Preserving History Through Archaeology

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GWINNETT ARCHAEOLOGY BULLETIN

From the Vault: Clay Pipe Pieces

Many of us have TV shows that we secretly watch and do not like to admit that we do. Well, for me that would be "The Curse of Oak Island." Yes, I do watch it every week on the History Channel to see if they ever find the treasure. However, I also watch to see how they are discovering and preserving the history of the Oak Island through scientific methods. There are archaeologists on the show that do archaeological excavations, and during a recent one on Lot 5 (where there have historic documentation showing that the lot has never been inhabited), they found a rock feature that contained several artifacts. One of the artifacts was a piece of clay pipe—the first to be found on Oak Island. While the archaeologists gave a brief history of the clay pipe, I wondered about the clay pipe pieces (some pictured above) that we have found at Fort Daniel.

With the discovery of tobacco in the New World smoking in Europe became fashionable. Pipes of clay were first smoked in England in the late 16th century most likely after Sir Walter Raleigh's 1585 Virginia expedition. The earliest written description was in 1573 describing a pipe derived from Native Americans.[1] Native Americans had long created their own type of clay pipes, but England started to manufacture clay pipes in the early 1600s. However, after King James I ascended the throne of England, he declared his disgust for smoking and placed a 4,000 percent tax increase on tobacco. Of course, this proved to be unpopular. Smoking became

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a medical cure—especially in places where the plague appeared people (even children) smoke because it was thought to be a cure for the plague.[2]

By the mid 17th century the manufacture of clay pipes was an established trade. Almost every town/city had pipe makers. The size of pipe bowl increased in size over the years to keep up with fashion and to allow more tobacco. However, around 1720 the clay pipe making declined because of the conflict between England and the United States. They did come back into fashion in the 19th century. By then several European countries (France and Germany) competed with England in the world market.

The pieces of clay pipe that have been found at Fort Daniel were probably made during in the late 1700s and early 1800s. During this time period clay pipes were made with a smoother finish but with a higher degree of brittleness. The wall of the "bowl" became thinner, and the stem was more slender.[3]

Because of the brittleness of clay pipes, the pipes broke easily, so that is why some many pieces of the pipe stems are found at archaeological sites. The myth of breaking a stem piece off after smoking and before passing on the pipe to help stop the spread of germs was applied by modern logic to understand why archaeologists were finding some many broken pipe stems. Early Americans didn't understand the concept of germs, so this would not have occurred to them. They might have broken a piece off when tobacco cools and gets stuck in the stem rather than getting a new pipe. I know that I am guilty of mentioning this reason several times during museum tours, but after learning this, I will start given out the correct information—the clay pipes were brittle so they broke more easily. ■ **DMG**

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1. "The History, Manufacture, and Use of Clay Pipes." Smokingpipes.com. February 2023. https://www.smokingpipes.com/smokingpipesblog/single.cfm/post/the-history-manufacture-and-use-clay-pipes#:~:text=History%20of%20Clay%20Pipes,of%20tobacco%20from%20North%20America.
2. Ibid.
3. "Clay Trade Pipes." Peachstatearchaeologicalsociety.org. February 2023. http://www.peachstatearchaeologicalsociety.org/index.php?option=com_content&view=article&id=157%3ALithic-Materials-in-Georgia&catid=&Itemid=68.

More Diggin's

- **GARS Meeting:** The next in-person Gwinnett Archaeological Research Society (GARS) meeting will be Sunday, February 26 at Fort Daniel Archaeological Park beginning at 2:30PM. GARS President and New South Archaeologist Anne Dorland will be speaking about her work as Principal Investigator for the data recovery excavations at the Fennell Plantation site at Redstone Arsenal in Huntsville Alabama. Over 100 archaeological features have been uncovered during the excavations, which will be completed by the end of the month. Join us to learn about what the New South team has unearthed!
- **FDF Annual Meeting:** The Fort Daniel Foundation (FDF) Annual Meeting will be on Sunday, February 26 at Fort Daniel Archaeological Park beginning at 2:30PM. This meeting will be in combination with the GARS in-person meeting.
- **SGA Spring Meeting:** The Society for Georgia Archaeology (SGA) will be having an early spring meeting on March 4 at Georgia Gwinnett College. More details are to follow, so keep an eye on the SGA Facebook page.
- **GARS Membership Online:** Good news! You can now join or renew your GARS membership online. Through the GARS Web site you can use the online membership form to join or update your information and pay for your membership fees, which are $20 for Family, $15 for Individual, and $8 for Student.

How Should Scientists Navigate the Ethics of Ancient Human DNA Research?

Excerpt from an article written by Emiliano Rodriguez Mega featured on the Smithsonian Magazine Web Site on February 2, 2023

With the expansion in paleogenomic research over the past couple decades a heated debate about studying remains has ignited. The 2022 Nobel Prize in physiology and medicine has brought fresh attention to paleogenomics, the sequencing of DNA of ancient specimens. Swedish geneticist Svante Pääbo won the coveted prize "for his discoveries concerning the genomes of extinct hominins and human evolution." In addition to sequencing the Neanderthal genome and identifying a previously unknown early human called Denisova, Pääbo also found that genetic material of these now extinct hominins had mixed with those of our own *Homo sapiens* after our ancestor migrated from Africa some 70,000 years ago.

The study of ancient DNA has also shed light on other migrations, as well as the evolution of genes involved in regulating our immune system and the origin of our tolerance to lactose, among many other things. The research has also ignited ethical questions. Clinical research on living people requires the informed consent of participants and compliance with federal and institutional rules. But what do you do when you're studying the DNA of people who died a long time ago? That gets complicated, says anthropologist Alyssa Bader, coauthor of an article about ethics in human paleogenomics in the 2022 *Annual Review of Genomics and Human Genetics*. "Consent takes on new meaning" when participants are no longer around to make their voices heard, Bader and colleagues write. Scientists instead must regulate themselves, and navigate the sometimes contradictory guidelines—some of which prioritize research outcomes; others, the wishes of descendants, even very distant ones, and local communities. There are no clear-cut, ironclad rules, says Bader, now at McGill University in Montreal, Canada: "We don't necessarily have one unified field standard for ethics."

For example, research at Pueblo Bonito, a massive stone great house in Chaco Canyon in New Mexico, where a community thrived from 828 to 1126 AD under the rule of ancestral Puebloan peoples. In the late 1800s archaeologists from the American Museum of Natural History started excavations there—unearthing more than 50,000 tools, ritual objects and other belongings, as well as the remains of 14 people. These human bones remained stored in boxes and drawers allowing non-Indigenous researchers to study them. Recently, a research team extracted and analyzed their DNA. The study, published in 2017, suggested an exciting finding: The remains found in Pueblo Bonito once belonged to members of a matrilineal dynasty, and leadership at Chaco Canyon was likely passed through a female line that persisted for hundreds of years until the society collapsed.

However, the research sparked fierce ethical discussions. Several anthropologists and geneticists, Bader included, criticized the study for its lack of tribal consultation—the Puebloan and Diné communities, who still live in the area, were not asked for permission to carry out the research. The critics also cited the dehumanizing language (such as "cranium 8" or "burial 14") that authors used to describe the Pueblo ancestors and warned that the controversy would exacerbate feelings of distrust toward scientists.

The people who should have the most voice in research are the people who potentially bear the most risk from research. Researchers can cause harm by taking samples from ancestors, excluding communities from giving permission, or excluding them from being involved in the research process.

In a deeply collaborative approach, communities are our partners. They're not only giving consent for samples from ancestors to be taken, but also helping to shape the research questions. Maybe the methods. They are involved in interpreting the data. Or preparing results for publication. Of course, that all depends on how deeply a community does or does not want to be involved in the process. ■ **SM**

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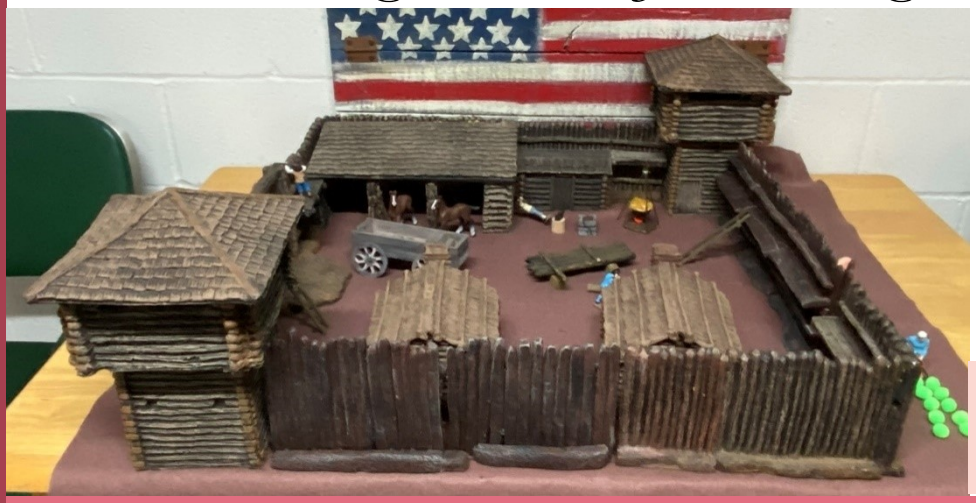

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New Research Facility at Wormsloe

Excerpt from an article written by Camie Williams featured on the University of Georgia Web Site on February 3, 2023

For more than a decade Wormsloe, a historic property on the Isle of Hope near Savannah, has served as an outdoor classroom and research site for University of Georgia (UGA) students and faculty. With a ribbon-cutting ceremony on February 2, UGA celebrated the opening of an indoor space to enhance instruction, research, and outreach.

The new Experiential Learning Center will serve as a classroom, laboratory, and gathering space at the Center for Research and Education at Wormsloe (CREW), where UGA faculty members and graduate students conduct research in archaeology, historic preservation, geology, landscape architecture, and other fields at one of the most ecologically and historically significant sites along Georgia's coast.

The history of the Wormsloe property predates the founding of the colony of Georgia, and its connection to the university dates back nearly a century. Noble Jones, one of the state's earliest settlers, established Wormsloe as a guard post to defend Savannah against Spanish attack in the 1730s. Two hundred years later, Jones' descendants first partnered with the University of Georgia Libraries in 1938 with the acquisition of the Wymberly Jones De Renne Georgia Library, a collection of more than 10,000 items dating back to the Colonial period that were formerly housed at the Wormsloe estate and now form the foundation of UGA's nationally renowned Special Collections Libraries in Athens. ■ **UGA**