structure on the first floor level directly in front of the fireplace. Admittedly, the identification of the wooden cones as treenails is tentative, but they could have been used in fastening mortise and tenoned wooden beams in the structure. Once again, however, I do not feel the hammerstone was used to drive wooden pegs since such soft material could not have produced the pitting and battering marks on the stone.

9 Unfortunately we are at a loss to explain who used this tool and for what purpose or task. Its context appears to be in the historic period. Furthermore, we were unable to determine the function of the structure near which it was found. Perhaps this small building had something to do with an aspect of hilltop farming such as soap or sap boiling. The hammerstone might be the Yankee farmer's solution to some need or task in the period 1780 to 1850.

BEGIN  
1 In September, 1980, archaeological excavations were conducted on the site of a small stone foundation on Dairy Hill in Royalton, Windsor County, Vermont. The purpose of this excavation was to determine the nature, extent and function of this structure which was built into a sloping hillside. This small foundation

was part of a complex on the hillside which included a house foundation, barn and dump site, and a hillside stone chamber. (This stone chamber was identified as No.9, and classified as type B in Neudorfer's 1980 study.) The September field work was conducted under the direction of this writer, utilizing several members of the Goddard College/National Geographic Society team who worked extensively at this site in June, 1980, particularly at the stone chamber.

2 The results of my September excavations indicate that the hillside structure was fairly substantial and consisted of a dry field stone foundation one to two courses high and averaging 40 cm in thickness, a fireplace, and collapsed stone chimney. This structure's overall measurements were 6 m by 4 m and there was evidence that it had a wooden superstructure of some kind. We recovered machine cut nails and the remains of wooden "cones" or pegs, possibly used as treenails, which tend to support this conclusion.

WHO USED THIS TOOL, UNDER WHAT CIRCUMSTANCES, AND FOR WHAT KINDS OF TASKS? IS IT HISTORIC OR PREHISTORIC? UNFORTUNATELY, THERE WERE NO OBVIOUS CLUES IN THE ARCHAEOLOGICAL RECORD, BUT WE CAN SPECULATE....

3 The artifacts recovered from the site were few in number and, with one important exception, were clearly historic in age and function. These artifact finds included molded bricks, brick fragments, machine cut nails, a clay tobacco pipestem fragment, a blue feathered edge pearlware fragment, several plain white glazed pearlware fragments, a piece of iron wire and several wooden "cones" or pegs. I concluded, based on the evidence at hand, that the structure dates to the period c. 1780 to c. 1850.

4 As previously stated, there was one exception to the assemblage of historic artifacts which were found. Much to our surprise and certainly very unexpectedly we found one stone tool--a hammerstone. This hammerstone was recovered just outside the southwest corner of the foundation in the upper stratum of soil which contained historic artifacts as well. The hammerstone's exact position was 10 cm outside the cornerstone. It was lying on the original floor or ground level.

10 On the other hand, the hammerstone might be prehistoric in origin. It may be the product of some Indian who passed by this site and lost or discarded the tool in his journey. Or, it might have been picked up by the local farmer as a collector's item from the river valley below the site and later discarded. Hammerstones have been used by many cultures over thousands of years. Thus, we may never know the age, origin, and function of our find from Dairy Hill. The readers' thoughts and ideas on this item are solicited.

By Edward J. Lenik



## Annual Meeting Features Israeli, Central American Archaeology

The 1982 fall meeting of the VAS was held in October at the Green Mountain Boy Scout headquarters in Waterbury. The meeting was well attended, and there were some welcome new faces among the more familiar ones. Sanborn Partridge welcomed the group on behalf of the Boy Scout Council. Then President Bill Noel gave us his annual report on the Society's activities, which is included elsewhere in this issue.

Although the afternoon's first speaker, Michael Moran, is not an archaeologist—perhaps because he is not—his slides and description of a 1978 dig in Israel provided the audience with personal insights into archaeological methods. The quality of his talk can be judged by the fact that he held the interest of all, despite the fact that his excavation unit consisted of 30 feet of unstratified fill that contained artifacts dating from 400 B.C. to 1967. Bill Haviland gave the next talk, using his work in Tikal Guatemala to illustrate the process involved in changing orthodox interpretations of another culture. Leonard Foote concluded the afternoon's presentations with a description of the work he has done in West Mexico archaeology for his doctoral dissertation. In his archaeological investigations Foote has tried to use his background in marine ecology to compare patterns between the natural and human environments. Foote's efforts to find house sites in the lake basins of western Mexico have included use of air reconnaissance.

The meeting concluded with a particularly convivial wine and cheese break followed by a catered dinner.

Elections for members of the Board of Trustees at the meeting kept all four incumbents, including Lauren Parren, Joe Popecki, Muriel Farrington and Prudence Doherty.

## President's Report, 1982

This past year has been a good one for the Vermont Archaeological Society. Membership is up 15%. We feel that this increase is due to the new programs instituted in the past two years.

The Ewing Site lab work is progressing very well. Volunteers have catalogued all the lithic material and are now cataloguing bone and other faunal remains. The University of Vermont will conduct a field school at the site this summer (VAS volunteers will be able to help). Information obtained from that excavation and previous VAS excavations will be combined in a published site report. A final site report for the Ewing Site has been a major goal of the Society, due especially to its excellent faunal preservation which may yield significant data about subsistence resources and activities from the Late Archaic to the Late Woodland periods.

The Publications subcommittee will be meeting with representatives of the UVM Extension Service at the University of Vermont this fall. The Extension Service has expressed an interest in publishing articles related to Vermont archaeology written by qualified VAS members. The articles would be designed for use in 4-H programs. Similar articles will be written for publication on local newspapers.

No major excavations have been undertaken by the Society in the past few years. VAS-sponsored field work did occur this year, however. Society members surveyed three plowed fields at Shelburne Farms in Shelburne, Vt. Three sites were found, including an extensive site with numerous Late Archaic points. Plans have been made to return next spring.

The trustee meeting schedule was changed late this summer. Working committee meetings of board and non-board members are being more heavily utilized. The full board will now meet every other month, rather than every month. Committees will meet during the alternate months.

In the past, the Vermont Archaeological Society has been an excavation-oriented organization. We feel that we have now successfully made the transition to an education outreach organization. Although the Society will continue to participate in field work sponsored by the State Archaeologist, UVM and similar institutions, we feel that we have now successfully added an important educational dimension to our activities.

## Fieldschool to be Offered Again this Summer

At long last an archaeological field school will be again held in Vermont. This summer the Department of Anthropology at the University of Vermont is offering a six-week field school directed by VAS member James Petersen.

The course will run from July 5 to August 12, 1983. It is designed to provide intensive training in archaeological fieldwork and laboratory analysis. Following a preliminary week of classroom study, five weeks will be spent in excavation at the Ewing Site on Shelburne Pond, Shelburne, Vermont. Considerable attention will also be paid to aspects of laboratory processing and analysis of recovered materials during the five-week period. Special emphasis will be placed on the interrelationship between human populations and environmental conditions, using the perspective of ecological anthropology.

The field school will meet Monday-Friday, 9-5. In addition Petersen will try to arrange Saturday excavation for VAS volunteers. Interested members should send their names and past experience to the VAS so they can be kept informed about scheduling.

For information about registering for the 6-credit course, including requirements and fees, contact: Continuing Education, Grassemount, University of Vermont, Burlington, Vermont 05405.

**DUES ARE DUE! See p. 7,8**



## Board Elects Officers for 1983

The VAS Board of Trustees elected the following officers for 1983 at their November, 1982 meeting:

President--Bill Noel  
Vice-President--Dee Brightstar  
Treasurer--Joe Popecki  
Secretary--Sue Gallagher

Under the impression that he could serve only two consecutive terms, Bill Noel has looked forward to stepping down as President, but when Board members discovered that he was eligible to serve an additional term, he was overwhelmingly kept in office.

## Power Previews Winooski Site Report

Marjory Power has provided us with a preview of the Winooski Site report in the form of the report abstract.

"Investigations at the stratified Winooski site near Lake Champlain in northwestern Vermont have resulted in the identification of six components representing Late Archaic, Terminal Archaic, early Middle Woodland, late Middle Woodland and historic time periods. The most intensive use of the site occurred during the Middle Woodland period, ca. A.D. 1-1000; delineation of three successive phases during this period--the Winooski, Intervale and Colchester phases--permit discussion of continuity and change in artifact assemblages through time. Subsistence data indicate the long term persistence of a diffuse hunting-fishing-gathering adaptation and the use of the site as a late summer/autumn camp within a seasonal scheduling system. While subsistence activities remained relatively constant, the settlement system shifted between successive populations. A restricted wandering community pattern characterizes the Winooski phase; in the Intervale phase, the site functions as a recurrently occupied central base, a pattern that continued into the Colchester phase with a trend toward a semipermanent sedentary community pattern. Increased social aggregation associated with this change probably culminated in the semipermanent sedentary community pattern characteristic of the ethnographically known Western Abenaki of Vermont and northern New England. The three Middle Woodland phases are discussed within the context of local developments, or the newly defined Lake Champlain tradition of the Lake Champlain drainage basin. Definition of the sequence also permits analysis of Middle Woodland adaptations--manifested by minor distinctions in technological, subsistence and settlement systems--in New England, the Maritimes and the broader Great Lakes-St. Lawrence drainage".

We look forward to distribution of The Winooski Site and the Middle Woodland Period in the Northeast prepared by Marjory Power and James Petersen, with an appendix by Peter Beblowski.

## Coming Events, Exhibits

The Conference on New England Archeology annual meeting and conference will be held on Feb. 12, 1983 at Old Strubridge Village, Strubridge, Mass. The theme of the presentations will be "Archeology and Interpretation of Households". A number of New England archaeologists will make presentations. Conference registration for members is \$8 and for non-members is \$13 (includes \$5 membership fee). Registration will be from 8:30 to 9:30, and the conference will begin at 9:30. Lunch is included in the registration fee. Send registrations to: Beth Bower, Museum of Afro-American History, Box 5, Dudley Station, Roxbury, MA 02119.

The 1983 meeting of the Society for American Archeology will be held in Pittsburgh during the last weekend in April. On Thursday, April 28 there will be a symposium on "Recent Contributions to New England Prehistory" organized by VAS member James Petersen. Petersen and Marjory Power will present one of the papers, "A Middle Woodland Exchange Network in Northern New England". Other speakers will discuss recent work in Maine, Rhode Island, Massachusetts, New Hampshire and Connecticut. Peter Thomas of UVM will join Dena Dincauze and David Sanger as discussants.

The VAS Ewing Site exhibit will be on display at the Trinity College Library in Burlington for the month of February.

The exhibit of Vermont folk art which was on display at the Vermont Historical Society will be at the Shelburne Museum until March 8, 1983. Native American crafts and artifacts comprise a good part of the exhibit. The exhibit is entitled "Always in Season".

## Games to Fascinate an Archaeologist

Two ancient games to play have recently come to our attention. These include:

Passing Through the Netherworld: The Ancient Egyptian game of SENET. A fast moving game played from the earlier historical period (ca. 3200 B.C.). Set includes colorful board, wooden playing pieces, wooden dice sticks (all modeled after originals), instruction booklet with history, instructions and illustrations. Price: \$16.00 plus \$2.00 postage. Ages 8 to adult.

Patolli: An Aztec game of chance. Set includes a forty-nine page booklet with instructions, history and bizarre meaning. Also, board and wooden playing pieces. Price: \$16.00 plus \$2.00 postage. Ages 8 to adult.

Order from: The Kirk Game Company, Inc., P.O. Box 478, Belmont, Mass. 02178. 617-484-3663.



## VAS Helps DUO Program

We have reported several times on the number of Burlington-area high school students who have come to help at the Ewing Site work sessions. Our most recent high school participant is a Champlain Valley Union High School senior, Celeste Plouffe. Her involvement is unique, because through the school's DUO program she can receive academic credit for her experience. DUO is an educational opportunity which enables individual students to explore a career, pursue an interest, provide community service, or develop a talent. It is a perfect chance for the VAS to achieve one of its main goals, public education, within the framework of two existing programs.

## Congress Passes Guidelines Implementing UNESCO Convention on Cultural Property

In December, 1982 legislation was passed by the U.S. Congress and sent to the President to implement a UNESCO convention designed to severely restrict illegal traffic in antiquities.

The UNESCO convention called for the prohibition and prevention of the illegal import, export and transfer of ownership of cultural property.

The president was authorized to restrict imports of illicitly traded artifacts when the major importing nations were implementing similar controls.

The guidelines allow the president to impose import controls unilaterally in an emergency, and they barred the importation of certain items identified as having been stolen from museums or similar institutions abroad. Items affected by the bill include archaeological finds that are at least 250 years old or of cultural significance, and articles of ethnological value.

Passage of these restrictions has been delayed for many years. One of the largest markets for these objects consists of wealthy collectors in the United States. Although the House of Representatives quickly passed implementing legislation, it was always killed in the Senate, owing to opposition from art and antiquities dealers. This time opposition from the art and antiquities lobby was overcome only by a compromise which specifies that the convention will not actually become effective in the United States until Britain, France, West Germany, Switzerland, Japan and the Scandinavian countries also implement the convention. Meanwhile the antiquities traffic continues.

(This article is based on information in the Congressional Record of 12/25/82 and information provided by Bill Haviland.)

## Charter Member Callan Dies

We regret to announce that long-time VAS member Lois Callan of Lenoxville, Quebec passed away on September 5, 1982 after a long illness. Mrs. Callan was a charter member of the VAS. She had a home on Isla La Motte, where her involvement with archaeology began when she helped Willaim Ritchie with his excavations in that part of Vermont. Mrs. Callan also spent summers digging in northern Canada. She described one of those experiences in the Society's first monograph, "A Summer's Adventure in Northern Ontario". Her support will be missed by the Society.

### COMMUNIQUE FROM MICHIGAN

Dear Joe et Al,

An extra note sends greetings to the VAS Board. The Newsletter is looking great!...

There is an Archaeological Society here- in Kalamazoo. I have not gone to any meetings, but have joined- in under the wire as charter member. There is a new Gull Prairie Historical Society in Richland (ten miles closer to home). The meetings I attended have reminded me of the early VAS, writing a constitution, etc.

I enclose an annual contribution. Stick it into the publications fund or wherever it is most needed.

Best wishes...for 1983

Sue (Smith)

(Editor's Note: Mrs. Durwood Smith and her late husband were charter members of VAS. She is also a Life Member.)

## Members Paid for 1983 Dues Year

Before you fill out the dues renewal form, check to see if your name is listed below. As of January 23, these members have already paid dues for 1983. You may, of course, mail a contribution to the Society if you wish (it's tax deductible).

Jules Arel, William Bayreuther III, Tom Blais, Fred & Joan Cowan, Warren Dexter, Pru Doherty, John & Judith Farmer, Muriel Farrington, Laura W. Heller, Carleton Howe, R. Arthur Johnson, Edward A. Krause, Clara K. Kropper, Mrs. Robert Lange, Thomas Lawrence, Martha T. McClain, John S. Moody, Stephen Nelson, Vic Rolando, Rutland Historical Society, Allison Saville, Rosamond Sheldon, Elizabeth Sincerbeaux, Robert & Faye Wener.

**LIFE MEMBERS:** Jane and Lucien Hanks, Sanborn Partridge, Frederic Royce, Robert Schuyler, Sue Smith, Anne F. Spencer and Ken Varney.

If your dues payment arrived after presstime, and you don't find your name above, don't be concerned.

**IF YOU FORGOT TO PAY YOUR DUES FOR 1982, YOU'LL FIND A SPECIAL REMINDER ATTACHED TO YOUR APPLICATION BLANK IN THIS ISSUE.**

## ENROLL A NEW MEMBER IN 1983!



# APPLICATION FOR MEMBERSHIP OR RENEWAL

☐ NEW  
☐ RENEWAL

## 1983

I SUBSCRIBE TO THE PURPOSES OF THE SOCIETY AND HEREBY APPLY (OR REAPPLY) FOR MEMBERSHIP IN THE CATEGORY CHECKED BELOW.

Please print or type:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY OR TOWN \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

COUNTRY \_\_\_\_\_ PHONE \_\_\_\_\_

DATE \_\_\_\_\_ AGE \_\_\_\_\_ (If student or senior citizen)

If you want a membership card, include a stamped, self-addressed envelope. You may photocopy this form.

Signature \_\_\_\_\_

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